Digitized by the Internet Archive
in 2011 with funding from
LYRASIS members and Sloan Foundation

http://www.archive.org/details/brethrenatwork183151moor

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

Vol. III. Lanark, Ill., January 3, 1878. No. 1.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY
—BY—
J. H. Moore, S. H. Bashor, M. M. Eshelman.

—:o:—

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

OUR MOTHER.

OH! many lips are saying this,
'Mid falling tears to-day,
And many hearts are aching sore,
Our mother's passed away.
We watched her fading year by year,
As they went slowly by,
But cast far from us e'en the fear,
That she could ever die.

She seemed so good, so pure, so true,
To our admiring eyes,
We never dreamed this glorious fruit,
Was ripening for the skies.
And when at last the death-stroke came,
So swift, so sure, so true,
The hearts that held her here so fast,
Were almost broken too.

We robed her in a pure, white dress,
As her desire had been,
Gave one last kiss, then laid her 'mid,
The Summer leaves so green,
Then each took up the broken thread,
Of life and all its cares;
How sad our heart 'mid daily tasks,
We miss our mother's prayers.

We ne'er shall know from what dark paths,
They may have kept our feet;
Yet holy will their influence be,
While each fond heart shall beat,
And as we tread the thorny way,
Which her dear feet have trod,
Ever shall feel our mother's prayers,
Leading us up to God.

And when the storms of sorrow come,
To each bereaved heart,
Let faith glance upward to the home,
Where we shall never part.
Where one awaits with loving eyes,
To see her children come,
As one by one we cross the flood,
And reach our heavenly home.

Selected by ADA I. CORRELL.

NEW YEAR'S GREETING.

BY D. B. MENTZER.

To the Editors and the Special Contributors of the Brethren at Work.

MAY He who "made Himself of no reputation," and in meekness "went about doing good," grant you grace, mercy and peace, and "wisdom from above." And let all the faithful say, *Amen.*

I cannot say that "Ye have need that I write unto you," but it seems good to send you an annual message of Christian greeting, such as love would dictate through the Spirit of Truth. If we were always encouraged in whatever we do, there is no telling how far each one of us would unconsciously venture away from "the Way the Truth, and the Life,"—our Refuge and Fortress.

But then we all need encouragement in every good work, and that encouragement should be the expression of a Christ-following, Christ-loving heart. Love encourages, love cares for and defends the character of its object. Such is the love of true Christians. Unless "the love of God is shed abroad in our hearts," the spirit of the world has great possessions there, and the manifestations will evidence the fact. O let us

"LOVE ONE ANOTHER."

This is indeed the religion of Jesus. By this the unbelieving world shall see the evidence of the Christian religion. "Love is of God." — Should we hearken to and be profited by the apostle Paul's admonition, "Be ye followers of God as dear children," we would love as God loves—love the good and hate the evil. This was the order in Eden, but sin reversed it.— The wicked "hate the good and love the evil." Conversion brings us back again, to hate evil, and "all appearance of evil," and to be "followers of that which is good." 1 Pet. 3: 13.

In this life we are daily surrounded with good and evil influences. Not only are we surrounded by such opposites, but in our flesh dwells no good thing of our own. All the good that flows out into life's works, is the gift of God, and all the evil is of "that wicked one," through our flesh. Then we have great reasons to watch and pray continually, and yield to the implicit commands of "the Captain of our salvation," seeking to exemplify Him in every thought word and deed. We have also abundant cause to sympathize with one another, bear each other's burdens as much as in us lies, and help one another over the rugged, narrow way that leads to that "Better country."

You, my very dear brethren, are entering upon another year of editorial labor. No one can tell how the year will end. We know not who will be called from our Lord's family on earth to that above. Eph. 3: 15. This is a solemn thought. Solemn thoughts are our best thoughts however, for they bring us nearer to Him in whom we believe, and to whose inimitable image we are being fashioned by His grace in us, through obedience to the Truth. Therefore let us earnestly,

CONTEND FOR THE FAITH

once delivered to the saints. In the God whom we serve, there is no variableness and no shadow of turning: and so must we become in our relation to the faith, the truth as it is in Jesus. — Be steadfast in the faith at all times and in all things, defending the church and her glorified, all-adorable Head.

From an experimental stand-point, I look upon your labors as editors, as being very responsible indeed. The editing or the selection and preparation of manuscript for the compositor, and the consequent publication of the same to the church and the world, is a work, perhaps not second to the ministry of the Word. Some suppose that to be an editor is enviable, but *they* never were editors. Others suppose it to be an honor, but *they* do not consider its untold responsibility. To you it is the labor of servants, and the sense of your accountability keeps you humble and slow to venture on uncertain foundations. May it be so henceforth and forever, that you may present to the brotherhood and to the world *a sanctified press.*

If you serve in "singleness of heart," and in "humbleness of mind," you can accomplish much good in the church by sustaining and perpetuating her identity. It is claimed that the press moulds the people — its readers. We believe this is true. Then let it be your anxious care *so* to edit your "copy," and so to select your matter, that your entire patronage may be moulded into the mind of Christ, who came, not to do His own will, but the will of HIM that sent Him.

Be steadfast in the doctrine, immovable in the faith, "looking unto Jesus, the Author and Finisher of our faith," the hope of earth and the joy of heaven.

I have yet two New Year texts to offer, especially to our special contributors and all other correspondents:

"Let this mind be in *you* which was also in Christ Jesus." Phil. 2: 5.

"To do good, and to *communicate* forget not, for with such sacrifices God is well pleased."— Heb. 13: 16.

COME TO THE WORK.

The great need of the church to-day is "men of God," who will deny themselves of all that is selfish, and worldly, and compromising with perverted Christianity—men who will practice the religion we profess, and endeavor at every opportunity to spread the Truth, and peace, and good-will. Such ye are, we trust. Then let us put our hands firmly to the plow, and without looking back, or tarrying by the way, go forward in the work. A powerful enemy is ours, and the warfare is long and all important. O let us come to "the help of the Lord against the mighty.

Your contributors are one means to do your duty! May He who never wearies, and who is long-suffering and of tender mercy, grant you wisdom, grace and steadfastness in the "Faith and patience of Jesus." Think not that this labor is child's play—a play of words. While writing for the Christian press may be considered an exercise and training for the mind, it ought rather to be the expression of a heart full of love for the primitive cause of Christ, and the effort of a sin-pardoned soul going out after the lost. While we labor late or early when others are at ease, and probably criticizing with undue severity our feeble labors, let us remember we serve the Lord, and expect our reward and honor of Him only. Let us labor while it is day, for behold the night cometh.

SPIRIT AND FORM.

BY S. Z. SHARP.

SPIRIT always makes its presence known in some manner or form, but *form, per se*, is not always a certain indication of the Spirit's presence. The Holy Ghost descended "in a bodily shape like a dove upon Christ."

"There came a sound from heaven as of a rushing mighty wind, and it filled all the house where they (the disciples) were sitting," but the kiss of Judas and the long prayer of the Pharisees were no sign that either the love or the spirit of God directed these actions.

The language may be otherwise beautiful and even musical to the ear, but without the right spirit it will not produce fruit unto eternal life. The "incorruptible seed," like every other seed will produce fruit only after its own kind. — Converts are like the spirit that accompanied the preaching that converted them.

A man may be "rude in speech," yet if the Holy Ghost accompany that speech, it may make a Felix tremble and cause thousands to "be pricked in their hearts."

On the other hand, there may be a form of godliness without the power. Even the tongue of an angel may be but as sounding brass, without that "charity that never faileth."

Pharisees carried out the law to the letter, and gave tithes of mint and cumin, yet were threatened with the damnation of hell. In view of these facts, how careful ought those to be, who are so scrupulous to comply with every form of religion, that they do not lack the Spirit.

PROFANE PRAYER.

BY H. F. BRINKWORTH.

OUR attention was called to the four divisions of prayer in an article, written by Bro. B. B. Whitmer, and, thinking we could review each to advantage, we accordingly offer a few thoughts on "Profane Prayer," and hope some brother will write up the other subjects.

Profane, to unhallow or take in vain the name of our God. Our mind naturally runs to Sinai's mount, where the awful thunders roared, and where Moses said: "I exceedingly fear and quake." The tables of stone, written by the finger of God himself, declared: "Thou shalt not take the name of the Lord, thy God, in vain, for the Lord will not hold him guiltless that taketh His name in vain" (Exodus 20).

Yet how often in the face of this, as well, as other commands, we hear man, made in the image of his Maker, imprecating upon himself and others, the curses of God's law! How often if mortal man had the power, would he have sent those with whom he had to deal to the lowest regions of dark despair! The Lord will not hold these guiltless!

Dear reader, art thou daily taking His holy, His exalted, His glorious name in vain? But there is a probability that He will answer thy prayer. Thou invokest upon thyself in prayer to Him, that He will shut thee out of Heaven, and shut thee up in hell! Oh! fearful imprecations, yet daily heard! "Out of the same mouth proceedeth both curses and blessings." Oh! swearer, pray; but pray for forgiveness! God will hear thee. "He has promised to heal thy backslidings, yea, to love thee freely." He hates thy ways, but loves thee with an everlasting love. Jesus died to save all, yes, even the chief of sinners. Do not think thy sins are so great, thy guilt so black, that He will not love thee. Oh, remember His loving words, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1: 18). "He willeth not the death of a sinner, but rather that he turn from his ways and live."

"Come unto me," all ye that are weary and heavy-laden, and I will give you rest." The yoke of sin is a galling yoke Christ says: "Take my yoke upon you and learn of me, and ye shall find rest unto your souls" (Matt. 11: 28: 29). Oh, come, COME, COME!

Bath, England.

A FEW THOUGHTS.

GOD knows all our wants and needs. Let us come boldly to a throne of grace, denying ourselves of all ungodliness and worldly lusts. Let us watch and pray lest we enter into temptation. When Christ was on earth, and suffered for us, taking away our sins, He showed great love and kindness for all men. His sweet voice cheered the fallen and cast down. Now will we examine ourselves, whether we follow Jesus in this? Time will soon be no more with us, and we must go hence to reap the fruit of our labor. Jesus will soon appear and say, "Come ye blessed of my Father, and inherit the kingdom prepared for you from the foundation of the world." This will give us comfort in that day, and rest forever with Jesus. Let us double our diligence, and put our trust in God, who is all love and powerful. DRUSILLA A. BROWN.

WHY SHOULD A MAN SWEAR?

WE can conceive of no reason why he should, but of ten why he should not:

1. It is mean. A man of high moral standing would almost as soon steal a sheep as swear.

2. It is vulgar. Altogether too mean for a decent man.

3. It is cowardly. Implying a fear either of not being believed or obeyed.

4. It is ungentlemanly. A gentleman will no more swear, than go into the street and throw mud with a clodhopper.

5. It is indecent, and offensive to delicacy.

6. It is foolish. Want of decency is want of sense.

7. It is abusive —to the mind that conceives it, to the tongue that utters it, and to the person at whom it is aimed.

8. It is venomous. Showing a man's heart to be a nest of vipers, and every time he swears, one of them sticks out its head.

9. It is contemptible, forfeiting the respect of the wise and good.

10. It is wicked. God will not hold him guileless who taketh His name in vain.

REFLECTIONS.

BY JAS. Y. HECKLER.

IN this refined, sophistic age,
How many thoughts the mind engage,
How many plans, how many schemes,
Are nought but visionary dreams!

How many people in our day,
Who, not upon the narrow way,
Are drifting onward in the dark,
Like some forsaken sailor's bark!

The gates of hell are open wide,
And devils nod in plume and pride:
The toys of fashion sparkle bright,
For those who walk not in the light.

For the road is broad that leads astray,
And thousands, thousands go that way
Unto the end of their career,
Before the judgment to appear.

The light of God is for us all,
But was eclipsed through Adam's fall,
That if in darkness we should be,
The light of God we can not see.

Should we obey the Pope,s command
And have no Bible in the land,
We soon would to destruction go
To reap the fruits of endless woe.

Nor Popes nor Prelates, priests nor kings,
Nor devils with Abaddon's wings,
Can utterly that Book destroy,
Which did the mind of God employ.

If we are in the light of God,
Our influence will be spread abroad.
The light in us will freely shine,
And spread its influence benign

If Christ be in us, we in Him,
Our light of truth will not be dim,
And we can walk the narrow way,
That leadeth unto perfect day.

We will obey the Word of God,
And He who washed us in His blood,
Will lead us into perfect peace,
Where we shall see Him as He is.

Harleysville, Pa.

WATCHING.

BY DELIA E. HOLIN.

"Watch ye therefore, and pray always."—Luke 21: 36.

WATCHING is a duty, imperatively enjoined upon every true follower of Him whose eyes are as a flame of fire. We can no more be Christians, without this grace, than we can be Christians, and omit praying; the two are correlative; but I believe we are apt to ignore prayer, and undertake to make watching do double duty, whereas watching is always accompanied by prayer. this forever annuls the watching of criticism, and gives us the divinely appointed watching which is fealty to Christ's demands. We are to watch that none of "these things" (woes) come upon us; this implies the watching of both ourselves and others. Watch our thoughts, desires, actions, and influences. We must also watch opportunities, lest we let pass unheeded some golden moment in which we might have been instrumental in saving a precious, blood-bought soul.

Watch lest any root of bitterness spring up and trouble us, and thereby many be defiled: lest we fail to do all in our power for our *Beloved;* lest we neglect to nourish the dear babes in Christ, and through our neglect some become weak and sickly, or even *die.* O! for the love of heaven let us watch the lambs! Let us watch lest we fail to seek after the straying. Oh! let us hasten to speak the kind, loving word of sympathy which will help them to return to the fold, ere the wolf devours them. Even though we may "sow in tears," watch the glorious promise, we shall reap with joy. We must watch lest we withhold the word of cheer from those whose lives are not so sunny as our's, or fail to visit and minister to the sick: lest we neglect the poor or aged: or fail to aid to the utmost of our ability in the extension of the Redeemer's kingdom, or to pray for enemies, and thus allow hatred to spring up in hearts where only the genial sunlight of Christian love should glow.

Watch, lest the soul-thrilling, heaven-piercing Macedonian cries, which float on every breeze, are unnoticed and we receive for our temporal comforts, or luxuries, that which should flow freely into the treasury of our King; lest we forget to pray for, and assist, our dear *ministers* who labor continually for our spiritual good and for the welfare of the Lamb's dear Bride. Said a brother to me a few weeks since: "It seems to me I can always tell when some one in the congregation is praying for me: when I get up to preach, my heart glows with fervor and the Spirit sends words to my mouth, faster than I can utter them."

Oh! then if we want to hear good sermons; want the cause of Christ to prosper, let us watch our ministers, be sure to *see* when they need *assistance* and not lay upon them a double burden, while we reap the benefit of their labors. Let us watch and pray *always* for the good of *souls*, and the *glory* of *God*; so shall the glorious Bride arise, deck herself with beautiful garments, and go forth in the beauty to meet the Bridegroom; so shall we receive an abundant entrance into the Celestial City.

BLASPHEMY.

BY MATTIE A. LEAR.

"WHEREFORE I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12: 31, 32).

Blasphemy, from the Greek *Blasphemia*, properly denotes calumny, detraction, reproachful or abusive language, against whomsoever it is rendered. When such abuse is uttered against God, the significaton of the word is the same as when it is uttered against a created being; the degree of guilt depends upon its application, that is, as to what object it refers. As, therefore, the sense of the term is the same, though differently applied; let us next inquire, what is essential to constitute this crime in either case? It is essential to this sin, when committed by one man against another, that there be in the injurious person the will or disposition to detract from the person abused. A mere mistake in regard to character, especially when the mistake is not conceived by him, who entertains it, to lessen the character, however erroneously, to exalt it, is never construed by any into the crime of defamation.

Now as blasphemy is in its essence the same, however applied, what is fundamental to the very existence of the crime, is the same when applied to God as when applied to man, namely a will, a design, a purpose to defame, to insult the Divine Majesty. Blasphemy then, against God is calumny, and to constitute the crime it is necessary that the calumny be intentional, that the perpetrator knows what he asserts is false.

The circumstances which called forth the language of our text from our Savior, will perhaps throw much light on this subject. Jesus had just healed one possessed with a devil; the people recognized the hand of God in this, and anxiously inquired, "Is not this the son of David? Is not this our long expected Messiah?" But the Pharisees, (those religious guides to whom the people looked with profound respect, because of their reputed sanctity and learning) answered: "This fellow doth not cast out devils, but by Beelzebub, the prince of devils." They could not deny the reality of the miracle. That some wonderful power had been displayed was too manifest to be ignored. What then must be done? "These people look to us for instruction, we have great power and influence over them. We ourselves know very well that this miracle could only be performed through the agency of God, but if we tell the people this, they will adhere to Him and we will lose our power over them. But the hold which we have on this people is of great advantage to us every way, we must, and will retain that hold at any cost. We will therefore give them an answer which will scandalize this Jesus in their eyes; we will tell them that His miracles are performed by magic arts, that He is in league with the prince of darkness. The ignorance of this people, and their entire confidence in us, will prevent them from detecting this sophistry; we will take advantage of this ignorance, of this simplicity and bind our fetters more firmly upon them."

"Jesus knows their thoughts." Methinks I can see the blessed Master cast upon those hypocritical leaders a look of mingled pity and indignation. After exposing the ridiculousness of their position, He addresses to them the scathing language of our text.

"You know what you have asserted is false, your knowledge of the literature of your nation, teaches you that such a miracle could only be performed through the power of God. Beware! you are now going too far; your extreme hatred of me, and your prejudices are leading you into fatal errors. In the garb of humanity, which I have assumed, I can bear all your malice, all your blasphemy, because it was fore-ordained that I should hear reproaches and insults (see Psalms 69: 9). But if you wilfully insult the Spirit of God, you place yourself beyond the reach of mercy."

Oh how shocking that any one should permit his prejudice, or his worldly interest to lead him to such fearful lengths, yet we find this warning not only addressed to the Pharisees, but Paul also cautions his Hebrew brethren against this dreadful crime. See Heb. 6: 4–8; 10: 26–29.

As we have already seen it was those wretched Pharisees, who, instigated by worldly ambition and avarice, slandered what they knew to be the cause of God; and against conviction, reviled His work as the operation of evil spirits, who alone could commit this horrid crime in the time of our Savior's corporeal stay on earth. But Paul addresses the following language to the Hebrew brethren: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh and put Him to an open shame." Again, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for judgment and fiery indignation, which shall devour the adversaries." It is the same wilful, known sin that placed the Pharisees beyond the reach of mercy, that places the once enlightened Christians in the same awful state.

The above Scriptures express a high degree of heavenly light and knowledge. Oh can it be that any who have been thus highly exalted, who have been permitted to sit in heavenly places with Christ Jesus, have tasted the riches of His love, should fall away, should for the sake of some worldly object renounce Christ, forego all their precious blood-bought privileges, and turn again to the weak and beggarly elements of the world? The above Scriptures certainly intimate that such is possible-

Let us now notice the circumstance under which the above warning was given. In those early days of persecution under the Roman emperors, when a person was arraigned for trial on the accusation of being a Christian, he was required to call upon the heathen gods, supplicate to the emperor's image, and curse Christ, "none of which things," says Pliny in his famous letter to the emperor Trajan, "can any of those who are really Christians be compelled to do." But the cursing or blaspheming of Christ under those more humane emperors such as Trajan, Adrian, and Antoninus, was sufficient to procure their pardon, or release. Those more cruel persecutors as Nero, and Domitian seem not to have admitted of pardon, if once a person had assumed the hated name of Christian. Paul foreseeing the danger and temptation that this possible escape from punishment would expose the Christians to, exhorts them to steadfastness, and warns them against apostasy. He knew, that when the question would be asked of them again and again, if they were Christians, threatenings, being intermixed with the questions, as Pliny says they were, he foresaw that a possible escape from the cross, the burning fagots, the playings and all sorts of torture which were held up before them in all their hideousness, would cause the faith of some to waver, therefore he faithfully points out to them the dreadful consequences of denying Christ, of treading under foot the Son of God, of counting the blood of the covenant wherewith they were sanctified an unholy thing, and of doing despite to the spirit of grace.

Sin at any time, or under any circumstance is a fearful thing, and there is nothing we should so much fear, but to sin wilfully after having received the knowledge of the truth, to openly and avowedly renounce Christ, after experiencing His pardoning grace, the apostle tells us there remaineth no more sacrifice for sins. We have now wilfully rejected the only sacrifice that can be offered, consequently we are left without a sacrifice, without a propitiation and the apostle tells us what an awful doom awaits such (see Heb. 10:27). Ignorance is the only possible palliation to sin, hence Paul says of himself that he was once a blasphemer, a persecutor, and injurious, but says he obtained mercy because he did it ignorantly in unbelief, intimating, that but for this ignorance he could not have obtained mercy. And our dear Savior when He prayed for His murderers, could only plead their ignorance. "Father forgive them, for they know not what they do."

Faithfulness and sincerity are the highest things.—*Confucius.*

THE MISSIONARY CAUSE.

BY JOHN FORNEY, SEN.

I AM truly glad that the brethren are catching more of the missionary spirit, and I hope that, that spirit will become so great and powerful in the church that she will send her ministers, not only into every part of the United States, but also in every county and every corner of countries, that the Gospel of Christ may be preached to all the human race of our country, so that we will not have to meet daily, men and women, who will say: "We never heard any of your people preach," and others tell us we never saw a "Dunkard" before we saw *you.* And some such were born and raised to manhood, in Pa., Va., Md., and Ohio where there are so many brethren and organized churches.

Brethren, who is to blame that those people have not the Gospel preached to them? May they not have cause in the judgment day to accuse us that we have not done our duty in full? It looks to me as though it ought to arouse every saint to a sense of his duty in this respect; for surely the word, "*go ye into all the world*," stands yet on the page as it always did. And that is not all, brethren and sisters, Paul says, (2 Cor 6: 8), "As deceivers and yet true." Now let us look how deceivers do, how zealous they are. They spend a great deal of time and money to get a missionary into every land, State and county. You may go where you will, there you will find the people taught some mode of worship, but lamentable to say, they are not taught the pure Gospel, nor the true mode of worship, which Christ and the apostles taught. Brethren will, not we, who know the terror of the Lord, put forth greater efforts to persuade men, and exhibit more zeal for the ingathering and saving of precious souls, than those who go about to preach a part of the Gospel for filthy lucre? And many of them make the Gospel of Christ of none effect by their traditions, or as Christ said, (Matt. 15: 9), "Teaching for doctrine the commandments of men." He said, *In vain* they worship me."

Let us become a little more Paul-like, and go where the Gospel is not known, or at least is not practiced. And we know that one soul is of more value, than our silver and gold. And the prophet Daniel said (Chap. 12:3), "And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Hence let us all do our duty. Paul says (1 Cor 9: 16), "For though I preach the Gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me if I preach not the Gospel; for if I do this thing willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed unto me." May God prosper and bless the missionary labors everywhere is my prayer.

PUNCTUAL AND REGULAR.

BY S. J. HARRISON

TIME is so related to everything that it may be said to have a place in everything. God did His work in a set time. He began it at a certain time, and finished it at a certain time. He began His rest at a certain time and ended it at a certain time. He appointed certain times for His worship. He has established laws to govern all things. The wind and sea obey Him. He makes the earth turn upon its axis in an exact time; He takes the earth around the sun, century after century in the same exact time. The moon performes her work as punctual and regular as her great Ruler is punctual and regular. Their movements are punctual and regular to the smallest fraction of a second. It is therefore a plain case that punctuality and regularity are two of God's laws.

Sin is a transgression of the law. Those who are not punctual and regular, transgress the law, and therefore sin. Sin cannot enter heaven. Therefore those who are tardy and irregular cannot go to heaven.

I was at preaching not long ago where a strange speaker was expected. The speaker was a lady. She waited until the hour to begin had fully arrived; but the people came strolling in until services were nearly over. This was very annoying to the speaker, disgusting to the listeners and disadvantageous to the tardy person. I have seen the same in our meeting almost as often as the occasion was unusual. Well, what are the reasons for this? I will tell you what a few of them are.

Some go to meeting late to have a better opportunity for displaying some new garment or jewelry which they or their children have lately obtained; some to have people know that they live about there; some because so and so are to dine with them that day and everything must be nice, and it must be made so before they go to church. Some go to meeting late because they had work to do. "Must clean up once a week you know."

The next thing some men do, is, they do not go to meeting regularly, even the lights(?) of the church absent themselves for the most trivial causes. In a district where there are from one to two hundred members, only about two-thirds of the number are present at any one meeting. And what are the reasons for this? I suppose the absent ones can tell the reasons as well as anybody, therefore I give what they say, "I was not feeling very well; I had to go to town on Saturday and I am getting old and do not feel good to be out so much." Another says, "O, I'd sooner sit in the house than go out on the cold road to preaching." Another says, "I wanted my horses to rest, I had been working them hard all week, and I had a big week's work for them again. I have so much work to do that I and the horses need all the rest we can get. I cannot attend meeting until I get a little through with my work." Another says, "It was muddy and I did not want to soil my buggy." Another says, "The preaching is not worth listening to." Others stay at home—away from worship—to entertain visitors. They love a talk about the prospects of fruit, the likelihood of cholera killing their hogs, the relative merits of the different breeds of cattle, the propriety of feeding stock, to selling the feed, the advantages of certain mowing, reaping and threshing machines—they love this better than the worship of God. O, what depths of love for Christ! What a resolution to run the race with patience! to have "Thy will be done on earth as it is in heaven!" What an example to the youth, the sinner, and the infidel!

WHAT THERE IS IN A NAME.

BY E. UMBAUGH.

ON account of the great diversity of opinion, in the world, many, yea, very many may wonder whether any other name than that of *Christian* should be assumed by the followers of Christ. There are many ministers who say that no one who pretends to be a follower of Christ, should be willing to be known by any other name. We, however, should not confide in such men, nor imbibe such sentiments, but look into the perfect law of ourselves, lest we be deceived.

We learn from our pilot—the New Testament that the name Christian was first applied, at Antioch, to the followers of our Redeemer, but by whom it was applied we cannot tell. We may learn from the history of the early followers of Jesus that the name was applied to them by way of epithet, hence it was not assumed. They were called Christians because they followed Christ, for the same reason that a certain sect are called Campbellites because they followed Campbell.

A number of names have been applied to the followers of Christ by *men* only, but one only by Christ Himself. Now, fellow-pilgrim, to whom would *you* give the honor? To Christ or to men? Our Savior, while here among men, said to His followers, "All ye are brethren;" and this is the only name He ever conferred which they could with propriety apply to themselves. From this we may learn that if we wish to give God the glory, with respect to His Son, we should assume His endearing name in preference to any other. We can see no impropriety in allowing others to call us Christians when they apply the term to us because we follow or obey Christ, but we should never assert that no other name should be assumed by us, for we should *prefer* and apply to each other the endearing name "brethren," because this is in accordance with the example of the holy apostles and their immediate successors, and because our blessed Savior has said we are such.

Then kind reader, whenever you have occasion to speak anything concerning the people of God, keep the honor of your Savior nearest your heart by calling them by the name applied by Him —BRETHREN.

PHYSICIAN, NURSE AND MEDICINE.

BY S BRUMBAUGH.

IT is very natural when we get sick, that we send for a physician to examine and give us a remedy. First we feel bad, and we get worse and worse, until disease gets us down, then send for a physician. He comes, examines us and doses out a number of powders and drops, and appoints a nurse to care for the patient, and administer the medicine, charging the nurse very particularly how to give the medicine and to be sure and give all he has left. He leaves the patient in the care of the nurse. Now suppose the nurse does not administer the medicine as directed, and the patient dies, is the nurse clear? or must the nurse bear part of the blame? Now the application.

First, we understand Christ to be the great Physician (Matt. 9:12); and according to Matt. 9: 13 the sinner is the patient, and we understand the minister of the Gospel to be the nurse, according to 1st Corinthians 4: 13; Eph. 4: 29; 1st Pet. 4: 2; Josh. 1: 1; 1st Thes. 11: 7, and even the word minister means one that administers, a servant. Now we understand the medicine to be the commandments of Christ found in the great Book, the Bible. The sinner is very sick; he feels that he needs a physician, and as the Physician is gone, he examines his Book or New Testament. He there finds his symptoms explained. Next he places himself in the hands of a nurse, by going to church and there the nurse administers medicine to him, by telling him what he must do to get well or free from sin. If he be a good nurse, he will tell him the same as the great Physician did, and also that good nurse, Peter on the day of pentecost (Acts 2: 38). And he will do as he was commanded to do by the Physician in Matt. 28: 19, 20; he will tell him to obey all the commandments, take all the medicine and reject none. But sometimes, naturally, we find a nurse that claims he thinks a great deal of the patient, and will not give all the medicine, but will reject what is bad to the taste. Just so, we have them spiritually speaking. What do they tell the patient or sinner? Why do we find them sometimes teaching such commandments as are popular in the world? they will say, the sinner need not go to a stream of water to be baptized, but he will sprinkle him as it is not so much bother, and also he can do as he pleases about obeying all the commandments, as he will get to heaven without &c. He pretends to think a great deal of his patient, or the sinner, and he can take or obey just such commandments as he feels like. But beware, may be if it were not for the dollars, he would not think so much of you, but of course the easier he is, the more adherents he will get. If he was concerned about your soul, do you not think he would depend more upon the Doctor-book? Does he know more than the doctor?

O! when that great day shall come when the patient and the nurse will be examined, what a time that will be? When the patient is examined by the great Physician and found incurable, what will he say when he is asked whether he took all the medicine he left him or obeyed all the commandments? He will be apt to say the nurse or minister did not give them or teach them then the nurse will be interrogated; what will he answer? Nothing can he say, but behold the nurse or minister that gave all the powders or commandments, left him to give, and his patients they are safe enjoying heaven in its beauty. Then we will see which nurse thought the most of his patient. Oh sinner hunt the nurse that will give all the remedies prescribed by the great Doctor and take them, then all will be well.

REASON AND FAITH.

WHILE the bright eyes of reason are full of piercing and restless intelligence, his ear is closed to sound; and while faith has an ear of exquisite delicacy, on her sightless orbs as she lifts them towards heaven, the sunbeam plays in vain. Hand in hand, the brother and sister, in all mutual love, pursue their way, through a world on which, like ours, day breaks and night falls alternately; by day the eyes of reason are the guide of faith, and by night the ear of faith is the guide of reason. As is wont with those who labor under these privations respectively, reason is apt to be eager, impetuous, impatient of that instruction which his infirmity will not permit him to readily apprehend; while faith, gentle and docile, is ever willing to listen to the voice by which alone truth and wisdom can effectually reach her.—*Henry Rogers.*

Regularity is unity; unity is godlike, only the devil is changeable.—*Richter.*

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
S. H. BASHOR,
M. M. ESHELMAN, } EDITORS

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1.50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore, Bashor & Eshelman.— Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE, BASHOR & ESHELMAN,
Lanark, Carroll Co., Ill

LANARK, ILL., JANUARY 3, 1878.

Considerable matter has been crowded out this week: among them a couple reports, the Gleanings and Obituaries. Will endeavor to make room for most of them next week.

* * *

The rainy weather and muddy roads are greatly interfering with the success that would otherwise crown the efforts of our ministers in their protracted meetings during this season of the year.

* * *

The present indications are that Bro. Stein is to engage in a public discussion with Mr Ray, editor of the *Baptist Battle Flag*, to commence sometime in January. More can likely be said about it next week.

* * *

We are again obliged to ask those who have ordered Hymn Books to have patience. Though we ordered sometime ago, the books have not come. When ordering books or pamphlets the money should always accompany the order.

* * *

Our missionaries, now in Denmark, expect to visit Germany and England before returning home. In company with brother Brinkworth, they may spend considerable time preaching in England, and reach home sometime in April.

* * *

Brother David Martin of Marshall Co., Iowa, gave us a call last Saturday. He, and family are visiting relatives and acquaintances in this locality. Brother John Zook of Cedar Co., was with us in the same day. He seems to be enjoying himself.

* * *

The unusual state of the weather, for this season of the year, has rendered traveling and out-door work in this part of the country extremely disagreeable. The last few months have been more like Spring than Winter—raining considerable of the time, hence giving us mud in abundance.

* * *

Late reports indicate all Europe is arming, and the old world is in a most critical condition. Russia has called out another large army, and it is feared that both England and Germany will soon become involved in the bloody conflict. Should they do so, it will doubtless more or less affect all Europe.

* * *

On the last page of this issue, will be found an interesting batch of correspondence regarding a public discussion to have been held in Carthage, Mo. We do not blame the Baptists for not wanting to debate their side of the question on baptism, for their backward single immersion is so young that they do not want it exposed to the public gaze. On Mr. Cunningham's part it is a square back down

* * *

A Brother writes: "Yesterday morning I noticed how happy the children felt over their presents, and as they were passing them to each other I asked them if they liked to read the Brethren at Work. They said they did. I then told them that there are many who are too poor to pay for it, and I thought we ought to make them a little present: so at it we went, and I now send you $1.50 for the 'Charity Fund.'"

* * *

At this season of the year, when subscribers are coming in at the rate of a thousand a week, it will be impossible to avoid making some mistakes, such as leaving out an occasional name whose time of subscription has not expired, retaining names that ought to be omitted, or get some incorrectly inserted. Should any thing of the kind occur we want to be notified of it at once. Do not wait a month or too and then write, but attend to it as soon as the mistake is discovered. If new subscribers do not commence receiving their papers within a few weeks after sending, they will please let us know; but first inquire of the postmaster before writing. When writing be sure to give post office, county, and State in every instance. The figures to the right of your name denotes when your subscription expires.

* * *

The horrors and cruelties of war have been lately brought to light in the vicinity of Plevna. The terrible state of things is perhaps unparalleled in modern warfare. After the town fell into the hands of the Russians, famishing dogs were seen feeding on the bodies of dead and wounded soldiers, tearing the flesh from the bodies of the still living wounded. The vultures picked at the skull and hopped from body to body with fiendish delight. The savage howls of the greedy brutes, the cries and heart-rending groans of the wounded, as they vainly struggled with the dogs, could be heard for miles around. The wounded that were able to crawl about, clutched at the odd morsels of food in the hands of the dead. One thousand prisoners were huddled together in one place. The living and dead were piled together promiscously in heaps like wood, and carted away. The scene was horrible beyond description. These are the fruits of war. May God grant us peace on earth.

INTRODUCTORY.

THROUGH a kind and gracious Providence, we are enabled to greet you again, and we hope this, the ushering in of another year, finds us all ready and willing to step into the front ranks to live, proclaim and defend the holy religion brought to us by our Master. The Captain of our salvation is just as ready, able and willing to lead us on to victory, as He was last year. Knowing this, not a soldier should desert, not one think of going to sleep on duty, and remember to continue in well-doing, and the victory over sin and Satan will be complete.

We appeal to this noble band of workers, this army of the Redeemer, to make a vigorous charge all along the lines and help us to carry the glad tidings of salvation over the enemy's intrenchment. We should not, cannot be satisfied with simply holding the forts we have taken, but should labor hard and patiently to take many more. And as we go forth to conquer, let us be sure that the flag we follow has on it the *crucified* Christ as well as the *glorified* Lord. This is the flag that leads to peaceful, permanent victory.

We feel grateful to the many contributors who have helped us to enrich and enliven the columns of the Brethren at Work the past year with their heaven-born and soul-cheering thoughts, and cordially invite them to continue in sending forth sound words—words that have in them the power, honor and glory of God. With pure motives, *principles* can be made to take deep root in the hearts of sinners and turn them to the living God. Let the glory of Tabor shine out from the top, bottom and sides of every word you write, and the world will witness such a stream of light as has not been seen lo these many years.

And you who have steadily and patiently labored to extend the circulation of our paper, we also ask you to go on in the well-begun work, looking to Jesus the great Rewarder for your toils and your perplexities. We hold you in grateful remembrance for what you have done, and hope you will find continual pleasure and spiritual profit in laboring with us.

We can make you but few promises for the year, as the great Dispenser of events alone knows what shall be. We desire, however, to devote our time and talents to the defense and maintenance of the pure and undefiled religion, the dissemination of edifying literature, and the presentation of every fact, every command and promise of our heavenly Father. We do not expect to please all men, for our Master did not do that, but do desire to please Him who hath called all of us with His tender mercy and kindness to serve Him. Nor do we expect to please ourselves in all things. We, too, must bear and forbear; otherwise there would be no refining, no burning of dross. O that we may cling to the whole truth, speak where God speaks, bridle the tongue where God bridles, honor God, love all men, hate sin, and "die daily" is the wish and prayer of your humble servants.

OBJECTIONS REVIEWED.

SOMETIME ago, brother D. D. Clark of Grant, West Va., sent us a copy of Elder S. W. P. Richardson's objections to the doctrine of baptism for the remission of sins, taken from the *Mountain Echo*, published at Keyser, W. Va., with a request that they be reviewed in the Brethren at Work. This we will now do, so far as the objections are worthy of note.

We give the Elder's article entire, proposition and all, that our readers may hear both sides of the question, and learn how even ministers will misconstrue, either through ignorance or malicious intent, a doctrine which does not correspond with their preconceived opinions, or religious education. This we do, not because we love discussions, but because we love the truth, and do not want people misled or prejudiced against a doctrine of the New Testament, without a knowledge of what its teachings are on the subject opposed.

Men can file objections to any doctrine or theory, or even the Bible itself, that on a superficial investigation, have a show of fairness and force about them, which in reality, when *fully* investigated, are objections only, and stand without the least logic, much less of a scientific or divine foundation. The article before us shows the cunning of its author in dealing with a square Gospel doctrine. He leaves both the Gospel and logic and swoops down on the sympathies of the people, without offering one single passage from Holy Writ, that has any bearing on the subject whatever. It is the old dodge of Universalism he resorts to, in his endeavors to prove his theory, not by Bible proof, but by a misrepresentation of the one he opposes, and by reaching the sympathies of the people. We will without further comment, give the Elder's proposition and objections verbatim and review them in proper order.

"Objections to the Doctrine of baptism in order to remission"

He means of course the remission of past sins. The proposition is fairly stated, and tells in plain terms what the doctrine is he objects to, and opposes. The doctrine contained in the affirmative of this proposition, is not of very recent origin, which the reader will readily perceive by turning to Acts 2: 38. "Repent and be baptized every one you in the name of Jesus Christ *for the remission of sins, and you shall receive the gift of the Holy Ghost.*" And in Acts 22: 16 "And now why tarriest thou? *Arise and be baptized and wash away thy sins, calling on the name of the Lord.*" This is what the gentleman is opposing. These are the men who have dared to set up the claims which have met the learned divine's disapproval. Notwithstanding they spake by counsel from on high, uttering only the things of the Lord's house as the Holy Ghost gave them utterance, yet they have, in the doctrine of baptism for the remission of sins, met with opposition at this late date in the church's history. By "experience" and "teaching" and "faith alone" and "heart religion," we are now told that this doctrine taught by men of God, instructed by the Holy Spirit, is wrong, has objectionable features about it and is damning. Why men oppose this part of God's Word, will be readily seen by referring to 2 Tim. 4: 3, 4. And now as the attack is not made on the apostles—oh no, not in the least, of course not; he will deny that, but let the reader refer to Peter and Ananiás, and then to the Elder's statement and decide for himself. Do not turn to either him or us, but just look at the matter as it stands; first read the apostles, then read the Elder's doctrine and that will decide the matter at once. They say: "Be baptized for the remission of sins," "Arise and be baptized and wash away thy sins," but the Elder virtually says: "I denounce it as wrong and sound my objections abroad." It needs no comment, no linguist or theological disquisition to assist in a proper interpretation of the difference between the two systems of pardon.

Either Peter and Ananias were wrong, or else our modern apostles has missed the mark, no use of trying to evade the conclusion. Will the Elder tell the readers of the *Echo* where he received his authority to denounce the apostles in this manner of teaching the design of baptism? Did the Holy Ghost make a slip of the tongue, when He informed them what to say? Is that it? Or has the Spirit of God changed tactics since then? Can he tell? Will he do it? You no doubt think this rough, but the nature of the case demands all we can give, and we do only our simple duty in stating the issue in as plain words as our pen can inscribe. There are no two truths in the universe, that will show a contradiction when contrasted, and yet the elder's article does cross the apostle's: hence one or the other is wrong. Whether it is man divinely inspired, who spake only by the Spirit of God, or whether it is an uninspired modern evangelist preaching in the back woods of Va., we leave our readers to judge.

Now here comes his first objection.

"Objection No. 1.—If baptism is the procuring act of pardon, it must be repeated every time we wish pardon."

That this objection is a perversion of the proposition he so clearly states above, will be plain to all with only a few words of explanation. He says, "If baptism is the *procuring act of pardon,*" just as if the apostle Peter or Ananias or any other man, who holds the doctrine he opposes, even taught that baptism *procures* pardon. Presume it will be best to preach the Elder a short sermon as to what we do believe, as he then can oppose the doctrine more lucidly. If he *will not* understand the Bible, probably he will this. One or two things appear plain, after reading his objection No. 1: either he is woefully misinformed of the Bible on the subject or willfully misrepresents it. This we say in justice to the readers of this article, as well as the first Gospel preachers. The doctrine of baptism for remission, does not teach any more than elder R., that it *procures* pardon. The blood of Christ only could procure pardon. Man's act cannot procure it. Remission of sins is an act of God, done in heaven for the believers, and not an act done *in man.* Of himself man cannot forgive sins; God does that. Water does not wash away sins literally, neither does faith procure pardon; nor repentance either. After a man believes, repents, and is baptized, it takes the same pardoning act of God before our sins are remitted; the same as if man had done nothing at all. We repeat, God alone can forgive sins, but He has never promised to forgive any man, while he is impenitent, while he refuses to be baptized. Baptism does not procure pardon—is not of debt, but of grace—is a condition upon the performance of which God graciously grants pardon.

The blood of Christ only cleanses from sin, but man has not the power to *apply* the blood of Christ literally. This is done in a figure, hence Paul says (Rom. 6: 1–6), "baptized into the death of Christ," not into His burial, for His blood was not shed there; but was shed in His death on the cross, hence we are baptized into His death, and thus make a figurative application of the blood of Christ; and thus it is written: "The blood of Jesus Christ His Son cleanseth us from all sin." Neither does it follow that every time we need pardon, we must be baptized. This again shows the Elder's extreme misunderstanding of the idea embodied in the doctrine he is opposing. Baptism is not an ordinance in the church to be regularly repeated at stated periods as the Lord's Supper, but as Dr. Conant of the *Bible Union*, remarks is the "initiatory rite of the new institution." It is the consummating act which takes us into Christ. "It is the last step in the divine process of conversion." Paul in Eph. 4: 5 says, "One Lord one faith, and one baptism." And in Gal. 3: 27, "As many as have been baptized into Jesus Christ have put Him on." Not baptized into Him three, four or five times, but once; this does forever. It brings us in contact with the blood of Christ, "into Christ," into the one body, and then it is written, "His blood cleanseth us from all sin;" and we (the believers), have an Advocate with the Father, when we do sin. We cannot *believe* INTO Christ, neither can we *repent* INTO Christ"—"the one body," "the church," but we believe *in* and *on* Christ, and repent *of* sin *toward* God, and are *baptized* INTO the church, *into Christ*, the only way the elder, or any man has any promise of, or ever can get into Christ. A man must believe and repent before he is a proper subject for baptism, and baptism to an improper subject is worth nothing or brings nothing.

"Objection No. 2.—"None except sinners would be qualified subjects."

What does he mean by this? Does he mean that there are saints who never were baptized? Or is he turning baby sprinkler, and pretends that while older persons need not be baptized—babies *must*. Is that it? The doctrine teaches that none but believers are fit subjects for baptism, and when they believe and repent they are qualified subjects for baptism, no sooner. And in accordance with this idea, the Savior declares, "He that believeth and is baptized shall be saved, and he that believeth not, shall be damned;" and again (John 3: 5), "Except a man is born of water and of the Spirit, he cannot enter the kingdom of heaven." Any man out of the kingdom is in an unsaved state, is a sinner, and nothing short of an entrance into the kingdom or body of Christ, will make him a new creature. And we speak by the best authority known to man, when we say, men *cannot* enter the kingdom without being born again, not of "feeling" and mourner's bench, but of water and of the Spirit. Born of the Spirit alone will not suffice, neither will a birth of water alone do, and any man is outside of the promise of God, without a birth of both; hence any man, unbaptized, needs to be; and as baptism, the last act in conversion, takes us into Christ, we assume man must be baptized before he is whole; for says the Redeemer, "They that are whole need no physician, but they that are sick." This, then warrants the conclusion that none but sinners need be baptized, for all who are not baptized, must be, in order, not only to be saved, but to full communion in all churches of any note, the Elder's church not excepted. Why he makes his church tighter than he does the heavens above, he will tell you a man can enter heaven without baptism, but he cannot be a member of his church without it. Poor fellow, he certainly needs sympathy or a great change.

OBJECTION No. 3.—"The good of all ages who were not baptized with that intent were lost."

The holy of no age were ever lost. The doctrine condemns no man who is holy, no more than our law hangs law-abiding citizens. It only teaches baptism to sinners along with faith and repentance as conditions on which God has promised them pardon, and condemns no good, no holy man of any age. God condemns men with the words of Christ in the last day. The Elder knew there was no argument in this, but wrote it to blind people by a false assertion, and to enlist their sympathies, but the intelligent reader will readily perceive the absurdity of such a course. No man, or set of men, can condemn or preach men to hell. The dead are in the hands of God, and according as they have lived, their reward shall be. All we can do will avail nothing in their behalf. The purpose of God towards them is fixed, and it is mischievous and wicked to thus play upon sympathetic hearts. If the doctrine is false, prove it by logic and Gospel, and let the sympathies of men alone.

OBJECTION No. 4.—"Baptism must be received with the design of pardon, otherwise the act is sinful."

This is only a repetition of his third objection and will need but few words to show its absurdity. There is only one way of administering the ordinance, to be repeated but once in life. To take a man into the one church, and to do this, it must have a proper design, a proper mode, proper subject, and a proper administrator. Anything performed as baptism, outside of the Gospel plan and Gospel design, is but an open mockery in the sight of God, and no baptism at all. It makes no difference what men think about it; their opinions do not change it in the least. Truth is not changed by men's opinions, and if anything was established by the Almighty as a fixed fact, as baptism is in its design, mode and subject, all the prayers of men and the shocking of hell itself cannot change it. God blesses men when they do His will, and it is only the one who does His will that shall enter heaven (Matt. 7: 21). And the eternal decree of Jehovah is, "If the blind lead the blind, they will both fall into the ditch." This doctrine does not stand judging and condemning the dead, but as a justifier of those who use it as a medium of communication with the blood of Christ. It leaves the dead in the hands of a just and merciful God, which is more civil than Elder R., who is continually pulling them out of the grave in view of sympathetic hearts, and that too, for the purpose only, of opposing the Holy-Ghost in its instructions to man how to baptize, and to wind around their hearts a system of religion that has no tangible way in the world of entering the church. That makes a man a Christian in a way that no preacher on earth can tell him how. He only knows he is a Christian because he feels so, and only feels so, because he knows he is in Christ. Will Elder R. tell in a plain way just how to get into Christ? He cannot do it, for he don't know. He will get a lot of poor, deluded souls around a mourner's bench, and when they seek Christ with all their might and cannot get through, he utterly ignores the old apostle's way of telling them how to do: "Repent and be baptized in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." No sir, not a bit of that; but he will lay the Bible aside, and tell great yarns of how long he sought, before God spoke peace to his soul, and of many others who sought longer; and after some of the honest but deceived creatures, have come night after night, and experienced no change, he will as he and his brethren have often done before, say to them "Why, you're through and don't know it. You're a Christian, and haven't found it out." There never was a man in apostolic times who preached such stuff; and in every instance when men inquired what to do, they were told in a few plain words, and were soon in the church rejoicing. Paul was the longest of any man on record in the Bible getting through. He prayed three days, and then had to be baptized before God would remit his sins.

OBJECTION No. 5.—"Baptismal regenerationists neither believe or practice the doctrine they profess, for they will receive proselytes who have been baptized with other intent."

This cannot be said against those who simply baptize for remission of sins, for they oppose baptismal regeneration as strongly as men *can* oppose a false theory. Baptismal regeneration teaches that baptism inducts people into the kingdom of heaven without any preparation or change, as in infant baptism where it is supposed to save them, without imparting faith, giving knowledge, or repentance—where the only thing the child receives in the world is a few drops of water, and if it is saved by that, it is a water salvation, for all it gets is water, and but a few drops at that; while the doctrine of baptism for remission of sins, teaches that baptism alone saves no man, teaches that men must believe and repent before baptism will do any good at all, that baptism is one of the conditions of pardon, and no man can knowingly pass it by and enter into the kingdom. And even if the Elder's objection did hit the mark, it can be hurled back on him with equal force, for he teaches that no man is fit to be baptized until he is pardoned. Thus to use his own weapon, he damns all who are baptized before they have experienced a "feeling," says, they are not nor never were converted, but he will take such, as proselytes, into his church by letter, without even asking them to go to the mourner's bench, that is, if he can get them. If they were not converted, why does he not act consistent and demand that they should be, and then baptize them right on receiving them? Will he tell us? His fifth has missed the mark, let him try again. "Ignorance is bliss." He should not condemn others for doing as he does, certianly not, but probably he is like the Scotch minister who told his people, "Now don't do as I do, but do as I tell you to do."

OBJECTION No. 6.—"The promise has failed and the gates of hell prevail if the doctrine be true."

What doctrine does he mean? Is it the doctrine that says, "Arise and be baptized and wash away thy sins—Repent and be baptized for the remission of sins?" Is that it? Does he mean that? If he does, then the church in the apostolic age was weak, and the doctrine taught then was unavailing. Will the Elder please tell us just what he does mean? Give us a plain, tangible idea of what he means, and is trying to say, for his objection as it is, is too remote to admit of criticism.

OBJECTIONS No. 7 & 8.—"It sends to hell all pedo-baptists."
"Baptists who do not believe as they do."

These two objections being so near the same in signification, we conclude to reply to both. What sends pedo-baptists to hell? The doctrine that baptism is for the remission of sins? Did Peter on the day of pentecost when he preached it with such power, say any thing about pedo-baptists going to hell? No sir, for there wasn't a pedo-baptist in the world for near two hundred years after that day, and mourner's bench baptists, until a date many years later, unless it be Paul who, after trying for three days to enter by faith and prayer alone, was informed by the Lord that, that was not the way to obtain forgiveness, but he *must* be baptized and *then* his sins would be pardoned.

If there be anything in his objections it will apply with equal force to the doctrine he preaches, for that says, all who were baptized in order to the remission of sins were not, and are not converted, and declares that the unconverted are lost, hence all who were baptized for remission of are sins lost. This is the logical conclusion. The Elder should not sling stones, especially when his own house is glass, and before his objections will reach any one else, he must bring a little Scripture in support of his own position. Will he do it? Not he; no indeed, for the fact is he has none to bring.

OBJECTIONS No. 9, 10 & 11.—"It is strictly sectarian."
"It excludes the good and fellowships the bad—in many instances."
"It divides the followers of Christ."

While these "objections" are only to fill up space and scarcely worthy a notice, yet we give them a few words through respect to the brother who sent us the request, and its author, who is represented to us as a man of ability. Of course we must reply to "ability" and "education" whether there is anything in the production or not.

That the doctrine of baptism for remission is taught in God's word, we positively know; that man has no promise of salvation without it, is another Gospel fact which the Elder dare not affirm on Bible grounds. If the doctrine is sectarian, we might inquire what made it so? Certainly not Christ or the apostles, for such a thing in their day was unknown, but lately men have departed from the original plan of conversion, and because God's people still adhere to the Gospel they are hissed at as "sectarian," "selfish," and anything but Christians. The gentleman should look higher than the flesh, should look up to God and inquire for truth and then practice it upon the ground of humility and let men alone. The doctrine is either right or wrong on the face of its sanction by the Almighty and not because *men* call it "sectarian." The Elder is guilty of sectarianism in his denunciation of the doctrine of baptism for remission. Such men as he, are what makes the world sectarian, religiously. If he is so liberal and not sectarian, why does he not fellowship all and leave sectarians to do the opposing? The doctrine is of God and if Elder R. and all others would do just what the Bible teaches, we would have no dry-land-mourner's-bench route to glory, and protracted seekings, but like the church in early times, and such a thing as sectarianism would be unknown.

That it fellowships bad men in many instances we admit. One among the twelve was a devil. That the Elder's church fellowships many who are bad, we presume he will not try to deny. This far we are even. That it ever excluded a saint he cannot prove. Let him do so if he can. That many who are good morally, are excluded we also admit, but God has not permitted us to invite any but His true followers, the baptized believers to His table, hence we cannot assume to do so.

That it divides the followers of Christ, we emphatically deny. He and his church, and those of like faith are as much to blame for this division as any one else, and more too; for it is they who make it by their departure from the plain way of Christ. The doctrine recognizes no man as born of God until he has complied with the requirements of the Gospel. It makes no difference what he may affirm of himself, his feelings will not do. Like the man who sings by ear, he does not know whether he is right or not; he only feels he is singing correctly, but when he learns the notes, then he knows he is singing correctly, for the notes show the way. So some men serve God, only by their feelings, and do not know whether they are right; they only feel so; but this doctrine recognizes no such Christianity as correct, but follows the notes, God's revelation, His commands; and they know they are right, for the Gospel will not lead them wrong.

OBJECTION No. 12.—"It gives the administrator the keys to the kingdom, and closes the door, which Christ said, no man can shut."

By turning to Rev. 3: 8, the reader will perceive to what a degree this man perverts the passage, "No man can shut it." This language is used in addressing a Christian church relative to their admission into heaven and nothing is more foreign to the truth than to assert that it applies to the unbaptized or the administrator of the rite. The idea of baptism for remission gives the administrator no more power than any other faith. The power of admission into the church is not exclusive of the candidate for baptism. The doctrine teaches that baptism is nothing to an improper subject. That a man must have repentance before he is fit to be baptized, and baptism to any man who has not been changed in heart by faith or in life by repentance, is a mere nothing, obtains nothing, and a minister may baptize any man who has not believed and repented, one thousand times and it will do no good. Hence the reader can see that there is nothing in the Elder's objection unless it be misrepresentation of the doctrine he opposes and perversion of Scripture. Rev. 3: 8.

The minister has no power to admit any man into the mystic body of Christ who has not believed and repented. Neither has the man who wants into the kingdom until he believes, repents and is baptized. It takes an administrator and a proper subject before a lawful Gospel baptism is completed, and we might add in this connection, baptism performed by a proper way.

The gentleman now closes his wonderful tirade against Peter and Ananias (Acts 2: 38 and 22: 16) with the following jumble of language which has in it no intelligent argument against anything or any body in particular:

> "We are taught in God's word that there is one plan of pardon, that Christ forgave sins without baptism. We should be spiritually minded when we are baptized, which is life, and joy, and peace in the Holy Ghost. We should be dead before buried. There is no medium between life and death, dead to sin, alive to righteousness, the Spirit quickeneth, the sinner's heart is an unclean place. God's Spirit does not dwell in an unclean place—repent and believe the Gospel, believe and be baptized, they that gladly received the word were baptized. If thou believest thou mayest. No man calleth Jesus Christ the Son of God but by the Holy Ghost. Let the reader think of these things."

S. W. P. RICHARDSON,
Missionary of the A. C. C. in W. Va.
Smithfield, Pa.

We admit that there is but one plan of pardon, which God grants on the condition that man believes, repents and is baptized, no sooner, and no later. That Christ forgave sins while He was on earth without baptism, before His crucifixion, we also admit. But that He does so now, we say there is no Scripture to prove. His last command was, "He that believeth and is baptized shall be saved," but "he that believeth not shall be damned." This is the law now, and no man has the promise of forgiveness since Christ's death without baptism. We reply that all are dead out of Christ—dead in sin—dead to God—and the Gospel of Christ is to make us alive and raise us up into heavenly places of Christ. Faith quickens the heart, repentance changes the life and baptism changes the relation—places him in the church or in Christ, which makes him a new creature, and being a new creature, he is alive in Christ and dead to sin. And this is the death we die in conversion, die to sin, but we are not dead to sin until we are in Christ, and no man gets into Christ without being baptized into Him. This we have proved in reviewing the Elder's first "objection." The rest of his ending is so remote from anything in particular that we pass it by, believing we have noticed more now than is worthy a space in our columns. Some, on reading the Elder's article, no doubt will be deceived, but the intelligent reader would at once see the weakness of his reasoning and pass it by as flimsy and unscriptural, and in the main as a total miscomprehension of the doctrine he opposes. He seems to be fighting an enemy he hardly knows who, but finally jumps on the apostle Peter and Ananias for teaching baptism for remission of past sins, then lights upon them as "sectarian"—as sending "Pedo-baptists" and the votaries of the mourner's bench "to hell," and says "they hold the keys" and shut the door, which, he says, Christ says no man can shut; thus declaring that Christ was guilty of untruth when He said, "no man can shut it," (the door) And to prove, that he is correct and Christ has spoken falsely, he asserts the doctrine Peter preached has *shut the door*. Now the fact is Elder R. was either doubly dishonest when he wrote his wonderful "objections," or did not know what he was opposing, and if he is an honest man and loves the truth, he will come out and acknowledge his mistake. He cannot prove any man forgiven outside of baptism, since the days of Christ, or even the promise of forgiveness. Search the Scriptures, for in them ye think ye have eternal life, and they are they which will testify to the truth of this matter.

Read what we have written, closely, and compare it with the Word of God. We have repeated more than would be admissible under other circumstances, but the repetition is unavoidable replying to such articles as the one is we have just reviewed.

S. H. B.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

Edited by M. M. Eshelman.

CHARITY is a little dim-sighted at times, but envy and bitterness have eagle eyes.

WE rejoice in Gospel progress, the enlightenment of saints and the fidelity of Christian character; but in the downfall of what is not good.

CHARACTER is always in the first person, and the first should care for it. Reputation is in the third person, and the third person generally looks after it.

To press *self* into an article to such an extent as to force out Jesus, is a sad condition for any writer. *That* soul needs conversion, and a missionary sent to his house might be productive of good.

Do that which is honest, though you appear as a reprobate. Principle weighs tons; policy is sugar-coated; principle is the same outside as inside, and is never "puffed up," self-willed, fussy nor feathered.

OUR little writers must be patient if their letters do not appear at once. We have heard from many of you, but not from all. Your letters will appear just as fast as we can find room In the meantime continue to send us letters full of love for Jesus and all men.

ALL through this year, if spared, we will realize many blessings which are now unknown. God is so good and kind that He never withholds blessings. He does not want us to be disappointed, but to be happy. Godliness brings contentment, and is profitable to all.

MOTIVE is the kernel, and *action* the shell from God's standpoint. In His great Book, *motives* are written in capitals and *actions* in small letters. With Him it is not only *what* was done, but *why* was it done. *Motive* may be strangled and drowned, but either time or eternity will bring it to the surface.

THERE are four rests mentioned in God's Book. The first is God's rest when He had finished the work of creation. The second is that of Canaan. The third is the Sabbath rest; and the fourth is "the rest that remains for the people of God." This last is the Christian's strong hope. To rest in Jesus is the grand consummation of all. Children, early seek that rest, and when you find it, abide in it.

IT is a fact that no human creed existed for about three hundred years after the birth of Christ. The church was governed wholly by the law of God, progressed and flourished in spite of all opposition. The apostles, ministers and teachers went everywhere preaching the Gospel, and that too whether men would hear or whether they would forbear. They believed in God and wanted others to do that too.

PARENTS will observe that the BRETHREN AT WORK is a good family paper at a low price In it you will find matter for yourself and for your children. You are not called upon to pay $1.50 for a paper for yourself and 50 cents or $1.00 extra for a monthly paper for your children. And then instead of a monthly publication for the young folks, you have a weekly. This the children appreciate, and we trust that through it many may be induced to seek Jesus early.

BROTHER J. W. RITCHEY of Williams Co., O. says: "I have enjoyed myself very well since I have been received into the church. I have been in the church over two years, and I was but ten years old when I came to Jesus in obedience to Him. I rejoice to hear of others coming to Christ and hope many more will come before it is too late. I am young in the cause, but have no desire to turn back to the world again, but want to go on through this unfriendly world to the end of the journey of life."

That is the way we like to hear boys and girls talk. Do not be afraid to go to Jesus early, and follow Him.

NOT FIT TO BE KISSED.

"WHAT ails papa's mouf?" said a sweet little girl,
Her bright laugh revealing her teeth white as pearl,
"I love him, and kiss him, and sit on his knee,
But the kisses don't smell good when he kisses me!"

"But mamma"—her eyes opened wide as she spoke—
"Do you like nasty kisses of 'bacco and smoke?
They might do for boys, but for ladies and girls
I don't think them nice," as she tossed her bright curls.

"Don't nobody's papa have moufs nice and clean?
With kisses like yours, mamma—that's what I mean?
I want to kiss papa, I love him so well,
But kisses don't taste good that have such a smell!

"It's nasty to smoke, and eat 'bacco and spit,
And the kisses aint good, and aint sweet, not a bit!"
And her blossom-like face wore a look of disgust
As she gave out her verdict so earnest and just.

Yes, yes, little darling! your wisdom has seen,
That kisses for daughters and wives should be clean,
For kisses lose something of nectar and bliss
From mouths that are stained and unfit for a kiss.

—*Selected.*

WHAT TO AVOID.

THIS is for children, and I want them to read it. I don't come to tell you that this is a New Year, for you all know that, but I come to tell you what to avoid. Avoid bad thoughts. They make a bad heart. Avoid bad words. They make people—sensible people feel sad, and sorry for you. God is not in bad words, nor does He smile upon you for them. Avoid frowardness. Don't be first to talk, first to the table, first in the dish and first in the easy chair. Avoid these naughty habits, and grow up good men and women.

Avoid the habit of speaking evil. As you grow up, and men and women don't do just as you command, avoid the degrading habit of going about the country and saying all manner of evil against them. "The face of the Lord is against them that do evil." O it is terrible to have the *face of the Lord* against you! It is better to have the face of men against us than to have the face of the Lord against us.

Avoid telling in your writing and speaking, what great things you have done. Tell what Jesus did, the holy men and women of old did, and how kind and good others are to you, but never fall into the habit of holding yourself up as a center post, for all others to revolve around. I have seen men get so large in their own estimation that in noting their travels they stood straight up and made cars, buggies, beds, victuals, congregations, depots, time-tables, and a host of other things swing all around them. They were the center pole, and what "I saw," "I heard," "I did," was the *I-power* all the way through. Now I want none of you little folks to get that big. I write this to you. Big folks won't read it, and if they do, they will say it is only for little folks. They are right. And I hope they will let you have it, for it belongs to you. Profit by these things, avoid all sin.

BE KIND TO THE AGED.

Dear Little Folks:

WILL you read a letter from Aunt Sallie? I love to talk to the little folks at Sunday School, but as we have none this Winter, I will talk to you, though most of you are strangers to me.

We read in the Bible of a good old man; his name was Elisha. As he was going from Jericho to Bethel, "there came little children out of the city and mocked him and said: Go up thou bald head; go up, thou bald head." There came two she bears out of the wood, and tare forty and two of them. Now children, I hope none of you are like the ones I've been telling you about. Do not mock or make fun of old people. They were once as young as you are, and would walk as straight as you can; and could read and sing, with as steady a voice as you can. Always be kind and pleasant to the aged. If you are in church (or any other place) and an aged person comes in, and there is no vacant seat, get up and give him your seat. You are young and can stand better than grandpa, or grandma. They will love and respect you for it. God will love you too.

I love to read your little letters. Write again, it will be encouraging to other little folks, and if the editor thinks my letter worth publishing, I will write again on another subject. I must bid you good night. AUNT SALLIE.

Morrisonville, Ill.

TO THE BOYS.

BOYS, I want to tell you a story about Robert and his father, and I want you to think about it often.

Robert's father had told him to keep out of bad company, and yet Robert would sometimes go among bad boys; boys who would use bad language, and his father saw that his son was growing worse, but said nothing at the time.

One evening he brought some very nice red apples on a plate and gave them to his son, who was much pleased with them, and thanked his father very kindly. Robert's father then told him to lay the apples away a few days, to get mellow. Just as Robert was carrying the plate of apples into the room that was seldom used, his father placed a rotten apple on the plate, and told him to let it remain there.

"But" said Robert, "this apple will spoil all the others."

"Do you think so? Why should not the sound apples rather make the rotten one fresh?" said his father.

After some days he told his son to get the apples. But what a sight! The sound apples were all rotten, and the room was filled with a bad odor.

"Oh, father!" said Robert: "Did I not tell you the rotten apple would spoil the good ones? yet you did not listen to me."

"My boy," said the father: "Have I not often told you that the company of bad children will make you bad? yet you do not listen to me. See in the ruin of these apples that which will happen to you, if you keep company with wicked boys."

Now, my dear boys, when any bad boys want you to join their company, I want you to think of the rotten apple. Boys, the story of the rotten apple may do you good in your boyhood, in your manhood, and in your life beyond the grave. Boys, don't forget the rotten apple.

UNCLE JOHN.

Lincolnville, Ind.

SELF-DENIAL.

SELF-DENIAL is an important lesson that all should learn. If we do not learn it in youth, we may grow up to be very unhappy men and women. It may be rather hard sometimes to control our own selfish desires, but we will find by so doing we will accomplish a great deal of good.

Have you ever noticed the difference among your playmates, between the one who always tries to make everything pleasant and everyone happy, and one who does not? On the other hand notice a child of a selfish disposition—one that does not try to cultivate a generous tone, such an one will indulge in sin and folly more and more as he grows older, and will finally become miserable himself. No little children will go to such, expecting to find a place in their affections, for their very selfishness will cause every one to turn from them, feeling that in their hearts there is no warmth. We all like good, generous people. Then let us try to cultivate generosity, which we may do by first practicing self-denial. May we ever remember this important theme, for a great deal of the trouble in after life is the consequence of its neglect. I wish we were all wise enough to know that a good-hearted, self-denying and generous person exerts an influence that will live throughout time and to all eternity.

ANNIE RAFFENSPERGER.

TO PARENTS.

PARENTS, are we giving our children the encouragement we should, that they may become workers in the Lord's vineyard? How do we educate them to read and write? By waiting until they are grown up and then reasonably expect them to immediately become acquainted with a knowledge of it? No, but by study, and a practical use of the pen they are made acquainted with these things. How do they acquire the knowledge of neat, practical farming and gardening? By running idly over the fields and gardens without restraint? No, but the industrious parent that follows those vocations has many little jobs for them to do. If there is work to be done in the field we take the little boys along and have them do what they can. If there is work to do in the garden, we take them there and have them do what they can.

Then why is it that we do not take them into the Lord's vineyard and educate them more there by pointing out some special event or occurrence and have them read it, or read it to them, and, entering into a social conversation with them about it, help them to reason and to get at the idea, or lesson that is taught. A page has been opened in the BRETHREN AT WORK for the special reading and instruction of the little readers. Help them write; help them to understand *God's ways* and *laws*, then we can say we have "brought up our children in the admonition and nurture of the Lord." W. K. SIMMONS.

Union City, Ind.

CHILDREN AT WORK.

From S. J. Price.—*Dear Editor:*—I think the BRETHREN AT WORK is a good paper. I read it through every week, and can hardly wait until it reaches us; but when it comes I look with anxiety for news from brethren Hope, Eby and Fry, who have crossed the deep waters to call sinners home to God. May God favor their work, and help all to hold out faithful.

Pine Creek, Ill.

From Joseph Burgard.—*Dear Friend:*—I am twelve years old, and one of the fatherless. It pleased the good Lord to call my dear father home when I was eight years old. Then my mother was left a poor widow, so I was compelled to go out, and am now staying with my uncle Isaac Meyers and go to school with cousin Katie. I hope I may grow up a good man, so that I may meet my dear father in a better world.

Astoria, Ill.

From Freddie Horner.—*My Dear Friends:*—I am going to school and learning very fast. I am twelve years old, and go to Sunday School. I love to write for the *Children at Work*. I want all the little boys and girls who read this, to do good and obey their parents, so that when death comes they can die in peace and dwell with Jesus. I am trying to obey the will of God.

Lanark, Ill.

From Sadie Miller.—*Dear Editor:*—You were once my dear teacher when we lived near Lanark. We now live in Iowa. I am ten years old, and go to school to Mr. Zuck. I love my teacher. My pa, ma and sister Minnie are members of the church, and I hope when I grow up I will too, and be a good woman. Pa went to meeting to-day twelve miles from here. He walked as the roads are rough. We do not get to meeting as often as when we lived in Ill. I often see my dear ma cry because we cannot go oftener, but we hope for the better.

Clarence, Iowa.

From Katie Myers.—*Dear Editor:*—I have read so many good little letters written by the little folks, and I want to say a little too. When the paper comes to our house we all want it first. Papa wants it, mamma wants it and I would like to have it too; then papa generally reads it to us. I hear that you are nearly all going to Sunday School. Where we live the Brethren have no Sunday School. I wish they had; I would go. We live quite a ways from the meeting-house, and seldom get to meeting. I am eleven years old

Astoria, Ill.

From George S. Shirk.—*Dear Editor:*—I love to hear from all the little folks, and also from the brethren in Denmark. I go to school and like my teacher very well. I went to Sunday School last Summer, but it has closed for the Winter. I am twelve years old.

Polsgrove Mills, Ill.

From Mary J. Bowers.—*Dear Editor:*—I am ten years old, and go to school. I like my teacher. I read in the Fourth Reader, study Geography, Arithmetic and spelling. I love to go to meeting, and read the Bible. I like your paper too. I have one little brother six years old, and three sisters. One of them is eight years old, and she intends to write to you too. My grandpa and grandma Bowers live in Lena. They are quite old. I like to go to see them. I staid with them three weeks last Spring.

Waddam's Grove, Ill.

From J. F. Snyder.—*Dear Editor:*—You want us little boys and girls to write for your worthy paper, which I love to read. I am going to school. My teacher's name is James McKean. He is a very good teacher. My work morning and evening is to feed the calves and carry in wood. I am ten years old. At present my mamma is in Illinois. I go to meeting with pa and ma. I love to hear them talk about Jesus, who blessed little children and said, "of such is the kingdom of heaven."

Cedar Rapids, Iowa.

From Christie Kauffman.—*Dear Editor:*—I am a little girl eleven years old. I have one little brother, but no sister. I have a dear papa and mamma. I love them, and I love my little brother too who is only six years old. My mamma gets the BRETHREN AT WORK, and I like to read in it of my dear Savior. I love Him, because He is so kind to me. I think everybody ought to love Him. I go to Sunday School, and there learn many things about my dear Jesus. I go to day-school, and like my teacher and playmates. I love everybody.

Bremen, Ind.

The most valued gift is the One given by God and laid in the manger in Bethlehem. It was given to every man, woman and child on earth.

CORRESPONDENCE.

FROM DENMARK.

Dear Brethren.—

AS cold waters to a thirsty soul, so is good news from a far country (Proverbs 25: 25) This proverb is very suggestive; and is especially applicable to our purpose at this time, being in a far country, and having good news to write in reference to the mission in Denmark.

The first Love-feast ever held in Denmark according to the example of Christ and His apostles, (that we have any account of at least) was celebrated on the evening, or night of the 18th inst, and is now among the things of the past; but the effects to be remembered through life, and the fruit of it (eternal life) to be reaped in the kingdom of God or Father's kingdom, where Jesus said He would eat anew with His disciples (Matt. 26: 29)

The morning of the 18th having come, we all made ready to journey towards the house of brother C. Hope, (it being a fair day) the place appointed for the feast; and having about fifteen miles to go, we took the train twelve miles, at the end of which we met a team. Some of the company (being about twelve in number) got on the wagon while the rest of us went on foot. On arriving at the house at about nine o'clock, Bro. Hope met us with several letters from our children and kind friends in northern Ills., containing much encouragement. Also a copy of the BRETHREN AT WORK in its enlarged form, containing much interesting matter, and having plenty of latitude for our brethren editors to deviate from their excellent, original platform. Hope better things however, though we thus speak, and things that accompany salvation. Hope it will meet the approbation of all, and hence be patronized by the general brotherhood. We also receive the *Lena Star* regularly, giving us the news from near home. The fact of receiving much encouraging news at that time added much to our enjoyment at the meeting.

The meeting commenced at ten o'clock, and after meeting we resorted to the water where two persons were buried with Christ by baptism, according to Matt. 28: 19, the one being a young man who had embraced the principles of religion, as taught and practiced by the Friends, and for some considerable length of time traveled around advocating the doctrine he so fondly cherished, but some way came in contact with some tracts published by the Brethren, and on examination found they contained more Scriptural truths than the doctrine of non-resistance alone, which he loved so much. He therefore began to distribute them; but upon further examination he became convinced of the necessity of hearing that *Prophet, Jesus Christ*, in ALL THINGS, not only in part, and came and said to Bro. Hope, that "it is not only hard, but inconsistent to sell one thing and practice and preach another," demanded baptism like the eunuch, and is now going on his way seemingly rejoicing. The other was Bro. Hansen's wife, lately from Norway, thus adding two more to the little flock, making in all fifteen, five brethren and ten sisters.

We then returned to the house, and after dinner we called the members all together and instructed them more fully in the order of the Gospel as practiced by the church, and then proceeded to elect one brother to the ministry, and one to the office of deacon, the lot falling on Bro. C. C. Eskildsen for the ministry and on Bro. C. Neilson for deacon. Brother Hope was also advanced to the second degree in the ministry. The members all seem to be very much in love and union, and seemed to act in church matters as scholars well advanced, thus proving that they were going to the same school, and learning out of the same book, and from the same Teacher that we have in America.

There was excellent order at the meeting, and from what we could see and judge, some more were deeply impressed, and are counting the cost. Hope and pray that the Lord may give a large increase to the little sister church in Denmark, that her branches may spread like the green bay tree; and that she may go forth clear as the sun, fair as the moon, and terrible as an army with banners, and that the slain of the Lord may fall by hundreds at her feet, the rebellion in Europe against the God of heaven may be subdued, and the law and government of the Prince of peace may prevail, the fetters of vice and immorality that bind its victims as with a cart-rope to the great engine of degradation and destruction may be broken, the soul let go free to rejoice in the glorious liberty of the children of God. The church being the instrument which the Lord makes use of to accomplish His work, it will not do for her to fold her arms and be at ease. She must come out from her hiding place and meet the enemy boldly and fearlessly, and fight the enemy in every land, for we sing,

> The saints in all that glorious war,
> Shall conquer though they die.

Much remains to be done, and the time is short. Every brother and sister should feel the same interest in spreading the Gospel and saving sinners that our blessed Lord did. And let us for one moment consider the work He did in so short a time, and then try and imitate His example, though we may not always have whereon to lay our heads. He became poor that we through His poverty might be made rich. We have sometimes thought how many might be made rich in faith and heirs of the kingdom, who are now sitting in darkness and starving for the want of the bread of life, if all our brethren and sisters would only appropriate that which is only a hindrance to their own spiritual progress, to the spread of the Gospel and the salvation of sinners. What a great blessing it might prove to mankind in general, and be no disadvantage financially to the donor, for he would not be required to sacrifice any of the comforts of life, simply a small proportion of his surplus. Surely such a course would meet the smiles and approbation of our Heavenly Father, and receive a full reward, for a cup of cold water administered in the name of a disciple does not lose a reward. How much less a free-will offering thrown into the treasury of the Lord for the salvation of sinners.

But we are aware of the fact that while many of our dear brethren and sisters are given to hospitality, and liberal in communicating to the temporal wants of the church, and even humanity in general, they nevertheless do not seem to see and feel the necessity of administering to the spiritual wants of the church and the world as much as we think it would be their privilege to feel. But we feel gratified with the increased interest of the church on that point for the last ten years.

ENOCH EBY.

* * *

FROM FALLS CITY, NEB.

WHEN I last wrote I was at Grant River, Gentry Co., Mo., where are seven members, and they ought to have a minister move among them and preach for them. I had some meetings with them and in my humble judgment, a church could soon be organized, had they a minister among them. From here I went to the North-east corner of Nodaway Co., near the Iowa line Here were three members. I stayed with them nearly one week; preached only seven sermons for them, two evenings being too dark and stormy for meeting. There are now seven members and three more applicants, and would have been baptized, but want their certificate from their former church (Campbellite) first. And there is a good prospect for a number more soon if they can have preaching. The above two places belong to Whitesville church, Mo. Bro Joseph Bashor and Daniel Glick are the ministers.

Thence I came thirty miles to the South-west corner of Nodaway Co. Here are five members, belonging to Bethel church, Holt Co., Mo., where Joseph and Joel Glick are the ministers In this church I gave them nine meetings at three different places.

Now, what ministers will volunteer to go to the above named places in Gentry and Nodaway counties, so churches may be organized soon?

JOHN FORNEY, SEN.

* * *

A SAD ACCIDENT.

ON the morning of the tenth of December, a beautiful young lady by the name of Eliza Mason, a teacher by profession, met with a terrible death. She lived with her grandfather three miles North of Tipton, Iowa, but at the time of the accident was stopping with her uncle, Mr. Reader. Mrs. Reader was sick, and Miss Mason took upon herself the household duties. On the morning mentioned she turned down the wick of the kerosene lamp, and finding the light rather dim, turned up the wick again when the lamp instantly exploded, throwing its contents over her, and parts of the room. Being enveloped in flames she still had presence of mind sufficient to run out of the room where the sick woman lay, but Mrs. R. seeing two of the children following her, sprang out of bed and brought them back, extinguishing the flames, then fell fainting on her bed.

In the meantime Miss Mason picked up a blanket from a lounge and ran into the yard where her cries attracted the attention of two of her uncles who had just left the house. They both ran to assist, the one to Miss Mason, and the other to the house to save his dear wife and children. But the flames had already done its work on Miss Mason, and she lay terribly burned her clothes having all been consumed. It is said that the flames ran up for about eight feet, and no mortal could endure such a burning. She lived amid terrible suffering for seven hours when death brought relief. Two of the best physicians were employed, but all to no purpose.

Here was a young lady in the prime of life, twenty-one years old, with the hopes of a long and useful life, snatched away in an instant without a moment's warning. Her parents had gone on before her, and there remains only a dear sister to brave the trials of life. The deceased was followed to her last resting place by a large number of people. There they laid her who bore her terrible sufferings with Christian patience. O dear reader may this be a warning for us all! When we think peace and safety is ours, then sudden destruction comes. This is given as a warning, that all may be prepared to go hence, for "we shall die and not live."

BENJ. F. MILLER.

Clarence, Iowa.

* * *

FROM C. HOPE.

Dear Brethren:—

IT has been sometime since I sent you any news, but our dear brother Enoch Eby has kept you informed of the labors here. The arrival of the brethren and sisters and the preparatory arrangements for our Love-feast kept me very busy, so that I had no time to write. God be thanked for sending them and prospering the cause here. We now have an organized church numbering fifteen souls. One sister was baptized shortly after the brethren and sisters arrived, and at our Love-feast brother Hansen's wife and a young Quaker were received into fellowship by confession and baptism. This young brother used to travel and preach, and for a time had worked hard against us, but on reading *Sabbatism* and *One Faith* was induced to visit me. This visit was so pleasant that it brought forth several others, and he was present to hear four discourses on the divisions of the Law and the Gospel, and practical obedience to the New Testament requirements. Finally he wrote me a letter stating that he could resist no longer, and humbly begged to be received into the church.

On last Sunday evening he, brother Hansen and I went ten miles south of this where this young brother had been working, and held a meeting. The congregation was large, and we addressed them from Heb. 1: 1, and so much interest was manifested that we were constrained to make another appointment for the 22nd. Two persons, man and wife, could scarcely leave us. They both followed us a long distance, and only after an hour's conversation could we get away from them. The woman exclaimed in the presence of many, that for five long years had she waited patiently to see us, and thanked God that now He had permitted her this privilege. Both, no doubt, will come to Jesus.

Bro. Eby does well, speaking sentence by sentence, people are very anxious to come, see and hear the American brethren and sisters. All are favorably impressed with the manner and plainness of our people, and have good hopes of the success of the mission. This is good, and will go far towards helping along the work.

* * *

FROM NORTH-EASTERN OHIO.

NEWS AND NOTINGS.

THE affairs of Zion are moving along prosperously in this part of her territory at present. The different congregations seem to be active and zealous in provoking one another to love and good works, and its ministers generally are laboring to promote peace and good will among the members. And while a higher standard of piety is labored for among those who have already professed Christ, the important duty of carrying on an aggressive warfare into the enemy's country has not been overlooked. Series of meetings have been held and are in contemplation in many, if not all, of the congregations, and have already been accomplishing much good. Bro. James Ridenour from West Virginia is heart and soul engaged in wielding the Gospel sword—that noble instrument before which devils quake—in several of the congregations, and other evangelists from abroad are expected to come during the Winter to assist in besieging the stronghold of the enemy.

The home mission labor has also been blessed with marked success in its efforts to extend the borders of Zion. In Belmont Co. where but a single brother resided heretofore, brethren John Nicholson and Joseph Beer, through their persevering labors have succeeded in influencing quite a little flock (twelve or fifteen I believe) in accepting the grace of God to the joy of their souls. May the good work be continued in this and other directions.

Eld. James Quinter having preached several of his effective sermons in the Ashland congregation which were followed up by the home ministers in their usually effective manner, and the result has been a glorious one for the Master. The educational enterprise at the latter place is still pushed with vigor, and from present appearances there is not a single *cloud* either great or small, overshadowing its final and permanent success, that has not a silver lining underneath. A union of efforts by the friends of education is very desirable, but local self-interest is a poor thing to unite on. "United we stand," providing we have a solid foundation to stand upon. We cordially invite all to unite with us on the solid and broad foundation of disinterested love for the cause, for its own sake.

May the cause of Christ continue to prosper.

E. L. YODER.

Madisonburg, Ohio. Dec. 20, 1877.

* * *

FROM CLARK CO., MO.

Dear Brethren:—

WHEN I consider how fast people live, how careless and unconcerned they are about their soul's salvation, I am made to tremble. It is sad when we behold how many profess to love Jesus and by their appearance and actions you cannot tell them from the world, only when you see them in the church at worship.

My prayer is, that God may send some of His people here to tell the true story of the Cross. I have prayed to God to so direct that I may reach some place where I can hear at least one sermon from the Brethren. When I read in the BRETHREN AT WORK of the many who turn unto the Lord in other places, I rejoice, but then I feel sorry that none at this place know the Lord by full obedience. I hope some of the brethren will pass through here and at least stop over night and preach. We are plain folks here. I think I saw one or two brethren pass through here on the train. I hope some will come. God will reward you. We need missionaries in our land as well as in Europe.

M. E. ROSE.

Alexandria, Mo.

[Will some of the Brethren in Missouri please attend to this call?—EDS.]

* * *

FROM PLYMOUTH, IND.

THIS is to inform the readers of your worthy paper that our church is still in a healthy condition, thank God. I can say, since brethren Bashor and Calvert were here there seems to be more life than there was before they came and labored for us so faithfully. While Bro. Bashor was here, which was eight days, there were eight baptized and one reclaimed. Bro. Jesse Calvert stayed one week after Bro. Bashor left and baptized six more, making fourteen, and one restored.

We thank the good Lord that He blessed the dear brethren that they came to us and labored so faithfully. I pray God to bless the laboring brethren, that they will travel more than ever in these last and dark days we have got into, as there are so many false prophets; and even many are deceived with the Bible in their hands. O! dear brethren is it not a pity that we have the rising generation educated, and then they will let themselves be deceived with the Bible in their hands? How necessary it is for us all to watch and fight valiantly.

How good it is to have our brethren preach and explain the truth as it is in Jesus in their papers! I wish the *Primitive Christian* and the BRETHREN AT WORK could be found in all our houses, at least should they be found in the members' houses, and the rich should help buy for the poor; and by having the Brethren's periodicals to read, many will learn the truth that may never hear one true Gospel sermon preached, and thereby many of our members that live away from the brotherhood could hear the brethren preach. I have traveled and met with dear members that said they had not heard a brother preach for twenty years. May God bless us to do more than ever.

JOHN KNISLEY.

* * *

FROM RAY CO., MO.

Dear Brethren:—

I HAVE just closed a series of meetings in Ray Co., Mo. They were stopped on account of the bad state of the roads and much rain. The congregations were good and the interest excellent. Several made application for baptism. Their wants will be attended to by the brethren there. I much regretted the necessity of closing the meeting in the midst of such excellent prospects, but had to submit to circumstances.

D. B. GIBSON.

Perrin, Mo.

NO DISCUSSION IN CARTHAGE.

[The following is the correspondence relating to a public discussion that was to have been held in Carthage, Mo. between the Baptists and the Brethren, but as the Baptists refused to defend their practice in a clearly stated proposition, the discussion will not take place. A careful reading of the following letters will be sfficiently explanitory.—Eds]

Letter No. 1.

Carthage, Mo. Aug. 15, 1877.

Mr. John Wampler:—

Sir:

Some weeks since I was informed by Bro. W. M. Plank, that you desired to know whether I would discuss the mode (action) of baptism, with Mr. Stein, one of your preachers? I told him to say to you that I would. A few days after this I left for the Missouri river, and after an absence of nearly two weeks I returned, and the following Lord's day night Bro Plank said that you desired to know whether I was willing to have such a discussion in Carthage? I informed Bro. Plank that if the congregation here desired it, I would be willing to hold it. According to the message received from you, Mr. Stein is to *affirm* the following proposition.

"*That the Scriptures authorize the Trine immersion, face foremost in water, of a believing penitent.*" I will negative it. Last Lord's day the subject was brought before the congregation here, and it was unanimously decided that such a discussion would be approved of by them, when your people shall have given Mr. Stein a written endorsement, to affirm this proposition, (the congregation then will do the same for me). I will be ready sometime in October to meet him. I am so employed it will be impossible for me to do so before. Such a discussion, of course, must take place in the evening between the hours of 7:30 and 10 o'clock.

Very respectfully,
W. R. Cunningham.

Letter No. 2.

Home, near Carthage, Mo., Aug. 16, 1877.

Friend W. R. Cunningham:—

Your note of the 15th has been received, and I confess that I am a little surprised at one thing from the reading of your note Any one but myself would be led to believe that I have challenged you, or that I was the first to ask such a discussion. We, as a people, do not seek such discussions, but meet them, that is when our faith and practice are assailed, we defend them, believing it to be our duty to be ready to give an answer to every man who may ask us for a reason of the hope that is in us. In this case friend Plank first told me that you published, that some time in the near future you would come out to our School-house and preach against trine immersion. I then remarked that if you did so, we would defend the practice. I think I named Bro. Stein as one, able to defend the truth in this matter, and after friend Plank again saw you, he informed me that you said that you were ready to discuss the matter with Bro. Stein, *or any other man*. I felt that this was a very strong assertion, and caused me to feel a strong desire that our people should meet it; but as the object of such discussions is or should be to enlighten the people and spread the truth, it makes but little difference to the people who first offers to discuss.

Bro. Stein has not said, whether he would or not discuss the matter with you, but I give it as my own opinion that he will, but should he decline, we hope you will stand by your proposition, to discuss it with *any other man*. I sent your note to Bro. Stein, asking him to write to you. If he is to assert that trine immersion as practiced by our people, is authorized by the Gospel, and you negative this, then the matter should be reversed, and you affirm that single immersion as your church practice, is authorized by the Gospel, and undoubtedly I prefer if there is a discussion, it include other points of difference between us. However as I sent your note to Bro. Stein, I shall at present say nothing more, only that I wish you to write me if you think I have not stated your first propositions correctly.

Respectfully yours,
John Wampler.

Letter No. 3.

Newtonia, Newton Co., Mo.. Aug. 31, 1877.

Mr. W. R. Cunningham, Carthage, Mo..—

Dear Sir:

Yours of the 15th inst, to Bro. John Wampler was sent me by him, some time ago, with a request for me to correspond with you in regard to a proposed debate. This is my first opportunity for doing so, after obtaining the counsel of the Brethren here and with him, in which the decision of both congregations is, that I should *try* and meet you in discussion. The following language, however, in your letter to Bro. Wampler that "According to the message received from you, Mr. Stein is to *affirm* the following proposition, to wit; '*That the Scriptures authorize the trine immersion, face foremost, in water of a believing penitent*,' I shall negative it," appears to me a little dictatorial for Christian courtesy. I desire that we shall determine the propositions for debate with mutual satisfaction and fairness, and inasmuch as I am informed that the question did not originate with our people, but from a desire expresssed by one of your brethren (Mr. W. M. Plank) to hear the matter investigated and a remark from you to him (W. M. P.) that you would "discuss it with Stein or *any other man*," it does seem to me that you should reasonably expect to entertain an *affirmative* proposition respecting the *teaching and practice of your own church.* Inasmuch therefore as your proposition contains *two distinct issues* between us, and we are agreed that "a believing penitent" is the Scriptural subject of baptism, I therefore submit the following propositions, which as far as I am capable of judging, *cover* the whole premises, define *clearly* and *accurately* the *teaching* and *practice* of both churches on *the subject*, and are therefore *impartial* and *just.*

Prop. 1st. *Christian Baptism is administered by a single dip of the candidate under the water with an invocation of the Holy Trinity.* Will you affirm? I will deny.

Prop. 2nd. *Christian Baptism is administered by immersing the candidate* "for" *or* "into" *each of the three divine names*, to wit; *Father, Son and Holy Spirit.* I will affirm. Will you deny?

Prop. 3rd. *In administering Christian Baptism, the candidate is Scripturally immersed by a forward, bowing posture.* I will affirm. Will you deny?

Prop. 4th. *In administering Christian Baptism the candidate is Scripturally laid backwards under the water.* Will you affirm? I will deny.

Oct. would suit *me* best for the debate were it not for previous engagements, which I have about one hundred and fifty miles north of us, extending from the early part of Oct. to the middle of Nov. If other parties are agreed, the Lord willing, I will meet you in discussion the last week in Nov. The time of day you proposed is from 7:30 to 10 o'clock P. M. That will not suit me at all. 1st. Because my habitual hours of rest come much earlier than 10 o'clock, from which habit I cannot depart without corresponding impairment of physical and mental vigor for the time being. 2nd. It will be desirable on several accounts for me to spend my rest at a brother's house a few miles from town, in order to reach which, I would have to ride through the cool night air exposing vocal organs, as well as general health. 3rd. It would still be harder on our brethren and sisters and the country people generally, who live out miles from town and will be anxious to attend, while the town people in either case will have but a few rods to go. I propose therefore that it shall take place between the hours of 9 A. M. and noon, allowing each disputant three half hour speeches, for as many days as will be necessary to complete the arguments pro and con.

Respectfully submitted,
J. W. Stein.

Letter No. 4.

Carthage, Mo., Sept. 12, 1877.

Mr. J. W. Stein—

Dear Sir:

Yours of Aug. 31st received, examined and duly considered. It is useless to multiply words as to the origin of our present correspondence, for it in no way affects the truth for which we all should be searching. I could never consent to appear before the people with four propositions upon a subject that can be fully correct by one, especially since your declaration that we harmonize as to the believing penitent, which of course necessitates the dropping of the expression. The proposition, of course, then, that would bring out the truth, would be: *Trine immersion is Scriptural baptism.* You affirm. I deny.

I've consulted with our congregation as to the time for holding the discussion. They do not object to Nov. but suggest it would be better to commence about the 19th or 20th, for the reason that it will then be the full moon. The time from 6.30 to 8:30, P. M., then occupying time for four half hour speeches. It is a settled question that there can be no discussion if it must be held during the hours in which labor is performed, for we expect our audience principally in the town, from among those who perform daily labor in the shop, or at the counter. A comfortable house will be provided for you among our brethren in the town, and each morning you can go to the country, if you desire. Your animal will also be cared for.

As to the appointment of Moderators, I would suggest that three are sufficient; you selecting one, I one, and those selecting a third, who shall be their chairman.

Respectfully,
W. R. Cunningham.

Letter No. 5.

Newtonia, Mo, Sept. 21, 1877.

Mr. W. R. Cunningham:—

Dear Sir:

Yours of the 12th inst came duly to hand, and would have been promptly answered, but for a protracted sickness of intermittent fever from which I have suffered for some time. Accept thanks for the proffered hospitality of your brethren which will be accepted if needed. Considering the circumstances I will accept all the arguments proposed in your letter, except the proposition for debate. Your letter to Bro. Wampler of the 15th ult, *first* brought forward the subject of the *forward vs. backward action in baptism, (a very distinct issue between us, which, I think, for truth's sake should be brought clearly before the public mind).* Hence the propositions I offered on that subject, which, I shall certainly not decline to discuss on equal terms. *You can do so, if you wish.*

Respecting what *I am to affirm* I prefer my own wording as before proposed, viz: "Christian Baptism is administered by immersing the candidate *for or into each of the three divine names* viz: *Father, Son and Holy Spirit.*" This is a proposition that contains our position, and which, I insist you shall negative, unless you can point out features, wherein it fails, *correctly, clearly and fully* to state our teaching and practice on the subject. If one proposition fully covers the question under consideration, as you intimate, then *two affirmative propositions* (if your object is to save time) need occupy no more time than *one*, provided our matter is arranged accordingly. Here I will state *once for all*, that if you will not consent to affirm *your* teaching and practice, as you propose I shall do *ours* (to which I have never yet objected) on the point to be debated, the discussion as far as *I am concerned* is at an end, and the Brethren may supply another disputant if they wish. In all debates, the truth, itself supplies a *natural* advantage in the premises.

This should not only be desired, but should *fully satisfy* all, who love and wish to know the truth. Any other advantage sought, or obtained in the premise of a discussion, is *unequal and unjust*, notwithstanding *custom* may be the contrary. Considering the rule given us, by our blessed Master, (Matt. 7:12) on what principal of christian right, justice, or reason, can you ask us to affirm our views for you to deny, and at the same time refuse to affirm your views for us to deny? Are your views not called in question as well as ours? Should I affirm our views and you not affirm yours, the whole discussion would turn (according to proposition) upon our teaching and practice, throwing the *entire* burden of proof upon myself, while your teaching and practice might be *screened* from public examination, if you wished. Please let me hear from you again at your very earliest convenience.

Respectfully,
J. W. Stein.

Letter No. 6.

Near Lamar, Barton Co., Mo. Sept. 28. '77.

Mr. J. W. Stein:—

Dear Sir:

Yours of the 21st inst, is at hand, was forwarded from Carthage. From yours I extract, "Considering the circumstances," I will accept all the arrangements proposed in your letter, *except* the proposition for debate, which then leaves the question as to whether I will accept your verbiage in the proposition: "Christian Baptism is administered by immersing the candidate *for* or *into* each of *the three divine names*, viz: *Father, Son and Holy Spirit.*" As you say, "this is a proposition that contains our position and which I insist you shall negative."

I therefore inform you that you shall not be disappointed for I will negative your proposition. As, according to your language, the above proposition "Contains our (your) position," it therefore is unnecessary that we have a separate proposition on forward action, for if your position is correct by this proposition it contains the "*forward action.*" It will be soon enough for you to cry out, when in our discussion, I shall attempt to screen the doctrine of the church of Christ. Now as you have my acceptance of your proposition as quoted in this, it only remains for you to say whether it, the discussion, shall take place about the 19th of Nov. or the week following. Address me at Carthage.

Respectfully,
W. R. Cunningham.

Letter No. 7.

Newtonia, Mo., Oct. 8, '77.

Mr. W. R. Cunningham:—

Dear Sir:

Yours of the 28th inst, at hand. When I said "except the proposition for debate," I did not simply mean to insist on the verbiage of my own proposition, but also that *there must be another proposition affirming your position* as my letter plainly stated. When I said "this proposition contains our position," I meant of course *on the* POINT *which it stated, not on any which it did not state*, which it seems to me any *rational* mind ought to understand. *You have* dropped the *forward vs backward action.* If you wish to take it up again, do so in an intelligent form, *dividing the affirmative labor* and I *will discuss it with you*, or *since* you seem to have such strong antipathy to a *plurality* of propositions *affirm the backward action* and I will negative it. The 20th of Nov, at 6:30 P. M. will suit me to commence, (the Lord willing).

I have never supposed that you had any disposition to "*screen*" the "*doctrine of the church of Christ*," but your whole course during our correspondence in *refusing to notice and respond to any suggestions, propositions or statements, I have made*, looking to an *affirmation* on your part, of *your position* has *confirmed* me in the belief that you are disposed to screen *your* single-dip view of baptism and this I must believe, unless in your next letter you *agree to affirm* a proposition in its support. In all my letters I have insisted that you affirm your proposition on the single action (in baptism) and in my last letter I most *particularly stated it, as a* FINAL CONDITION *of the debate* (as far as I was concerned) *yet in no instance have you seemed to pay any attention to this part of the correspondence whatever.* I propose again that you affirm the following proposition, or its equivalent, *viz: "Christian baptism is administered by a* single dip *of the candidate under the water with an invocation of the Holy Trinity." If you will do this, the conditions of the debate are settled, as far as I am concerned. If you will not, this is my* last letter and the correspondence goes to press. Your next letter will decide the matter. Please let me hear by *return* mail.

Respectfully,
J. W. Stein.

Letter No. 8.

Carthage, Mo., Oct. 11, '77.

Mr. J. W. Stein:—

Dear Sir.

Yours of the 8th inst, is in my possession, and I must confess that I am much surprised to see your equanimity so much disturbed, because I will not let you have your own way about this correspondence, that is, write your side of it and then have me answer just to suit your whims You would have me do just as a certain farmer had his colored boy Joe do, but your great trouble is, I will not be obedient unto your orders. As you seem disposed to have our correspondence go to press, I will let the readers know how it was with the farmer and Joe.

[The following is most too ridiculous to go before a religious public, but it certainly shows to what some men will at times stoop when driven to the wall.—Eds]

The farmer had a field covered with sod made by the famous Kentucky blue-grass, and when the Spring came, he decided to have the sod turned over. So having supplied Joe with a pair of horses, a set of harness, and a suitable plow, the farmer guided Joe with his equipments to the said field in which were grazing some cattle, and among them was a certain white cow, to which the farmer called the attention of Joe, for to plow, a land must be marked out, and to accomplish this, there must be some object by which the plowman shall be guided. "Joe," said the farmer, "do you see that white cow?" "Yes sah," said Joe. "Now," said the farmer, "I am going away, and while I'm gone, you'll just follow that white cow; I'll be back in the afternoon to see how you are getting along. Do you hear me sir?" "Yes sah," said Joe, "and I'll do just zackly so you say, sah." The farmer took his departure, the cow grazed promiscuously, Joe followed her with his plow, and the farmer returned according to his promise, but to his amazement Joe had simply wandered and scratched all over the field, but had done no plowing. "Joe," shouted the farmer, "what have you been doing sir?" "Just prezackly what you told me sah. foller dat cow all de day long; Joe always do what you tell him, sah," said the obedient negro.

Now sir, from the time this correspondence commenced with you, you have taken an object irrelevant to the proposition you were to affirm, and like that white cow, you have gone grazing promiscuously around, and because I would not do as you desired, follow whithersoever you wandered, *then* you become convinced that I am disposed to screen my "single-dip" views of baptism. Indeed! but how did you come into the possession of your wonderful knowledge concerning my "single-dip views of baptism." When, as you well know that prior to this time, I never wrote one word to you about "single-dip baptism," and now is the first time in all my writing, or talking that I ever made use of such an outlandish, unscriptural expression, for as the Bible tells me nothing about "single-dip baptism," I know nothing of it. I suppose however if I would suffer myself to wander out into Babylon, where you are, I might learn something of it. My views sir, of baptism are found in the New Testament, and I am constrained to believe you would be much benefited if you would study that more and tradition less. From my first letter, you will know that our debating depended upon your affirming "trine immersion," and my denying it, and is you did not intend to do this, why did you not say so, and let the correspondence stop? In yours of the 21st of Sept, you say, "Respecting what *I am to affirm*, I prefer my own wording as before proposed, viz. Christian Baptism as administered by immersing the candidate *for*, or *into each of the three Divine names*, viz. *Father, Son and Holy Spirit* This is a proposition which contains our position, and which I insist you shall negative, unless you can point out features, wherein it fails, *correctly, clearly* and *fully* to state our teaching, and practice on the subject." In my letter of the 28th of Sept, I quoted your proposition, and a portion of the sentence that immediately followed it, and then said, "I therefore inform you that you shall not be disappointed, for I will negative your proposition." In yours of the 8th of Oct. you say: When I said, "this proposition contains our position, I meant of course *on the* POINT *which it stated, not on any which it did not state*, which it seems to me any *rational* mind ought to understand." Now the quotation from the 21st of Sept, "*correctly, clearly* and *fully* states our (your) teaching and practice on the subject" What subject? Of course your position on the subject about which you were writing. But when your proposition is accepted, and you discover you are cornered, then you come in the letter of Oct. 8th, and declare it don't cover your position. Stein of Sept 21st, and Stein of Oct. 8. don't harmonize very well. I am compelled to apply Isaiah 28:20 to you. "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." I thought your letter of the 21st, was to be your last, but I now see that your Oct. 8th, is another last. I can reconcile this in one way; your first letter was one end, that is the beginning end, the 21st Sept. is another end, which is two ends, and Oct. 8th is another end, which is three ends, and now you have your correspondence like your baptism, it is trine, therefore ready for the press.

Respectfully,
W. R. Cunningham.

REMARKS.

The reader will observe from Mr Cunningham's Kentucky white cow story, his reason for not agreeing (as I proposed from the beginning) to bring his side of the question into debate, lest like "Joe" he would make bad work of it. He thinks that "single dip views of baptism are *outlandish* and *unscriptural.*" If so, what must the thing itself be? a peculiarity of Baptism and to be found there according to his language. A sad truth for him. He will find that a *single dip* for baptism connected with an invocation of the trinity, as he now practices it, found its origin with Gregory, the pope of and the 4th popish council of Toledo in Spain A.D. 633 (Bingham's Antiquities of the Ch. Ch. Vol. 1. Book XI ch 11.) It would be well for all if such *human traditions* would be abandoned, for the "*apostolic traditions*" of baptism into each name of the Holy Trinity which found its origin with Christ, and is enforced by His great imperative (Matt. 28:19). Instead of accepting my proposition as Mr. Cunningham professes to have done, it will be seen that he has never even responded to the *main condition* of the discussion as proposed by me, in a single letter, and only accepted my verbiage of his own proposition after he had the matter *entirely in his own hands*, and knew there would be no discussion at all. As to his *personal* allusions and the spirit of them, I might respond, if our holy religion allowed me to "return evil for evil" or "railing for railing."

Very truly,
J. W. Stein.

Newtonia, Mo.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

Vol. III. Lanark, Ill., January 10, 1878. No. 2.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. Moore, S. H. Bashor, M. M. Eshelman.

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

TO MY MOTHER

MY mother, words cannot express,
The measure of my love;
Affection of no earthly mould,
But that of heaven above.

O, could I tell thee how my heart,
Is firmly bound to thine;
Thy feelings of my own are part,
Thy sorrows all are mine.

Can I repay thee as I ought,
For thy unceasing care?
I cannot, but my Savior will,
In answer to my prayers.

When he shall make his jewels up,
Among them thou wilt stand;
And strike thy harp to heavenly strands,
With the angelic band.

And wilt thou, in thy fervent prayers,
Thy father's God beseech,
His gracious Spirit to impart,
Thy erring child to teach?

Selected by H. C. BUTTERBAUGH.

Lanark, Ill.

◆

THE TREE AND ITS FRUITS

BY C. H. BALSBAUGH.

WHEREVER there is fruit there must be root to determine its quality. Persimmons grow not on grape vines, nor pears on the ivy, but a poor grape is a grape still, and an apple of Gomorrah is none the less acrid and ashy inside because of its blooming exterior. The world's gew-gaws and frivolities, do not grow on the tree of Life. A holy, Christ-enshrining heart blossoms into "Twelve manner of fruits," always ripe and always ripening, ever growing sweeter with the flavor of the Upper Eden, and more mellow with the grace of the Cross. No apple on the tree in the garden of Eternity is a model *in all respects* to its fellow. It is only so in the principle of *life* and *growth* and *general external features*. The constituent elements are the same in all, but not their proportions and arrangements.

My recent article on "*Religious Show Dolls*" was very sharp on certain violations of Christian principle, while I would not abate one jot of its severity for those whose abominations it anathematizes, it was not intended to reach as far as some suppose. In amputating a man's hand, or foot, we must not feel ourselves obliged to amputate his head. Between John 2: 15, 16, and an enforced ecclesiastical costume, there is plenty of room for all the simplicity which the Gospel enjoins. In the nature of things it is dangerous to adopt the method of the Medes, and Persians, in our ecclesiastical legislation, where we have not an illustrative case in the inspired record. We have not enough Divinity in us to make fixed laws of inferences drawn from general principles. But we should have so much wisdom as to know that when we find a black-berry that it has close relation with a brier. Blackberries and prickles go together. Principles are invariable as Deity, but our inferences may be erroneous, and this makes it a matter of prudence that we leave the door open for a deeper insight, and a worthier application. Dress is no exception to this rule. The province of Annual Conference is not only for the solution of difficult problems, but for their disposition on principles that admit of no question. At this point there is perhaps undue rigidity in the discussions and decisions of our councils. We have not the same right to insist on fixed, unchangeable forms of our own devising, as on baptism or feet-washing: and we should be very cautious not to act as though the authority were the same in both instances. I believe in stern daily self-denial in all that tends to foster the self-exalting, self-worshiping element in our nature. For many it is far more difficult to abandon the pipe and quid, than for fashion-mongers to don the round coat. How many strain at a gnat and swallow a camel. Character comes first, and then the whole exterior life as the natural product. This cuts off the fashions and fineries, and vanities of the world as completely as its gross immoralities. It is not dress *as such* that is befouling, and rending, and enfeebling the church, but unholiness; and out of this springs pride in all its forms, like mushrooms out of a dung-hill. Flesh-pleasing, world-imitating apparel is a sore evil in the church, and should not be tolerated; but there are other violations that reach deeper, are more debasing, more difficult to eradicate, and often hold stubborn empire where the greatest simplicity in dress prevails. Those who serve on committees can testify. "Be ye holy for I am holy" lays the axe to the root of the tree of iniquity. A garment of hemp may be spotted by the world as deeply as one of silk. "KEEP THY HEART WITH ALL DILIGENCE."

◆

WHEN DOES EDUCATION BEGIN?

BY S. Z. SHARP.

EDUCATION begins not, as some suppose, in the primary school with the first lesson in the alphabet, but at home and in the nursery. The mother and the nurse are the first teachers, they lay the foundation of nearly every branch taught in college or the university. The elements of natural philosophy, mathematics, grammar, botany, zoology, etc., are all acquired before the child enters the primary school, long before the child can lisp an intelligible word, it investigates the principles of natural philosophy. It grasps every object within reach, to ascertain its properties, turns it over, if possible, to learn its form and size, then invariably applies its mouth to it to discover its taste, in other words it is taking practical lessons in natural philosophy. It is also making experiments with matter which the professor in chemistry at the university is doing, only on a more extensive scale.

The idea of unity, the basis of all calculation, is very early understood, while the idea of adding, subtracting, multiplying and dividing by means of objects, are understood by every intelligent child before it reaches the proper school age. All the teacher can do afterward is to impart a knowledge of the rules by which these operations are performed, and lead the pupil to a more comprehensive view of the subject, and instruct him to apply his knowledge to practical purposes. Napier and Newton invented or discovered nothing, and the professor of mathematics teaches nothing in this branch whose primary elements, the mother can not teach to her boy on his fingers while seated on her knee.

The amount of knowledge early acquired in grammar, or language, is still more wonderful. By the time a child of ordinary intelligence is six years old, it can understand the meaning of about ten thousand words. Take a modern spelling book, count the words that a child can understand, and you will be astonished at the result. The art of using language is learned before the child enters school; the *science* of it at school. We need not mention other branches, let it suffice to say that the parents, the teachers in the primary school, in the high school, the college, and the university are all engaged in the same work of leading the pupil up the so called "Hill of science." There is no conflict between the work of the parents and the other instructors; between the parent who lays the foundation, and the college professor who gives the finishing touch to a moral and intellectual edifice that shall be for a blessing to mankind, and a glory to God.

◆

PENCIL MUSINGS.

BY S. C. BASHOR.

NUMBER III.

IF you baptize by one dip, and claim that you baptize by the authority of Father, Son, and Holy Ghost, you can have it that way if you choose; but Christ is our Lord; he is our authority, and by his authority we have the law of baptism, and that tells us just how and when, and all about it. He says: "Baptize them in the name of the Father, (not by His authority, but *in* the name of the Father,) and of the Son, (not by his authority, for He gave his authority when he said, "Go teach, baptizing etc., in the name of the Son,") and of the Holy Ghost, (not by His authority, but in the Holy Ghost.) In the three divine names we are baptized by a separate act, into each name, into one God. He is not God without the Father, He is not God without the Son, He is not God without the Holy Ghost.

When we address God, we address the three Divine beings, when we address the Father in its full sense, we address Him in the name of His Son through the guidance of the Holy Spirit. These three cannot be separated in the great work of mercy, neither can they be united in the strict sense of individuality; there must be three, no more, no less. How then do we get into these three? Paul says we are baptized into Christ, does this bring us into the Father? No, we get into the Father when we are baptized "In the name of the Father," does this bring us into the Son? No, we get into the Son when we are baptized in the name of the Son, so says Paul, and so we get into the Holy Ghost when we are baptized in the name of the Holy Ghost. So sure are we of this fact as the Bible is true. To get a man into Christ is reasonable; to get a man into the Holy Ghost when he is baptized into Him, is reasonable; but to baptize a person into the Holy Ghost, and then say that he is baptized into Christ by the same action, is an assertion not warranted in the Bible.

Longmont, Colorado.

◆

VISITING THE SICK.

BY D. E PRICE.

THIS is a duty frequently taught in the Holy Scripture, and devolves more or less on every humble follower of Christ. Whether it is always done from a sense of duty I am not able to decide, but this I do know, that it often results in more evil than good. I have seen the houses of sick families made the houses of feasting and pleasure, instead of going to relieve them of their cares and anxieties in watching over the sick. Perhaps they will gather their whole family together, from the largest to the smallest, and take them along, and probably on the Lord's day at that, and now their friends, in addition to watching over and waiting on their dear sick ones, are obliged to go to work and prepare to feast their sympathetic neighbors. I have come to the conclusion that this kind of visiting does not meet the approbation of the Lord.

If we do not go for the purpose of comforting and consoling them in their afflictions, also ministering to their temporal wants, if they are in need, we had better remain at home. I have no doubt, the motive is generally a good one, but sometimes we do not think of the result of of our actions. We do not mean to discourag any one, from attending to their duty, for we fear that it is too much neglected by most of us, but when we go, let us go for a purpose, and let that be for the benefit of the afflicted parties, either in ministering to their spiritual, or temporal necessities, or both; and when our purpose is accomplished let us leave the field for others.

Dear Brother, what I have written has been from a good motive, and if any of us have failed in the past, let us be more careful in the future, in this as well as all other Christian duties.

Mt. Morris, Ill.

◆

WILL IT HURT?

BY J. S. FLORY.

"I DON'T see that going to the circus or theatre will hurt me," said a professor of religion.

Hurt you? why not at all! How can that hurt you if you desire to go? The very fact that you want to go shows that you are *already hurt*. Satan tempted you, you yielded, and your desire shows sin has hurt you. Going can't hurt you any worse, though through your influence you may cause others to be *hurt*.

So with a desire to go to a dance, or any worldly place of pleasure; the going can't hurt you, the desire to go only shows too plainly you are hurt—badly bruised by Satan,—already.

Just so it is with every one who can't see how doing this and that, contrary to God's will or commands, is a-going to hurt them. The hurting has already taken place in the soul, and nothing short of God's grace, which leadeth to repentance, can heal the hurt. Obedience to God, or rather the desire or love that you have, which leadeth thee to obedience, is what cures all these wounds, or hurts. That is when genuine love leadeth you to repentance and obedience, the merits of Christ make you whole.

Says an other, "To don the habiliments of the fashionable world can't hurt me; no religion in dress." Hurt you? why no! how can it hurt you, who has a love for these things. The very fact that you indulge in them, is evidence all the hurting has been done before, and of course there is no religion in dress when it is evident there is none in the *desires*. There is no religion in externals, the religion if any, is in the heart,—or religious faith rather—and the externals only tell what kind of religion is in the heart, that is all. When you see grapes hanging on a vine, you may be sure the heart of the vine is *grape!* and when you find a tree that is a crab-apple tree at *heart*; you may be sure it will bear sour, crabby fruit Not sweet golden pippins.

"I don't see that neglecting or refusing to appear before God in prayer with my head uncovered will hurt me," says a woman of the household of faith. Hurt you, sister, no! The unwillingness to-day, shows that the hurting was done previous. If "shame" hurts, then you have been hurt, for it is a "shame" for a woman to pray, or prophesy, with her head uncovered. And if you don't "pray" you are still hurt, for it is the duty of all God's children to pray. It is sin that hurts, and the hurting is done before the evidence comes to light. Now we can't always tell how much one is hurt by sin, *but God can*. He knows all about it. *To obey, never hurts, to disobey always hurts.* Keep the short rule before your minds, continually, and observe it, and you will not get hurt.

◆

THE devil, in the last day, shall rise against us in condemnation, for that he hath been more careful to get souls than we to save them.

MARRIAGE HYMN.

When Adam was created he dwelt in Eden's shade,
As Moses had related before the bride was made,
Ten thousand times ten thousand of creatures swarmed around,
Before the bride was formed, or any mate was found.

He had no conversation, but lived like one alone,
Till to his admiration he found he lost a bone
Great was his exultation when first his bride he spied,
Great was his elevation to see her by his side.

He spake as in a rapture, I know from whence you came,
From my left side extracted and woman is thy name,
This seems to be the reason why man should love his bride,
A part of his own body, the product of his side,

The woman was not taken from Adam's head we know,
Nor she must not rule over him it is eventually so,
The woman was not taken from Adam's feet we see,
Nor he must not abuse her, the meaning seems to be.

The woman she was taken from under Adam's arm,
And she must be protected from injury and harm,
The woman she, was taken, from near to Adam's heart,
This seems to be the reason why they should never part.

And now, most noble bridegroom, to you I'd turn aside,
Don't let this little Volume be ever laid aside,
The Book that's called the Bible, I pray you don't neglect,
In every source of duty, it will you both direct

Here's counsel for the bridegroom, and counsel for the bride,
I pray you, do prove faithful, and for your house provide,
And to avoid contention, don't sow the seed of strife,
These are the solemn duties of every man and wife.

Selected by Conrad Fitz.

SELF-JUSTIFICATION.

BY CHARLOTTE T. BOND.

THERE is within us a disposition to find a ready and reasonable excuse for our own short-comings. Faults that appear mountains in others, we can find very plausible excuses for in ourselves. The heart is indeed deceitful above all things; who can know it? We naturally suppose when we do a wrong or commit an error or sin, that we are surrounded by peculiar circumstances, and if we had been situated as others, we would not have been tempted to have done so. This is only some of the stratagems of the wicked one to lead us further into temptation, and finally to ensnare us into some deeply aggravated sin. God cannot look upon sin with the least degree of allowance, in us any more than others; and when we begin to search for errors, let us remember the eye of God is upon us, and if we have committed sin, our apologies only make the matter worse, and our trying to believe there is no great harm in it, makes it no better. If we are disobeying God's Law, nothing short of a true, heart-felt repentance can remedy the evil.

I have often heard it said, "I do not think there is much harm in what I did." Much or little, it was harm. If it was disobeying the Law of God, and us not thinking there was much harm, makes it no better. Another excuse is, a great many others do so, why cannot I? This is the weakest excuse that can be brought forward, that others doing wrong, would justify a wrong in us. When we begin to give away to our carnal inclinations, pleading that there is no harm in this or that, we are in a very critical condition; the evil one, is making pretty good headway with us.

Let us rather stand firm, with the determination that we will not do wrong, if we know it, "God being my helper," and if we cultivate this frame of mind, and trust in Him He will help us. He has promised to help us in every time of need, but when we rather try to justify our sins, than to humbly acknowledge them to Him, we have no promise, either of forgiveness or help. Many things of this kind, have come under my observation. Of late matters have occurred, that have called professing Christians, and those that thought themselves very strict, into companies that have met for revelry, and these Christians would excuse themselves, by supposing there was no harm; forgetting probably that whatever we do, must be done to the honor and glory of God. Dear reader, cease to make excuses; learn to do His will, and if you should fall short, do not make the matter worse by apologies, but acknowledge your fault and ask pardon. He is ever ready to forgive the truly penitent.

A TALK ON THE COVERING.

BY J. S. MOHLER.

DAUGHTER. Why is it that the Brethren Church insists so strongly, that all their female members should wear a covering on their heads, in time of worship?

Father. Because the apostle Paul commands it.

Daughter. I believe the apostle had in view only the *hair;* for he says, "The hair is given for a covering," in 1st Cor. 11: 15.

Father. If the apostle meant nothing more than the *hair*, then it would have been superfluous to say anything about the covering, from the fact, that people knew long before the apostle wrote, that the *hair* was intended for the *natural covering* of the head.

Daughter. But does not the apostle say, in the Scriptures above referred to, that her *hair* is given her for a *covering?*

Father. Yes, he does; but he says a good deal more too. In order to understand what the apostle meant in the verse you referred to, it is necessary to notice some of the preceding verses first. You have, perhaps, noticed that the apostle wrote about the *uncovering* of the man's head, as well as the *covering* of the *woman's* head, in time of worship?

Daughter. Yes! I have.

Father. Does it not seem quite plain that the *uncovering* pertaining to the man's head; and the *covering* pertaining to the woman's both refer to the same object, *i. e.*, if the *covering* of the woman's head is only the *hair*, then the *uncovering* of the man's head means the *hair* also?

Daughter. Well! I suppose so.

Father. Then, if the *uncovering* of the woman's head means the *hair*, then every time they pray or prophesy they must take their *hair off.*

Daughter. Oh! Since I came to think of it, the *uncovering* of the man's head means the *hat*. Of course! To take the hair off, every time of worship would certainly be very inconsistent and bothersome.

Father. Well now; according to your own admission, both the *uncovering* of the man's head, and the *covering* of the woman's head means the same thing. Then if the uncovering of the man's head means removing the *hat*, the extra covering of the woman's head means another covering too, besides the *hair*.

Daughter. I expected you would trap me; but what about the *hair* being given her for a covering in verse 15?

Father. We are not quite ready for that yet. The apostle says in the chapter referred to, in verse 6th: "For if the woman be not covered, let her *also* be shorn." Now do you know what the word *also* means?

Daughter. I do not know that I do exactly, only that it generally stands between two things of similar import.

Father. Your definition is tolerably good, but to make this matter clear, let me use a simple illustration. If I say, *James!* put on your socks, *also* your shoes, is it not clear that two coverings are meant?

Daughter. Yes! surely.

Father. If I say, put also a shawl on your head, would you not understand that another covering had already been referred to?

Daughter. Yes, but what has that to do with the argument?

Father. A good deal! The word "*also*,"—meaning two things of similar import, of course has *that meaning* in the verse referred to. Then the apostle had in view in that verse, two uncoverings in case of disobedience. If the woman had off the *religious covering* in worship. then, *also* let the natural *covering* (the hair) be taken off, is his meaning. But according to your notion the word "*also*" is not needed, from the fact that you have but one covering, and that is the *hair*, hence you can see the impropriety of your position. Or in other words, how can the apostle use the word "*also*" when but one covering is referred to? It would be entirely superfluous. According to your idea, but one covering could be taken off.

Daughter. Yes, I see that the term "also to be shorn or shaven," is used by the apostles, only when the woman's head is not previously covered; otherwise there is no sense in the language.

Father. The apostle had in view, in the 15th verse, the inconsistency of taking off the natural covering, *i. e.*, the hair, "For her hair is given her for a covering." And now, to retain this natural covering, let her head be covered with the religious covering. This extra covering, is the apostle's meaning undoubtedly.

D. Well, why must that covering be one of these little contemptible caps? Why won't a decent hat do as well?

F. Unless the church decides on some uniform covering, it will not be long till every woman will have just such a covering as will suit her own taste, and in a short time all the fashionable hats of the world will be worn by members of the church. It is in this way, that many of the churches, which once were noted for their plainness, have become so fashionable.

D. I do not believe that there will be any caps in heaven.

F. Well! I do not believe there will be any hats there either.

D. Then why contend for a covering at all?

F. Whatever Christ, or the apostles commanded us to do, that we must do; and our disobedience to anything, even the covering, may be the means of us losing heaven.

Now the substance of our talk is about this:

1. The man's hair is given him for a covering as well as the woman's; both can retain their hair by being obedient.

2. The man is to have his head uncovered, *i. e.* his hat off in time of worship.

3. The woman is to have her head covered by a religious covering, and thus honor her husband, and retain her natural covering (the hair).

D. I see plainly now that the apostle meant some other covering beside the hair—some covering that could be put on and taken off conveniently to suit the occasion, just as the man can take off, and put on his hat or covering to suit the occasion, and this I know could not be done were the hair the only covering the apostle alluded to.

F. Yes, I now see that you understand the apostle clearly, and hope you will be obedient.

D. I know that we should obey in all things, for so commands Christ, but then for me to wear a cap, would make me look so odd.

F. As to looking so odd, in this you are mistaken. You may only look a little odd in the eyes of those, whose own taste is as corrupt as their hearts; besides this, it is not in accordance with the spirit of Christianity; that its followers should so adorn their person as to please the corrupt taste of a wicked world; but rather adorn themselves so as to please God. Further, there is nothing that makes the sisters in a religious assembly, look so saintly and becoming worshipers, as the covering adopted by the Brethren church.

CHRIST THE SURE FOUNDATION.

BY DANIEL BOCK.

"FOR other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3: 11).

The apostle Paul, that great embassador for Christ, knowing nothing but Christ, and Him crucified, was endeavoring to show the church at Corinth, that Christ alone was the sure foundation; that in Him only should they trust, that they could find refuge in none other. Paul found the Corinthians in a confused condition, they were not fully established in the cause of Christianity, that they were still carnal and walked as men, while one said, I am of Paul, and another, I am of Apollos. Who then is Paul, and who is Apollos, but ministers by whom ye believe, even as the Lord gave to every man? Why all this strife and division? You are too much under the control and influence of the carnal mind. But their feelings and desires, and their affections must be drawn to Christ, who is the great center of attraction, as Peter said to the Jews. "This is the stone that was set at naught by you builders, which is become the head of the corner. Neither is there salvation in any other, for there is no other name under heaven given among men, whereby we must be saved" (Acts 4: 11, 13).

Then we understand that if we desire happiness, and share with Christ in glory, we must build our eternal hopes on the rock Christ Jesus, for there is no salvation in any other; no deliverance from sin and its awful consequences. God has made ample provision for fallen humanity. The Lord knew our condition, better than we knew what we stood in need of; there being nothing for us to base our future happiness on. God through the prophet Isaiah says, "Behold I lay in Zion a foundation stone, a tried stone, a sure foundation," and no man has any right to doubt its genuineness, its durableness, for it wil stand, and upon it the church of Christ will stand, and the gates of hell shall not prevail against it. But, says the inquiring mind, where shall I go? My desire is to build upon a foundation, that when the storm approaches, when the rains descend and floods arise, the building may stand secure. Many say, come and go with us, we have found the rock of salvation. But perhaps when you examine closely, they have called in question some of the material that composes that sure foundation, some that is indispensable necessary to our salvation. I hear the apostle say, "All Scripture is given by inspiration of God, is profitable for doctrine." You have not obeyed from the heart that form of doctrine, you have pried out some of the sayings of Jesus, and do them not, consequently I fear there is danger. Jesus says, "He that heareth these sayings of mine, and doeth them, is like a man that dug deep and built his house upon a rock."

Then as God has a work for us to perform, in order that we may secure eternal life, we must labor consistent to His will, He has given us a rule, by which we are governed. In a temporal point of view, the mechanic that undertakes to frame a building, works according to a rule or system, in order that the building may go together properly, but should he not respect the system that should govern him, and work at random, what would the consequence be, when all the material is ready to go together? Why undoubtedly there is a great mistake. His work is imperfect, and this is not all, when the inspector comes along to take it off his hands, he will then fully realize his sad mistake; the building will not bear inspection. Just so in regard to that Spiritual building: they that are without Christ, being aliens from the commonwealth of Israel and strangers from the covenant of promise, having no hope and without God in the world: must first realize their condition; that if they remain away from God, and do not become His servants, and work in His vineyard, they will be punished with everlasting destruction from the presence of God and the glory of His power. They must acquaint themselves with the system, by which they must be governed. Go to the Architect, the great Master builder; He is the great Law-giver, and as the Psalmist David says, "The Law of the Lord is perfect, converting the soul."

He at once lays hold of the promise set before him, goes to work with a willing mind, is in possession of that faith that works by love—that living faith that prompts us to obedience to the requirements of heaven. The carnal mind must be brought into subjection to the will of God. The penitent is willing to surrender all at the feet of Jesus, he wants to follow Him in all His appointed ways; he wants to go where Jesus went. Well, says one, where was He? If you will consult your Bible, you will find Him down in Jordon, being baptized of John, and coming up out of the water, the heavens were opened, and the Spirit descending in the bodily shape of a dove, and a voice was heard saying, "This is my beloved Son in whom I am well pleased." While there, God recognized Him as His Son, and there it is where God will recognize us as His sons and daughters. We are His children by adoption, Christ became our Elder Brother, and we are no more strangers and foreigners, but fellow-citizens with the saints, and household of God, and we are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, by whom all the building fitly framed together, groweth unto a holy temple in the Lord.

They have nothing to fear, because they are standing upon the rock; there is no danger of suffering loss, when the time comes that every man's work shall be tried. When the great Inspector comes, we will not be found wanting, we will then fully realize the reward of labors, will hear that welcome applaudit: "Well done good and faithful servant, enter thou in the joy of thy Lord." Dear unconverted friends, where are you standing? We appeal to you, to examine the ground you occupy, remember, other foundation can no man lay than that is laid, which is Jesus Christ. Work while it is called to-day, for the night of death cometh when no man can work. We submit these few imperfect thoughts to your consideration, and when you see that you have not done your duty; that you are found wanting, we kindly ask you, to commence the great work, that you may lay hold of eternal life.

WISDOM.

BY P. P. H.

THE wisdom of God, is the capacity to make due use of His words. To do this, is to read the Bible; make it your staff to lead you through this world and it will light you to the world to come where all will be joy. The wise man's eyes are in his head, and the grace of God is upon him. As Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds, likewise if we to-day in the sight of God, want to have that wisdom which excelleth from on high, we must be workers in the vineyard. So as to teach us, to number our days and apply our hearts unto wisdom.

But where shall wisdom be found? We know not the price thereof, for it cannot be purchased with gold, neither is silver weighed, for the price thereof; for the price of wisdom is above rubies. Whence then cometh wisdom? It cometh from that spirit that departs from evil, and the fear of the Lord is upon him, and happy is he that findeth that wisdom. Hide the commandments within yourselves: incline your ears unto the Word of God. Then thou shalt have understanding and receive the wisdom of God.

THE BIBLE.

BY BELLE KENSINGER.

OUR continuation on earth is of short duration. We are rapidly hastening through its many troubles. The sun of life will soon have set. The darkness of death settles over all that occupies our heart and hands, and our spirits pass into that world from whose bourne no traveler returns.

What then is so important to us, as a knowledge of ourselves—of our relation to God, and of a future state—how we may be prepared for the duties of this life, and for the scenes which are so soon to open upon us, in another world?

Books that assist us in the attainment of this knowledge, are of inestimable value. They relate to our most important interests, and ought therefore to have the first place assigned to them in a course of reading, especially must this be said of the Bible. This Book, the oldest surviving offspring of the human and Divine intellect, the chosen companion and friend of patriarchs, prophets, apostles, and of the wisest and best men that have ever lived. This Book, that reveals to us the character and will of our great Creator, and final Judge; that opens before us the way of salvation through a Redeemer; unvails to our view the invisible world, and shows us the final destiny of our race: this Book which God has given expressly to teach us our character, our duty, and prospects, which has conducted, all who have obeyed its precepts, to the presence and endless enjoyment of its Divine author, and must conduct us thither, if we ever enter that happy world.

This Book ought surely to be held by us in the highest place of honor and respect; to be made the guide of our youth, the companion of our age, and our solace and support in all the prosperous and trying pangs of life. Considered as a master composition, the Bible is unquestionably the most interesting Book on earth. It has truly been said of the Bible, by one of the greatest and best of men, That it contains, independent of its divine origin, more sublimity, purer morality, more important history, and finer strains of eloquence, than can be culled from all other books, in whatever language they may have been written. Embrace, then, my young friends, this Sacred Volume. Let it be a lamp to your feet, and a light to your path! With every morning dawn and evening shade, repair to the Book of God for counsel; peruse and practice its instructions; and the happy effect of it upon your present and future associations, you shall gratefully acknowledge at the right hand of God, and amidst the thanksgiving and praises of the heavenly world.

THE DIFFERENCE.

BY J. R, LAIR.

A DISTINGUISHED man once said, "The longer I live, the more I am certain that the great difference between men—between the feeble and the powerful, the great and the significant—is energy, invincible determination, a purpose once fixed, and then death or victory."

That generally will do anything, that can be done in this world, and no talents, no circumstances, no opportunities will make a man a Christian without it.

The real difference between the firm, determined, invincible, zealous professor, and the weak-kneed, puny, undetermined one, is energy; the one takes hold of the plow and presses forward with a will, and all the noise and commotion, the flutter and glare of fashion, and the display of gew-gaws, will not attract his attention or divert his purpose—but he looks steadily forward to the object before him, while the other is continually looking back over his shoulders, undetermined whether to go forward or turn back. He has not the energy to press away from the alluring scenes behind, and for shame will not turn back, until, by his much looking back, he stumbles and falls; then he is rendered unworthy for the kingdom of God.

Then let me entreat every Christian professor to be zealous, be firm, rally around the blood-stained banner of Prince Emmanuel, and go on—not to victory or death, but to certain VICTORY.

THE PERFECT LAW OF LIBERTY.

BY JAMES WIRT.

"BUT whoso looketh into the perfect law of liberty, and continuth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1: 25).

The apostle James has written in his epistle, such cheering words of comfort and consolation to the faithful in Christ, and the prominent thought revealed is this: that to obtain the blessings of God, all depend upon the full compliance on the believer's part, to the requisitions of the Gospel. By hearing the truths of the perfect Law, and reducing them to practice as fast as learned; looking into the same, and also to continue therein.

The Word of God is their Law of Liberty, the truths of which if obeyed, become the means, by which the saints receive the blessings resulting from their their good deeds. Christ has given unto us the blessed Gospel, a law complete in all its parts, and perfectly adapted to the spiritual wants of man, and is intended to restore him to the position he was designed to sustain in the primitive creation, by liberating him from under the bondage of sin. If the truth makes us free then we are free indeed says the blessed Master.

Man will worship. He will also assimilate to the object that he worships; therefore the law of the Bible requires us to love the Lord our God, and Him only are we to serve. How are we to serve the Lord? Surely by obeying what He requires of us, that is to do justly to love mercy, and not be a forgetful hearer, but a doer of the work; obeying from the heart that form of doctrine delivered unto the saints. Faith without works' is dead. Faith and works go together in all our Christian duties found in the Law of God. A law without a penalty attached, that will follow any infringement or violation is of no account. "He that knoweth to do good and doeth it not, to him it is sin." Therefore knowing the terror of the Lord, we persuade men to obey the perfect Law of Liberty, which will make them free from the law of sin and death.

The Gospel is composed of purely persuasive principles, intended to enlighten free moral agents, who are willing to be enlightened by that true light that lighteth every man that cometh into the world. "Whosoever will, may partake of the water of life freely," which will cleanse us from all sin and its effects upon the soul, and consecrate and purify our bodies, that they may be fit temples. for the indwelling of the Holy Spirit, that it may abide there, and guide us into all truth, and bring to our remembrance all things recorded in the perfect Law. This may be accomplished by obeying the truth as it is in Jesus, governed and controlled entirely by His teachings.

A correct knowledge of the Scriptures in a great measure forms the true dignity and happiness of the Christian, by which he is enabled to add to the felicity of his fellow-standard bearer, because of the cross of Christ.

There are five essential elements in every kingdom, and the kingdom of Christ has these, viz: Christ the King; the saints His subjects: the heaven and earth, the territory; the Gospel, the perfect Law, and the Holy Spirit, the power executing the perfect Law of Liberty. "The Law of the Lord is perfect converting, the soul." May it be our life's greatest work to study this Law, and be fully brought to know and love the truth for the truth's sake, and seeking for the wisdom which it imparts, and go on to perfection in our high and holy calling.

Forgive us, Lord, as we forgive others.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
S. H. BASHOR,
M. M. ESHELMAN, } EDITORS.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15 00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore, Bashor & Eshelman.—Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE, BASHOR & ESHELMAN,
Lanark, Carroll Co., Ill

LANARK, ILL., JANUARY 10, 1878.

LATEST news from Waterloo, Iowa says, that brother YOUNCE is there preaching, and so far, is meeting with good success—souls are turning to God.

◆

BRO. JOHN ZOOK, of Iowa, before leaving for his home last week, preached two able sermons at the Cherry Grove meeting-house, two miles North of Lanark.

◆

BRO. J. P. HETRIC of Philadelphia, Pa, has been laboring at the North Coventry church, Pa., and as a result thirty-two have been added to the number of the saved.

◆

UNDER the heading of "visiting the sick," on first page of this issue, Bro. D. E. PRICE urges a reform that has been too much neglected. Don't fail to read the article and then live up to it.

◆

LIFE is the preparation day for the eternal rest beyond; then make good use of the present. Let your motives be pure and your acts noble. Modesty and virtue are priceless gems; see that you possess them

◆

IF you would be happy and enjoy life, look on the bright side of the picture. Be of good cheer, it is but a few steps to the land where troubles are unknown. Look ahead; the future is of more value than the past.

◆

AFTER reading Bro BASHOR'S Review of Eld. RICHARDSON'S objections to *Baptism for remission of sins*, in last week's issue, hand it to your friends, especially the advocates of the mourner's bench system of conversion.

◆

BROTHER S. Z. SHARP, of Tennessee has promised to write regular for the BRETHREN AT WORK, and is expected to furnish a series of valuable articles. His experience as teacher and minister, qualify him for giving some profitable lessons.

◆

BRO. ESHELMAN left last week for Iowa, and will return sometime during the week. We wish him a pleasant trip, for it is at times comforting to get away from the office work, and get a little fresh air. When he returns, he will likely have something interesting to tell our readers.

◆

OUR readers are continually calling for shorter articles, saying they are read more, and accomplish more good than longer ones. Though the present issue sets a very good example in this direction, yet we hope to improve in the future. Short, well-written articles are what we earnestly solicit, and they are usually given place in preference to longer ones.

◆

WORDS of encouragement flow in from nearly all parts of the Brotherhood, and our agents are doing a good work gathering subscribers for 1878. From many localities, where we last year had but a single subscriber, we are now receiving large lists. And now that the year has fairly begun and our readers have grown so numerous, we realize our editorial responsibilities more and more, and trust by the help of our Master to send out only such matter as will be to the edification of God's people; the union of our great Brotherhood, and the salvation of souls. We trust too that our contributors will dwell less on the minor differences that may be existing among us, and so direct their articles as to establish a perfect bond of love and good wishes throughout all the churches. We enter upon the work with greater diligence, praying that much good may be accomplished and in the end, life everlasting.

◆

ELDER JOHN FORNEY called upon us again during the Holidays, and spent sometime in our Sanctum. On Monday last he started for his home in Nebraska, expecting to stop in Blackhawk and Benton counties, Iowa, to visit his brothers living there, and to labor some in the cause of the Master. Trust his visit may be pleasant, and his labors successful. His visit in Illinois was not as pleasant to many as it would have been, had the roads been in a better condition so that he could have preached more for us. We always welcome such brethren as Bro. FORNEY among us. If some of our "would-be-refined," who shudder and turn the cold shoulder to the name of "pioneer preacher," could have the privilege of listening to brother FORNEY and such men as he, they no doubt would conclude that men on the frontier know Jesus, and can wield the sword of the Spirit as effectually as "pulpit grammarians." In fact they preach Jesus and the Gospel, and let grammar take care of itself; and while we listen to such men, the heart gets so full that the head forgets to criticise. Brethren, when you travel, don't forget Illinois and our office here.

A REQUEST.

NOW that the first of the year is past, many may conclude that it is unnecessary to solicit subscribers, supposing that the time is over for such work, but we hope that our friends will not think that way, but continue to work for the paper, and when you meet with those who do not take the BRETHREN AT WORK, show them the paper and ask them, "Please let me have your name for the paper one year." Subscriptions may begin at any time, though we can still supply some back numbers. By working for the paper during the long Winter months, you may be the means of saving souls, and at least sending good instructions to many wayward hearts. Try, kind reader, and see what you can do. If you have no extra papers to hand to your friends, drop us a card containing your address in full and we will send you sample copies, prospectus, &c., free. This and February are the best and most successful months to work for a paper, as the nights are long and all want something to read.

Gather too, what you can for the Charity fund, as there are many members who would like to read the BRETHREN AT WORK, but are not able to pay for it. Remember the poor, and neglect not the widows and orphans, for these we have amongst us, and should do them good and thus obey a divine injunction.

TRACT ASSOCIATION.

THIS year there is a vacancy occurring by the expiring of ENOCH EBY'S time as one of the Board of Managers, which vacancy must be filled either by his re-election or the election of another to fill his place. Each donor is entitled to one vote for this purpose, therefore those who have donated to the Association, will immediately send in their votes to this office. They may be sent on a postal card, in letters or otherwise. In each and every case the donor must give his or her name and post-office. Please attend to this at once, as we should know the result by the first of Febuary.

The rules of the Associaton provide that the one elected to fill this vacancy, should be a well-established brother, residing in the Northern District of Illinois. Each donor will therefore be his own judge as to who that brother should be. For the benefit of those who are not familiar with the workings of the Association, we will next week publish their circular in full; would have done so this week, but lacked room.

The donors will please send in their votes immediately. Address this office.

TO CORRESPONDENTS.

PARTIES writing to this office on business relating to the firm; communications, subscriptions, church news, orders for books, tracts, etc., should not address their letters to either of the editors individually, but use the firm's name of MOORE, BASHOR, & ESHELMAN, as this will avoid, in many instances, inconvenience and delays. Parties doing this will have their business attended to more promptly, and their articles inserted without delay, if necessary.

Both brother MOORE, and BASHOR are often called away to labor in the ministry, and letters addressed to either of them would necessarily be neglected until they returned. Letters of communication, intended for either of us as private matter only, should be addressed to the one for whom they are intended.

We should like for all to take notice of this, and remember it when writing to us.

THE JEWS.

THE following from the *Weekly Inter Ocean* would seem to indicate an important movement among the Jews in the United States:

"The Rev. David Rosenberg, of Columbus, Ohio, issued a call for a national convention of all Israelites who are now willing to accept Jesus Christ as the promised Messiah of the world. The objects of this convention will be to form an alliance of all the converted Jews and of Israel throughout the world; to appoint a set time to confess the sin of the nation in rejecting Jesus Christ; to form a basis for a national existence upon the New Testament Scriptures as the statute and law of the nation, and to implore the powers of the world to restore Palestine to the people of God. The date and place of holding this convention will be fixed by those in favor of the project."

The return of the Israelites to their native land, is being looked for with much anxiety. Since their exile from Palestine, they have endured sufferings and privations beyond description; yet amid all their misfortunes God has preserved them a distinct and peculiar people. Their return to their promised rest and privileges, will be as life from the dead. May God speed the time when the land of the prophets shall once more resound with the songs and praises to Him who doeth all things well.

J. H. M.

A FURTHER EXPLANATION

IT seems that a misunderstanding has been attained, regarding the import of what was said a few weeks ago, in relation to my name having been used as one of the directors of the missionary movement at Meyersdale, Pa., some having concluded that I am not *interested* in any movement outside of our own district. This view of the matter is incorrect, for I am *interested* in any lawful effort put forth for the promulgation of the truth, but am not at present *connected* with any movement away from home. I do not generally engage in an enterprise until I understand it, neither is it my motto to oppose any thing until I *know* that it is wrong.

It is evident that we, as a people, have been too slow in spreading the Gospel—have not done as much in our own land as ought to be done, but whether the present movement will supply the wants in this direction remains to be seen: I trust, however that it will, and that it may work to the glory and honor of God and the salvation of many souls. If the project is a good one it will soon be apparent, and therefore I do not want, what I have said, to cause any one who may be connected with it, any unpleasantness, as I did not mean to oppose it, but to correct a wrong impression.

I would be glad to see every lawful missionary effort succeed, and be a power in home missionary work. Though there may be some things connected with the enterprise that are *not* fully in harmony with my views of apostolic missionary work, yet the confidence I have in some of those who are in sympathy with the movement, forbid me to act hastely in this matter. Hope the readers will not think that I am going to oppose a thing before I have time and opportunity to investigate its nature and workings. On last page is given a report of the convention. For the want of room it was crowded out of the last issue.

J. H. M.

MEETINGS

AS many are continually writing from different parts of the brotherhood, soliciting my services in evangelistic work, and my duties and health being such that it is not only impossible to fill the calls, but in many instances to write a satisfactory reply, I take this method of notifying all of the possibility of filling their call, trusting that all will understand and be fully reconciled.

My health failing recently, caused many promises in Indiana and southern Ohio, to remain unfilled, for the present at least, but will remember them in the future. Agreeable to promise, and no hindrance interfering, we expect to meet with the church in divine service at Dunkirk, Ohio, Feb. 14th, at 6:30 P. M; will, if health permits, remain sometime in that part of the State, unless office duties call me home. Something like thirty calls have been made in that State, but it will be impossible to fill them all.

Several letters not yet replied to, will now receive a notice. Paul Wetzel, Grundy Center, Iowa: Cannot possibly come now. Do not expect me to come until I say so, as I do my own announcing, unless otherwise arranged, according to the will of the Master, and from present indications I shall have to be careful on account of my worn out condition, in making appointments myself, too close together in time, and too far ahead.

Wm Hertzler, Lancaster Co., Pa. My stay in Pennsylvania will be too short to hold a series of meetings in each of the five churches your call embraces, hence will wait until the time I first wrote you, next Summer or Fall.

Jackson Whitelatch, W. Va.; E. B. Shaver, Va.; S. Z. Sharp, Tenn.; Samuel Longanecker, Iowa; D. L. Replogle; S. P. Snider; D. Negley; Thomas D. Lyon; A. Puterbaugh; Thos. Snyder; Jos. P. Hetric; Lena church, Ill.; Hiel Hamilton; Daniel Hardman; I. S. Berkey; Eld. Weaver; J. Rife; J. R. Gish: cannot state any definite time now, as to when I can be with you.—Calls come to me most every day, and sometimes all say, come soon. This I cannot do. I would like to be able to fill every call that comes, but cannot; even if my health were unbroken, I could not fill one fifth of them.

Some even go so far as to send me five dollars in the envelope as an inducement to come and preach for them, but as I do not preach for the "almighty dollar," but for the Almighty Creator, that is useless. Yet those who have been thus favoring me, will please accept my warmest thanks for their Christian generosity. The members, where I have been preaching from time to time, have manifested great liberality in administering to my temporal wants and expenses, and I feel satisfied that those who have the Master's cause at heart, will not let those suffer who come to labor among them.

In Ohio, brethren J. P. Ebersole and S. T. Bosserman will make arrangements, as to which churches I am to visit first after leaving Dunkirk. Trusting that we will have the hearty co-operation of all God's people in that part of His heritage, and that His blessings will attend the efforts, I look forward with pleasing emotions to our meetings there

S. H. B.

RESPONSE TO D B MENTZER.

THE echoes of your "New Year's Greeting" have not all died away, but some of them continue to fall upon more than one heart, filled with the image of Him who was found "in a manger." The shepherds who "came with haste," greeted the Lowly One, and then went and spread abroad what they had seen and learned. Such *news* could not be locked up—could not be withheld from *all men*. And *all they* that heard it, wondered at those things which were told them by the shepherd (Luke 2: 18). To-day wonder and amazement are depicted on the countenances of the great multitude, because of "THOSE THINGS." "Those things," the wonders of the Lord, His pure doctrine and its marvelous effects on men and women, cause the multitude to wonder. Though God, for more than 1800 years, has permitted vast multitudes to see His living witnesses of the work begun in Bethlehem, yet the multitude prefer to grovel in sin and iniquity.

But God be praised, we have the same Father, the same Jesus, the same great Book to lead and direct us as all Christians have had. Out of the same Well, we draw the "living water." From the same store-house comes the living Bread. From the same Vine we gather fruit. The closet for prayer is the same hallowed place as when our Father declared He would meet us there. As men were then fearless in holding forth God's truth, so must we be. Policy would say, turn and twist to please men. Principle stands up and says, "Move on, whether men will hear or whether they forbear."

The news of God's marvelous doings was spread abroad throughout the then known world, and no man or nation was cursed for so doing. "THOSE THINGS" were designed to elevate mankind to a high standard of divine illumination, and "earthen vessels" were chosen to tell it to all nations. "Truth, and peace, and good-will"—a trinity of virtues reaching from earth to heaven.

Not simply "late or early," dear brother, but late *and* early will fully express it here. While others are at rest, editors must think, and write and arrange, pray and wrestle with God for grace and judgment, so that His name may be honored and souls saved. Few persons know the weight and responsibility of publishing a religious paper. Experience alone can give the knowledge The man who *thinks* it all sunshine has got no farther than his thoughts. The man who craves the position for honor, has one foot yet in the ditch and needs a few thorns in the flesh to help him out. To publish well, a man must stand on the Rock, be clothed with God's mantle, and with the sword of the Spirit in the fear of God, and not of men.

True, some may criticise "with undue severity." That does not change anything with God Criticism must needs be, that is, the criticism that flies with dove's wings. That with eagle's wings never gets higher than the rocks and crags. A *thorn* is good for us occasionally. Paul was permitted to be exalted, and that was right; but lest he become exalted *above measure*, a thorn was given him in the flesh, a messenger of Satan to buffet him. So with us. A *thorn* may be instrumental in doing us good, though it come from Satan. Thus God turns Satan's messengers to our benefit. I have long since learned not to despise *thorns*. But then no man should thrust in thorns simply because he *can*, but because he is assured that the thrusting is absolutely necessary for the good of the editors. Such, however disagreeable to the flesh, are encouraged, welcomed and received with due respect, but if any are disposed to thrust in clubs merely because they can, they add nothing to our labors of love, nor make wrong things right.

To simply conduct a *popular sheet* is an easy matter. In such a case, the only thing is to consult the *popular taste*, and give just what it calls for. To do this it is not necessary to know the mind of the Lord—how "to declare the whole counsel of God"—*how* to "know nothing but Jesus Christ and Him crucified." These things do not concern the *popular editor*. His business is to feel the *public pulse*, and run as it beats. He does not maintain anything particularly, but is always watching for something to *carry* or *maintain him*. He permits public sentiment to govern *him*; he never helps to form public sentiment. In fact, he is a straw to show what way the wind blows, and not a real, live nugget of gold in the great House of God.

But to conduct a paper with "the *marks* of the Lord Jesus" on it, is no child's play. He must know God and Christ, and the Spirit of Truth. He must be firm for the right and maintain it. His paper must, like himself, be unassuming—not mere outward appearance, fine print, pretty paper etc, but it must have the grains of truth all over and in it. He must be so thoroughly covered with the *marks* of the Lord Jesus as not to allow himself to ever talk about his paper being the *cheapest*, the *handsomest*, the *largest*. People know how to compare without lessons from an editor. Then he must not seek notoriety, and self-distinction. If there be any good in him, people will see it. He must be *fearless* to tell the *whole* truth. Armed with the strong weapons of God, he goes forth not only to *think* right, but to do *right*.

Your letter is full of comfort. May God through all this year. give all of us grace to do our duty in honor to His name. Pray that we may all draw continually from the well of Truth. Should we happen to step over upon the "miry clay," call us back with a gentle voice, and God will not forsake. Peace be with you and all saints. M. M. E.

◆

KIND words like sunshine, ever enliven the heart, and scatter sorrow, leaving only the remembrance of the past, which assist in a proper appreciation of the present. Such are tender words from a mother.

GLEANINGS.

FROM JACOB MISHLER.—Last Sunday our aged sister, Mary Mishler was buried; aged 75 years, 3 months and 8 days. She was truly a "mother in Israel." Our series of meetings commenced at the same time in the Springfield church, and lasted day and night until last evening. We expect to commence another series at the same place on the evening of Jan. 1st, 1878 and continue four days. We have the promise of other ministering brethren to be with us. A sister of Calhoon Co., Mich., attended our meetings, and says she has been a member of the church for three years, but never attended a Love-feast and heard but one sermon by the brethren since she became a member. A few of our members raised the money to have the paper sent to her.

Our home mission in N. E Ohio is doing a good work. There is a small body of isolated members in Bellmont Co. This will be a good place for ministers, traveling on the B. & O. R. R., to stop off and preach. Let Bro. David Snyder, Warnock, know of your coming.—*Mogadore, O., Dec. 26, 1877.*

FROM J. S. FLORY.—Will say, that during Christmas, (before and after) we were with the Brethren in Boulder Co., had a series of meetings that were well attended. It was remarked by one brother, that he was never in a church district where there was more Christian love manifested than among the members in Boulder Co. May this one, grand element of peace and prosperity ever characterize them! It is our expectation to locate permanently among them at no distant day.

We have had most delightful weather for some weeks, until now we have some little snow and colder weather. Whilst we hear of so much rain and mud East, we congratulate ourselves on being in a climate where mud is seldom seen, and the climate so pleasant and healthy.—*Greeley, Colo., Dec. 30, 1877.*

FROM DANIEL VANIMAN.—After preaching seven discourses in the Baptist church in Tennessee, McDonough Co., Ill., I left on the 17th for Prairie City; was taken about ten miles North-east to a school-house on Vinegar Hill, where I preached nine times. The weather being sometimes wet, and roads almost impassable, we had nevertheless good congregations and much interest was given to the Word preached. After baptizing those who believed, I went to Astoria, Fulton Co., on the 25th inst. Had one meeting there, roads almost impassable, and it is still raining, so I started for home. Reached home Dec. 27, after an absence of twenty-seven days; found all well.—*Virden, Ill, Dec. 28, 1877.*

FROM T. MORGAN.—I came to California in 1867 with father and mother; joined the Brethren, and am now a soldier for Christ. I have to go about 40 miles to hear preaching by the Brethren. We have a glorious time at our camp-meetings on the San Joaquin. I enjoy myself in singing and praising God. I always feel good when I am with God's people, and I am glad Bro. Bashor is coming to California, we will all be happy to meet him.—*Antioch, Cal, Dec., 25, 1877.*

FROM J. B. PENCE.—The churches of Tennessee are in the enjoyment of peace, so far as I know, and are refreshed by an occasional accession to the fold. When some wandering soul returns to God there is joy among the angels in heaven and also among the saints on earth. We have had most delightful weather for some time, beautiful, clear nights and bright, sunny days. —*Limestone, Tenn., Dec. 25, 1877.*

FROM PETER D. REED.—This is one of the oldest churches in the State. The ark of the Lord is moving onward. Two have been added to the church the past Summer by baptism. Paul may plant and Apollos water, but God alone gives the increase. We have four ministers and six deacons. The Lord bless all His dear people, and hold them in the bonds of love and peace.—*Limestone, Tenn., Dec., 15, '77.*

FROM J. M. PARKER.—The great Preacher hath said: "Cast thy bread upon the waters, thou shalt gather it after many days." This the Ashland church has done, we trust, "in faith believing," and are now by the ingathering of souls realizing that the promises of our God are steadfast." Since our dedicatory and Communion services, eight blood-bought souls, some in youth and others in the prime of life, have come into the vineyard of our Master, to labor for a pass-port through the gates into the City. For these manifestations of divine grace among us, we desire to praise the Lord; for He has triumphed gloriously.—*Ashland, O., Dec., 25, 1877.*

FROM STATE CENTER, IOWA.—We number about seventy members. The old ship of Zion has been sailing along with not the most favorable wind, but still hope that we are nearing the port. With an occasional addition to our number we feel to take courage. There were eight added during the summer, all of whom were young and seem to be setting a bright example. May the good Lord be their Shepherd and Guide, and safely land them on the other shore.

FROM NOAH EARLY.—We love to hear of souls returning to Christ,—souls that have strayed away. We had no additions recently, though we are in peace and union with each other. I believe the church would feel very much gratified if some of our western brethren would come out this Winter and hold a series of meetings. We believe there might be much good done. The weather is as warm as in April, and the roads are extremely muddy.—The fruit buds are swelling as in Spring.—*Dec. 28, '77.*

FROM JAMES Y. HECKLER.—We have remarkably fine weather. No snow to whiten the ground yet, save snow and rain on the 29th of November, which melted as it fell. We frequently see dandelions in bloom. To-morrow will be Christmas, and from present indications it will be green yet, which, you know, speaks well for doctors and undertakers. There is much sickness in the land. Scarlet fever, measles, diptheria and other complaints that flesh is heir to, are prevalent.—*Harleysville, Pa., Dec. 24th, 1877.*

FROM J. J. SCHECHTER.—I hope you may continue to hold up the banner of King Emmanuel, and ever be ready to denounce error and defend the right. I do not feel able to do much of the sowing, but I can do some of the binding. This church, (Middle Creek, Ia.), numbers thirty, one preacher and three deacons, and at present are progressing finely. We need more preaching however, and invite brethren who travel through here to give us a call. We have a good country, and anyone desiring to come and see it, can address or call upon the writer.—*New Sharon, Ia.*

FROM DAVID SNYDER.—This is a new place; not many of the people here ever heard of the Brethren until recently. At our series of meetings the last of November, some few began to see the light, and thirteen turned in with us to serve the Lord. Hope they will continue faithful unto the end!—*Warnock, O.*

FROM J. B. WAMPLER.—Since the 29th of Oct. 1877, seven were added to the number of the disciples, in the Glade Run district, Armstrong Co, Pa

Since our first visit to the above named district, to serve them in the ministry, (Feb. 12, 1876,) fifty have been added by baptism, and seven reinstated, making in all fifty-seven. May the blessings of Heaven attend them and all the beloved in the Lord, and ultimately bring us all to praise Him, in full perfection in the church, triumphant in glory.—*Rural Valley, Pa., Dec. 31, 1877.*

FROM ENOCH EBY.—We had once thought we could be ready to return by January, but now think the time will be too short, and as sailing is considered rather dangerous in February and March, we think we shall not likely start home before April, especially if a door opens in England so that we can be profitable. But if we can do no good, we will not remain here very long on expense. But more of this in the future.

LATER.—Have nothing of interest this week, save that we, and all the members as far as we know, enjoy good health; had fair weather for a few days, rather cool, froze enough last night to stop the plough; appearances for snow to-day, for the first this Fall. We did not get around much this week. Meeting last Sunday about twenty miles off, did not go. Bro. Hope, and Bro. Eskildsen attended it. The meeting was in a new place, report good interest; next Sunday I go South about eighteen miles, prospects for baptism; some near the Kingdom, good interest to the word preached everywhere. May the Lord give the increase.—*Nov. 27, 1877.*

FROM THOMAS D. LYON.—I commenced meetings in the neighborhood of Bro. John Barnhart's near Mahomet, Ill., on the 7th of December, and closed the 14th. Had nine meetings in all. They were well attended and quite an interest manifested. While we visited from house to house during the day time, forming some acquaintances, we were well pleased with the people, found them sociable and kind. On Saturday morning, 15th, Bro. John Barnhart accompanied me to the Urbana church. Had meeting in the evening, and continued till Monday evening. In consequence of rain and bad roads, we by agreement, concluded to postpone the meetings, and I returned home, regretting very much that I did not get to see our beloved brother and sister, John and Mattie A. Lear, who could not attend the meeting.—*Hudson, Ill., Dec. 23, 1877.*

FROM JOHN FUNK.—After my warmest greetings of love to you and yours, I wish to inform you that I wish to renew my subscription for your paper, which on its forehead, bears the seal of God—"DO THE COMMANDMENTS."

We have pretty hard times here, having just passed through one drouth, with every indication of another dry year. Many are scared, but we think that we cannot get along without religious lierature. Better have less on the body and more in the heart. Poor in purse, but rich in grace, is better than treasures of gold.—*Ripon, Cal., Dec. 17, 1877.*

FROM C. H. BALSBAUGH.—Amen and Amen to the proposition of a more Scriptural method of electing to the ministry. The result of any method that has a sound principle for its basis, must be the expression of the preponderant mind of the Body of Chirst, if it is to be the expression of the Mind of the Spirit. This presupposes the preponderance of the Spirit in the heart and life of the members, out of which the choice is to be determined. Holiness gives wisdom and discrimination, enabling to decide and act in exigencies of moment as by an inward personal whisper of the Holy Ghost. The prayer of the apostles was the expression of their personal appropriation of the life of Christ: "*Lord shew—whether of these* TWO THOU *hast chosen*" Acts 1: 24. Although the choice was made *by them*, it was no less the *choice of God* through their unity with Him in the Holy Ghost. This is what guarantees a Divine call to the Apostleship. Of nothing may we be more certain than of meeting the mind of God in the matter by *being in Him* in the choice of a minister. If the Body of Christ is not all a myth—if it be really true that the Church is the embodiment of the Life and Love and Wisdom of Jesus, why should we not be able to elect an ambassador who is beyond question "*in Christ's stead?*" This cannot be done by a minority, unless that minority has the credentials of superior holiness, and thus a right to claim the indisputable representation of the mind of the Spirit. If twenty-five souls have made selection of a certain brother, and seventy-five have been scattered among ten or eleven others, where is our criterion to determine "whether of these twelve the Lord has chosen?" If Christ is the Head of the Church, how shall it be known that the mind of the Head is in the result unless the predominating mind of the Body is in it? There is neither reason nor Scripture to justify our present method of ministerial induction. The sooner we make the majority the representative of Christ, the better. A supernatural call apart from the instrumentality of the Church, must be sustained by supernatural credentials. By the dispensation of the Spirit, as the Indweller of the Church, we are restricted to the influence through the ordinary life of the Body of Christ; and in choosing a minister, we may not accept the decision of the minority unless the Spirit intimates, *out of His regular course of operation*, that the choice is His. Where this is wanting, further efforts are required until the balance of the Body's life turns the scale.

FROM NEWTON BLOUGH.—On the 19th of Dec., brother Solomon Buckalew commenced a meeting with us, and closed on the 23rd. We had a refreshing season. Eight precious souls were made willing to come out on the Lord's side; and many more we think are counting the cost. Brother Buckalew is devoting the most of his time to traveling and preaching. May God bless his labors and, crown him with success.—*Snake Spring Church, Pa.*

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

Edited by M. M. Eshelman.

Brother, sister, see that peace reigns where you dwell.

Now let us see how many of our little friends can get us a subscriber for the Brethren at Work.

Just now the little bud-dresses have all they can do to keep the buds from bursting through. The warm weather tempts them strongly to come out.

In ancient times each family had its own mill. It consisted of two circular stones, about the size of our common grind stones, placed one above the other. The lower one was fixed, the other revolved by means of a handle and between the two the grain was ground.

At this time of the year children have much time to read, and as most of them attend school they do read much. See, that what you read will make you better. Pick out all the good and throw away the bad. Look at Jesus, love and obey Him. God is quick to reward all who do good.

The Bible tells us of fiery serpents. They were so called on account of their flaming color. The Israelites were badly bitten by them while passing through Arabia. A fiery serpent in the form of strong drink is biting thousands of people every day. Every child should be taught to abhor it,—not to touch it.

Parents should point out to their children the evil effects of the use of tobacco. Not much can be done with older persons who use it, but children who do not, should be taught not to use it. We believe all who use it, would advise against any one commencing it's use, for none can say it is a nice habit. We were once in the tobacco ranks, but were determined to get out, and did.

Bro. Michael Garber writes: "I would suggest that you have the *Children at Work* to give the Scripture that was read at the last meeting they attended. I do like to have them remember what they hear. Quite recently a Baptist minister told me, that in England parents require their children to state the minister's text when they come home from meeting."

We accept the suggestion, dear brother, and hope our young readers will profit by it. It is a blessed thing to remember the words of God, for in so doing one is always prepared to ward off the enemy's attacks.

Drop melted green glass into water, and it will form drops which are called, "Prince Rupert's Drops." They were first brought to England in the year 1600 by Prince Rupert, and by the people were considered "a kind of miracle in nature." But a little thought will soon produce an easy explanation. Take one of the drops and break off ever so small a bit of the point, and the whole will at once shiver to pieces. The connections of the particles are so slight, that when one is disturbed all are affected. Break one of the least commandments of God's Word and its effect upon you is just the reverse of nature. The drops fall to atoms, that is nature. You break God's law and you will fall, that is the effect of the spiritual Law, when transgressed.

Is our home free from the storms, frets and worries of life? asks more than one thoughtful child. Do we find comfort and pleasure at home? Or must we go to other places for kindness? Do you hear kind words and see loving smiles on pa and ma's faces when you come home from school? Do you, my dear children? Are you kind and good to each other, or are you full of rudeness and stupid? Are, you my little friends? When you see a real home,—a home inside as well as outside, you see a light, pleasant spot, where every one is happy, do we not? In a true home, fretting, scolding and fighting are not found. The sunbeams of happiness shine in every nook and corner of a good and true home. Then make home pleasant and cheerful. Be happy and that will make others happy. Keep a sunny temper; and then the sunny temper will shine all the brighter.

ALL CAN HELP.

SUPPOSE a little twinkling star,
Up in the deep-blue sky,
Should say, "What light can reach so far,
From such a star as I?
Not many of my feeble rays
On yonder earth can fall:
The others so much brighter blaze,
I will not shine at all."

Suppose a bright, green leaf that grows
Upon the rose-bush near,
Should say, "Because I'm not a rose,
I will not linger here."
Or that a dew-drop fresh and bright,
Upon that fragrant flower,
Should say, "I'll vanish out of sight,
Because I'm not a shower."

Suppose a little child should say,
"Because I'm not a man,
I will not try in work or play,
To do what good I can."
My child, each star some light can give,
Though faintly gleaming there;
Each rose-leaf helps the plant to live,
Each dew-drop keeps it fair.

And our good Father, up in Heaven,
Who doth all creatures view,
Even to every child has given,
Some needful work to do.
Kind words toward those with whom you live,
Kind words and actions right,
Shall 'mid the deepest darkness give,
A pure and lovely light.

—*Selected.*

INFLUENCE OF HOME.

SEEING in your excellent paper a few columns designed for the Home Circle, I thought that I, as a mother and sister in the household of faith, might be permitted to add a mite, well knowing that in that circle much depends on the mother.

A mother has much to do in moulding the character of her children. They learn to speak their mother's language first, and if their homes are governed by kindness and benevolence, and the low, selfish passions, are not allowed to be exercised before them, they will almost invariably show the nurture they have received, unless, as is sometimes the case, that the prenatal influences have been such that the child's faculties may have been distorted, so much so that it will take an extra amount of care and training to lead it in the way it should go.

Seeing and knowing that there are such cases, how great the responsibility resting upon mothers! The future destiny of nations rests upon the mothers of our land. But some weary, care-worn, well-disposed mothers will ask: Do fathers have no responsibility? Are husbands without a charge in this matter of great importance?

No, indeed they are not. Much more than they generally realize, depends upon them.—How few husbands, when they first call their wives their own, realize the charge that is committed to their care; even men, professing godliness often forget it.

Man has been set at the head of the family. What a position of importance and trust! Not only has the woman given herself, body (and often soul too) to be ruled by his despotic will. She may be his superior in mental development, but lacking the will-power which he possesses, strengthened by the consciousness that he is "lord of creation," she must yield implicit obedience, even though her whole soul revolts at the idea.

In very many ways is the husband responsible for the disposition transmitted to his offspring. Few husbands understand, or even try to understand the deep and tender feelings, the keen susceptibilities with which many mothers are gifted, and it is through those feelings, that he often makes or mars the disposition of his future son or daughter.

The head of the family, as Christ is the Head of the church, what an example to imitate, and what an account there will be to render!—If husbands would learn to imitate their great Head more, fewer wives would feel that their path through life had been strewn with thorns and watered with tears. But mothers should not give up, if they cannot always reverence their head; they should try to discharge their duties in the fear of the great Head of the church.

It is necessary that the mother should inform herself on the many duties devolving upon her; for in her hand is the training of immortal souls. She has their earliest and tenderest care; she should have clear and definite ideas of right and wrong, combined with considerable force of character, firmness enough, that when she knows she is in the right, to stick to it. She should have pretty large benevolence, which imparts kindness and generosity to her nature, but should be guided by good judgment.

She should teach her sons what true moral courage is, and endeavor to learn their weak points, and be able to encourage and help them to overcome their weaknesses. She should be like the sculptor with a block of marble before him. He knows just how he wants it to look after it is finished. He knows too, that it will take time, patience and skill to accomplish his purpose; yet this does not discourage him.—Energy and practice makes one more skillful.

"An honest man is the noblest work of God," and she should keep this ideal of manhood in her mind's eye, not only to be honest in his buying and selling, but an honest purpose of doing his duty wherever he is placed, whether it be the highest seat in the government, or a doorkeeper in the house of the Lord. She should try to inculcate high and noble aspirations and a taste for reading good books, which no parents should neglect to supply their children with.

Good and industrious habits lie at the base of all other accomplishments, and whatever qualities the mother loves and desires to see in her husband, she should try to implant in the mind of her son, for if he lives, he too is destined to become a husband and father.

I often think there is a greater responsibility in raising girls than boys, for upon the intelligence and virtue of young women, depends, in a great measure, the virtue and morality of young men. Let the girls show by their words and actions that they will not countenance the attentions of young men of loose habits, or of doubtful morality, and I think that the effect would be, that they would at least try to restrain their evil ways and cultivate better habits, and, through the influence and society of women be made better.

In Psalm 144: 12, we read, "That our sons may be as plants, grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." "Our daughters be as corner stones." Does this not imply strength and solidity? Woman is called the weaker vessel, yet she must be the foundation of society. Not only must she be strong, but she must also be polished, which, I think, means a cultivated and refined mind, and adds much to the beauty and strength of woman, and will greatly tend to increase her influence at home and in society.

L. Weaver.

NEW YEAR'S GREETING.

A HAPPY New Year to the Home Circle, to Grandpa, Uncle Ben, and all the little correspondents! I like very much to read the Home Circle, and I expect to see some nice little pieces from you all in the first number of the New Year. Last week we did not get the paper, and I was ever so lonesome, until pa wrote to the Brethren at Work, and sent us one. I read all the letters and they were very nice. It seems as if I was acquainted with you all and would like to hear from you every week. I would like to see a letter from some of my cousins at Lanark, for I have quite a number of them up there.

I was reading in the Bible this morning about a little boy. He was lying in his little bed, and heard some one call him, but he did not know where it was. When he heard the call three times, he knew that it was the Lord that called him, and he said: "Speak, Lord, for thy servant heareth." And the Lord told him a great many things and he became a great prophet, and spake many wise things.

But my letter is getting too long, so I will let you find out who this little boy was, and where we read about him, and may be I will tell you more about him in my next letter.

Cora B. Emmert.

Sterling, Ill.

WORDS OF COMFORT.

"SUFFER little children to come unto me, for of such is the kingdom of God."—(Luke 18: 16). Now, dear children, you have heard what your heavenly Father has to say about you. Now try, and remain good, obey your parents when they tell you to do something, don't say, "Let Willie and Mary go," but go yourself. Then you will please your parents. Be good children, do not fight, Jesus does not like such. Do not tell lies, or swear or steal, for that is all wrong.

J. E. Springer.

CHILDREN AT WORK.

From Mary Stifler.—All the little boys and girls are writing letters, so I guess I must write one too. This is not the first letter I ever wrote. I am thirteen years old. My father and mother belong to the church. I have seven brothers and four sisters living, two dead. I love to go to church and hear preaching, but we have no church near that I can go to now. I read the children's letters, and they are very nice. In the Summer I go to Sabbath-school, but we have none in Winter. I go to school every day. When you come to Syracuse, come and see me

Syracuse, Ind.

From A. J. Robinson.—I am a little boy, and will be ten years old in January. I am glad to see your paper open to little folks. I wish I could write something that would be of some interest to them. I have never been to day-school a day in my life. I only go to Sunday-school and I can read any passage in God's holy Book. Have started at Genesis to read through the Bible, and have got to the 10th chapter of Deuteronomy. I can't write good enough to write a letter for myself, and have to get pa to write it, but I will sign my name myself. Pa is a boot and shoe maker, and is in bad health; he is not able to take your paper. I wish he was; it gives so much good talk about Jesus. I want to tell all the young folks that read your paper, to always tell the truth. Never say a bad word, don't go with bad boys, mind your pa and ma, go to Sunday-shool, go to church and to prayer-meeting, and say your prayers every night.

Sister Milligan takes your paper and that is the way I get to see it. I can make figures and add numbers, and now I will ask the little folks a question: What name in the Bible spells the same backward that it does forward, by placing the fourth letter before the fifth one? It is a man's name. Let us see who can answer it.

Miser's Station, Tenn.

From Minerva Brumbaugh.—*Dear Editor:*—I will try and write a letter this morning. I am nine years old. I like to go to church with my pa and ma. I read in the Fourth Reader. I read over many letters in the Home Circle, and I think they are very nice. I wish I could see all the little girls that write for your paper.

Bedford, Ohio.

From Harry Warner.—I like to read the children's letters, and am glad, there are so many good boys and girls that write for a good paper. I go to school and try to learn all I can. I expect to be a man some day, and I would not like to grow up and not have an education. My teacher says: "Youth is the seed-time of life." We should store our minds with knowledge; and have our heart full of good thoughts, then the bad ones will find no room. S. H. Bashor was at our house twice when he preached here. My papa said, he was one of the editors of your paper. I like to go to church and hear them talk about Jesus, and how He blessed little children. I want to be one of His children. I try to be a good boy, but sometimes I am not as good as I should be, but hope I will grow better as I grow older

Now, if you think it worth while to put this letter in your good paper, I will write you another letter.

Plymouth, Ind.

From Andrew Brumbaugh.—*Dear Editor:*—I will write a letter for the Home Circle. I am eleven years old. I go to school and I learn very fast. I like to go to meeting and hear the Brethren preach. I like to read in your paper. I send my love to all the little folks.

Bradford, Ohio.

From Ida B. Grove.—I have been reading in your excellent paper, and saw, you requested the young folks to write for the Home Circle. I thought I would be one to fulfill your request. I am young in years, but have come out from among the world, and am now trying to serve the Lord. I will also try to obey my parents in everything I can.

I was baptized in September, and ever since, I have tried to be faithful to the Master. I am but fourteen years old. I love my brethren, sisters and friends, and will try and be a good girl so they will love me. I hope some of my dear school-mates who are yet out of the ark of safety, will give their hearts to God. I was once in their condition, but now I have been changed and hope they will too. I love my teacher and school-mates, and you, my dear editors. I hope you will pray for me that I may ever prove faithful.

Shannon, Ill.

CORRESPONDENCE.

A LETTER.

Beloved Brother Shamome and Wife.—

YOUR long and interesting letter reached me about a week ago. I would be glad to write you one of equal length, but am too weak to do as I wish, amid the pressure of other correspondence, which demand the first consideration. If the Lord will, I intend to meet your claims at some future day, and try to present a few thoughts that may appear of a little encouragement, even if I satisfy you not on the special topic you desire elucidated. A great and solemn work is assigned you, in which you have more hope of all needed aid from God, than of success with a sin-blasted, sin-blinded world.

If you relate yourself rightly to Jesus, he will relate Himself rightly to you. We need not simply, diligently to search the Scriptures and fill our quiver with arrows from God's armory, but above all is it necessary to "Crucify our flesh with the affections and lusts," so that room be made for the Holy Ghost to wield the material which we gather for our work. An unsubdued temper, a single dominant element of our fallen nature, a single ruling world-made proclivity, shuts out the presence of God, and compells us to labor in our own strength. Small capacity fully possessed by the Holy Ghost, will accomplish more for Jesus, than great gifts and acquirements under the dominion of arrogance and self-dependence. Deal honestly with yourself and your God, and then hope for great things. One spark of fire from the Brazen Altar will kindle a higher and brighter flame for Jesus, than a whole volcano full of glowing ferren, gotten from the heart of natural reason. The altar was built by *man*, and of *common material*, but under God's direction, and kindled from *above*. Take the first and shape your ministry by it, and you will be gloriously blessed with present exaltations in Christ, and with a golden harvest for the Celestial Garner. We cannot hope too largely when we hope in the infinite, exhaustless Jehovah, but this hope has holiness for its condition. That minister who makes his life the duplicate of the *Cross*, will have the *Crucified* as the power and crown of his life. To win souls for Jesus, we must win them by Jesus, and this requires that we be a kind of second hand Jesus ourselves.

C. H. BALSBAUGH.

November 4th, 1877.

FROM OREGON.

I WILL inform the many readers of the BRETHREN AT WORK, that we, the Brethren of the Willamette Valley church, Oregon, are in usual health, thank God. We have had unusual wet weather this Fall; roads very bad, markets good; still trying to serve the good Lord. Brother David Early, of Lima, Allen Co., Ohio, arrived here on the 5th of this month, to see us and our country, and preached some, which gave us much encouragement. He also purchased a farm adjoining mine, expects to start back to Ohio to-morrow and bring his family out here next Spring. May the good Lord speed and protect him on his journey.

There is plenty room here for more Brethren. We much desire for them to come, especially laboring brethren. Here is a Macedonian call, come over Brethren, and help us. There are precious souls here starving for the bread of life. Our field is very large, many more calls than we can comply with. I have promised to preach a sermon in the German language, on the coming Christmas day. With kind regards of brotherly love to all, I will close, hoping that the Brethren everywhere will be earnestly engaged in our behalf.

Yours fraternally,

DAVID BROWER.

Salem, Marion Co., Oregon, Dec. 20th, 1877.

FROM ELDER SAMUEL MURRAY.

I MET with the Brethren, in the Middle Fork-Wild Cat district in Clinton Co., to hold a series of meetings. Comenced on Monday evening the 17th of December, preached eight discourses. Preached only of evenings, except Lord's day. The result was eight baptized, and many more almost persuaded to be Christians. Seeing the interest manifested, we were sorry to leave the place, but according to promise, we had to leave. We had promised the brethren at Fairview, to meet with them the day before Christmas, and continue over New Year, but when we got to Edna, we found they had postponed the meeting on account of bad roads, and bad weather. When we learned this, we were sorry that we closed our meeting with the increased interest that was manifested. The general impression was, that a few more meetings would have brought quite a number more in the church. We think we have too few traveling ministers, and too many in the church that are not alive to the cause of the Master as they should be: that the love of money is the root of all evil. Neither do they remember that "God loveth a cheerful giver," or they would be more free to assist the poor brother in his temporal affairs, so that he could devote more of his time to preaching the word, and saving souls. I was at a church meeting not long since, where a call was made, for means to support the Southern mission: quite a number of the wealthiest members, refused to give, saying, they were opposed to missionary work. Where a man's treasures are, there will his heart be also. May the Lord pity and help us all.

SAMUEL MURRAY.

Burnett's Creek, Ind., Dec. 28th, 1877.

FROM NEW YORK.

Dear Friend:

I CALL upon you, without ever seeing you, as I believe you and your co-partners are doing a good work through the instrumentality of your valuable paper. I have been well pleased with the missionary efforts made by you and your brethren, although I was greatly disappointed when I heard that the brethren, who traveled through Canada, had been within about twenty eight miles of Clarence, and did not come and see us. If any of your brethren come so near again, come and see us; I am sure they would be welcomed, if they would stop. I think there is a good field in this place for missionary labors.

The harvest truly is great, and the laborers are few. Go on, friend Moore, in the good work, and may the Lord reward you with a crown of glory in heaven, is my prayer.

Yours in Christian Love.

THOMAS LEWIS.

Clarence Center, N. Y., Dec 23, 1877.

FROM MAPLE GROVE CHURCH, IA

I PRESUME the brethren and sisters would like to know on whom they are bestowing their charities when they send their money to us, to assist in building a house of worship for these strange brethren and sisters, of whom they know nothing. About seven years ago, 21st of last Sept. we landed in this county from Kosciusko Co, Ind. found nine members in the western part of Adams Co., twenty-two miles East of this place. Bro. Christian Harader preached occasionally for them; he having the oversight of this congregation. By Bro. Harader's consent we went to work and did the best we could, he coming over occasionally and encouraging us by his presence and fatherly admonition. Having just been called to the ministry before leaving Ind., we were inexperienced in everything pertaining to the ministry and church government, however we held our regular meetings, with oppositon on every side. To day we number fifty-five. Eleven have moved to other parts of the country. Four have gone to their reward. Five have returned to their wallowing in the mire.

Every Sabbath, and during five months, commencing with May, we have preaching twice each Sabbath, and during Winter, preaching every Sabbath evening also.

Every Thursday evening we have social meetings, conducted as follows: Opened by singing and prayer; then the reading of a chapter which is always selected by some member at the previous meeting. Then follows exhortation by a number of the brethren and sometimes sisters. The brethren take up a portion of Scripture, read and speak upon it; then close by singing and prayer. The very best of feelings prevail at all our meetings; we often weep and rejoice together when we hear our members talk of their trials, their hopes, prospects and determinations. We believe our social meetings accomplish much good. There seems to be a growing interest on the part of the members and others; congregations are increasing. We hold these social meetings at the houses of the brethren.

We have a church treasury for home purposes, and it is remembered at all our council meetings, that each member cast into the church treasury as they feel the Lord has prospered them. We have another contribution for the poor fund, or church purposes generally. For this purpose every member pays five cents every six months. The amount thus collected is sent to the *P. C.* office to be used as they think best. This last contribution we have adopted as a rule in our church, and we believe it would be a good rule to be adopted by every 'arm of the church; no member could feel it burdensome, and yet it would throw thousands of dollars into the general church treasury, thus enabling the church to send missionaries wherever needed, and scatter the doctrine of the Brethren all over the land; build churches, etc. If this meets your approval, brethren, write it up, if not, show your contempt for it, by letting it alone.

We close our remarks by asking an interest in the prayers of all the brethren and sisters that we may continue faithful until death.

N. C. WORKMAM.

CHURCH NEWS.

From Mahomet, Ill — As we read your good paper, filled brimful of good news, we feel to thank God and take courage. We are still trying to do the best we can in the Master's cause, though it be but little, and the Lord will bless every lawful effort put forth for the name of Jesus and His precious Word. We have regular meetings the second and fourth Sunday of each month.

I am alone and have all the work to perform, and many calls go unfilled; get discouraged sometimes, then some good brother comes in to help us. O! what encouragement when brethren come, filled with the spirit of love to cheer us up in our Christian warfare. This truly was the case a few days ago, when Bro. Thomas D. Lyon came to visit and preach for us. We never saw Bro. Lyon in a better spirit for speaking. He preached nine times at the Brick Schoolhouse to large and attentive congregations. We truly appreciate his labors and think he has laid the foundation for a good work. This I think is very necessary in a place where we expect to build up a church. We want the truth, and the whole truth, and nothing but the truth.

We did not have the pleasure of seeing any come out on the Lord's side, but were made to believe by the many expressions of love from the people, that our efforts will be crowned with success in the short future. Hope the Brethren will remember us, as they travel from place to place. We live fifteen miles Northwest of Champaign City, on the Indianapolis, Bloomington and Western R. R. Brethren wishing to locate in Central Illinois, can't go to a better country than here. Stop, and make this your home. May God bless the BRETHREN AT WORK!

JOHN BARNHART.

Dec. 23, 1877.

From Aurelia, Ia.—Inasmuch as we like to read church news, I thought, I would send in a brief account of our meetings here, in Cherokee Co., Iowa. Bro. Marcus Fowler came to us Dec. 7th and commenced a series of meetings in the evening of the 8th. Continued meetings every day, up to the 18th, (some day meetings) with good success. On the 14th, one sister came forward to be received. We went to the water where she was buried in the liquid grave, and rose again, we trust, to walk in newness of life, and on the 16th (Lord's day) three more precious souls came forward, and, upon their confession were baptized, making four more to swell the ranks of the army of the Lord. The Brethren were much encouraged and built up in the inner man, and many others seem to be counting the cost, some expressing themselves about ready to come out on the Lord's side.

So you see the great wheel of salvation is moving on even in our rather isolated country. We have meeting to-day and that will close Bro. Fowler's labor with us, when he leaves for another field of labor in Chickasaw Co. May the Lord go with him, and may his labors be crowned with success in winning souls to Christ, and his efforts be fruitful in building up the cause of our Master in its primitive purity.

JOHN EARLY.

Dec. 25, 1877.

From Goshen, Ind.—Our church is at this time in a healthy condition. We had meeting on Lord's day, the 23rd. Bro. Jacob Delp was with us and preached. On Monday the 24th, we had church council and felt that the Lord was with us; and on Christmas day we had meeting again in the forenoon and also in the evening. Our ministerial force was enlarged on Christmas by the appearance of our dear brother Frederick P. Loehr from Bloomingdale, Mich., who is still holding forth the words of Eternal Life to a perishing world, and is doing what his Master has commanded: "Go, preach my Gospel."

E. P. PEFFLY.

Dec. 28, 1877.

From Hudson, Ill.—On the 22nd of Dec., P. A. Moore of Woodford Co., Ill., came to us, and preached five sermons with much power, such as was never heard from him before. He commenced with faith, repentance and baptism and so on; gave each item in rotation so that all could understand him. Though the congregations were small, yet a good impression was made on all present. We hope the brother may be spared to preach Jesus unto others, so that they may be constrained to say: "See, here is water, what doth hinder me to be baptized."

JOHN Y. SNAVELY.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

HARNISH.—In the Antioch church, Ind., on the 12th of March, sister Elizabeth Harnish, in the 37th year of her age.

LEEDY.—In the same church, Nov. 10th, 1877, sister Emma Leedy in the 20th year of her age.

BIGELOW.—Also in the Antioch church, Aug. 25, 1877, Bro. Noah Bigelow in his 22nd year. Disease consumption.

McINTYRE.—Also in the same church of consumption, on the 11th of Nov. 1877, brother James McIntyre in his 64th year.

M. BAILEY.

DILLING.—In the Cerro Gordo church, Piatt Co., Ill., Dec. 7, 1877, aged 57 years and 18 days.

He united with the church in 1843 and served as a deacon 11 years. He figured quite prominently in the early history of the church in Champaign Co., Ill., and for many years was the most influential man in that part of the country. The sister has lost a faithful husband, the children an affectionate father, and the church an able counsellor. Disease, typhoid fever. — Funeral services by Eld. David Frantz.

A. B. SNIDER.

MEYERS.—In the Falls City church, Neb., Eld. Henry Meyers, aged 80 years, 9 days. — Funeral services by Jonathan Lichty and C. Forney, from Rev. 22: 5, 6.

W. W. MILLER.

MOYER.—Near Shippach, Montgomery Co., Pa., friend John Moyer, aged 77 years, 11 months and 8 days. Funeral occasion was improved in the interest of the Mennonite congregation.

JAMES Y. HECKLER.

WEAVER.—In the Orrville church, Wayne Co., Ohio, Dec. 20, 1877, Lizzie Jane, daughter of friend Jonathan Weaver, aged 8 years, 10 months and 24 days. Funeral discourse improved by the writer, from 2nd Kings 4: 26.

D. M. IRVIN.

HORNISH.—Ida, daughter of John and Eve Hornish in Poplar Ridge church, Defiance Co., Ohio, of diphtheria, December 7, 1877, aged 1 year, 8 months and 28 days.

WM. NOFFSINGER.

AKERS.—In the Rock River church, Ashton, Lee Co., Ill, our beloved sister Harriet Akers, aged 61 years, 6 months and 4 days. She suffered over two years with the dropsy.

SARAH A. DAGGETT.

FURRY.—In the Yellow Creek church, Bedford Co., Pa., Dec. 8th, 1877, Eld. Leonard Furry, aged 71 years, 4 months and 23 days. Disease, yellow jaundice.

He leaves a sorrowing wife, three children, twenty seven grand-children and ten great-grand-children to mourn their loss. Five children, four grand-children, and one great-grand-child have preceded him. He served in the ministry 26 years. He was anointed with oil in the name of the Lord just two weeks previous to his death. Funeral occasion improved by the Brethren from Phil. 1: 21.

R. Z. REPLOGLE.

HIGHBEA.—William, son of brother and sister Highbea; aged 12 years, 5 months and 20 days.

NOFFSINGER.—Samuel, son of Henry and Anna Noffsinger, December 23, 1877. Aged 28 years, 8 months and 27 days. Funeral services by the writer and other brethren.

SIMON LONG.

SHOWALTER.—Died in the South Waterloo church, Blackhawk Co., Iowa, September, 8th, 1877. Phebe Showalter, aged 73 years, 5 months and 2 days. Funeral services by Eld. J. A. Murray and others from Rev. 14: 13.

E. SHOWALTER.

REPORT OF THE CONVENTION.

Report of Proceedings of a Convention held at Meyersdale, Somerset County, Pa., December 4th, and 5th, 1877, in response to a call issued by Howard Miller and others interested in organizing an effort to extend the borders of the Church of the Brethren.

The meeting was called to order by Elder James Quinter of Huntingdon Pa., and after devotional exercises, the committee on programme, appointed by a preliminary meeting the previous evening, announced the following names as temporary officers: H. B. Brumbaugh of Huntingdon, Pa., Chairman, and E. L. Yoder of Madisonburg, Ohio, Secretary.

On motion the temporary officers were elected to act during the meeting of the present convention. The President next called on Bro. Howard Miller of Salisbury, Pa., to state the object of the convention, who explained the object to be, to more organize our present mission service and showed the necessity for so doing.

The programme as announced by the committee was then acted upon as follows:

1st. Naming of the organization. *Resolved*: That we this day organize "The Brethren's Church Extension Union," and that we do cordially invite all brethren and sisters to co-operate with us.

2nd. The following committee was announced to report candidates for permanent organization: John Wise, P. J. Brown, J. P. Hetric, Jac. Conner and S. C. Keim. Bro. Wise not being present, A. J. Sterling was nominated to take his place. The committee reported immediately, and their report was accepted.

3rd. The following question was on programme for discussion: Shall we have a board of directors? After discussion it was *Resolved*: That we have a board of directors composed of one member from each church district.

4th. Reading of letters addressed to the Convention. Letters were read from C. H. Balsbaugh, John A. Wood and D. C. Moomaw.

The remainder of the afternoon session was spent in electing directors. Adjourned until 8 o'clock P. M.

EVENING SESSION.

Election of directors was concluded. The following committee was then appointed to define the duties of the directors to which was afterwards assigned the additional duty of defining the duties of all the officers. James Quinter, H. R. Holsinger, Howard Miller. Convention adjourned till next morning, 9 o'clock.

WEDNESDAY MORNING, DEC. 4TH.

Convention was called to order and proceeded to hear report on definitions of duties of officers. The following was read and adopted by the convention.

Definitions of the Duties of the permanent officers of the Church Extension Union.

THE BOARD OF DIRECTORS.

1st. They meet on Saturday preceding the A. M., at such a place as may be found convenient.

2nd. Duties.—They shall assume a general advisory oversight of the affairs of the Union, and shall hold the permanent officers responsible for the faithful performance of their duties. And they (the board) shall have presented a report of the financial and moral condition of the affairs of the Union at each regular meeting.

TREASURER'S DUTIES.

To receive and receipt for all money received. He shall pay out money to persons presenting orders, such orders to be properly signed by the President, and attested to by the Secretary and shall at all times have his books open to inspection or proof; and shall prepare an annual report for the board of Directors. There shall be a quarterly report of the finances sent to the church papers for publication. All letters containing money to be sent to the treasurer.

SECRETARY'S DUTIES.

1st. All correspondence shall be attended to by the Secretary, to whom all communications respecting the business of the Union shall be addresssed, excepting letters containing money.

2nd. To keep an accurate account of the work of the Union.

3rd. He shall take the field personally; do all he can to lawfully and honorably advance the interests of the Union.

4th. He shall represent the interests of the Union to the congregations he shall visit.

5th. He shall make his annual report to the board of Directors.

6th. He shall receive a just compensation for his services, and necessary expenses shall be defrayed. All money to be sent to the Treasurer who shall return the sender his receipt. He shall report to the Disbursing Committee the work that requires attention as occasion demands, and shall report progress in church work quarterly.

COMMITTEE OF APPOINTMENTS AND DISBURSEMENTS.

1st. Shall have power to fill ministerial vacancies as far as it deems advisable and resources permit.

2nd. This committee shall send out only such men as ministers missionaries or laborers in the church field as shall represent the teachings, faith and general order of the Brethren's Church.

3rd. They shall conform to the established order of the Brotherhood in regard to going into the territory over which a regularly organized church extends.

4th. They shall direct the expenditures of money in defraying the expenses for services in traveling and in sending out laborers:

5th. They shall fix the compensation of those engaged in Church service.

6th. Three shall constitute a quorum of this committee, and shall transact business in the necessary or voluntary absence of the others. The committee shall all receive due notifications of proposed meetings.

PRESIDENT'S DUTIES.

The President shall upon occasion, call meetings of the Union, and preside over them as its chief officer.

MISCELLANEOUS BUSINESS.

Resolved: That the present officers hold their offices from the present date, until one year from next Annual Meeting.

Resolved: That an auditing committee of three be appointed by the directors from their number to audit the accounts of the Church Extension Union, each year and to present the result to its regular Annual Meeting.

Resolved: That the proceedings of this meeting be sent to our periodicals for publication.

Resolved: To call a meeting of the Board of disbursements and appointments to-day in the absence and without notification of Bro. Meyers.

Resolved: That the sisters be authorized to co-operate systematically and that workers among them may be appointed by the Secretary where it will cause no disturbance.

Resolved: That this meeting tenders its thanks to the brethren and sisters and friends of Meyersdale, and vicinity, for the hospitality offered to those attending the meeting during it sessions.

The following are the names and addresses of the officers of the Union:

President, James Quinter, Huntingdon, Pa.; Secretary, Howard Miller, Elk Lick, Pa.; Treasurer, J. D. Livengood, Elk Lick, Pa.

COMMITTEE OF DISBURSEMENTS AND APPOINTMENTS.

James Quinter, Huntingdon, Pa.; Grabill Myers, Eldorado, Pa.; Jos. W. Beer, Huntingdon, Pa.; A. J. Sterling, Masontown, Pa.; Jonathan Kelso, Elk Lick, Pa.

DIRECTORS.

S. Z. Sharp, Marysville, Tenn.; D. C. Moomaw, Blacksburg, Va.; J. J. Harshbarger, Cross Keys, Va.; Sol. Buckalew, Clifton Mill, Va.; J. D. Trostle, Linganore, Md.; Jeremiah Beeghly, Accident Md.; J. T. Meyers, 1012 Marshall St. Phil'a, Pa.; Silas C. Keim, Elk Lick, Pa.; P. J. Brown, Congress, Ohio; Geo. Wine, Covington, Miami Co. O.; P. R. Wrightsman, South Bend, Ind.; Heil Hamilton, Ervin, Howard Co., Ind., John Metzger, Cerro Gordo, Ill.; G. Brumbaugh, Grafton, Pa.; E. K. Beeghly, Waterloo, Iowa; Samuel Longanecker, Panora, Iowa; D. D. Sell, Plattsburg, Mo.; J. W. Stein, Newtonia, Mo.; C. Forney, Falls City, Neb.; James L. Switzer, White Rock, Kan.; F. P. Loehr, Bloomingdale, Mich.; J. S. Flory, Greeley, Colo. Joseph Ogg, Granger, Minn., Israel Poulson, Ringoes, Hunterdon Co.; N. J.; David Brower, Salem, Oregon; E. Heyser, Madison, Georgia; Geo. Wolfe, Lathrop, Cal.; Garrett Baily, Miller's Mills, N. C.

E. L. Yoder, Sec'y.

Maidensburg, Ohio.

A REPORT.

Report of Sunday School Conference of the Northern District of Indiana, held at the Union Church, Marshall Co., Ind., Dec. 7th 1877.

Conference was opened by singing the 283rd hymn. Exhortation and prayer by Bro. P. R Wrightsman. Reading of 1st Tim. 2 chap. and the minutes of former sessions. In the absence of Bro. Jacob Berkey, President of the Convention, Bro. P. R. Wrightsman was chosen *pro tem*, who made some very appropriate remarks and declared the meeting open for further business. It was motioned and seconded, that we first reconsider the work of the previous meetings by sections, and adopt, modify or amend as the Conference assembled, deemed proper. The motion carried, unanimously to reconsider.

The President proceeded to read Sec. 1st of former rules and regulations. After some considerable debating an amendment was offered by W. G. Cook and it carried unanimously.

Sec. 1st. *Resolved*: That the school shall elect their own officers, electing only brethren or sisters as far as practicable.

Sec. 2nd read, after which a spirited discussion took place for some time, (here Bro. Beiler moved that no one be permitted to speak more than twice on the same subject, and only fifteen minutes at each hearing, Carried,) finally Bro. Cook offered an amendment which was read and unanimously adopted as follows; *Resolved*: That every school shall be opened by singing and prayer, and reading of a chapter out of the Bible, and to be closed with prayer when preaching does not follow soon after.

Sec. 3rd read and passed unanimously as previously adopted, as follows, *Resolved*: That the school shall be formed into classes, and read out of the Bible or New Testament, reading the books through when commenced.

Sec. 4th passed without discussion; stands as follows: *Resolved*: That each teacher shall ask questions from the Scriptures read that day, and there may also be general questions asked by the school.

5th. Original resolution stricken out.

6th. Resolution read and adopted without amendment, as follows: *Resolved*; That the doctrine of the Bible shall be defended by the teachers of the school, and that in its purity, against opposition

7th. Read and discussed for some time, when an amendment was offered by Bro. J. B. Wrightsman, which passed unanimously as follows: Whereas we believe in a systematic manner of teaching Sabbath-school scholars: *Resolved*: That we may adopt the lesson leaf. Adjourned for refreshments, by singing the 720th hymn.

Afternoon session opened by singing the 282 hymn, and some appropriate remarks by the chairman.

8th. Read and stricken out.

9th. Read and amended by striking out the sentence (and such foolishness as the world engages in) as amended: *Resolved*: That we take no part in picnics or Sabbath-school celebrations, or getting up banners, but we will oppose them all.

10th. Read, passed unanimously without debate as follows: *Resolved*: That we maintain in the Sabbath-school our humble plain character, both in manners and dress, as well as in the church.

11th. Read and adopted without discussion or amendment as follows: *Resolved*: That our object be to teach and learn the Scriptures, and instill in the minds of the young the pure principles of the Bible.

12th. Read, and after some discussion, an amendment was offered by Bro. John Kuisley, which was unanimously adopted as follows: *Resolved*: That we believe it to be the duty of every member of the church, to take an active part in the Sabbath-school by the way of lending all their aid and assistance to the advancement of the cause. Bro. Wrightsman offered the following additional section, which was unanimously adopted without discussion, as follows:

13th. *Resolved*: That the Northern Dist. of Ind. S. S. Conference request said general Dist. meeting to request next A. M. to appoint a publishing committee to prepare and publish such S. S. papers, books and general S. S. literature as the wants of our Sunday-schools require. This department being dispensed with, the next in order was the election of officers for the year 1878.

The result was as follows: President, P. R. Wrightsman; Vice President, John Kuisley; Secretary, W. G. Cook; Assistant Sec'y, John B. Wrightsman; Treasurer, Margaret Cook. Corresponding Secretaries: P. R. Wrightsman, O. W. Miller, S. C. Beiler, John Sturgis, Isaac Early, John B Wrightsman, John Cissne, Manassa Summers, Byron W. Moore, Wm. Wilbourn, Sarah Miller, Lizzie Wrightsman, Hannah Appleman, Emma Kabrich and sister Frank Hardman.

The object of this great number of corresponding secretaries being appointed, was to encourage articles to be written on the subject of Sunday-schools from different sections of Northern Dist. of Ind., in behalf of the advancements of the cause, and this Convention assembled. Recommended that all appointed to duty will be prompt to the discharge of the same, and that many not mentioned assist, that the principles of the Sabbath-school cause be firmly set forth and encouraged by all. The Conference then proceded to appoint a committee on general arrangements, which resulted as follows: Dr. P. R. Wrightsman, Chairman, South Bend, Ind.; Bro. Jacob Appelman, Plymouth, Ind.; Bro. Davis Younce, Syracuse, Ind.; Bro. A. Puterbaugh, Warsaw, Ind; Bro. Isaac L. Berkey, Goshen, Ind.; Bro. John Sturgis, Wawaka, Ind.; the committee to be ordered in session by the Chairman. Raised by donation for the cause, $2.58, all donations for cause to be forwarded to sister Margaret Cook, Treasurer, Plymouth, Ind. Appropriate remarks on the subject of Church charity, and then came in order the discussions of the propositions presented by the previous Conference, which resulted in a limited exposition of the propositions, on account of all those assigned to that duty were absent, though many valuable instructions were given by the brethren, and sisters present After this, there being no further business before the Convention, with a general expression of good feeling for the advancement of the cause, and having realized the benefit of being amply paid for our assembling together in the good cause, the Convention adjourned with prayer by Bro. John Kuisley, and singing of the Doxology by audience.

{ Wm. G. Cook, Sec'y.
{ John B. Wrightman, Ass't.

Primitive Christian and *Pilgrim* will please copy.

George Bernard Tanguay, a Roman Catholic priest, of Montreal, has written a letter to Archbishop Taschereau, declaring his withdrawal from the Church, on account of errors, and his intention to preach in the future "the holy Gospel of Jesus Christ." Defections from the Catholic body in the province of Quebec, have been very large in the past five years.

Such a December as the last one has hardly been experienced in the memory of the present generation. In many places the roads have been impassable for loads, and business has been greatly affected. The peach trees in Michigan bloomed, and in many parts of the North flowers were found in the open field.

Since our last issue a considerable change has come over the weather. Up to the close of December the weather was warm, and in some respects delightful, though the roads were wofully muddy. But now the mud is froze hard, and the roads are extremely rough. The weather is cold and some snow has fallen.

But few changes of importance have taken place in the Eastern war. The Russians have gained other advantages, but the snow in the Balkins, prevents much activity among the armies.

Nothing certain is yet known regarding the step to be taken by England. Other powers remain firm so far.

Stanley, the great African explorer, has returned to Aldxandria, Egypt. He has perhaps penetrated Africa further than any white man. His discoveries will be of great value to Geographical students.

Moody has been throwing some more of his shells into the camps of Secret Societies. Moody is down on Secret Societies and so ought every preacher to be.

It is reported that the Chinese have lately massacred 15,000 men, women and children.

It is said, that if all the papers now published in the United States were to fly to their destinations as they leave the press, that they would almost constantly hide the sun from our view.

The entire mass of tobacco which is annually consumed in smoking, snuffing, and in chewing on on the earth is 4,000 millions of pounds—manifestly too high an estimate for from twelve to fifteen hundred millions of inhabitants. Let us take the half as the more probable, and let us suppose the tobacco leaves transformed into roll tobacco, a tobacco serpent is created which, with a diameter of two inches, and following the direction of the equator, could wind itself around the earth thirty times.

BOOKS, PAMPHLETS, ETC.,

FOR SALE

AT THIS OFFICE.

Pengilly's Guide to Christian Baptism. — Price 50 cents.

Quinter and Snyder's Debate on Immersion.— Price, 75 cents

Cruden's Concordance to the Bible.—Best edition, Imperial 8vo, Cloth, $2.75. Library Sheep, $3.50.

History of Palestine, or The Holy Land. By M. Russell. LL. D, Engravings 18 mo, Cloth, 75 cents.

Christian Baptism.—With its Antecedents and Consequences By Alexander Campbell. Cloth, $1.25.

Ancient and Modern Egypt. — View of Ancient and Modern Egypt By M. Russell, LL. D. Engravings. 18 mo, Cloth, 75 cents.

Nead's Theological Works, or a Vindication of Primitive Christianity By Elder Peter Nead. Bound in cloth; 472 pages; price, $1.25.

Reason and Revelation—By R. Milligan. This work should not only be read, but carefully studied by every minister in the brotherhood. $2.50.

Christianity Utterly Incompatible with War. Being one of Twenty Reasons, for a change in my church relations By J. W. Stein. Price, 25 cents; 25 copies, $5 00

A Sermon on Baptism. — Delivered by Bro. S. H. Bashor in the Elk Lick Congregation, Somerset county, Pa. A neatly printed pamphlet of thirty-two pages. Price, 20 cents

Family Rules and Regulations. — By J. W. Stein. Beautifully printed in three colors on good card board Is intended for framing, and should be in every family. Price 20 cents.

Voice of the Seven Thunders; Or, Lectures on the Book of Revelations By J L Martin. Among modern books this is really a curiosity. You can't help but understand it. $1 50.

True Evangelical Obedience. its nature and necessity, as taught and practiced among the Brethren or German Baptists By J W. Stein, being one of his twenty reasons for a change in church relations. This is an excellent work, and should be circulated by the thousands all over the country. Price, 20 cents; 7 copies, $1 00; 15 copies $2 00.

The Origin of Single Immersion —Showing that single immersion was invented by Eunomius and as a practice, cannot be traced beyond the middle of the fourth century. By Elder James Quinter. It is a tract of sixteen pages and the Brethren should take an active part in giving it an extensive circulation. Price, 2 copies, 10 cents; 6 copies, 25 cents, 30 copies $1 00.

Certificates of Membership in Book Form —They are neatly printed on good paper, ready to fill out, with duplicate attached and all well bound together in neat book form, somewhat after the style of blank note books. One of these books should be in the hands of each congregation, then, when a member calls for a certificate, one of these can be filled out, signed by the officers, cut off from the duplicate and handed to the member. The duplicate has on it, in substance, what is in the certificate; this remains in the book, thus enabling each congregation to keep a record of this part of her business. We put up two sizes of books: No. 1, containing one hundred certificates, price 75 cents; No. 2, containing fifty certificates, price, 50 cents. Those wanting books, containing two hundred certificates, can obtain them for $1 25

☞ Any of the above works sent post-paid on receipt of the annexed price. Address:

MOORE, BASHOR & ESHELMAN,
LANARK, Carroll Co., Ill.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:21 P. M., and arrives in Racine at 6 43 P. M.

Day passenger train going west leaves Lanark at 2: 16 P. M, and arrives at Rock Island at 5.50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2 21 A. M, arriving in Racine at 9:00 A. M, and at Rock Island at 6.00 A. M.

Freight and Accommodation Trains will run west at 12: 55 P. M, 10: 50 A. M, and 12: 20 P. M., and east at 4: 10 A. M., 1 P. M. and 4: 50 P. M.

Tickets are sold for above trains only Passenger trains make close connection at Western Union Junction.

G. A. Smith, Agent.

Passengers for Chicago should leave Lanark at 12:21 P. M, run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7: 45 the same evening. To reach Lanark from Chicago: go to the Ft Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening, run north to the W. U. Junction, change cars for Lanark, and arrive here at 2.21 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

Vol. III. Lanark, Ill., January 17, 1878. No. 3.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. Moore, S. H. Bashor, M. M. Eshelman.

—:o:—

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

FAULT FINDING

IN speaking of a person's faults
Pray don't forget your own;
Remember, those with houses of glass
Should never throw a stone
If we have nothing else to do,
Than talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man,
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults, and who has not?
The old as well as young,
Perhaps we may, for all we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well;
To try your own defects to cure,
Ere other's faults you tell.
And though I sometimes hope to be
No worse than some I know,
My own short-comings bid me let
The faults of others go.

Now let us all, when we begin,
To slander friend or foe,
Think of the harm one word may do,
To those we little know.
Remember curses chicken-like,
Sometimes to roost, come home
Don't speak of others faults until
You have none of your own.

Selected by M. S. Rowland

WHEN WAS CHRIST BORN?

BY D. P. SAYLER.

THE time in which Christ was born, is considered a subject of great importance by some professing people, while the matter seems not to have been of moment by the Holy Ghost, who inspired the Evangelists to write the history of his birth, as they have not dropped a hint by which a guess could be made of the time excepting the "shepherds abiding in the field, keeping watch over their flock by night."

Of this we know, that "it was a custom among the Jews to send out their sheep to the plains, about the Passover, and bring them home at the commencement of the *first rain.*" During the time they were out, the shepherds watched them night and day. As the *Passover* occurred in the Spring and the *first rain* began early in the month *Marchesvan*, which answers to part of October and November, we find that the sheep were kept out in the open country during the whole of Summer. And as these shepherds had not yet brought home their flocks, it is a presumptive argument that October had not yet commenced, and that consequently, our Lord was not born on the 25th of December, when no flocks were out in the fields, nor could he have been born later than September as the flocks were still in the fields by night. There are no less than 136 different opinions concerning the year of Christ's birth: and as to his *birthday*, that has been placed by Christian sects and learned men, in every month of the year. The Latin church, *supreme in power*, and *infallible* in *judgment* placed it on the 25th of December, the very day on which the ancient Romans celebrated the feast of their goddess Brunen."—*Clark.*

I do not believe that the time of Christ's birth at that time was certainly known outside of Joseph and Mary. If it had been known, Herod surely need not embrace in his bloody edict all the male children in the period of two years. But let us search the Scriptures for a key to this mystery.

"Three times thou shalt keep a feast unto me in one year" (Ex 23: 14). These were, the feast of the *Passover*, the feast of *Pentecost*, and the feast of *Tabernacles*, called also the feast of *ingathering*. The Passover was celebrated in remembrance of the Hebrews' deliverance out of Egypt *Pentecost*, called also the feast of *harvest*, also the feast of *weeks*. This feast was celebrated fifty days after the *Passover*, to commemorate the giving of the law on Mount Sinai, which took place fifty days after. The feast of *Tabernacles* was celebrated on the 15th day of the seventh month (Lev. 23: 34), to commemorate the Israelites dwelling in tents forty years in the wilderness. Dr. Clark says, that this seventh month was *Tisri*, and is the seventh of the ecclesiastical, and the first of the civil year; and answers to the last half of our September, and the first half of our October. *And some think that creation began at this time.* This feast took its name from the booths, tents made of brush, in which they must dwell seven days. (Lev. 23: 40). These feasts were distinguished in their several peculiarities, by which they were observed. The *Passover* had its paschal lamb, the feast of *harvest* its offering of the first fruits, and the feast of *tabernacle* its *booths of brush*, and the people's rejoicings before the Lord their God for seven days.

The law being a shadow of good things to come, may we not look for things to occur on these occasions which will usher in the new dispensation established on better promises? Let us see. The feast of the *Passover*, answers to our Easter. It was at this feast Christ was *crucified, buried*, and *rose again*. This Passover feast must be observed on the 14th day of the month, which God said should be the beginning of months; that is, "the first month of the organized church." This month *Clark* says, "is *Abib*, and answers to part of *March* and *April*, whereas it is supposed that previous to this, the year began with *Tisri*, for in this month the Jews supposed God created the world, when the earth appeared at once with all its fruits in perfection. From this circumstance, the Jews have formed a two-fold commencement of the year itself, to which they afterwards attended in their reckonings: that which began with *Tisri*, or September, was called their civil year; and that which began with *Abib*, or March was called their *sacred* or *ecclesiastical* year." The months then being *lunar*, the feast was stationary on the 14th day; and on the fiftieth day from this 14th day began the feast of *harvest*, known by us as *Pentecost*, or *Whitsunday*. It was when *Pentecost* had fully come that the Holy Ghost came down in all his power, and clothed the apostles with power fully, to preach Christ crucified to all nations.

Thus we see two very notable events in the Christian dispensation occurring on two of the three great feasts in the old dispensation. The mind naturally enquires, what occurred on the other, the feast of *tabernacles?* I have no positive proof, but in my mind I have no doubt that Christ was born; at least during this first *civil*, and seventh *ecclesiastical* month.

It is not at all probable that such momentous things should occur in the Christian world at the time of two of the three great feasts, and this one should remain neutral in the great drama of Christianity, especially the month. Great and marvelous things are crowded into this, the seventh *ecclesiastical*, and first *civil* month of the year. On the first day, there shall be a Sabbath, a memorial of blowing of trumpets, a holy convocation. On the tenth day, there shall be a day of atonement; it shall be a holy convocation. And on the fifteenth shall be the feast of *tabernacles*, for seven days unto the Lord. Who will venture to say, that great things were not signified by these things? What are they? I believe the nativity of Christ. At this feast Israel must go out of the house and dwell in *booths;* at the birth of Christ the shepherds at least were out in the fields by night. At this feast, Israel must rejoice before the Lord their God for seven days; at the birth of Christ the angels brought good tidings of great joy, which shall be for all people. And if men failed to rejoice before the Lord their God, the multitude of the heavenly host praised God saying, "Glory to God in the highest, on earth peace, good will toward man."

According to Clark, this month *Tisri*, answers to the last half of September, and the first half of October. If so, then the first day of *Tisri*, would be about the 15th of September on which was to be a memorial of blowing of trumpets; and is the day which the early Christians observed as the day of Christianity. Did not the angel's voice, *Behold I bring you good news*, in trumpet sounds reach from earth to heaven, as well as over all creation? for the good news shall be for all men. Until I have positive proof to the contrary I believe this is about the time Christ was born.

UNCONSCIOUS INFLUENCES.

BY J. W. SOUTHWOOD.

BY unconscious influences, I mean those influences that are silently and unconsciously working upon the minds of the human family. We know that some men exert a great influence over others. Whatever they say or do others will try to imitate. Such influences can readily be seen. But there are influences that seem to be silently doing their work, and yet their effects are deep and lasting; so powerful are their effects, that I doubt not that they have changed the course of many minds, and formed a basis on which many have built.

It is said, that "the mind of a child is like clean snow." Then every foot-print, touch of the hand, brush of a garment, or any and everything that comes in contact with it, has something to do in shaping and making impressions upon it. Now if the instruments of impression are clean, all the impressions will be clean; but if the foot, the hand, or garment is unclean, the result is an impression with filth or dirt remaining, which is almost, or quite impossible to remove. So every filthy word spoken in the presence of a child leaves an impression tainted with uncleanness, likewise every deed and look.

As we are influenced more or less by all around us, how careful ought we to be in watching those influences, as they may be dragging us down, and we unconscious of it. And while we are watching the influence others may have over us, let us examine ourselves and see what kind of an influence *we* are exerting over others. Is our presence a benefit or an injury? Does our conversation elevate or degrade? Does our conduct impress others for good or evil? When we meet a stranger is there something about our looks, our words, and our actions that will make good impressions on his mind? Let us examine ourselves and see what kind of influences we are exerting. Are we "letting our light so shine before men that they may see our good works, and glorify our Father which is in heaven?"

INCONSISTENCIES.

BY EMMANUEL UMBAUGH.

THERE are people in the world, and it is to be regretted that there are many, who are continually complaining about inconsistencies which they imagine they see in others, which they themselves are continually practicing in reality. How frequently they (human beings) tell us that we should be known by no other name than that of *Christian* while Christ, our only Captain says, "all ye are brethren."

Very frequently, while opposing *trine immersion*, which is the only *one baptism* without human origin, do we hear men say that the apostle taught one baptism only, when he said, "one Lord, one faith, one baptism," while at the same time *they* believe in and encourage *all* the baptisms by fellowshiping, as brethren those who have been sprinkled, poured, or immersed by one or three dips. They however fail to notice the fact that the same apostle recommends one *faith* only, as well as one baptism, and yet they encourage many different faiths by fellowshiping all the various denominations in existence.

I heard a minister, while behind the pulpit with the Bible before him declare that he was ready and willing to extend the right hand of fellowship, and accept as a brother any one who believes that Jesus Christ is the Son of God. I must admit that I felt somewhat grieved to think that men could be induced to fellowship Satan and publicly accept him as a brother, but this man did it, for no one will be willing to expose his ignorance so much as to deny the fact that Satan believes that Jesus Christ is the Son of God. The difference between Satan and a true believer in Christ is this: The true believer teaches that men and women must believe in Christ, and obey Him in all His appointments, while Satan teaches that if men and women will believe in Christ, they either need not obey Him at all, or else only such of His mandates as they deem proper. Sinner, will you hear and obey his doctrine which he propagates by the help of his agents, or will you obey Christ's word?

EDUCATION VS CRIME

BY S. Z. SHARP.

A NUMBER of years ago, I heard Hon J. H. Wickersham, Supt. of Public Schools in Pa., say: that, of the 1500 convicts in the penitentiaries of his State, scarcely any could both read and write. This suggests the idea that there must be some relation between ignorance and crime; and to investigate the subject more fully I visited the state prison at Nashville and found there 999 convicts, only twenty-nine of whom could read and write. Here was a sad and living comment on the misfortune of being uneducated. Nearly 1000 persons, wearing the insignia of crime, a disgrace to their friends and an enormous expense to the State because their early training was neglected. It does not follow from this that every person who cannot read and write will necessarily become a convict, but it *does* show that crime, like cholera, will *seize* upon the victims best adapted to its ravages and will flourish best among the ignorant.

Children unrestrained at home, and losing the restraint of school life will have little regard for authority, even that of law, and are soon overtaken by it and punished. Not so with those who are educated. They are taught to restrain their evil passions at school, and will do so when they enter public life.

The frequent "strikes" in the mines of Pa. are made by ignorant foreigners. The terrible destruction of property during the recent great railroad strike, which shook the very nation, was not caused by the intelligent part of the *employees*, but by the ignorant rabble, who took advantage of the occasion to give vent to their unbridled passions.

Had the four million blacks been educated, there could have been no rebellion in the South. Education is therefore not only the preventive of crime, but the safeguard of a nation, and no less the safeguard of a church than that of a nation. One of the weakest religious sects in the United States, not controling a school, and as a body, opposed to college education is nevertheless divided into five or six factions, while the strongest sect numbering over a million and free from all internal dissentions is the one which has the greatest number of schools and colleges under the control of the church. The experience of ages has shown that to prevent crime, a nation must educate, and to prevent divisions a church must have schools of its own.

THE FIRM BANK.

THE following verses, supposed to have been written by the Rev. Rowland Hill at a time when public credit in Great Britain was shaken by the failure of several banks, are republished by request:

I HAVE a never-failing bank,
A more than golden store;
No earthly bank is half so rich:
How can I then be poor?

'Tis when my stock is spent and gone,
And I without a groat,
I'm glad to hasten to my bank,
And beg a little note.

Sometimes my Banker smiling says:
"Why don't you oftener come?
And when you draw a little note,
Why not a larger sum?

"Why live so niggardly and poor?
Your bank contains a plenty;
Why come and take a one-pound note
When you might have a twenty?

"Yea, twenty thousand ten times told
Is but a trifling sum,
To what your Father has laid up,
Secure in Christ His Son."

Since then my Banker is so rich,
I have no cause to borrow;
I'll live upon my cash to-day,
And draw again to-morrow.

I've been a thousand times before,
And never was rejected;
Sometimes by Banker gives me more
Than asked for or expected.

Sometimes I've felt a little proud,
I've managed things so clever:
But, ah, before the day is gone
I've felt as poor as ever.

Should all the banks in Britain break,
And that of England smash;
Bring in your note to Zion's bank,
You'll surely have your cash.

And if you have but one small note,
Fear not to bring it in;
Come boldly to the bank of Grace;
The Banker is within.

All forged notes will be refused,
Man-merits are rejected;
There's not a single note will pass
That God has not accepted.

This bank is full of precious notes,
All signed and sealed and free,
Though many doubting souls may say,
"There is not one for me.

The leper had a little note—
"Lord, if you will, you can;"
The Banker cashed this little note,
And healed the sickly man.

We read of one young man, indeed,
Whose riches did abound;
But in the Banker's book of Grace
This man was never found.

But see the wretched dying thief,
Hung by the Banker's side;
He cried, "Dear Lord remember me;"
He got his cash and died.

—*Frank Leslie's Sunday Magazine.*

FAULT-FINDING.

BY CHARLOTTE T. BOND.

"WHY beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye" (Matt. 6: 3).

The language of the text emphatically warns us against the principle of fault-finding. This is a matter that is very difficult to control in our natures. To manage this trouble, the tongue must be bridled, and kept so, for the apostle tells us if the tongue is not bridled our religion is in vain. This thing of watching each sister, and stating just the length of the cap strings, and how she ties it, the exact size of the bonnet, or just how this or that brother has his coat rounded, looks very much like a representation of the tithing of the mint, anise, cumin, and neglecting the weightier matters of the law, judgment, love, and mercy. You that are criticising every little matter in dress, examine yourselves. Have you dealt fairly with your brother in all your contracts with him? Have you given just weight in every case? Have you not in your possession one dollar and fifty cents that you could send the BRETHREN AT WORK into some poor family next year; that you have intended to spend for some selfish purpose?

While we are criticising others, let us look within our own hearts and see if all is right there, and when watching our neighbors wash their hands, cups, and pots, before they eat, according to the tradition of the elders, let us not lay aside the commandments of God. Peace and good will toward man, has been proclaimed from on high. Our Savior said, "Peace be unto you." "My peace I leave with you." Do we still retain that peace in the church? We are commanded to have forbearance toward one another, and to exercise patience and forgiveness toward each other, and as near as we can live peaceably with all men.

We think this continual fault-finding destroys our peace, and brings about unpleasant feelings. We are told precisely what to do in case a brother offends, go to him, and only him, kindly, lovingly, and tell him meekly of his fault. If he hears thee, matters should stop right there. But in many cases the whole neighborhood knows it before the offending party knows that he has offended any one, and sometimes the matter is laid before the elder, as the first move. This is not the way we understand the Scriptures in these matters; and possibly if we would look a little more in our own hearts, and watch ourselves a little more closely, we would not have so much time to abuse the faults of others. May we all be able to examine ouselves, and walk before God blameless, is my prayer.

"THOU FOOL."

BY JOS. I. HOOVER.

THE term fool, is frequently, but thoughtlessly made use of by many. It has several meanings, such as a person destitute of reason, an idiot, also one that acts unreasonably, and is frequently used as a term of reproach. But in the Scripture, it means a wicked person. "The fool has said in his heart there is no God" (Ps. 14: 1). "But whosoever shall say, thou fool, shall be in danger of hell fire" (Matt. 5: 22).

Among the Jews the term fool, implied the highest enormity and most aggravated guilt. Among the Gentiles, such an expression was punished by cutting out the tongue, and thrusting a hot iron of ten finger's breadth into the mouth of the person who used it. A person who hears these sayings of the Savior and doeth them not, is termed a foolish man. When a man puts up a building and does not lay a solid foundation, we conclude that he is a foolish man, for he has not acted wisely, but went contrary to the rules for building. Five of the ten virgins were foolish, for they took no oil with them in their vessels. "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut."

There was a certain rich man whose ground brought forth plentifully. But he became alarmed about not having sufficient room for his goods, and the fruit of his land. He pulled down his barns and built greater ones. After having built greater barns, he stored away his goods, and said to his soul, "Thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry. "But God said unto him, thou fool, this night thy soul shall be required of thee" (Luke 12: 19, 20). Oh! what a message, death staring him in the face. He may have been honest, and not slothful in business. He may have stood high in society, and was considered a wise man. But he fooled himself out of the salvation of his soul. So it is with him that is not rich towards God. "Where your treasure is there will your heart be also."

THE TEST OF DISCIPLESHIP.

BY C. H. BALSBAUGH.

A Brotherly Christmas Greeting to all the Saints of Philadelphia.

THE most solemn and august thought conceivable is MORAL BEING. This includes God and Angels, men and devils. Moral responsibility and immortality are inseparable. Being without beginning must necessarily be without end. All, inferior intelligences *emanating from Him,* not only originated by Him, but made in His likeness, with His essence woven into their constitution share His prospective Eternity; Life everlasting is the Being of God, and the opposite is Eternal Death. The loss of the Divine character in us, is the loss of His life, though life continues in another quality and relation and experience. The restoration of this character is Eternal Life and this life is LOVE. "*God is love, and he that dwelleth in love dwelleth in God, and God in him*" 1 John 4: 16. "BY THIS *shall all men know that* YE ARE MY DISCIPLES IF YE HAVE LOVE TO ONE ANOTHER" John 13: 35.

The test is deep and comprehensive. It dissects the very heart of God, and lays bare the contents of His Uncreated Personality. To be like God is our only chance for Heaven. To make this community of nature and joy possible, the wonder of the Incarnation, the Crucifixion, the Resurrection, and the Ascension had to intervene, and all these were expressions of love, both as grounds of reconciliation and patterns for imitation. Of all questions this is the most momentous, am I, or am I not a true disciple of Jesus Christ? To pretend to love God, while we are vindictive in feeling, and cold, distant, in conduct, is base hypocrisy. To wear a smiling mask, and make profession of affection which the conscience belies, is ditto. "BY THIS SHALL *men know,*" by this test God Himself asks to be judged. He announces Himself as LOVE. He gave His only Begotten Son to all the dread liabilities of our apostasy, and appointed a special functionary to cry out, "*Behold the* LAMB OF GOD." "By *this* shall all men know that God is Love." The principle which opened the way, must also be the living controlling principle of all who pass over it. None can be of God, or have part in His beatitudes, save those who are quickened and sustained by the principle that made God human. What an inconceivable stoop that was which exchanged the glorious Throne of the third Heaven for the manger, and the Swaddling-clothes! This served the double purpose of expiation and example. We needed a Propitiation for our sins, and a type of the Divine idea of human excellence. Christ is both, and we cannot have the benefit of the first without conformity to the last. "By *this* shall all men know that ye are my disciples."

We are so apt to lose the great and lofty idea of God in Christ in the habit of thought, and feeling generated by conventionalism that we need, "line upon line, precept, upon precept, here a little and there a little" to prevent the spiritual from being overlaid and obscured by the carnal. It requires unceasing vigilance, unbroken and desperate warfare with the world, the flesh, and the devil, to keep the new born Christ from perishing under the sword of Herod. An idle word, a fit of passion, the nursing of a forbidden desire, the reading of humorous or flesh-pleasing literature, entertaining or retailing gossip, exaggerating frailties, and caricaturing virtues, and misshapening motives, are all diminutions or destructions of the test of our discipleship. Every aberration from the life of Christ is its own blight and damnation. No simple instance of self-preference escapes the curse of the law. We are dwarfed, and maimed and paralyzed and dead, because the supremacy of self the Holy Ghost retires, and resigns the field to the Arch-deceiver, whose prerogative it is to assume the cloak of Heaven to do the work of Hell. If we would know our relation to God, we have but to ascertain our relation to our fellows. God was in the flesh, and has given us the true mould of all human relationship, outside of which there is no salvation.

"He that hateth his brother, is a murderer" and he that loveth not *in Christ,* hates. "Ye *must* be born again" out of Christ all life is death. To love as brethren we must be generated by one Father: self-sacrifice is the ruling characteristic of that Love which made a way through to opposing attributes of Jehovah for our redemption; and the same element among those thus redeemed is not only a badge of our Divine lineage, but the very essence of the Life Everlasting. "*He that loveth not, knoweth not God;* for *God is love.*" Let these words as they are breathed out of the heart of Jesus by the Holy Ghost, sink into our souls like the knell of death, oh! what a bottomless hopeless Hell in these three words, "KNOWETH NOT GOD." Between the love, of which the cross is the life, and the ignorance of God and the depth of damnation, there is no middle ground. "By *this* shall all men know that ye are my disciples, if ye have love one to another." Not the purest and loftiest affection that ever welled from the unrenewed heart; but the love that drew Jesus out of the bosom of the Father, and impaled Him on the malefactor's stake, under the frown of Heaven, and the terrors of Hell, and the scoffs and railings of the very objects for whom all this humiliation and agony was endured! Oh! the beauty of Holiness. Oh! the depth and tenderness of the Divine Heart. Oh! the dignity of human nature. Oh! the exceeding sinfulness of sin, the exceeding madness of the human will, and the awful, God-defying obstinacy of perverted inclination. So good is God, so great is man in make, and so mean in his character, who cannot love as Christ loves, cannot be where Christ is. The fellowship of the saints is the eternal unity of the Holy Trinity. Christ is the expression of the uncreated All-Love, and we are "*the habitation of God* through the *Spirit*" the propitiation of the Incarnation. Let us not cheat ourselves out of salvation, by discounting the love of Christ, in our life, and taking that for a copy of His, which is only a misshapen, ghastly birth of sin. The work of God goes deep, and when it plows up the subsoil of our being, and mellows it under the harrow of discipline, and the rays and dews of Grace, we will be able to endure the scourge, and the buffeting and the spitting, and the mocking, and the lacerating nails, and look up to God in trust, and down upon the cruel world in pity, and say, "*Father forgive them.*" So did Jesus, and, "*If any man have not the Spirit of Christ, he is none of His*," overwhelming words! Who can read them without being startled? Who can endure the doom of the loveless, and who can love without the cross?

FALSE TEACHERS.

BY FRANK ALLEN

IT is an awful charge that is brought against false teachers, in olden times (Isaiah 9: 16). The leaders of this people caused them to err, and they that are led of them are destroyed.

There are many teachers in these last days, chargeable with this guilt. And we find a curse pronounced against them (Gal. 1: 8, 9). "But though we, or an angel from heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed." As I said before, so say I now again, "If any man preach any other Gospel unto you than that ye have received, let him be accursed.

1. They cause the children of men to err, by false doctrine. This was the case with the teachers, in the church at Galatia. They preached another Gospel. And when we read the awful curse which under the influence of inspiration pronounced upon such; surely all teachers, ought to tremble at the thought of preaching anything else than the unadulterated Gospel of Christ.

2. Teachers cause men to err, by not fully bringing forward all things commanded, and not declaring the whole counsel of God.

3. They cause men to err, (2 Pet. 2: 2, 3). "Through covetousness and with feigned words they make merchandise of them, and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." How far this has contributed to make many a poor, thoughtless creature, who, either was incapable of looking beyond the surface of things, or would not take the trouble to do so, concluded that religion was a trick of priestcraft, it is impossible to conclude. We are told in 2 Tim. 4: 3, 4, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Many examples are to be met with, of the fatal influence of such teachers. Where the inhabitants of whole districts are laid asleep under the most fatal delusions, and are steeled against every attempt to direct their attention to the Christianity of the Word of God, surely the thought of this, ought to excite in those, who profess to teach all things commanded, much watchfulness and prayer, and to lead the children of men carefully to draw their instructions from the pure fountain of Divine Truth. They should examine with minute attention, the light in which things are represented in the Scriptures, and their discourses should be a faithful copy of what is therein contained. The apostle Paul declares, under the influence of the spirit of prophecy, that "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, fierce despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than the lovers of God, having the form of godliness, but denying the power thereof." And after giving the description of characters, he adds, as an injunction, and plainly binding on the disciples of Christ, and records, for their instruction in these last days, "From such turn away."

Be it noticed in this passage, the characters that were to distinguish the last days. Such characters have existed in every age; but the period referred to; they should be found with a form of godliness (Rom. 16: 17). "Now I beseech you, brethren, mark them that cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them" (2 Thes. 3: 14). "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed" (2 John 1: 10). "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." Are the foregoing Scriptures to be obeyed? (Matt. 5: 19). "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven" (James 2: 10). "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Rom. 2: 13). "For not the hearer of the law is just before God, but the doer shall be justified." Disobedience in these things tends to draw a veil over the peculiar doctrine of the Word of God, and not only to obscure their glory, but to exclude from the mind every impression that the knowledge and belief of them is essentially necessary to our acceptance in the sight of God. It tends to annihilate those distinctions which they so constantly maintain. From such turn away. Was this precept to be obeyed? If so, all the supposed difficulty in obeying it can be considered in no other light than as involving a reflection on the wisdom of the Lawgiver.

CHRISTIANITY.

BY JAMES WIRT.

THIS term embraces within its signification a wide scope for reflection and contemplation; the primary definition is the religion introduced and taught by Christ and the apostles. The object at present is, to notice the design and purposes of its introduction

First, it is intended to reinstate man in favor and friendship with His Creator, a position from which man had fallen in consequence of his violation of the Divine Law, and is now suffering the penalty annexed to the infringement of this law. Hence its object is to redeem all implicated, from under the curse of a broken Law, by restoring them, that they may enjoy as in their primeval creation, that sweet communion and companionship with their Maker. This is a fact none who are acquainted with the truths of Inspiration will deny, and the experience of all truly enlightened Christians corroborate the statement. Blessed indeed are they who enjoy experimental religion, for it strengthens their love, their devotion or attachment to the *cause of Christ*, neither does it stop with the possessor of the blessedness, but enlists their powers to bring others under the immediate influence of our holy Christianity.

Love is the life of the soul, and the principle regulating its action in its normal and abnormal states, may be illustrated by two passages of Holy Writ expressed by the Author of this religion: "Come unto me all ye that labor." "Depart from me ye workers of iniquity." By rendering a voluntary, or willing obedience to the first, insures a complete assimilation to Him who is the Author and Finisher of our faith, and to the second there will be a compulsory obedience rendered by all who spend a life in open rebellion to Him, who is their Sovereign King of kings and Lord of lords, as a rigid and just award. It is wisdom in those who are apprised of these immutable results, to comply with the invitation of their blessed Savior, and take His yoke upon them and learn of Him now, that they may find rest unto their souls, and enjoy this rest throughout eternity.

The religion of Jesus has for its object the inculcation of chaste virtues, pure morals, and spiritual and enlightening influences. The benefits of the Gospel are many, and are intended for the entire race, none need be exempt to the benefits conferred, only obey and enjoy spiritual life, or disobey and suffer spiritual death. "Except you eat the flesh of the Son of man and drink His blood," there will be no spiritual life in the soul. The New Testament contains the histories of the lives of those who exemplified the doctrine of our holy Christianity. They furnish us examples worthy of our admiration and respect, and to copy after the lives of such illustrious characters should be the desire of all Christians, for it will enable them to progress in the divine life, by inspiring them with a zeal to press forward toward the mark for the prize of the high calling of God in Christ. The Christian will consider the labors of the present life as preparatory to a wider and extended field of usefulness among the redeemed spirits of "just men made perfect" in the immortal climes of spiritual freedom, and there forever show forth the praises of Him, who has loved and redeemed them with his own precious blood, enjoying the fruition of Christianity.

ANOTHER YEAR.

BY MARY A. YEAGER.

THE wheels of time have made one more revolution. Another year has rolled into eternity, the deeds of each and all are recorded, whether for or against us; if against us let us make haste to retrace our steps, and make our calling and election sure. Another year comes before us as a clean white page, unspotted by the monster sin. Many are vowing to live true to each other, true to their country, or true to some organization, but how many are vowing to live true to their God? How many have made such vows, and have broken them, have fallen asleep in sin and feel easy in their present condition? But awake, ye immortal souls to a sense of your duty, make haste to renew your vows to God, and repent of your sins while it is to-day, for the night of death will soon come when it will be too late.

Many times, when I sit at home on Sunday, do I think of the past, when we gathered with you at the house of God at Shannon Ill., and listened with interest to the Word preached, but cannot meet with you now. But once have I seen any of the brethren since we have been in Iowa, but nevertheless my faith is not shaken, my anxiety for the cause of Christ is none the less. I am still battling on through this sinful world, trusting in Him who is able to save, and hope by the grace of God to live this year better than any before, for if I meet none of you in this world, may I be so unspeakably happy to meet you in a better one, where many near and dear ones are waiting for us. May we ever live faithfully bound together with the bond of love is my prayer.

Laport City, Iowa.

PERSECUTED.

BY A. NELSON GRABILL.

"BLESSED are they which are persecuted for righteousness sake for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5: 10, 11, 22). "He that will live godly must suffer persecution" (2 Tim. 3: 12). Christ says, "If they persecute me they will also persecute you."

There are very few Christians now-a-days who are imprisoned, killed or persecuted for their righteousnes's sake, or for Christ's sake in this our free America, where we can worship God as it were under our own vine and fig tree. But it is to be feared that some are persecuted for unrighteousness, for their evil deeds, instead of good deeds or righteousness. Although I acknowledge that the true and faithful Christians will be tried more or less by the world and ungodly people, and have their trials, temptations, difficulties and dark seasons; yet they will all work together for good to those that love God, and enable them to shine brighter, and feel happier afterward, if they have patience and grace enough to stand the storm. Therefore the Christian must watch and pray, and shall "count it all joy when he falls into divers temptations, knowing this, that the trying of his faith worketh patience." The Christian should try and live so, that if the people will speak evil of him or her they, do so falsely; and if it is false, he shall rejoice in a coming day. And if the Christian professor does anything contrary to the Scripture, the worldly people, or non-professors, have a right to tell him or her in the spirit of meekness. By the fruit we can know the tree whether it be good or evil, and by their actions, walk and conversation, the Christians show their religion: actions speak louder than words. So the Christian professor should be on his guard and live out the profession in word and in deed, that he be no stumbling block in the way of others, but a true light to the world, and as salt to the earth.

The Christian is to come out from among the world, and be a separate and peculiar people, zealous of good works, keeping himself unspotted from the world—is to be dead unto the world, and alive unto God. The Christian is to become an active and faithful worker in the vineyard of the Lord, improve his talent and time to the glory of God, and "pray for them that despitefully use and persecute you." "Bless them that persecute you, and curse not." And not be as we read, have a name to live and are dead, but try to save and win souls, for he that winneth souls is wise; "For if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
S. H. BASHOR,
M. M. ESHELMAN, } EDITORS.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15 00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore, Bashor & Eshelman. — Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE, BASHOR & ESHELMAN,
Lanark, Carroll Co., Ill

LANARK, ILL., JANUARY 17, 1878.

BRO. BASHOR'S address until further notice will be Fairplay, Washington Co., Md., care of Elder DAVID LONG.

◆

ELDER WILLIAM ELAM, of Bond Co., Ill., has passed away. He died Jan. 4th. Thus one by one the aged ministers are passing away.

◆

ELDER JOHN FORNEY, during his travels will act as agent for the BRETHREN AT WORK, and whatever business, respecting subscriptions, the purchasing of pamphlets, etc., may be transacted with him, will be all right with this office.

◆

BRO. JOHN METZGER says: "I would like to visit you this winter, but cannot tell yet, as there are so many calls. I am going all the time. I expect to soon start on a preaching tour of about three weeks. Will tell you more after while."

◆

GRUMBLERS do not work, neither do workers grumble. Men who work have no time to stop and grumble, and grumblers are generally too unconcerned about matters to exert themselves much at good, healthy exercise. More workers and less grumblers is what our land needs.

◆

THE brethren, preaching in Denmark expect to start homeward just as soon as the necessary means reach them, hence those who contemplate sending more money for this purpose, will attend to it immediately. About three hundred dollars are yet needed to defray the expenses of the mission.

◆

EVERY man, woman and child ought to learn, not only to work, but to work well. A constant, useful employment is the best known antidote against crime and wickedness. Give me a working people every time for peace and piety. Work and pray is as essential to purity as watch and pray is to faithfulness.

◆

IT is said that as late as A. D. 1536 the Bible was not yet translated into any heathen language, and only twenty-two years ago it was in but fifty-two languages; but to-day it is, in whole and in part, in two hundred and fifty different languages of the lost. This shows the progress of the interest taken in circulating the Scriptures.

◆

IF those people who sit around on goods boxes and in public places, talking unbecomingly about their neighbors and friends, will stay at home and devote a little more time to reading the Scriptures, it will be much better for them and the morals of the people generally. Heaven speed the time when people will learn to quit speaking evil of each other.

◆

ELDER JAMES R. GISH, of Woodford Co., Ill., is not practically a "tent-maker," but he is going into the "tent-business," in a way that will evidently effect the furtherance of the Gospel. He has, at his own expense, purchased a tent about 42 by 32 feet in size, and proposes traveling, pitch his tent where it seemeth good, call the people together and there preach the Gospel and labor to build up the Master's cause. This is a step in the right direction, and Bro. GISH is just the man to take hold of it. God bless the missionaries!

◆

DAMASCUS, situated on a beautiful plain, 136 miles N. E. of Jerusalem, is one of the most ancient cities in the world. It is 2,344 feet above the level of the sea, and surrounded, for many miles by delightful, fertile fields and gardens, well watered with beautiful streams. The city is about two miles long and one mile wide, and contains nearly 200,000 inhabitants, several thousands of whom are Jews. The streets are long and narrow, and though the houses outside appear rough and sometimes gloomy, yet within, many of them are neat and beautifully arranged. Nearly every house has a fountain. The place is yearly visited by many thousand pilgrims.

◆

FOR an excellent plan for building a meeting-house with but little money see notes of travel and preaching by Elder JOHN METZGER on last page. Poor churches want to make a note of this. Then those who are in the habit of filling up their reports of travel with railroads, good dinners and etc, want to read the article again. If any of our correspondents can put more news in less space, with less outside matter they will please let us hear from them. Writing church news is a little like making maple molasses; it wants to boiled down till there is nothing left but the good.

◆

MOUNT ARARAT, the resting place of the Ark after the Deluge, is 17,260 feet above the level of the sea, and about 14,000 feet above the surrounding plain. The summit is covered with eternal snow for about 3000 feet. Though far from being the highest mountain in the world, yet very few persons have ever been able to reach its summit. Tradition points out a place on the side of the mountain, where Noah is said to have planted his vineyard; and lower down, in the plain, the stranger is shown the place where the venerable patriarch is supposed to have been buried. The region just below the perpetual snow, is barren and desolate, unvisited by either beast or bird.

◆

WE learn that Elder DAVID KELLER, of Cumberland Co., Pa., contemplates locating a colony in Kansas, on the lands belonging to the Atchison, Topeka & Santa Fe R. R. This is a step in the right direction, and we wish him success in the enterprise. It would be a good idea to locate colonies in all the Western States, and those of Texas, Kansas and Nebraska offer extra inducements. Locating colonies in new countries is an excellent way, of not only improving the country and morals, but of establishing strong-holds in maintenance of pure Christianity. It is hoped that influential brethren who think of going West, will give the matter some attention. Many of them could collect quite a successful little band, and thus be instrumental in building up influential churches.

◆

BRO. LEMUEL HILLERY favored us with a call last week. He spent a few weeks in Iowa, but is now at his home in Shannon, where he is detained in consequence of the sickness of his wife. She has been quite ill for some time, and therefore Bro. HILLERY cannot at present resume his missionary labors in the Central Illinois Mission Field. He will again enter the field as soon as circumstances will permit. During the last year his labors were quite arduous, and his travels extensive, amounting to several thousand miles. Out of 365 nights, 340 were spent in part, either traveling or preaching. — May God bless those who are sacrificing life, health and home comforts for the salvation of souls. Brethren and sisters, pray for sister HILLERY that she may be comforted in her affliction.

◆

THERE is, perhaps no part of our religion more sadly neglected than family instruction and culture. Children are left to grow up, almost of themselves, with but little regard for their religious training, — the distinct features of Bible teachings are unknown to them; they are not brought up in the nurture and admonition of the Lord; have not, like Timothy, learned to know the Scriptures from childhood. — They are turned upon the broad earth like a ship upon the ocean, without a rudder, to be drifted about by every wind of doctrine. Every child should have a well-directed, religious training as one of the essential qualifications of life. Better send them from home with an empty purse and a full heart, rather than a full purse and an empty heart. The heart—the inner part is the first thing to be got right; set this in order by careful, religious training and you will have done much toward helping the child on its way to glory. God bless home culture, and help parents to bring up their children in the fear of the Lord.

◆

THE Bible is said to be like a great mountain, that can be viewed from different standpoints, but from no two of them will it look alike. I wonder how many different standpoints the apostles viewed it from? Wonder if if they saw and understood it differently? Wonder if one taught sprinkling and another immersion? one, pride and another humility? Wonder if there was one thing one side of the Bible and something different on the other? — The Bible never contradicts itself, it never teaches differently on the same subject. This is the work of man and not of God, His teachings are perfectly harmonious and uniform throughout, adapted to the wants of all nations and kindred, and that, too, without an apparent confliction. The good book don't teach one class of people a set of principles and then turn right round and teach another class so differently that the two parties cannot agree. Unity in faith and practice is one of the leading characteristics of the religion of Jesus Christ.

THE TRACT WORK

ELSEWHERE in this issue, will be found a circular— "The Gospel Tract Association" —setting forth the plans for the working of an association, having for its object the publishing and distribution of pamphlets and tracts, ably and clearly setting forth the faith and practice of the Brethren.

It is inexpedient at this time to argue the necessity of such an association, for it is evident that much good can be done through the instrumentality of good pamphlets and tracts, and is one of the best known ways of spreading the truth with a small amount of means. Much good has already been accomplished circulating good literature, and in several instances pamphlets and tracts have been of considerable aid in planting the standard of truth where it was before unknown.

For the want of time to attend to the labors belonging to such an enterprise, the work has not been pushed much of late, but as our matters are now in a good shape, we propose giving the project considerable attention, and endeavor to build up an institution that will not only aid in the spreading of the truth, but be an honor to the Master's cause.

The plan of the institution provides that the Association shall be superintended by three brethren, assisted by an elected Board of five managers, and that in the case of a vacancy in the superintendency, it shall be the duty of the Board of Managers and the Reading Committee to fill said vacancy. As Bro. J. T. MEYERS has sold his interest in the office, there will be a vacancy to fill when the Board meets in February next.

We hope to see our Brethren take hold of this work and push it forward as much as possible, that our people may be better supplied with suitable reading matter. We need a good publishing house, suitable for putting out every needed kind of books, pamphlets &c., that may be subservient to the advancement of the Master's cause. Don't fail to let us hear from you. We want the minds of all our readers regarding the project, for we know that many have a personal knowledge of the good that has already been accomplished by the use of good literature.

THE NINETY AND NINE.

MOST of our readers have read that beautiful hymn known as the "ninety and nine," but have not, perhaps, heard of its origin. Some years ago there lived in Melrose, Scotland, a lady who was led to see the beauty of Christ's character as portrayed in the parable of the Good Shepherd. Having a poetic turn of mind, she sometimes expressed her thoughts and feelings in verse. The thought of an Eastern shepherd, seeking a wandering sheep, touched her heart with poetic fervor, and she wrote the hymn beginning:

"There were ninety and nine that safely lay,
In the shelter of the fold."

The hymn was published in a local paper, and the lady died soon afterwards. The simplicity and beauty of the hymn gained for it considerable favor.

While Mr. SANKEY was in Edinburgh, England, he stepped up to a news stand and purchased a few papers, and in one of them found this hymn. He was then on his way to Glasgow, where he and Mr. MOODY were to hold a farewell meeting. Mr. SANKEY felt greatly elated over the hymn, and resolved to sing it at the meeting. He stepped into a friends house, sat down at the organ, placed the beautiful lines before him and began to sing: the tune came to his mind instantly.

The meeting was a crowded one and quite solemn, but when Mr. SANKEY sang that beautiful hymn, it sent a thrill into every heart. One lady was greatly affected; it was her sister who wrote the hymn. After the meeting SANKEY received from her the following note: "I thank you for having sung, the other day, my sister's words. She wrote them five years ago. She is in heaven now."

J. H. M.

CHURCH VANITIES.

THE *Chicago Evening Journal*, of December 8th, deserves credit for the bold and fearless manner in which it severely denounces the extravagancies of church debts and vanities prevalent in large cities. After referring to a case, where a church building had been lifted out of a debt of over one hundred thousand dollars, the editor says:

"But, pray, what earthly or heavenly good is accomplished by the building of such costly church structures? Can the most ardent friends of religion suggest any interest subserved by these massive piles of church architecture, other than the gratification of an essentially wicked and selfish church pride? The Divine Founder of Christianity taught, both by precept and example, that true and pure religion consisted fundamentally in worshiping the great Father Spirit "in spirit and in truth," without any reference whatever to localities or church temples. And certainly no blind devotee of any faith could be so blind as actually to believe that the existence of these highly-ornamented cathedrals assist or promote the real, spiritual worship of God.

"But more than this, the amount of money put into these costly churches can be regarded in no other light than as literally sunk in an utterly non-productive investment. It is of no use for friends of religious extravagance to say that the dividends received from such investments are spiritual, rather than financial, because they, as well as all other, know that the spiritual and moral benefits to be derived from the public religious services held in these edifices could be just as well, if not better secured at a much less cost in the line of sacerdotal display. Nor can it be avowed, without a blush of disingenuous shame, that this amount of capital thus invested has been given to the cause of God on earth, when the fact is, that God's cause has been more hindered than helped by the outlay. Think for a moment of the sum of money now locked up all over the land in huge piles of brick and stone, in elaborate frescoes and stained glass windows, in high-priced lumber and still higher priced trimmings! And all the while hundreds upon hundreds of poor, destitute families within the range of these church shadows are having the hardest kind of a fight to keep the wolf of hunger from their doors, and are repelled from, rather than attracted to, the solemnities of worship by these rich and gaudy edifices, with the unseemingly display of silks, satins and fine linen of those who frequent them."

What is most needed at this time is an era of plainness and good common sense; one that will be characterized by a right-about face and a general reformation in church building and religious vanities. A continuation of the present customs will prove woefully detrimental to the cause of that meek and non-conformed system of religion introduced by Him whose actions as well as His teachings were models of consistency.

The *Journal* has taken a step in the right direction, and we hope to see other papers follow. If the popular religious papers of the day, have not pluck and independence enough to stand up against and expose sin in high places, may be the secular press of the country has

J. H. M.

WE want less of creeds, but more trust; less of ceremony, but more of work; less of solemnity, but more genial honesty; less doctrine, but more of love.

AMONG THE BRETHREN IN IOWA

ON the morning of the 4th inst., I was delighted in reaching the house of our dear brother and sister B. F. and Katie Miller, in Cedar Co. With them and family many pleasant hours were spent, not a few in reading the Scriptures and instucting each other therein. Brother John Zuck and family live in the same vicinity. With them I was glad to talk of God's "great things," and encouraged in the divine life

These brethren and sisters live in a beautiful and productive country, and those contemplating a change of location, should visit or address either of the above named brethren, at Clarence, Ia. I say this much because I think the brethren ought to possess that country. God bless the dear ones that live there, for being away from the main body of the church they strongly feel the need of brethren and sisters moving in their midst. I did no great things while there, save that I tried to love them, and I got more of that in return than I deserved.

On Monday the 7th, reached Waterloo. Attended meeting in the South Waterloo church, four miles South of Waterloo on the evening of the 8th, and heard brother John Forney of Neb., preach on the coming of the Lord. His cheering words on the Lord's second advent encouraged the redeemed of God and warned the disobedient. While speaking of the sinner's doom and punishment, I thought that, truly brother Forney was content to remain on the Lord's side of this question whether Beecher, Farrar, and Swing were or not. These have recently discovered, in their imaginations, that there is no hell, but brother F., goes on sounding the old Gospel trumpet which declares there is a hell. That's right. Always give both sides, and then if people will dodge and doubt, you are clear.

Spent the night with brother Davis Younce of Ind., who arrived here on the 27th of December and commenced a series of meetings in the Strayer meeting-house the same evening, and continued until the night of January 2nd. Six precious souls made the good confession and were admitted into fellowship. On the 3rd he began to preach the Word in the meeting-house four miles South of Waterloo. Bro. Younce being unwell on Wednesday, the 9th, Bro. Bashor addressed the congregation from John 14: 9—, at the conclusion of which, Bro. Younce made a few farewell remarks, when one came forward desiring to put on Christ. Seeing the joy and happiness of the brethren and sisters, when even one sinner turned to serve the living God, I was reminded of the many similar scenes in hundreds of places in this broad land, and the joy in heaven over the wanderer's return.

One very commendable thing was visible among the brethren in this congregation, and that is, they acted as if they loved each other and those out of Christ. I do not say that they have no adversities, no seasons of grief and sorrow, because the bitter gets into their cup too, but I was glad to see the evidences of brotherly love and kindness there. If you would know whether pure and undefiled religion characterizes a body of believers, just observe how they treat each other. Their treatment of a brother who visits them, is not alwsys a sure index of a loving congregation.

On the evening of the 9th about fifty persons assembled at the house of brother J. J. Weller to witness the marriage of brother S. H. Bashor and Miss Corda S. Weller. Brother Davis Younce performed the nuptial ceremony in a very brief and neat manner. The best of order prevailed and the arrangements were simple and plain. The guests were served with a plain, substantial supper and the quietness and simplicity in and about the house reminded one of a Brethren's Love-feast. Brother and sister Weller, and their children, three of whom are also members, did everything they could to make all feel happy, and in the language of brother John Forney we "never were at a wedding where so much order, simplicity and kindness were shown." I say this in justice to brother Bashor, and companion and her parents; for no doubt they'll not get too many roses on their pathway through life, for evil disposed persons are ever ready to feast on the fruit of an unruly tongue. God bless brother B. and companion, and make them useful and powerful instruments in doing good to all around them.

On Thursday morning brother Younce, brother Bashor and wife, and I left Waterloo: brother Y. to go and meet his family at his home in Syracuse Ind: brother B. and wife to visit brethren and friends in Maryland and Pensylvania, and I to join the loved ones at home.

I have in a brief way tried to give you something edifying from my visit among the brethren in a few places in Iowa, but you will observe that I am a poor hand on "travels," this being my first. I couldn't make my pen say what hour I left and arrived at the different points, the kind of victuals I ate, the color of quilts under which I slept, how far I walked, whose wagon I rode in, who met me at the depot, and a hundred other 'spread-eagle I's. Do the best you can with it; pick out the kernels and throw away the husks. M. M. E.

THE GOSPEL TRACT ASSOCIATION

1. This institution shall be permanently located in Lanark, Carroll Co., Ill., and known as the "*Gospel Tract Association*," having for its object the publishing and distribution of books, pamphlets, and tracts, ably defending the doctrine and practice of the Brethren.

2. No work, in the form of a book, pamphlet or tract, shall be published by this Association until it has first received the approval of the Reading Committee.

3. The business of the Association shall be superintended by J. H. MOORE, J. T. MEYERS, and M. M. ESHELMAN, assisted by a Board of Managers consisting of five well-established brethren residing in the Northern District of Illinois. Said Board to be chosen by a vote of the donors, and shall hold office for a period of five years. Immediately after the election of the Board of Managers, they shall meet, and by casting lots, number themselves respectively 1, 2, 3, 4 and 5. No. 1. shall vacate his office at the expiration of the first year; No. 2, at the expiration of the second year, etc., so that an election to fill the vacancy may take place annually. All vacancies otherwise occurring shall be filled in the regular order by the vote of the donors.

4. It shall be the duty of the Board of Managers to appoint a Treasurer, who shall receive and care for all money belonging to the Association, and apply it as directed by the Board of Managers; to fix the price of each work published by the Association; to determine what compensation shall be allowed for handling them; to choose, for a period of five years, three well-informed and reliable brethren, who in connection with the Superintendents, shall constitute the Reading Committee They shall also cause to be made and published an annual report of the work and doings of the institution.

5. It shall be the duty of this Committee to carefully and faithfully examine all matter intended for publication by this Association, and approve of nothing that will be detrimental to the plain teachings of the Gospel as generally understood by the Brethren

6. The funds of this Association shall be known as the Printing and Distributing Funds, and shall be raised, perpetuated and applied in the following manner: *First.* All donations in sums of five dollars and over, shall be placed in the Printing Fund, and shall be used in publishing such matter as may be approved by the Reading Committee; but on the death of the donor his or her donations shall pass into the Distributing Fund. *Second* All sums under five dollars shall be placed in the Distributing Fund, which shall be judiciously used in the free distribution of pamphlets and tracts as may be directed by the Board of Managers.

7. Each donor shall be considered a member of this Association during life, and may exercise the privilege of voting for the formation of a Board of Managers, and filling all vacancies occurring in that body.

8. All votes shall be sent by mail (or otherwise if convenient) to the Superintendents, and the ones receiving the largest number of votes shall be declared chosen.

9. Should the Superintendency of this Association become vacant, either from death or otherwise, it shall be the duty of the Board of Managers and Reading Committee to fill said vacancy by appointment.

Communications and all business matter pertaining to this Association, as well as contributions, should be addressed to

MOORE & ESHELMAN.
LANARK, ILL.

GLEANINGS.

FROM AARON SWIHART.—It has only been a few years, since this church was organized. —Four years ago there were about forty members, now there are about seventy. We now have an applicant for baptism, and thus you see the good work of the Lord is moving on.—*Walnut Creek Church, Ind.*

ERRATA.—Dear Brethren, in my article in your issue of Jan. 3, present volume, eighth line from top of page, I unintentionally invite the reader to "look into the perfect law of ourselves." This would be strange perfection! I meant we should look into the perfect law for ourselves. In 33rd full line from top of same page, instead of "His" read "*this*."

E. UMBAUGH.

FROM H. G. BREESE.—Brethren Dierdorff and Zollars are with us now. They came the 24th of December, and have had but few meetings yet, owing to the bad state of the weather and roads. They will remain over Sabbath. There seems to be quite an interest taken in the meeting, and there would be a good attendance, if the roads were not so bad. May the Lord bless their labors. I wish you good success with your paper.—*Henry, Marshall Co., Ill., Dec. 27, 1877.*

FROM ELD. JACOB P. MOOMAW.—I would give what the BRETHREN AT WORK costs, to see the report of the Brethren's success in Denmark. I expected to have traveled some this Winter, but owing to the ill health of my wife, could not leave home at all. It has been raining nearly every day for three weeks, and consequently the roads are almost impassable. But little is being done as to meetings, yet there are many calls, and some precious souls still coming out on the Lord's side. We received three this Fall by baptism.—*Purple Cane, Neb., Dec., 21, 1877.*

FROM S. Y. SOUDER.—There are some poor brethren here, who are not able to pay for the paper, so I shall give my extra copies (one for each ten names) to them. Wishing you the blessing of God, and prosperity, both spiritually and temporally, I remain your brother in Christ.

FROM W. PETERSON.—The Lord has blessed His cause here. The prospect looks bright for those who love Him and keep His commandments. Some thirty have obeyed Matt. 28: 19, and are willing to follow Him as their pattern. May the Lord help us to be faithful a little longer and we shall reap, if we faint not. —*Jacksonville, Fla., Dec. 24, 1877.*

FROM L. SUTPHIN. — I have been receiving two copies of the BRETHREN AT WORK, and have been making good use of the extra one, by giving it to a friend who says it is the best religious paper he ever saw, and is so well pleased, that he will subscribe for it now. My wife and I are the only members in this part of the country. I am doing what I can to help build up the cause here, by way of distributing our paper, and all to whom I have given it, read it and speak well of it. If there are any Brethren traveling in this part of the West, we will be pleased to have them stop and see us. We have a beautiful country.—*Crete, Saline, Co., Neb., Dec., 24, 1877.*

FROM ELDER S. MURRAY. — This day closes another year of our mortal life. I have it to say, mine has been a very checkered one. So far have met with many troubles and trials and disappointments. Notwithstanding all this I must say, that the Lord has been very good to me, He has never forsaken me in all my sorrows and troubles, but has always provided a way for me. He has brought my years to the number of 71, the first day of last April; and was especially good to me during this closing year. — He surely was with me in all my travels through the year, and protected me from dangers seen and unseen. Distance traveled in the year 1877, was 3735 miles and in my great weakness preached 146 discourses. O may God help us to commence the New Year by living closer to our God and our Christian duty is my prayer. I ask an interest in the prayers of all my brethren and sisters in Christ. — *Burnettsville, Ind., Dec. 31, 1877.*

FROM E. R. STIFLER. — I have received the first number of your paper for 1878, and am much pleased with it. We are glad that the children are willing to assist in it. God loves the children, so must parents love and encourage the little ones by placing within their reach such good and wholesome reading matter that the soul will not starve. So parents make your children a nice New Year's present of the BRETHREN AT WORK for this whole year. Place above all the Bible, the Book of all books in their hands, and teach them how to study it. — They will bless you for it in after-life.

FROM N. BERKEYBILE. — According to previous announcement brother John Nicholson of Knox Co., Ohio came to us on Friday evening, Dec. 21st, and began a series of meetings. Glad to say that sinners were made to weep and saints rejoice. Eleven precious souls came out on the Lord's side, and were made willing to walk in newness of life. Would say, as many of our Northern Ohio Brethren are acquainted with Joseph Short, and have offered up many prayers for him, they can now rejoice with us, that he is a brother and the prayers of his brethren and sisters, and his dear companion, (a sister worthy of imitation) have at last been answered. May God sustain him to hold out faithful, as well as all the dear ones who have come out on the Lord's side. May the Lord continue His work. Bro. John will leave to-morrow, Jan. 5, for another field of labor. — May the Lord bless his labors is our prayer. — Yours in Gospel love and affection.—*Delta, O., Jan. 1, 1878.*

FROM P. R. WERTZ. — As letters have been addressed to me at Pilot Point, some think that I am still living there. but I am not. My address is changed to Martin's Springs, Grayson Co., Texas. I live nine miles west of Denison, and one one half mile South of Nine Mile Post on the new road running to Gansville.

FROM WM. D. TYSON.—I like the BRETHREN AT WORK so well that I can hardly do without it, and can hardly wait till it makes its weekly visits. We are about forty-five miles off from the nearest church of the Brethren. I often think if some of the ministering brethren could come and preach for us, how well we would feel. Brother Eshelman; the pamphlets, tracts and papers you sent me are going from place to place, and I have heard of a man who says that he has been convinced by reading the *Perfect Plan of Salvation* that the three-fold immersion was the only mode of Baptism. I like the BRETHREN AT WORK, on account that you do not publish controversies in its columns. Stick to your post and the Lord will bless you all. *St. Paul, Carroll Co. Va. Dec. 23 1877.*

The world never keeps faith with the heart that trusts it. Its promises of happiness are perpetually broken. Take it for what it is worth and set your affections on what is worth more.

HOPES, after they have ceased to contain possibilities, are as the pages of some book, which may have had an unaccountable fascination for us in earlier years.

No statue that the rich man places ostentatiously in his windows is to be compared to the little expectant face pressing against the window pane watching for his father, when his day's labor is done.

A LITTLE misery sweetens life. It is the salt that makes it palatable and wholesome; the shade that relieves, and sets off the monotony and brilliancy of sunshine.

CHEERFULNESS.—Try for a single day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Be for one day instead of a fire-worshipper of passion and hell, the sun-worshipper of clear self-possession; and compare the day in which you have rooted out the weed of dissatisfaction with that on which you have allowed it to grow up —and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate; truly you will wonder at your own improvement. —*Richter*

"I NEVER complained of my condition but once" said an old man, "when my feet were bare, and I had no money to buy shoes; but I met a man without feet, and I became contented."

I KNOW not why we should delay our tokens of respect to those who deserve them, until the heart that our sympathy could have gladdened, has ceased to beat. As men cannot read the epitaphs inscribed upon the marble that covers them, so the tombs that that we erect to virtue often prove only our repentance that we neglected when with us.

An attempt is being made to organize a colony of one thousand colored people in Liberty county, Ga., for settlement in Liberia.

IT is a glorious occupation, vivifying and self-sustaining in its nature, to struggle with ignorance and discover to the inquiring minds of the masses the clear, cerulean blue of heavenly truth.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

Edited by M. M. Eshelman.

"The end of the commandment is charity out of a pure heart and of a good conscience, and of faith unfeigned."

WHY should the spirit of any professor of the meek and lowly religion of Christ be rude and over-bearing? God never so willed it.

WHAT cares and anxieties mothers do have! From morning till night they toil and think for their loving children. Then be kind to your mother. Obey her, love her, respect her.

CHILDREN learn to bear all things. Though others may seek to destroy you—may go from house to house and speak evil of you, find fault with you, and hold up your weakness, learn to endure it. Our Father has put peace in such endurance, and, O, the bright crown that He will give you if you endure and overcome!

DEAR parents, you who toil and suffer that your children may be happy and comfortable, you need encouragement too. Though your mind may be stronger than that of your dear offspring, yet you often grow weary, and feel the burdens of life. Look to Jesus, your dear Master who is full of love and sympathy for you. Rest *in* Him. Build *on* Him. Put Him on, for He will never wear out.

Do not keep the children from meeting. The moment they are able to read and understand, they are able to drink from the well of life. — Let them drink of that water, eat of that bread, and be clothed with that garment—all of which came from our Savior. In sowing in their hearts, always sow good seed, and never try to force in the chaff too. The wind knows how to dispose of that.

I THINK a good way to get children or older ones acquainted with the Scriptures, would be for some brother or sister to write questions from the Old and New Testament for them to find and answer through the Home Circle.

C. A. MOORE.

We accept the suggestion, and hope the brethren and sisters will give the matter due attention.

ONE who had the mind of God—one who uttered as the Spirit dictated, said: "Let all your things be done with charity." *Your* things! There is sunshine in that, for charity always lets it out. Remember it does not read, "Let *some* of your things be done with charity, but "*all* your things." Nor should we mistake and get on the other side of the fence where it reads: "Let a few things be done with charity, and the rest with envy." That is a bad side to be on; those who get over there, generally use pitch forks, but never rakes. They *pitch* everything to others, but never *rake in* anything for themselves. The last state of that soul is worse than the first.

CHILDREN COMING TO JESUS.

IT seems good and expedient to treat this subject briefly. At what *age* children should be received into fellowship, is not a Bible question. The Bible is as silent as the grave as to that. Jesus who knew His mission well, said: "Suffer little children to come unto me and forbid them not." Now, if He our Lord and Master commands us to suffer them to come, why say to any of them, they are too young? Why urge the plea that they may not hold out faithful? Why judge or set at naught what God has not set at naught? Does it not savor of faithlessness to doubt the fidelity of the child before it has been tried? Who has set us to be judges over God's children? And does it not appear as if we had doubts of God's grace to sustain the child? O let us never prevent anyone who can know God's will, from doing it! A child is old enough to obey God, when it knows that it is a sinner. The moment that conviction pierces the heart, just that soon is that person ready to turn unto the Lord.

We are not maintaining the baby doctrine, *i. e.*, that babies must be made members of the household of faith, for a greater One than man, has already made them His. But we are pleading for those who know that they are sinners—know that they need a Savior to lead them through this world of sin, to keep them from personal faults and digressions. Such are old enough to do right, and no one should hinder them.

Often we get very peculiar notions of things. We often look at things from our own standpoint, and not from God's. We turn up the human side, and with it eclipse God's, and then try to be wise; but O how often we fail! Then let the children come to Jesus. Forbid them not. What Jesus has called, let no man overthrow. Get your children together, pray with them, sing with them Point them to the Lamb of God, and when they call on you to help them to get into fellowship with the saints, forbid them not. God has much grace; and He will help the child just as well as you. Do not put it off with the plea that it is too young. If your child knows that it is a sinner, by its own actions, it knows enough to follow Jesus in obedience. God bless the dear ones and help them to live under his government.

JESUS' NAME.

A LITTLE girl with golden head,
Asked me to read a minute,
A pretty story, as she said,
For Jesus' name was in it.

The pleasant task was soon complete,
And long I pondered o'er it,
That Jesus name should be so sweet,
That even a child should love it.

Oh, sweetest story ever told,
What tongue would dare begin it,
If it were riven of its gold,
And Jesus' name name not in it?

CHRISTIAN CONSISTENCY.

TO hold high principles, and live on low ones, is Christian inconsistency. We are all more or less inconsistent. There is no man whose practice is not worse than his profession, no one who does not live below his own standard. But absolute inconsistency is when a man's life, taken as a whole, is opposition to his acknowledged views and principles. if a man says that it is more blessed to give, than receive, and is forever receiving, scarcely ever giving, he is inconsistent. If he professes that to please God is the only thing worth living for, and his plans and aims and contrivances are most to please men, he is inconsistent.—*The Guide.*

NO HOME!

IN looking over, and perusing the many good articles on the page devoted to the Home Circle, we were made to sorrow to think of the many dear little children and bigger ones too, that have no home; no father to protect and support them; no mother to love, comfort, care and provide for them; no brethren and sisters to associate with. Oh! the dreadful thought, no home.

You, dear children, who have all the comforts of a good home, who have fathers and mothers, brothers and sisters to love and care for you, do not, by any means forget those who have no home.

And you, dear children, who have no home on earth, no one to love and care for you, remember you can have a "Home in Heaven." — We find it written in God's Word, "Though your father and mother forsake you, the Lord will take you up." Therefore when you are compelled to wander in this unfriendly world without an earthly home, remember that you have a kind Father in Heaven, one who cares for you, and who will never suffer you to come to want, if you will put your trust in Him. Hence be good children wherever your lot may be cast, and if deprived of the blessings and comforts of an earthly home, may you secure that heavenly home, where there is fullness of joy, and pleasures for evermore at God's right hand.

UNCLE DAVID.

Mt. Morris, Ill.

I WILL DO WHAT I CAN.

HOW much might be accomplished, that is left undone, if all would do what they could. Though it be ever so small a matter, yet by continually adding little by little to the first attempt, in a short time we will be surprised to see the advancement that we have made. All of our great writers at one time were beginners, and their first efforts may indeed have been small, but they persevered, and we can now see the result.

Our greatest and most influential ministers were once beginners. Though they can now get up before a large audience and speak with ease, many of them, when rising for the first time, were almost speechless; but they went on, they did what they could and great has been the result.

Then, if such has been the case in the past, it still remains so in the future. If we wish to improve ourselves, we must work and continue working, though we see nothing before us that is encouraging. All may look dark in the future; great clouds may roll up before us and we may feel almost forsaken, but don't give up — Remember, that what man has done, can be done again. Look up to King Emmanuel and ask for strength to overcome our trials. Cast your all on Him and He will give you the desired help.

Let us all resolve that with this new year we will begin anew to work for Jesus. Although we cannot cross the ocean or preach like Paul, there is plenty of work at home for all of us that we can do, if we will but take hold of that which presents itself to us. When once we have made a beginning, the hardest part has been accomplished and an opening is made for us. Though it may be small, it is an opening, and like the little hole in the great dykes of Holland that a little boy could cover with his finger, so with us. The opening is small and our work is like the little stream of water: if we continue to force it through the opening, it will gradually become larger and larger, until we can defy all the powers of Satan. But if we allow *him* to make an opening into *our* ranks, then destruction is near, and sad will be the result. We can all do something, and though it be ever so small, we should begin at once, and look to God for strength, so that, when our time is ended, we may know that we have done what we could.

J. H. ELLIS.

Upper Dublin, Pa.

UNCLE THOMAS AGAIN.

Dear Children.—

I PROMISED to tell you something about the little folk about Hudson. First, I will tell you the names of some of them. I do not think I can remember all the names. There is Ida, a bright eyed little girl that has three little brothers, Otis, Edgar and Ira. And there are Lydia and Emma two sisters who have no little brothers; and there is Rebecca, who has no mother; Don't you pity her? And there are Hattie and Adaline with their little brother Arthur, who have such a good father and mother that brings them to meeting whether it rains or shines. And Della, she was left an orphan, but she has been adopted into a family, who takes her to meeting and Sabbath-school; everybody loves Della; there is another Ida that has little brothers and cousins, Maud and Lottie; and yet there is another little girl we call Sadie; she has two brothers Abbie and Eddie.

Did you ever hear of so many names, and all good children? How did they all happen to be good children? Why God made them so, and they will be good till they learn to be naughty; but I do not think they will learn to be naughty children, they have such good mothers, and some of them have older sisters that are ornaments in the church, who will keep those little jewels from becoming proud and naughty; little children would never be proud or naughty if older ones were more exemplary.

Now I think there is quite a number of the little folk who write for the paper that would like to make the acquaintance of our little Hudson folk. Well if ever you do, you will find them sociable and kind, and if you should go with them to meeting, you will see how still they sit. I hope you will see letters from them all and then you will see their other names which I have omitted to give. Now if grandpa down at Girard can name more good little children than I have, he must be a happy grandpa, with such a host of little folks around him; well if he is happy with his surroundings I will not envy him, for I think all grandpas ought to be happy. Well now our letter is about long enough. Good bye to all.

Hudson, Ill. Dec. 26th, 1877

NOT A PRODIGAL.

I AM not the prodigal son that we read of. I am not a lost boy, but an orphan. My father died when I was quite small. I have a good place to stay, and am going to school to read and write, and I thought it good to write a few lines for the "Home Circle." I read the paper with gladness, and hope when I am become a man I may be a brother in the church, and a subscriber for the BRETHREN AT WORK. I want to be a useful man and a child of Jesus. I don't want to be like the foolish virgins. When they started to meet the bridegroom they tried to borrow oil. It is best for each one to have their own oil, and then there will be no need of borrowing. It should be bought in good time, so that when the time comes for using it, we can up and go.

"There were ninety and nine that safely lay,
In the shelter of the fold,
But one was out on the hills away
Far off from the gates of gold,
Away on the mountain wild and bare,
Away from the tender Shepherd's care."

THEODORE HARMAN.

SPARE MOMENTS.

IT is astonishing how little some people value spare moments; and yet they are the "gold dust of time." If we take care of the moments, the hours will take care of themselves. Very often there are a few spare moments in which we could read a chapter in the Bible, or one or two instructive pieces in some good paper. But instead of doing this, the spare moments are wasted. If we spend the spare moments in this way, we will not be likely to improve the hours much better. But we find by reading the BRETHREN AT WORK that there are many young folk making good use of the spare moments by reading the paper, and writing for it.

We also find that there are some young folk that do not have the privilege of going to church very often. Some people would suppose from this, that they would have nothing to do on Sabbaths. But they can read good books and papers, by which they can learn a great deal.

It is true, moments are very small, but if we improve them well we may obtain much knowledge which we would not obtain if they were wasted. It is our duty to improve them to the best of our ability. Therefore, improve the spare moments and you will not regret it.

J. H. NEFF.

CORRESPONDENCE.

FROM KANSAS.

Dear Brethren:—

PERMIT me, through your worthy columns, to inform the church generally, that there is a little band of brethren living four miles North-west of Peabody, Marion County, Kan., and though small in numbers, zeal for the Master's cause abounds in every heart, there are no sleepy members here. Having but one speaker, and one deacon, the calls for preaching are more than we can possibly fill, we can but repeat the same old call that you have heard from Kansas so often, during the past year, "Come over and help us." Brethren, when you meet to worship, with four to seven ministers behind the table, take one serious thought of Kansas, and her call. You have at least one talent, and no doubt more, shall they be buried, or put to the exchange?

I was surprised, and glad to meet Eld. Daniel Keller, of Cumberland Co. Pa., in our town, (Peabody) prospecting along our line of Railroad for lands on which to locate a colony. That is a move in the right direction; let many more come.

We have a beautiful country, mild climate, good water generally, society kind, obliging, and moral. The country is healthy, etc. Remember we are located on the main line, of the Atchison, Topeka, & Santa Fe R. R., which is running excursion trains monthly, and almost weekly, during the traveling season, and selling round trip tickets from the East, at extremely low rates. Brethren if you come or pass along this line, stop off at Peabody without fail, and see us.

Yours in the one faith,
GEO. W. THOMAS.

FROM GRUNDY CENTER, IOWA.

Dear Brethren:—

THROUGH the mercies of a kind and Heavenly father, I was permitted to spend several days in Stark County, Ohio, where we lived some over a year; from there we moved to this place.

In June last, I had the privilege of meeting with the brethren and sisters at several meetings, where I enjoyed myself very much, and in company with those whom I used to mingle my voice with so often, I had to think of the time when Christ shall call all of his children together, nevermore to part. We enjoy ourselves well with our brethren and sisters, while in this world, and while so doing, we remember the great and precious promises, which God has left for those that live faithful until death, and as we rejoice when we meet to worship here in the sanctuary of God, how much more will we rejoice when we are all gathered home into that house which is not made with hands, eternal in the Heavens, whose maker and builder is God? We know that the meeting and rejoicing there, will be a glorious one; and now dear brethren and sisters, in order that we may reach that final resting place, we have a great work before us, one that should make us daily feel the great responsibilities and the necessity of fearing God, and keeping his commandments. In order that we may finally have a right to the "Tree of Life," and enter in through the gates into the city, we must not forget the one thing needful. Sometimes it seems to me that we are too much inclined after the perishable things of this life. Many of us are financially embarrassed, and are striving hard to pay off these embarrassments, which of course is right, but we must remember that right here is great danger. While striving so much to pay off these worldly debts, and laying up treasurers that are liable to corrupt, we become more or less careless about our souls salvation, and our chance if not closely watched, will be slim. "If the righteous will scarcely be saved, where shall the sinner, and the ungodly appear" (1 Pet. 4: 18). Our desire is to reach that place, where the streets are paved with gold, where the light of the sun is not needed, but the Lord God shall be the light thereof. Now brethren and sisters, this thought presents itself, this being the last day in the year 1877, we feel that we should praise God that he has preserved our lives until now, while, during the past year, some have been called away whose loss we deeply feel, and the Lord only knows, how soon we will have to follow.

This morning I read a letter from our dear brother, Enoch Eby, whom we have been acquainted with for a number of years. In his letter I notice where he writes, some have kindly remembered us etc., and he also says but even if we are forgotten by many, they are not forgotten by us. *Now* to this, I must say a few words to all my dear brethren and sisters, who may read these lines. Let us not forget our dear brethren who have gone to Denmark, for they have left their dear children, their friends, brethren and sisters, and many loved ones here in America, and in obedience to the church, and God's word, have gone away yonder to preach the pure word of God to those people. We can't but help to often think of them, and now dear brethren and sisters, as we are about to step into this New Year, may we *deeply* feel, to be more and more engaged in the cause of our Redeemer, as we feel that we are in perilous times.

A few days ago a friend handed me a newspaper printed in Philadelphia, Pa., and in its columns, I noticed an article written on the subject of "Hell," by a noted minister of Brooklyn, N. Y. In it he states that some of the great divines of England, are now discussing the subject also, that in two sermons lately delivered by Canon Farrar, of England, at Westminster Abbey, to large congregations, he boldly said that the words Hell, Damnation and Everlasting ought no longer to stand in the English Bible, and if the revisers did their duty, all three would be stricken out. Think of this brethren and sisters, this should put us on guard, and as we step into the New Year, let us say that we will be more energetic, and earnestly contend for the true faith preached by Christ and his apostles, and we can rest assured that if we live up to our profession, and hold out faithful until death, we will escape that place of misery which *we do* believe in, and can feel sure of receiving that crown of eternal glory, beyond the river of death. Jesus has promised to be with us to the end, and then pass with us through the cold valley and shadow of death. These precious promises should make us feel now, to be more faithful, so that we may be more perfect, even as our Father which is in Heaven is perfect. The Saviour says be of good cheer.

Much love to all.

J. M. Snyder.

FROM NAPA CITY, CAL.

Dear Editors.—

On reading the remarks of brethren S. H. Bashor, and C. G. Lint, regarding members preventing their children from joining the church when young, or on the first call, my mind was carried back to circumstances that came under my own personal knowledge. One of our neighbor's daughters, (about fifteen or sixteen years old,) was going to be baptized, and I went to talk about it with her mother, but to my sorrow she said, "I will not let her, she is too young, and I will not have my children talked about like some that are in the church." This same mother was herself received in the church one night, when she was at death's door, some ten or twelve years before. In a few years the daughter got married, and before she was married a year, she took sick and wished to be baptized, but her husband would not allow it, and she had to die in that terrible condition.

In another case, a sister kept two of her children from joining the church. Soon after the son took sick and died, and I don't know whether the other one ever joined, but one son she could not keep back, he is now a minister. This same old sister had a few years before, submitted to let her daughter (who was not expected to live,) go three miles to be baptized. She recovered, and is now a faithful sister as far as I know.

I am glad that the brethren are not afraid to warn such parents.

I was impressed with brother Buechley's address to the children, and I thought of so many young members in the Waterloo church, that can carry on the Lord's work, when we older ones are gone to the grave.

Hannah Knauff.

Dec. 15th, 1877.

NOTES OF TRAVEL.

Left home on the morning of Dec. 12th., arrived at Lewiston, Winona Co., Minn., next morning. I stayed until Dec. 22nd. Had meetings twice a day, nearly every day. Two were baptized, and the church seems revived. Bro. David Whetstone was ordained to the full ministry, and Bro. John Wirt forwarded to the second degree of the ministry. Brethren Jacob Wirt, and James Sweezy, were elected to the office of deacons. The roads being very bad the meetings were not as well attended as they otherwise would have been.

On the morning of the 22nd, in company with Bro. C. F. Wirt, Bro. David Buechly, and friend John Sadler, we started for Root River congregation, Fillmore County. Traveled over the worst roads we ever saw; arrived at the Brethren's meeting next day, just about the close of services. Meeting in the afternoon; tarried in this congregation until Dec. 30th. On account of bad roads, and extreme darkness at night, we could have but few evening meetings; but met twice a day. At this place thirteen precious souls came forward and embraced Christ in Gospel order.

To-day (Jan. 1, 1878), we started for home, to stay a few days, and then, to start to Grundy County, Iowa.

We return hearty thanks to our dear brethren and sisters in Minnesota for their kindness shown to us whilst with them; also for their practical sympathy manifested in our behalf, in this, our hour of severe affliction.

W. J. H. Bauman.

Lime Springs, Iowa, Jan. 1st, 1878.

EXHORTATION TO DUTY.

As church news is of much interest to me, and not often seeing any from this arm of the general church, I thought I would drop a few thoughts from this vicinity. Weather pleasant, health exceedingly good. The church seems to be alive, to the interest of the Master's cause. The Sabbath-school Conference of the Northern District of Indiana, was held in this congregation; enjoyed a good meeting, though not largely represented from a distance; hope much good was accomplished. We are having desirable success in this church in the Sabbath-school work; not less than thirty of our scholars have united with the church in the past two years, and they are principally quite young in years, and are obedient followers of the Master.

We have prayer meetings in different localities of the church; one on Tuesday evening, the other on Thursday evening; held at the residence of brethren, and we find them thus far, of much profit, in strengthening and encouraging us on our way Heavenward. Both young and old engage in the noble work, and may we never grow weary in well-doing, and as the old year is no more to us, only for reflections, may we all see where we have come short of duty, and promptly resolve that at the beginning of this New Year, that we will strive to improve. May the spirit of prayer be instilled abundantly into the hearts of all our dear brethren and sisters; and may every house become a house of devotion to God. If any have neglected family prayer, may the spirit speak to them this beautiful New Year's evening, and say, you ought to erect a family altar, and dedicate it to the services of God; and let the offering be the humiliation of self-sacrifice. Oh, what power there is exerted over the mind, by the prayers of father and mother, with their children bowed around the family altor; and what a pity if our children should say, "I never heard father and mother pray." Fathers and mothers, cast off this reproach at once, by calling your family together at the beginning of this, another New Year, and engage in family devotion to God. The Almighty's eyes are over you, and he has said, His ears are open to your prayers. May God abundantly bless all our dear brethren and sisters in all the good, effective resolutions they may engage in, and in your prayers remember especially the brethren here, for we feel the need of your prayers.

I think the Brethren at Work is giving satisfaction, and may the standard of our church literature become magnified, and may all the good efforts set forth, meet with unbounded success; may the principles and doctrine of our adorable Redeemer, be set forth in such a persuasive power, that the sinner's heart may soon yield to obedience. May the principle of the missionary cause, meet the prayerful approbation of all our dear brethren and sisters; that they may be constrained by the love of God, to open up the treasures of this world, and give abundantly to its support. Remember that God is merciful and just in all his ways.

With love to all, and malice to none, I remain yours in Christ Jesus.

Wm. G. Cook.

Plymouth, Ind., Jan. 1st, 1878.

FROM DENMARK.

Dear Brethren:—

I have just returned from Stenum, where I attended two meetings of usual interest. Bro. Hope, and family were with us all last week, which was something unusual for sister Hope, as her health, in connection with her family charge, does not admit of her visiting much, and even going to preaching, and hence hears but little preaching, unless done in their own house.

The work is still progressing slowly but steadily. Last Friday, another sister was added by baptism, and we think some others are counting the cost, and hope will soon begin to build. We held meetings here in the village in the hall, five evenings of last week, but did not have the interest we expected; hope however our labors will not be entirely in vain, as some in the small congregation, seemed to be favorably impressed.

We have appointed another feast on the sixth of January, at Bro. Hope's, where we expect to finish the work assigned us, and then as soon as arrangements can be made, start for Germany and England. If no effectual door opens to preach, we will shake off the dust of our feet, and turn towards America; this will we do if the Lord will, and the proffered means reach us in due time. This arrangement will add but little to the actual expense of returning home, but we will tarry here until we hear from the brethren in America, which we hope will be before the feast. I regret somewhat that we did not stop in England on our way here, and introduce our mission, and distribute our tracts. We think more good could have been accomplished, and we would be better qualified to decide on our arrangements now, but we hope to hear from brother Brinkworth soon, which perhaps will assist us in determining what is best, and how soon we expect to set sail.

We feel, to some degree at least, a deliency in taking any steps, or adopting any measures, that might be considered by any, outside of the actual, or at least the primary object of our mission, (which was to organize a church), that would involve the church in more expenses, knowing that many of our dear brethren and sisters think, the expenses already incurred, are more than actually necessary, if the mission had been differently managed; yet we cannot feel ourselves altogether justifiable in returning without making some effort in the above named places, unless the Lord prevents us, as he did the apostle at a certain time when he thought of going to Bithynia, and was forbidden by the Holy Ghost to preach in Asia (Acts, 16: 6, 7), if so, we will be willing to submit, and give heed to some of the Macedonian calls. Our feelings cannot always be relied upon as a guide in matters of duty, as will clearly be seen in the case above alluded to; they may be more or less perverted, and yet we may not be aware of that fact; and then the Lord may interfere in his own good way, to let us see our error, and lead us right, if it should be, to Send an angel with the sword, to stand before the ass; and nothing short of having a foot crushed, or to be pitched on the ground, will stop many of us in our path, and change our course, especially when we conscientiously think we are right, and more especially when honor, popularity, or some gift as a reward is offered, as was the case with Balaam, when he said, if Balak would give him his house full of gold, he would not go beyond the word of the Lord my God, to do more or less. (Numbers, 22: 18.) He was right, but when he asked God the second time what he should do, he started wrong, and he traveled on until the angel met him, and he promised to go back again; and every one that asks God for a second revelation, lays a foundation for error and deception, like the man that one time opened the Bible with the thirteenth chapter of John before him, and knelt down and asked God if he were required to wash the saint's feet; the answer was, No (?).

Our health since we have been in Denmark, has been very good, and the blessings of life needful to our comfort we are permitted to enjoy; and try to remember our Heavenly Father, from whom every good as well as every perfect gift cometh, with thankfulness, and to manifest a willingness to perform any duty in our weakness, that might bring honor to his name. The health of the members as far as our knowledge extends, is also good, both spiritually and physicially; they seem to enjoy the blessings of the Gospel in a church capacity very much with us; so much so that they can hardly be reconciled to the thought of us leaving, especially so soon; but more especially brother Hope and family, having once been permitted to mingle with the dear brethren and sisters in America; and we think we feel, if not to the same, at least to some degree, the pangs of our separation, already piercing our hearts; for we feel much to sympathize with them in their isolated and lonely situation, and heartily recommend them to the sympathies and prayers of the whole brotherhood.

The weather has been very favorable for traveling this winter, no snow to interfere, as frequently is the case; night before last about an inch of snow fell, and the weather was so mild hitherto, that we held meeting without fire until the night of the 12th., when we kindled a fire in the town hall; this morning 18th still mild and some indications for snow.

By the time this reaches you, our work here will be finished, the Lord willing, and we will be ready to change our location, but our address from America, will continue to be the same, and Bro. Hope will send our mail to us, which will take a week longer, especially to England.

We close with greetings of Christian love and friendship to all our dear brethren and sisters in America.

Yours Fraternally,

Enoch Eby.

Hjorring, Wensyssel, Denmark, Dec. 17, 1877.

FROM THE DONALD'S CREEK CHURCH, OHIO.

Dear Brethren —

This church was organized somewhere between the years 1805 and 1810: brother John Garber having the over-sight. Bro. John Garber died in the year 1813 or 1814. In the Fall of 1814 brother Christian Frantz moved from Botetourt Co., Va., and took the oversight of the church, he being at that time sixty-three years of age. The church increasing in numbers, by members moving from the Shenandoah valley, Virginia, also several families from Franklin and Roanoke counties.

Sixty-one years ago there were about thirty-five members, one minister and two deacons. From the best information we can get, there have been eleven ministers, and twenty-one deacons elected in this church, and out of this number, one speaker and three deacons have moved out into other districts; this list does not include officials who have moved here from other districts.

Our membership at present numbers about 275, out of this number thirty-five or forty live in Green and Madison counties. Our ministers are alive to the work allotted them, filling appointments in Green and Madison counties. Several different places of meeting in our county. The number of official brethren at present is seven speakers and seven deacons. The officers are all exemplary brethren, which is worthy of note; this being the case, we feel by the help of God, that the doctrine of the brethren will still be maintained among us in the future as in the past; notwithstanding the church has passed through adversities more or less at times.

Our old fathers of Israel have labored much to keep the body in the general order of the brotherhood, and we feel to rejoice that their labors have not been in vain in the Lord. Many brethren and sisters have fallen asleep in Jesus. The number of deaths in this district the past sixty-one years, has been a few over one hundred and forty.

D. B. Hirt.

Jan. 3, 1878,

SADIE HAS GONE HOME.

NOW the family chain is broken,
One link from that happy band;
She, we dearly loved, has left us,
Left us for a happier land.

Like the rose, her beauty faded,
Short her pilgrimage below;
Sickness has prevailed upon her;
Jesus called her, she must go.

Vain were all their kind endeavors,
To restore her health again,
Friends, physicians, none could help her,
Why were all their labors vain?

Her earthly years were few in number,
O how soon they passed away!
With her brothers and her sisters,
She could not prolong her stay.

They have borne her to the church-yard,
There her lovely form is laid;
There, among the fading relics,
There her friends may find her grave.

Weep not father, weep not mother,
Trust in God to meet again;
Yes, dear Sadie's crossed the river,
Free from sorrow, sickness, pain.

Brothers, sisters, try to meet her,
In a better world than this;
Here is no abiding city,
There's a land of perfect bliss.

Run your race with faith and patience,
While your lamp holds out to burn;
When the Savior comes to call you,
Then you'll rest with Sadie at home

Selected by S. M. ESHELMAN.

Lanark, Ill.

CHURCH NEWS.

From Sciola, Iowa.—A few words about our meetings in the Maple Grove church, Montgomery Co., Iowa. Bro. S. A. Garber of Decatur Co., and Bro. M. Thomas of Warren Co., Iowa came to us on the 8th of Dec. Commenced meeting same evening, and continued until the 16th, preaching the Word with power, giving much encouragement to the disciple, and warning the sinner. Had the best of order during the meeting; strict attention being paid to the Word preached Although none publicly confessed the Lord, yet we believe the seed sown will take root and bring forth fruit that will be gathered in the future.

The brethren went from here to Mt. Etna, Adams Co., the Eastern part of our congregation, where they preached for a week, apparently for the same purpose, that is to build up the church and bring into the fold those that are without. The weather however was very disagreeable, roads almost impassable, considerable rain during the time of meeting, made the congregations small, but those that came paid good attention to the preaching. The church business transacted while the brethren were with us, was one brother received back into the second degree of the ministry which office he once held, also one brother ordained to the eldership.

The brethren's labor with us we believe was much appreciated by the little flock here May God bless them in their labors wherever they go, and when their labors are over, may they fully realize the promise of Jesus "that where I am there ye may be also." N. C. WORKMAN.

Jan. 2nd, 1878.

From Orrville, Ohio.—*Dear Brethren* On the 8th of Dec. we, the Orrville congregation, met in council. Business passed off with interest, and a good feeling prevailed among the Brethren. These are meetings of interest to me and have oft proved a warning voice in trials and temptations. The next day met at the Sepo Valley meeting-house. We believe this meeting was acceptable in the sight of the Lord, to the hungry lambs of the fold.

After refreshment by a sister, went to visit a family in Lawrence. Here we met an Israelite, a sister having proved faithful in the Master's cause For thirty-five years she lay paralyzed on her couch with no hope of recovery, but that the angel might come and carry her into the arms of our Redeemer. Here we spent about an hour in worship together, which seemed a balm to the dear sister, and will no doubt be long remembered by all of us. There is a family in this arm of the church, which deserves the sympathy of all, an aged father and mother.

Some of the brethren and sisters meet there once a week and have evening worship, which seems to be appreciated by the family and strengthens their affection among the brethren.

MOSES KINDIG.

From Sandy Church, Ohio.—I came here Dec. 15. On the 16th held dedicatory services in their new and large, commodious house; it is 40x90 feet. The audience room is 40x83 feet with a folding partition. I suppose it will seat at least one thousand persons, but all could not be seated even then. We remained here one week, then went seven miles west in same district to another meeting house, bought from the Methodist fraternity. Continued our labors there one week, and closed our meetings Jan. 1st at the new meeting-house with a communion meeting.

I need not say that it was a happy New Year's day, indeed it was; forty-two were added to the church by baptism, and three restored to fellowship that had wandered away from the fold, and more promised they would soon come; others would have come if they had not been hindered. May God forgive them for their indiscretion, and may many more be added the church and be saved. All have our thanks for their kindness manifested to us. When the parting hour came we bid farewell perhaps never to meet again this side of the grave. JESSE CALVERT.

Columbiana Co., O. Jan. 2, 1878.

From Little York, Ohio—*Dear Brethren:* I will give you some news from this arm of the church This church is known as the Wyandot church. We number about forty, and the members are in peace with one another. Brethren Levi Dickey and Isaac Roseburger were with us one week, and they held forth the Gospel in its purity. There was none added to the church, but there were some that were made to feel it their duty to become Christians.

The members were revived and encouraged. We look into the future with anticipation of reaping the fruits of their labors. We feel to thank God for what we have heard and seen, and hope that those Brethren will not forget us. We pray that the blessings of our heavenly Father may rest upon them. JACOB HEISTAND.

From Dunen Creek Church, Pa.—Last night closed our series of meetings. Valentine Blough of Somerset, Pa. was with us, and the Lord truly blessed his labors. Bro. Blough seems to have the good cause at heart; he gave many good advices to both saint and sinner. By his strong appeal to sinners, three were made willing to give themselves up to God, and many more were almost persuaded to become Christians. Many were the tears that were seen rolling down the cheeks of saints and sinners, as the hearty appeals came forth from the lips of the earnest minister, during the week he was here, we hope there has been much good seed sown and that it may spring up and bring forth fruit to the honor of God and to the welfare of poor souls. We pray that God may still be with us and do us all the good we need in time and eternity.

THOMAS S. HOLSINGER.

Dec. 31st 1877.

From Sugar Ridge Church, Ohio.—We are still "laboring and have not fainted," and unlike the church at Ephesus, we hope we "have not left our first love." Our experience is that the gold that we are recommended to buy, like our earthly treasury, will not allow profligacy. The ship of the church will soon cease to move if we lay down our oars; aside from this, our little barks to get into the harbor, must sail up stream and that too windward. If we fold our arms and lie on our oars, the strong current of the stream of time will swiftly land us in the waters below.

As the result of our labors, we have recorded fifteen accessions during the year. One, a young man of marked mental ability, who under the influence of Catholicism never read the Bible until the age of nineteen We fondly pray that he will be active in his sphere of usefulness in the church whate'er it may be Another, a father who had been sprinkled when an infant; he was taken out of a sick-bed by a Methodist minister and baptized by trine immersion He was under conviction during Bro. Stein's visit last Winter, wanted to be received upon his baptism; we told him he could not be received

1st. Because he was not baptized by a legal administrator.

2nd. His administrator having no faith in the baptism, was committing sin while engaged in the work.

3rd Was not baptized for the remission of sins.

4th. Laying on of hands and prayer were omitted

He has since made an unconditional surrender, has been rebaptized, and at different times expressed himself as undergoing the happiest religion he ever enjoyed. There is an effort being made in Northern Ohio, to further the interests of the cause this winter; hope the effort will be crowned with abundant success.

I. S. ROSENBERGER.

Gilboa, O. Dec. 21. '77

From Brush College, Ind.—Our meeting began here December 24th and continued till January 1st. It was conducted by Bro. D. B. Sturgis of South Bend, Ind., assisted by the ministers of our own district. Seven precious souls were made willing to follow the Lord in his example, and were buried with him in baptism and arose to walk in newness of life.

Others have confessed themselves almost ready to come. May the Lord bless the seed that has been sown, that it may bring forth fruit in abundance. WILLIAM STUMP.

From Fulton Co., Ohio.—According to previous arrangements, met with the brethren in Fulton Co., Ohio, to commence a meeting on the 21st of Dec. 1877. I left home on the 20th and arrived at Toledo on the 21st. Elder R. Berkeybile lives in this city and he accompanied me to place of meeting. He is a young man of considerble talent, and a bright prospect before him in the ministry. Our meeting commenced near Swanton, and we remained with the brethren holding meetings at some five or six different places. After the usual method, when an interest is gotten up at a place, we must close our meeting and go to some other place, as though we were afraid some one might join the church.

Our meeting's closed on the evening of the 3rd inst. Eleven were made willing to obey the Gospel, and were baptized. Many more were brought near the Kingdom. The Lord bless those dear lambs that have entered into covenant relation with the Father, Son and Holy Spirit. May the Lord keep them near His side. The brethren and sisters in this church are workers in the cause of Christ. God bless them in their labors in the vineyard. JOHN NICHOLSON.

From Bristol, Ind.—Brethren Isaac L. Berkey and Benjamin Leer commenced meeting in the Pine Creek church-house on Saturday evening before New Year, and continued one week. Preached fifteen sermons, and the result was, four young persons united with the people of God, and were buried with Christ in baptism, and rose, we hope, to walk in newness of life, and we think others were made to think over the matter, and are counting the cost. The members have been refreshed and cheered on their way. Lasting impressions were made by our brethren who labored so earnestly for the conversion of souls. The weather got very inclement the few last days of our meeting, which was a great hindrance, else we think more would have joined had the weather been better.

J. C. LEHMAN.

Jan. 8th, 1878.

From Southern Illinois.—Myself and wife started for Bond Co., Ill. the 7th of December, met with the Brethren in the Hurricane Creek church the 8th. Had church meeting the same day, and a pleasant time of it. Found the members alive to their duty. Had some meetings while there, good attention, congregations large. Eight were made willing to be baptized, and one more applicant. Hope they will all prove faithful. Some more said they were nearly ready to come.

From the Hurricane church we went to the Mulberry church, found the members mostly well, Bro. Wm. Elam was very poorly. The members all seemed in good earnest in serving the Lord, and in love and union. While with the brethren and sisters at Mulberry had some meetings, good order, and excellent attention Three were baptized and one more applicant.

From Mulberry Grove we went to Marion Co. and stopped with Brethren in the Salem church; found the members all well and in good spirit, as they lately built a good, comfortable meeting-house. I just thought while there, if the Brethren at every place where meeting-houses are needed, would take hold like the brethren did in the Salem church, there would be many meeting-houses where there are none. They raised what money they were obliged to have to get the material, and brought it all together on the ground. Two of the brethren laid off the frame, all the rest would go and work day by day till the house was finished. They built that house in the shortest time, and with less money than any house I have known built by the Brethren. It is a good substantial house Had some meetings while with the Brethren. Daniel Neher is the elder. Had a church meeting to elect one deacon. The lot fell on Daniel Ulery. Andrew Neher was advanced to the second degree of office. Three were baptized during the meeting. On account of much rain, we had to close the meeting too soon. Landed home safely, found all well thank the Lord.

JOHN METZGER.

Cerro Gordo, Ill. Jan. 9th, 1878.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business

KEYSER.—Died Dec. 30th, 1877, in the Green Spring district, Seneca Co, Ohio, Anna Mary, infant daughter of Bro. Amos and sister Amanda Keyser, aged 4 months. Funeral conducted by Bro. S. T. Bosserman, accompanied by the writer, from Job 1: 21.

ELAM.—Died in the Mulberry Grove church district, Bond Co., Ill., Jan. 4th, 1878, elder Wm. Elam, in the 66th year of his age.

The subject of the above notice was born in Virginia in 1813, was removed to North Carolina in 1814 and in 1831 he moved to Fayette Co, Ill, where he resided till his death. Was married to Mary Andrews in the year of 1836. United with the church in 1854, was elected deacon the same year and was chosen minister the following year, was ordained to the full ministry in the year 1861, which position he filled honorably till his death Funeral on the 6th inst., in the Christian church, at Mulberry Grove by the Brethren to a large concourse of people. Text, John 12 26.

J. H. GOODMAN.

MILLER.—Died in Portage Prairie congregation, St. Joe Co., Ind., Bro. Sylvester Miller, son of Eld. James Miller.

He had been sick for over four years with consumption. Seventeen months previous to his death, he was converted and united with the brethren and became a zealous and active member of the church. Among his Christian virtues, *liberality* was a prominent trait, though in moderate circumstances, he was known at different times to give to his poor ministers an entire good suit of clothes as one bestowal. He loved God and His people, and God and His people loved him, "for the Lord loveth a cheerful giver," "I was naked and ye clothed me," "*Come* up higher," "Thou hast been FAITHFUL over a few things."

Funeral discourse by the writer, from Psalm 116: 15, and while the worthy parents and friend weep, it is not without hope of a glorious reunion in the glory land. Bro. Sylvester Miller was born July 12th, 1845, and died Dec. 23rd, 1877, aged 32 years, 5 months and 11 days.

P. R. WRIGHTSMAN.

South Bend, Ind.

SWIGHART.—In the Glade Run congregation Armstrong Co., Pa June 3rd, 1877, sister Sarah Swighart; aged 77 years and 12 days. Sister Sarah was a consistent member of the church over 40 years. Funeral services by the writer, from 1 Thess. 4:18.

HELSEL.—Also in same congregation, on the 23rd of September, 1877, sister Lydia Helsel; aged 76 years, 4 months and 29 days. Funeral services by the writer, from John 11. latter clause of the 28th verse.

J. B. WAMPLER.

WOLF.—Brother John F. Wolf, son of Jeremiah Wolf of Stork Co., Ohio, died Nov. 23rd, 1877, aged 44 years and 17 days.

He was only sick 12 hours. Disease bilious colic. He leaves a wife and five children to mourn their loss. Funeral services by brethren G. Keller and J. P. Wolf, from John 11: 25,26.

J. J. FOX.

Please announce that the District Meeting of the Northern District of Missouri for 1878, is to be held at the Long Branch school-house in Harrison Co., four miles north of Martinsville, on the 17th and 18th of May, 1878. A full representation by delegates, of all the churches, is solicited; for our Home Mission work requires and well deserves the attention of every congregation in its district.

C. C. ROOT, Clerk.

DANISH MISSION FUND.

Wooster Church, Ohio,	$ 7.40
C. Wine,	1.50
Codorus Church, Pa,	4.35
Rock River Church, Ill.	13.35
Waddams Grove Church, Ill.,	53.50
Previously reported	1305.53
Total:	$1385.63

C. P. ROWLAND, Treasurer.

Lanark, Ill., Jan. 10th. 1878.

◆

The following, since last report has been received at the BRETHREN AT WORK office.

Luney's Creek church, W. Va.,	$1.00
Greenland church, W. Va.,	7.75
S. F. Reiman,	.30
Barbara Landis,	1.00
E Bishop,	.25
Levi Stump,	5.00
Cora Belle Emmert	.10
John Laird,	.50
Dr. P. Fahrney,	3.75
Benj. Bowman,	1.00
W G. Schrock,	1.00
Emma S. Schreck,	.25
R. Schrock,	.25
Samuel Ross,	2.40
A. Toms,	.50
J. J. Scheeter,	.70
James Keiser,	.25
Jacob Harshman,	.40
J. M. Gibble,	1.00
J. Emmert,	1.40
Jacob Craft,	.50
Martin Myer,	5.00
R. E. Reed,	1.50
J. S. Harley,	1.00
D Meyers,	.20
Abrm. Whitmer,	1.00
Bro. Slifer,	1.25
Sarah Berkley,	5.00
J. O. Culler,	1.00
W. Herrington,	.50
Previously reported,	332.88
Total,	378.63

CHARITY FUND.

John B. Shaffer,	$ .40
Family at Waddams Grove, Ill.,	1.50
Samuel Metzger,	.25
Lydia Fahnestock,	.25
Benj. Bowman,	1.00
J. P. Lewer,	.85
Dan. Meyer,	.15
Catharine Supplee,	.50
D. J. Hetrick,	1.00
Isaac Rowland,	2 00
J. B. Lehman,	.25
Sarah Berkley,	1 50
J. O. Culler,	1.30
Previously reported,	4 00
Total:	14 95

—Victor Emmanuel, king of Italy is dead. His death has cast quite a gloom over the Imperial city.

—The Turks are still meeting with disastrous reverses. Shipka Pass, the Turkish strong-hold has fallen into the hands of the Russians. Considerable excitement prevails in England, though she, it seems, is not likely at present to take any part in the war.

MOODY is conducting a series of meetings in Hartford. Conn

THE emigration to Texas, is said to be quite large. Many Brethren are looking that way also, but we advise them to be certain that the country will suit them before pulling up and going. It is no doubt an excellent place to live, but then it takes means there as well as elsewhere.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12 21 P. M, and arrives in Racine at 6.48 P M.

Day passenger train going west leaves Lanark at 2: 16 P. M., and arrives at Rock Island at 5.50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:21 A. M, arriving in Racine at 9.00 A. M., and at Rock Island at 6 00 A. M

Freight and Accommodation Trains will run west at 12: 55 P. M., 10: 50 A. M, and 12: 20 P. M, and east at 1 10 A M., 1 P. M. and 4: 50 P M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

Passengers for Chicago should leave Lanark at 12.21 P. M., run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St Paul passenger train, and thus reach Chicago at 7: 45 the same evening To reach Lanark from Chicago; go to the Ft Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening, run north to the W U. Junction, change cars for Lanark, and arrive here at 2 21 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

Vol. III. Lanark, Ill., January 24, 1878. No. 4.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. Moore, S. H. Bashor, M. M. Eshelman.

—:o:—

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

A GREETING.

BY JAS. Y. HECKLER.

To Eld. Edmund Forney of the Pine Creek Church, Ogle Co. Ill.

Dear brother in Christ, I send greeting to you,
Because I believe you are faithful and true
To your calling of God. You will pardon me then,
For greeting you thus with my metrical pen.

How often I think of the brethren I love,
The time that is coming to meet them above.
The saints of all ages shall welcome us home,
To be with the Lord when His kingdom has come.

But few that are mighty, and few that are great,
Will come to inherit the Savior's estate
Though all are invited to come and partake
Of the feast which the Lord for His people will make.

It therefore behooves us to watch and to pray,
Lest slipping or sliding our feet by the way,
The tempter allure us away into sin,
To things that are strange and forbidden have been

My eyes have been pained and my heart has been grieved,
To see how some brethren themselves have deceived·
Who seek their own glory, ambitious for fame,
And strive for pre-eminence to their own shame.

So let us keep down to the lowly and meek,
As no emulation nor honor to seek,
But rather like Jesus, and all for His sake,
Seek ourselves "of no reputation" to make.

By stooping and bowing in mildness and love,
We hope to be raised to the mansions above,
Obeying the Savior, enduring in faith,
Will raise us to glory and honor in death.

What joy and what gladness in heaven shall be
When the saints of all ages their Savior will see!
How high will the rapture of praises aspire,
Beholding the One whom they always admire!

These lines are submitted to you with a prayer,
When you're at the altar, remember me there,
That when for yourself you fairly get through,
In faith and assurance you speak for me too.

◆

NOT OF MAN.

BY C. H. BALSBAUGH.

A RELIGION that is to fashion a fallen immortality into the beauty of holiness, can neither be originated nor consummated by finite power. The long and fearful struggles of the gigantic intellects of uninspired heathendom in attempts to solve the problem of human destiny. show the utter futility of self-wrought redemption from the bondage of corruption. "*The world* BY WISDOM *knew not God*" (1 Cor. 1: 21). Vast and high and deep was the lore of heathen sages, but none could approach the idea that the only possibility of healing the breach of apostasy, and elevating man to community of nature and blessedness with his source, lay in the inhabitation of dual constitution by God Himself, and a sin-offering the uncreated in and for the created. This was the great unsuspected mystery hid from ages and generations (Col. 1: 26).

To transfer the supreme importance of Christ's mission from His death to His life, is to nullify the whole scheme of Redemption and leave our sins unatoned, and our eternity unblessed. If His power to save lay only in His holy example, there would be no necessity to put such emphasis on His resurrection as we find in the declaration of Christ Himself and the apostles. A salvation solely dependent on the moral force of example, needs no literal revivification. The same is true as to the manward influence of Christ's death.

If the effect on character were all, it could not be augmented by a resurrection. But it is explicitly affirmed that "*if Christ be not* RAISED, *your faith is vain;* YE ARE YET IN YOUR SINS" (1 Cor. 15: 17). This same apostle connects his authority as a teacher, not only with the Eternal Fountain of Light, but with the *resurrection* of Christ (Gal. 1: 1). All this demonstrates that in the *Death* of Emmanuel there was an object and efficacy wholly apart from its transforming effect on the human mind and heart. Man needed not only redemption from subjective ruin, but from the retributions of an objective Eternal Law. This Law denounced death on transgression, and less than death will not suffice. Whose death shall it be? It cannot be the death of the fallen, for that is the wages of sin, and instead of bringing deliverance, seals his doom in remediless damnation. The Being who is offended and dishonored by sin needs propitiation no less than the offender needs forgiveness. This propitiation can be nothing short of the complete satisfaction of the original penalty against sin. Man cannot effect it, as in the very act of payment he consummates his eternal alienation from God. Angels are equally powerless, for they cannot render double satisfaction to the Supreme Law which challenges all their resources in *personal* obedience. There is only one other avenue open for the escape of man from merited perdition God Himself must become flesh, and live the life that comports with the primeval dignity of human nature, and die the death which alone can atone for human iniquity. Less than this would degrade the Divine character, and invalidate Divine Law, instead of elevating and ennobling man. Had Christ given His spotless example, and multiplied His miracles, and revealed ten thousand times more of the majesty of the Divine character, and enlarged the volume of inspiration a hundred-fold, so as to insert an absolute solution for every perplexity in human life, and then ascended to Heaven without "*tasting death for every man,*" His mission would not have been worth a straw. The breach between God and man would have been as wide as before. The awful glory of Holiness, and the direful, damning nature of sin, are seen alone in the dreadful death-throbs of the Son of God on the Cross. Except we eat His flesh, and drink His blood, we have no life in us (John 6· 53).

To reject God's own satisfaction for His violated Law, is to court the wrath of Omnipotence, and whelm body and soul in the fiery horrors of Eternal Death. To make Christ less than God, and His death less than the ground of remission from the penalty of sin, is to make our damnation as certain as the Holiness of God and the integrity of His Eternal Law.

◆

CHRISTMAS.

BY H. B. BRINKWORTH.

"UNTO us a child is born; unto us a Son is given: glorious news: glad tidings unto us." Do we realize that to us is born this Child, Jesus the Savior of the world? "A Son is given;" can it be? Yes, glorious news! God has not spared any good thing; He has freely given to us His own Son, His beloved Son, His only Son—Jesus. And why? Simply because we were under the law, the curse of sin, transgression. How could we escape? Could we procure our own redemption from the fall? Could we not satisfy the demands of a justly offered God? Oh no! Nothing could we do; and while in this state, a Redeemer appears—a Savior is born, a Son is given? Yes, reader for you He came, for you He lived, for you He suffered the reproach of many; on Him your sins were laid, and for you He bore that cruel, insulting and ignominious of all deaths; the death of the cross. Oh! how He must have suffered. How torturing must have been that death! How painful! And the more so because He was the Innocent One of the most high. Reader, He suffered this for you; and while upon the cross He says, "Father forgive them! This language is for you. Yes, to you! You have transgressed against your Father's will; have incurred the divine displeasure, and your Savior cries for you, "Father forgive." Have you crucified your Lord, your Savior again? Have you opened afresh those bleedings wounds? Have you set at naught His sacrifice? Have you trampled under foot the blood, the precious blood of Christ? You have.

If you have not become reconciled to your Father and your God, oh, "I beseech in Christ's stead be ye reconciled to God!" Spurn not the call, but receive Him, and then the news to you shall come as glorious news, as glad tidings. The Savior shall be yours; and God shall be your God, a reconciled Father; an All-sufficient and wise Creator. Oh, dear reader, hear and your soul shall live! Whosoever believeth, trusteth, and followeth Christ, shall receive a glorious—a rich reward from heaven.

◆

OUR DUTY TO THE POOR

BY J. I. HOOVER.

DAILY do we offer up prayers and petitions to the Almighty to have mercy on the poor, the needy, the sick, and the afflicted, but if we neglect doing our part, our prayers will not be answered. Some may say, that the prayers of the poor will not be answered, for they have become so reduced, that they cannot do their part. Have they not done their part? Have they not made it known unto them that are of the household of faith through the *Primitive Christian* and the BRETHREN AT WORK, that they are in want? Yet could we all realize the feelings of gratitude, that the needy and the afflicted feel when they receive a gift of relief we certainly would not withhold that which we can so easily spare. When the impotent or lame man, in the temple received what Peter and John gave him, he leaped, walked, and praised God. So it is to this day when relief is given to to the needy and afflicted, they feel like going on and praising God. Their prayers being answered, they have cause to rejoice more than it they had heard the greatest sermon preached.

Let us consider well the circumstance of the poor, were we to be in their condition. Is it not often the case when there is something to be done for the poor, that many who are worth their thousands of this world's goods, can scarcely be persuaded to give one dollar for their relief, and some that are worth less can scarcely be persuaded to give anything at all? It is true that some persons are liberal, and very liberal too, but often in the time of need, they are not prepared to give. Some will divide with what they have, and pray that it may be applied to its intended use. "Give alms of thy substance: and when thou givest alms, let not thy eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee." If thou hast abundance, give alms accordingly; if thou hast but a little, be not afraid to give according to that little." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8: 12). The poor shall never cease out of the land: therefore I command thee saying, thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy hand" (Deut. 15: 11). "Ye have the poor always with you." From these words we can plainly see that there were poor in the time of Moses, and in the time of Christ. And if we examine the Word of God, we find that in all ages of the world, it was the will of God that His people should administer to the wants of the poor. If there be any poor among the children of God, we that are blessed with abundance of this world's goods, shall not harden our hearts, nor shut our hands from them, but shall open wide our hands unto them.

"Let us therefore come boldly unto a throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4: 16). "And to defend the poor and fatherless" and to "do justice to the afflicted and needy" (Ps. 82: 3). Despise not the poor. "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" (James 2: 5). "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5: 3). If we love God we will keep His commandments, worship Him in spirit and in truth, and live by every word that proceedeth out of His mouth. If we live by every word, we must not neglect the poor and needy. For it we only obey in part we may as well forsake all, for he that transgresseth in one thing, is guilty of all. "I have shewed all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, it is more blessed to give than to receive" (Acts 20: 35). "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6: 10). "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3: 17). "He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse" (Prov. 28: 27). "He that hath pity on the poor, lendeth unto the Lord, and that which he hath given, will he pay him again" (Prov. 19: 17). "And whosoever shall give to drink unto one of these little ones, a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10: 42).

Now we will see the example of the apostolic churches on this subject. "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem" (Rom. 15: 26). "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia: how that in the great trial of affliction, the abundance of their joy, and their deep poverty, abound unto the riches of their liberality "(2 Cor. 8: 12). Being enriched in every thing to all bountifulness which causeth through us thankfulness to God. For the administration of this service, not only supplieth the want of the saints, but abundant also by many thanksgivings unto God; while by the experience of this ministration, they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them and unto all men (2 Cor. 9: 11, 13).

Let us not neglect the poor, but let their cases be judiciously attended to, for if we neglect the poor we will be held accountable in the day of judgment. Think of brother Workman's one penny proposition, and others who are in want. Where the work has not been attended to, take hold of it immediately, and if it does take a few of our dimes, we will only be depositing our money in the bank of heaven. May the Lord give us grace to do His will, and when our earthly career is ended He will take us home to sing His praises with all the blood-washed saints, is my prayer.

◆

Augustine's advise was: "never resent a supposed injury till you know the motives of the author of it. On no occasion retaliate." It would be well if more would follow this advice.

WANTED--A MINISTER.

WE have been without a pastor
Some eighteen months or more;
And though candidates are plenty—
We're had at least a score,
All of them "tip-top" preachers,
Or so their letters ran—
We're just as far ever
From settling on the man.

The first who came among us
By no means was the worst,
But then we didn't think of him,
Because he was the first;
It being quite the custom
To sacrifice a few
Before the church in earnest
Determines what to do.

There was a smart young fellow
With serious, earnest way,
Who but for one great blunder
Had surely won the day;
Who left so good impression,
On Monday, one or two
Went round among the people
To see if he would do.

The pious, godly portion
Had not a fault to find;
His clear and searching preaching
They thought the very kind;
And all went smooth and pleasant
Until they heard the views
Of some influential sinners
Who rent the highest pews.

On these his pungent dealing
Made but a sorry hit;
The coat of Gospel teaching
Was quite too tight a fit.
Of course his fate was settled;
Attend ye parsons all!
And preach to please the sinners
If you would get a call.

Next came a spruce young dandy:
He wore his hair too long;
Another's coat was shabby,
And his voice not over strong;
And one New Haven student
Was worse than all of those,
We couldn't heed the sermon
For thinking of his nose.

Then, wearying of candidates
We looked the country through,
'Mid doctors and professors,
To find one that would do;
And after much discussion
One who should bear the ark.
With tolerable agreement
We fixed on Dr. Parke.

Here, then, we thought it settled,
But were amazed to find
Our flattering invitation
Respectfully declined
We turned to Dr. Hopkins
To help us in the lurch,
Who strangely thought that college
Had claims above our church.

Next we dispatched committees
By twos and threes, to urge
The labors for a Sabbath
Of the Rev. Shallow Splurge.
He came—a marked sensation,
So wonderful his style,
Followed the screaking of his boots
As he passed up the aisle.

His tones were so affecting,
His gestures so divine,
A lady fainted in a hymn
Before the second line;
And on that day he gave us,
In accents clear and loud,
The greatest prayer e'er addressed
To an enlightened crowd.

He preached a double sermon,
And gave us angel's food
On such a lovely topic—
"The joys of solitude."
All full of sweet descriptions
Of flowers and pearly streams,
Of warbl'g birds, and moonlight groves,
And golden sunset beams.

Of faith and true repentance
He nothing had to say;
He rounded all the corners,
And smoothed the rugged way:
Managed with great adroitness
To entertain and please,
And leave the sinner's conscience
Completely at its ease.

Six hundred is the salary
We gave in former days;
We thought it very liberal,
And found it hard to raise;
But when we took the paper
We had no need to urge
To raise a cool two thousand
For the Rev. Shallow Splurge.

In vain were all the efforts—
We had no change at all—
We found ten city churches
Had given him a call;
And he, in prayerful waiting,
Was keeping them all in tow;
But where they paid the highest
It was whispered he would go.

And now, good Christian brothers,
We ask your earnest prayers
That God would send a shepherd
To guide our church affairs,
With this clear understanding—
A man to meet our views
Must preach to please the sinners,
And fill the vacant pews.

—*Vindicator.*

SHEW BREAD.

BY MATTIE A. LEAR.

SHEW bread was bread offered every Sabbath day upon the golden table in the holy place, or sanctum. These were twelve in number, according to the twelve tribes, in whose names they were offered. Every loaf was composed of a little more than five pints of flour, they were unleavened. They were presented hot every Sabbath day, the old ones being taken away and eaten by the priests only. This offering was accompanied with salt, and frankincense (see Lev. 2: 13; 24: 5, 8). Some think it was also accompanied with wine, though this is not mentioned in the Scriptures, but as wine was used in many of the sacrifices and offerings of the Jews it is presumed that it was used here. These twelve loaves, because they stood before the Lord were called of faces, or of the presence, that is bread which stands in the presence of God.

The shew bread is peculiarly interesting to us, as being a striking type of Christ. We will now try to notice some of the points of coincidence.

1. This bread was first offered as a sacrifice to Jehovah, and afterwads eaten by the priests. How forcibly this shadowed forth Christ, "who hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savor," afterwards becoming spiritual food to such as in and through Him are spiritual priests to God, even His Father (1 Pet. 2: 5; Rev. 1: 6, and 5: 10). Christ hath told us not only that He would be the spiritual nourishment of His saints, but that unless they would feed on Him, they could have no spiritual life. "For my flesh is meat indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in Him." But, "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you."

2. This bread must be eaten in the holy place, it was unlawful to remove it from the sanctuary. With what solemnity and awe those priests must have partaken of that hallowed bread, that bread taken from the presence of Jehovah, and then to eat it in such a sacred place, only the embroidered veil separating between them and the holy Shechinah, or manifestation of the divine presence in the holy of holies. Methinks with bowed heads, and deep reverence, they must have eaten such sacred food, in such a holy place. But while thus engaged, the mind of the enlightened priest, was perhaps wholly engrossed with the deep mysterious signification of the act. They could perhaps dimly see in it, the immolation of their future Messiah, the wondrous stores of grace and wisdom that should be opened up to the church under His dispensation. The shew bread was one of the many things of the Jewish economy that pointed to Christ, designed to keep before the minds of the people the great redemption that God was preparing for the human family. Man is prone to forgetfulness, and forgetfulness is the parent of negligence, and finally of apostasy and ruin. Our dear Master, knowing our frailty, our proneness to apathy and indifference, the night of His betrayal, the night of His most dreadful sufferings instituted an ordinance in His church, and an ordinance most solemn and impressive, well calculated to keep before the minds of His people, the awful tragedy of Gethsemane and Calvary. While seated at the table with His disciples, partaking with them His last meal, and conversing with them of His approaching trial and sufferings, He took up a piece of bread in the most solemn manner, blessed it, brake it, and gave it to His disciples, and said, "take eat *this is my body.*"

How emphatic! This bread which I have just broken represents my body which will soon be broken for you. Eat this bread, it is symbolical of the spiritual nourishment you will derive from my awful sufferings. I am soon to suffer, and through that suffering you are to procure spiritual aliment. Merciful Jesus! Was every comfort, every blessing, all the happiness, all the peace, all the joy that is mine, wrung from thee? Didst thou procure them for me at such an awful cost? Well may the apostle say, "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." "And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of sins." Drink ye all of this cup, it represents my blood of the New covenant, the covenant of grace, and redemption, long ago entered into by the triune God, and now to be ratified and sealed by my blood. Drink ye all of this cup, it symbolizes that the blessings, the privileges, the immunities that have been so long preparing and maturing, are now about to be confirmed and sealed to you by my blood. The shedding of my blood will release you from the dominion of the law, but under grace. Sweet Savior, all the suffering is thine, all the benefit is ours. The church militant can even now sing "There is, therefore, now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit." While the triumphant anthems of the redeemed will ever be, unto him that loved us, and washed us from our sins in his own blood, and hath made us priests and kings unto God and his Father; to him be glory and dominion for ever and ever; Amen."

These emblems of our Savior's sufferings are only to be partaken of in the church, that is, among believers in a collective body, which body composes the true or spiritual temple or dwelling place of Jehovah on earth. But not only are we to partake of these emblems as a reminder of our Lord's sufferings, but through it we are to make a public exhibition of our Master's sufferings. Says Paul, "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he comes." Though a crucified Christ is a stumbling block to the Jews, and foolishness unto the Greeks, to the enlightened Christian he is the power of God, and the wisdom of God, our only boast is in the cross of Jesus, so far from being ashamed of our Master's sufferings, we glory in them.

When our Savior instituted this ordinance, He said, this is my blood of the new covenant (see Bible Union Translation). Now a covenant implies two parties, and mutual stipulations. God made a covenant with Abraham, and gave him the rite of circumcision, which was the seal of that covenant. This rite was a sign, evidence, and assurance, both of the blessings promised by God, particularly that he would give them Christ the promised seed out of the loins of Abraham, and through him dispense unto them all spiritual blessings, on their part it was a sign of their faith or confidence in this promise, and also of their willingness to submit to the rule and guidance of this promised seed.

Now Paul tells us, "He is not a Jew, which is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Again he says, "For we are the circumcision which serve God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." This covenant which was on Christ's part ratified with his blood, requires on our part that we receive the true or spiritual circumcision of the heart, which consists of a cutting away of all fleshly or carnal desires, or appetites. This spiritual incision is necessarily painful. Paul tells us that the Word of God, by which the incision is made, "Is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Paul calls this holy sacrament a communion (1 Cor. 10: 16). Communion signifies fellowship, concord, harmony, union. It is then also a sacred sign of our spiritual fellowship with Christ. But, says the apostle, "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial." Unless, then, we are one with Christ, unless our spirits are in harmony with his Spirit, unless there is in our hearts a willingness to forsake all for him, as he forsook all for us, unless there really is between our souls and Christ, a true spiritual fellowship, we cannot properly partake of this sacred sign of fellowship. It is not only a sign of our spiritual fellowship with Christ, but also a sign of our true Christian fellowship one with another. "The bread which we break, is it not the communion of the body of Christ?" For, says the apostle, "We being many are one bread and one body; for we are all partakers of that one bread." This bread broken and distributed among the members of Christ's mystical body, represents the union and concord that should exist between them, all being united together in him. Oh how solemn, how sacred is all this, when seated at that table, an almost overpowering sense of awe takes possession of our mind, and oh, with what feelings, do we sip that cup and eat that bread! Holy Master, help us to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," so that we may partake of these emblems properly. For, "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."

Let us so live, that we may have true

fellowship one with another, and together have fellowship with the Father, and with His Son Jesus Christ (1 John 1: 3).

* * *

THE WAR IN PROPHECY.

THE present situation of affairs in Europe calls out many references to the article "The European War in Prophecy," which appeared in *Inter Ocean* of Oct. 28, 1876, and which was republished in May last. The article was devoted to a statement of the views of the Rev. S. D. Baldwin, given in his book "Armageddon; or, the United States in Prophecy," published in 1851. The following is the summary attached to the quotations from the book, as published in *The Inter Ocean* in Oct. 1876:

"According to the views of Mr. Baldwin the accomplishment of Daniel's prophecy was to begin in 1876, continue through 1877 and terminate before the close of April, 1878. Should his prognostications turn out to be true, the near future will develop startling and profoundly interesting events. In that case the efforts of the European powers to patch up a peace will prove abortive [this was written in 1876, before the commencement of the war, and while the representatives of the powers were in conference]; the actual occupation of the revolted provinces [Bulgaria and Servia] by Russian troops will take place; England will oppose the Czar's progress with a sudden and tremendous onset in magnificent array, but without avail; Russian armies will victoriously cross the Balkans into Turkey, making a conquest of the European portion first, then pour triumphantly into Asia Minor, and reduce it to subjection, together with Egypt and Palestine. If Daniel's prophecy has been accurately interpreted, Russia is to become the autocratic colossus among the nations in the Old World within eighteen months from this date [Oct. 28, 1876], and then precipitately tumble into a vast and wonderful ruin."

The efforts to patch up a peace were abortive; Russia has occupied Bulgaria, and is ready to cross the Balkans in force. What will be the issue of the present negotiations none can tell.

—*Inter Ocean.*

* * *

REMEMBERING TOO LATE.

BY R. K. BUECHLY.

"SON, remember that thou in thy life-time receivedst thy good things: and likewise Lazarus evil things, but now he is comforted and thou art tormented (Luke 16: 25).

In the narrative related in this chapter from the 19–31 verse inclusive, the Lord Jesus Christ the Son of God, who spake as never man spake, gives us in a brief, but positive manner, the life and death, eternal hereafter of two certain individuals, who lived in the world at one and the same time. It is however maintained by some of our modern *divines*, that is, but a fable, and not an actual occurrence; the blessed Savior gives it as a reality, be this as it may, we are hereby told in plain terms, what the state of the dead will be, beyond the grave, of both saint and sinner. This is however not saying that every beggar will go to heaven, and that every man of wealth must of necessity go to hell; this is not the idea. The Psalmist says, "The *wicked* shall be turned into hell, and all the nations that forget God" (Ps. 9: 17). And the Almighty says, "Say to the *righteous*, that it shall be well with with him" (Isa. 3: 10). Thus we see that it is the *wicked*, and those that *forget God*, that go to hell, whether rich or poor, and the *righteous*, whether prince or beggar, that shall go to glory.

The two now described in the narrative, the one was a great and rich man of the world; the other was a poor invalid, sick and sore; the one had great possessions, he had all that a carnally-minded, sinful heart could desire, the other had not where to lay and rest his weary head; the one was arrayed in all the pomp, and style, and fashions of the world, the other had not to shield himself from the stormy blast; the one had his table spread, and loaded down with sumptuous meals, dainty dishes, and full cups, every day, the other had not wherewith to stay his hunger; the one was a high-minded, haughty, proud man of the world, the other was an humble child of God. To be brief, the one had sown according to the flesh, the other according to the spirit, and the sequel will show what the harvest produced. "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting" (Gal. 6: 3).

Had the blessed Savior given us no more of this narrative than the three first verses 19, 20,–21, all the world would say that the rich man's case was the best, as he was rich, was clothed in the most fashionable attire that wealth could procure, and fared sumptuously every day of his life, he had all this, and more at his command, he had never learned what want was. The other man was poor, and needy, had to beg for crumbs, had not wherewith to satisfy his wants, and to clothe his body; besides this, he was sick, and full of sores, he had no one to befriend him, but dogs. "Moreover the dogs came and licked his sores." This is all the relief that we are told of, that the poor saint had administered to him, while laying at the rich man's gate. "And it came to pass that the beggar died." Death came to the poor saint's relief, he was now relieved of his sores, he had no more use of dogs to lick his sores, he no more begged for crumbs; we have no more account of his burial, yet we presume he was buried, without any great display being made. Let this be as it may, whether he received honorable sepulture or not, heavenly messengers, bright shining angels were in waiting for him at his departure out of this world, and conveyed him on the wings of the wind, away yonder, afar off out of reach of the wicked, into everlasting glory and happiness, "Where the wicked cease from troubling, and the weary areat rest." "Where the morning stars sing togethr, and all the sons of God shout for joy." There is no more hunger, thirst, heat nor frost, pain nor sorrow to endure. Nothing but peace, joy, honor and glory to be enjoyed at the right hand of God, in the presence of the once crucified Lamb, and glorified saints for ever and ever, through the ceaseless ages of eternity. Where they sing:

"When we've been there, ten thousand years,
  Bright shining as the sun,
We've no less days to sing God's praise,
  Then when we first begun."

"The rich man also died, and was buried." Yea verily, the great and rich men of the world must also die, all their grandeur, wealth, pomp, style and worldly honor, cannot save them from death. "It is appointed unto men once to die" (Heb. 9: 27).

"Oh ye young ye gay ye proud,
You must die and wear the shroud,
Then you'll cry and want to be,
Happy in eternity."

Beyond the grave, where do we find this once great man of the world. Jesus tells you *in hell.* O misery of miseries! But a few days prior to his death he was arrayed in all the splendor of the world, and now in hell, in torment. He now began to look around, realizing the awful condition his misspent life brought to his demon companions, could give him neither relief nor comfort. He now lifts up his eyes, and behold, away yonder afar off, at a great distance from hell, he seeth Lazarus, that once despised beggar, in glory and happiness, crowned with honor and majesty, he now begins to cry and pray, saying, father Abraham have mercy on me, *send Lazarus*, send him quickly; for I am suffering such torment here in the flames, send him with a drop of water, to cool my parched tongue. The answer was, *son remember*, that thou hast had all thy good things in thy lifetime; remember, that thou hast lavished them upon thy lusts; *remember* also that prayers from hell are too late. *Remember*, that while you lived in the world, and should have been engaged in prayer and serving God, thou hast been engaged in serving thy lusts, in revelry and carousing. Remember, also, how often you were warned, and entreated by the ministers of God, to leave off sinning, and to turn in with the overtures of bleeding mercy. *Remember*, how often you scorned the message from heaven, when the minister, with a broken heart, and eyes streaming with tears, was pleading with you, setting life and death before you, in unmistakable terms. *Remember*, how often you declared that you did not believe that there was a hell for the wicked to be punished in, but now also, *Remember* that you are in hell, that your prayers will avail you nothing but disappointment and anguish of soul. "And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you, cannot."

Remember that there is no possibility of passing this gulf, it is *a great gulf*, a fixed gulf, it is fixed by the decree of Almighty God, it cannot be pass-over, it cannot be bridged over. Although his holines, the Pope of Rome, has been engaged for more than a thousand years, in constructing with purgatory, a bridge across this great gulf, but he has failed, and ever will fail. There is still another class who attempted to construct a bridge across this impassable gulf with final *restoration*, their material being no better than the Pope's *purgatory*, and consequently they have failed; and all others that may make the attempt, will most assuredly fail, the Almighty so decreed it, "That they *cannot* pass over."

* * *

COVERING SIN.

BY JOHN CALVIN BRIGHT.

"HE that covereth his sins shall not prosper: but whoso confesseth and forsaketh them, shall have mercy" (Prov. 28: 13).

"Sin is the transgression of the law," and the world is full of it. "The whole world lieth in wickedness" (1 John 5: 19). We need not look far, within or without, at ourselves or others, until we see it in all of its ramifications, gradations, and accumulations. "There is none righteous, no not one." "All have sinned and come short of the glory of God" (Rom. 3: 10, 23).

My text mentions two ways of disproving of sin. Covering it, or confessing it. The first is the most popular, and it is the theme of this essay. In our next we shall treat of confession.

There are various ways of trying to cover sin, but as yet none have been devised to successively hide it from mortal ken, much less from the eye of Him with whom we have to do. For as the old adage goes, "Be sure your sin will find you out."

Among the various ways of covering sin we notice,

1. *Covering with lies.* Cain tried it in the case of his brother Abel's murder, but the Lord knew all about it, and rewarded him according to his works (Gen. 4: 9). Gehazi, servant of the prophet Elisha tried to cover his covetousness by lying. His reward was leprosy to him and his seed forever (2 Kings 5: 20, 27). And when we come to apostolic times, we have an Ananias and a Sapphira, who lied unto the Holy Ghost, but they verily did not prosper. Death was the penalty (Acts 5: 1, 10). Many use this covering, to hide their sins, in times as in all others. The robber, the murderer, the whoremonger, and many others commit their crimes under the dark shades of night, and then try to cover them with the darker covering of lies, but all to no purpose. Sin has too many symptoms, too foul a smell, is of too uneasy nature to be confined under this, or any other selfish covering.

2. *By blaming others.* This was the way our foreparents did in Eden's garden. Adam blamed Eve; Eve, the serpent. Saul blamed the people for the violation of the divine decree in reference to the Amelkites, but the Almighty contemned their covering, and condemned their actions or sins. This covering is much in vogue in the present age, but prosperity no more attends it now, than it did in those olden days of yore.

3. *By Comparison.* For instance if we are charged with a certain fault, we instantly recollect that such a brother does so and so, and that is worse than we have done. This covering is entirely "too thin." Two wrongs never make one right; neither do two hundred make one. "For if every transgression and disobedience received a just recompense of reward, how shall we escape if we," "go and do likewise."

4. *By mutual consent.* To illustrate, brother A. offends brother B. Brother B. informs brother A. of the offense. Says brother A., "you have done infinitively worse," and then proceeds to inform brother B. of the nature of his crime. "And," continues he, "if you proceed against me, I will proceed against you. But if you will drop it, and say no more about it, I will also." Agreed to.

This is what I call covering sin by mutual consent. They did not confess their sins. They did not forgive and forget. They merely dropped or covered them. Thus each went on his way *unforgiving* and *unforgiven*. And for brethren to bring accusations of a public character against other brethren, and for these brethren to return the compliments and bring other accusations of which each and all are more or less guilty, and then not to confess their faults to one another, and acknowledge the errors of their ways, and offer the olive branch of peace to each other, but to squash the whole affair, is to say the least, doing that upon which the blessing of God will not descend. "Who hath ears to hear let him hear?"

* * *

They are never alone who are accompanied by noble thoughts.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
S. H. BASHOR,
M. M. ESHELMAN, } EDITORS.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore, Bashor & Eshelman.—Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE, BASHOR & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., JANUARY 24, 1878.

THE address of Bro. HENRY TROXEL has been changed from Gordonsville, Texas, to Post Oak, Clay Co., Texas.

◆

THE debate between Bro. STEIN and Eld. D. B. RAY, will not likely take place until some time in February. Due notice will be given of time and arrangements.

◆

WILL our readers send us the address of every brother or sister who is not taking the BRETHREN AT WORK? We wish to send each of them a sample copy of the paper.

◆

BRETHREN D. E. PRICE and J. C. LAHMAN are now in Wisconsin preaching. This mission field has become quite interesting, and the prospects for a large ingathering of souls are said to be good.

◆

UP to the time of going to press the weather is beautiful, being more like Spring than Winter. Very little snow has fallen here this season, though we have had considerable rain and much mud.

◆

BROTHER C. F. DETWEILER, a talented young man, was recently called to the ministry in the Oakland church, Tenn. The Lord bless him in his new sphere of labor, and make him useful in bringing souls to Christ.

◆

UNDER date of Jan. 15th, a brother at Waynesboro, Pa., informs us that Bro. BASHOR and wife had arrived there, and that meetings were in progress. Congregations large, interest and attention good. Hope their visit may be pleasant, and productive of much good to precious souls.

◆

THE Brethren in Ashland county Ohio, are having a refreshing season this Winter. Numbers have been added to the church, thus causing much rejoicing among the saints. God grant that they may be as successful in contending for "glory, honor and immortality" as they have been in adding to the church such as should be saved.

◆

WE call attention to the article in another column, entitled "The Appeal for Help." Bro. PECK is a minister, and has resolved to do his part towards responding to some of the calls for ministerial aid. He has a desirable property, and any one looking for a home in this section of the country should give him a call. We write thus because we think Bro. PECK's resolution a good one, and may, if carried out, accomplish a great amount of good.

◆

WHILE getting out this issue, the office was in a disordered condition, having made some changes, preparatory to putting in a steam engine. We hope, therefore, our readers will bear with us should the matter not be so very interesting this week. Bro. MOORE was absent part of the time, having been to Chicago to purchase type, engine, &c., and the amount of labor is such that one person cannot well do it without missing some points.

◆

NOT often that we need to repent of having said too little. Tears and bitterness often because we said too much. Never regret our patience under insult and scorn, but sorrow oft because of our haste and resentment. No heart-breaking and pining because we treated our fellow-man with love and respect, but plenty of poverty within because of our rudeness. No mourning because we helped to care for the sick, and eased their dying moments, but abundance of anguish because we did too little. No "leanness of soul" because we helped our poor brother, and sympathized with him in his troubles, but plenty of "poverty of heart" because of our selfishness. On all sides, on every hand, regrets and sorrows strike us because we did not as the Master teaches. Will we turn just where He turned, walk as He walked, be rich in love and good works, or will we go on in the ways of the world and suffer the torments of the damned?

◆

AT this season of the year, when many changes are being made in subscriptions, and hundreds of letters must be handled, mistakes will occur. This we believe most of our readers understand, and are ever ready to exercise patience, if all things do not move along smoothly. Should any of our subscribers, however, fail to receive the paper promptly, notify us at once by postal card or letter. Do not wait three or four weeks, for it would be better that you receive two papers of one issue than none. We want every subscriber to receive his paper and enjoy it.

◆

CONSIDERABLE stir has been made in the religious world over the position that SWING, BEECHER and some others have taken on, the subject of everlasting punishment. God says of certain characters, "They shall go away into everlasting punishment." Again, "I am alive forevermore, Amen; and have the keys of hell and death." We know that there is death, and God says He has the key of it. The same God says He has the key of hell. Now if there be no hell, according to BEECHER, why speak of its key? Let God be true, even if every man should be a liar.

◆

NEARLY every letter contains some kind, complimentary reference to the BRETHREN AT WORK, and we feel that you sufficiently appreciate our position to excuse us for not publishing them all. God will take care of the results. However we feel grateful to you for your words of sympathy and comfort, and are always glad to receive them, for editors need encouragement as well as others. You can help us; in fact our interests are one, and if we labor together in unity, the world will be the better for it. We shall aim, as heretofore, to give you good food—food that has in it the Life of Him who died and lived for us. We desire to work in His name, according to His directions, and in harmony with His whole counsel. Let every pen, hand, foot, tongue, and body strive to do likewise.

◆

NOW since there has been a change in the weather, the roads in better condition for traveling, we hope to hear of meetings being held in all parts of the country. We do not believe in being inactive, but as our Master ever was, vigilant, careful and judicious, moving on the enemy's works. We want to hear of the result of your meetings, what the Lord did for you, your hopes and joys, all to the honor and glory of Him who hath called us with a high calling in Christ Jesus. In apostolic times, the result of the Lord's doings among the people was heralded forth to cheer the saints and urge them to steadfastness of faith. The joyful news of sinners return, will have the same effect on us, if not mixed too much with "chaff," hence we earnestly request brethren and sisters to keep our readers informed as to the progress of the work in their respective congregations.

A REMARKABLE BOOK

IT is as old as the Bible, yet not the Bible. It is not inspired, yet it has lived in all ages of the world. It reads the same from the bottom to the top. It may be read backwards without destroying the sense. It teaches no good thing, yet is widely read; was never translated, yet more or less known among all nations, tribes or kindred of the earth; when lost, is easily found, and when found, not easily lost. "What is it?" says one. Well, it has no value, yet much used; whenever torn, mends itself; no new editions ever appear, though its numbers never diminish. Each person who owns one, increases and decreases its pages at will. It is neither bought nor sold in the markets, though its circulation is immense. Schools do not use it, yet it is there in abundance; was not designed for churches, not recommended by the Lord to His people, yet very frequently found among them. "Well, well," say you, "what is it? Tell its name."

On the outside of the first cover you will find "SUPPOSITION;" on the last, "EVIL SURMISINGS." The first chapter is devoted to the "Value of Suspicion," the second on the "Importance of Envy," and the third on the "Worth of Jealousy." Several pages are devoted to "Back-biting," "Wrath," "Strife," "Emulations," and "Love of Self." As before stated, it reads the same backwards as forwards, and is well adapted to the *taste* of the reader. Not kept at this office.

M. M. E.

BOTH WENT INTO THE WATER.

SOME years ago, in the rural districts of Pa., a pedo-baptist evangelist conducted several very successful series of meetings, and at each place allowed his converts, as usual, to select their own way of being baptized. At the one, of which we speak more particularly, a young lady from a Baptist family, requested to be immersed, but the preacher objected, saying, sprinkling would do just as well, besides immersion was not decent, and he would catch cold if he went in the water, and he would not baptize her, unless by sprinkling or pouring.—The lady refused, saying, if he would not immerse her, that she would go to the Baptists.

This was a stunner for the good brethren, until one of them said, as the sister was from a very influential and wealthy family, it would not do to lose her, and if Bro. —— would agree to immerse her, if it was arranged so that he need not enter the water, he thought all could be arranged satisfactorily.

The preacher agreed to the proposition, and a day was appointed in which to attend to the rite. When it was announced how the baptism was to be performed, many went out of curiosity. Among them a very old lady, who stood near the water, and when the minister came, a long slab was brought, with long legs in one end. This bench was now adjusted, one end on the bank, the other end in the stream, thus forming a scaffold on which the minister walked high and dry as he led the penitent into the water.

The formula was repeated: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." Then,—just as he made the motion to immerse,—his scaffold broke, and he came down into the water up to the waist

Just as the excitement was over and the minister was trying his best to recover, the old lady on the shore clapped her hands, saying: "That's the way my Bible reads: 'They both went down into the water.'"

It is only necessary to remark, that notwithstanding the minister ruined his broadcloth, many on the bank learned a good lesson.

S. H. B.

THE CONTRAST.

THERE can be no contrasting without two things. The two things to be contrasted in this article, are God and man. "I am the Almighty God" and "God is greater than man." There cannot be a greater without a lesser. If there be a lesser, then there is a greater. If there be a difference, then there is also a dependent, and there can be no dependent without something to depend upon; hence there is an independent.

1. There is a subordinate,—that is man.
2. There is a superior,—that is God.
3. Man can originate nothing.
4. Man was originated, and since man cannot originate anything, and was himself originated, it follows, there must be an originator.
5. All things in existence show arrangement, hence there must be an arranger. It is God. There must be a creator of harmony before there can be harmony.

Thus in tracing all matter to its origin, we find God there. "Without Him was not anything made that was made." Before anything was made, it was planned. Before the plan was executed it was a thought, and there can be no thought without a person. God, therefore is a person.

Materialists claim, that we do not know that there was not "a second God who designed the first God, and a third that designed the second," and so on. "A design must have had a designer, and this designer a designer; for every design is to have a designer." Lyman Beecher was once approached by his students with the question, how they should answer skeptics who told them that the argument from design proved too much: "They say to us," said the students' 'that there may be twenty gods; for every design must have a designer, and every designer a designer, and so on.'" Lyman did not know how to meet the difficulty in a scientific way, or at least he did not give them the scientific answer: "'These men say there are twenty gods?' 'Yes.' 'Well, you tell them that if there is one God it will go hard with them, and if there are twenty it will go harder yet.'"

In many things man is like God, having been created in His likeness and image. God thinks; so does man. God talks; so does man. God moves, reasons; so does man. But there is a limit to man's power; there is none to God's. Man wears out, and dies; God does not. Man is earthy; God spiritual. Man is dependent; God independent. Man needs a Savior; God does not. God is in all, above all; man is not. Man is the subject; God the Lord. Man needs grace; God does not. God can pardon; man needs it. God calls; man can listen. God loves; so can man. God asks man to believe Him. Man can do what God asks of Him. God sent a Savior to man; man never sent a Savior to God, for He needs none. No Savior ever died *for* God; one died for man.

The contrast between God and man is so great that any unbeclouded eye can see it. The open eye beholds it with awe and reverence: the closed eye sees a faint light, but is powerless to discriminate. The believer not only looks over walls, but through them. To them the Sun of righteousness affords light enough for all times and seasons. Keep God above you, let the Christ stand beside you, and walk with you, and the victory through Him will be complete.

M. M. E.

QUERIST'S DEPARTMENT.

Questions touching the meaning of Scripture, relating o History and practical subjects of religious interest will come in place. The querist's name must accompany all communications. We shall labor to avoid giving any just occasion for strife and contention over unimportant questions.

Brethren Editors:—

I want you or some one else to give an explanation of the 15th, 16th and 17th verses of the 18 chapter of Matthew. What is the difference between the words "*the*," and "*thee?*"

JOHN B. ELLER.

The word *the* is by some called a "*Definite Article*," because it points out some definite object or thing, as: *The* man, *the* field. Others call it a *Specifying Adjective*, because it specifies or notes some particular thing. Both definitions are correct, being similar. The word *the* is never used to denote the name of a person or thing

The word *thee* is a simple, personal pronoun, second person, and usually refers to some individual of the human family. In the Bible the word *thee* is used, instead of the word you. Read the verses named with the word *you* instead of *thee*, and you will get our idea. We now turn to the *Emphatic Diaglott* and give the verses as translated by Wilson:

"Now, if thy brother be in error, go, convict him, between thee and him alone. If he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more; that by the testimony of two or three witnesses, everything may be proved. But if he disregard them, inform the congregation, and if he disregard the congregation also, let him be to thee as a pagan and tribute-taker."

When a case, according to the Scripture has been brought before the congregation, it has reached its *third stage*, and must there be disposed of, for there is no religious judiciary on earth higher than the church, and the church has no law save "the perfect law of liberty."—By this all cases *must* be adjusted, if we would please the Lord.

The case being presented to the church, every member is more or less affected; for "whether one member suffer, all the members suffer with it" (1 Cor. 12: 26). If, after a fair and impartial hearing, the offender does not hear the church, then the congregation is empowered to hold him *as* a heathen—an unconverted man, not because he would not hear the offended brother, nor the two or three, but because he disregards the church. And for precisely the same reason is the offended brother to consider him as an unconverted man, not to have Christian fellowship with him. He shall not so consider him because he would not be convinced when *alone*, nor for failing to hear the two or three, but because he *disregards the church.*

Great care should be exercised in the adjustment of difficulties that are brought before the church. Self-interest, partiality, malice, ill-will are no more qualified to sit in judgment than thieves and murderers, but are themselves subjects of judgment. To look at a case as the Bible looks at it, is the duty and privilege of every disciple of Christ. M. M. E.

THE APPEALS FOR HELP.

THE appeals for ministerial help the past year have been numerous, and I fear but few have been heeded. In the last week's issue of the BRETHREN AT WORK, I again noticed a call for help in Kansas. In view of doing what I can towards responding to some of them, I have concluded to offer my farm for sale, throw off some of the worldly cares, buckle on the whole armor, and go forth in the strength of Israel's God to do what I can. It is more profitable to work for souls, than to lay up treasures where moth and rust doth corrupt My farm consists of one hundred acres well improved, and only two miles South of Lanark, Ill. Any person purchasing, will help advance the cause, and even he who sends a purchaser will do his mite. I shall, therefore, if able to dispose of my property, move where I can assist some of those who are crying for help. S. J. PECK.

Lanark, Ill.

ANNUAL MEETING NOTICE.

NOTICE is hereby given to the Brethren of Indiana, that there will be a State council meeting, the Lord willing, on Friday the 8th of February 1878, commencing at 9 o'clock A. M., in the Squirrel Creek meeting-house near Roann, Wabash Co., Ind., for the purpose of making further arrangements for the Annual Meeteng. It is important that all should be interested, and every church be represented by at least one delegate, so that the work will not rest on a few. Let all the elders see to it that some one be sent from their district. By order of former council.

ELD. J. S. ROSENBERGER.

Monticello, Ind., Jan 17th, 1878.

TO YOUNG BRETHREN AND SISTERS.

BY JOHN FORNEY.

"FEAR ye not therefore, ye are of more value than many sparrows" (Matt. 10: 31).

The above are words of consolation which Christ gave to His disciples when He first separated them from the world, and called them into His service, to go forth as sheep in the midst of wolves, to have them know that He is their Shepherd, that is caring for them, as well as to have them know that they are exposed to danger on every hand; that they should be the better prepared to watch and pray that they fall not into temptation. Christ also told them, "Ye shall be hated of all men for my name's sake, but he that endureth to the end shall be saved" (Matt. 10: 25).

My young brethren and sisters in Christ, let me say to you by way of encouragement, fear not when you suffer a little persecution. Just let us remember Christ our Master; He was persecuted before us. If tempted, we know He was tempted in all points as we are, yet without sin. I say to you, sin not when you are tempted, let us take Jesus for our example. When He was baptized, the Spirit immediately led Him into the wilderness to be tempted of the devil; but He did not one of Satan's biddings. So let not one of us be induced by anything he may offer us, even if it be the kingdom of the world, or the glory of them. Do not give any of your services to Satan; for you have all volunteered in a noble cause, and your Captain doth care for you, hath numbered the very hairs of your head. (Matt. 10: 30).

But He is able and willing to help you in time of need. (Heb. 4: 15, 16). "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted" (Heb. 2: 18). "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (1 Pet. 2:25). Therefore remember Christ said, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand" (John 10: 27-29) Here brethren and sisters, is a sure anchor for all His children, for He so loved you that He laid down His life for you. "I am the good Shepherd. The good Shepherd giveth his life for the sheep" (John 10: 11). Young lambs, I pray you all, keep close to the flock and to the good Shepherd; He will protect you if ye abide in the fold with the flock, and with the Shepherd and Bishop of your souls. If the world should hate you, ye know that it hated me before it hated you. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15: 18, 19).

My dearly beloved, do not try to be conformed to this world to please the world, or to be a friend of it in that way; if so you are sure to become the enemy of God. (James 4: 4). "For that which is highly esteemed among men, is abomination in the sight of God" (Luke 16: 15). But He giveth more grace, wherefore He saith, "God resisteth the proud, but giveth grace unto the humble" (John 4: 6).

May the Holy Spirit guide you into all truth and grace to serve God acceptably with reverence and Godly fear, is my prayer. Amen.

VALUE OF TIME.

BY M. E. HORNER.

LET me call your attention to the importance of improving your time. The infinite value of time is not realized. It is the most precious thing in all the world, the only thing of which it is a virtue to be covetous, and yet the only thing of which all men are prodigal.

In the first place, then

READING

is a most interesting and pleasant method of occupying your leisure hours. All young people have or may have time enough to read. The difficulty is, they are not careful to improve it. Their hours of leisure are either idled away or talked away, or spent in some other way equally vain or useless, and then they complain that they have no time for the cultivation of their minds and hearts.

Time is so precious that there is never but one moment in the world at once, and that is always taken away before another is given. — Only take care to gather up the fragments of time, and you will never want leisure for the reading of useful books. And in what way can you spend your unoccupied hours more pleasantly than in holding converse with the wise and the good through the medium of their writings? To a mind not altogether devoid of curiosity, books form an inexhaustible source of enjoyment.

It is a consideration of no small weight, that reading furnishes material for interesting and useful

CONVERSATION.

Those who are ignorant of books, must of course have their thoughts confined to very narrow limits. What occurs in their immediate neighborhood, the state of the market, the idle report, the tale of scandal, the foolish story, these make up the circle of their knowledge and furnish the topics of their conversation. They have nothing to say of importance because they know nothing of importance.

A taste for useful reading is an effectual preservative from vice. Next to the fear of God implanted in the heart, nothing is a better safeguard to character, than the love of good books. They are the handmaidens of virtue and religion. They quicken our sense of duty, unfold our responsibilities, strengthen our principles, confirm our hopes, inspire in us the love of what is right and useful, and teach us to look with disgust upon what is low, groveling and vicious. A diligent use of the means of knowledge accords well with your nature as rational and immortal beings. God has given you minds, which are capable of infinite improvement. He He has placed you in circumstances peculiarly favorable for making such improvement, and to inspire you with diligence in ascending the shining course before you. He points you to the prospect of an endless existence beyond the grave.

Brighton, Ind.

CHRISTMAS DAY.

BY ENOCH EBY.

"GLORY to God in the highest, and on earth peace, good will towards men" (Luke 2: 14).

The above text of Scripture was the language of a multitude of the heavenly host at the time and place of our Savior's birth. Shepherds would not likely be out with their flocks last night or to-day in Denmark; yet around Bethlehem they may have been.

From the above consideration many doubt the propriety of spending the 25th day of Dec. in memory of that great event, fearing they may be deceived in the correctness of the time, who attach more importance to time than the event recorded.

Times and seasons have changed more or less since that time, as was predicted; but that does not affect the truthfulness of the language of the angel, which said: "The joy shall be to all people." The heavenly host said: "On earth peace, good will towards men." He has brought joy to many people, but not to all, for the Jews and many others would not receive him. He also was peace to many, but not to all (save for the Adamic sin, he made peace with God for all). Christ Himself said: "I came not to send peace on earth but a sword" (Matt. 10: 34).

Only those who received and do receive Him, have peace of mind, which is the answer of a good conscience towards God. But the peace of mind of a few does not bring peace on the earth and never will till the Savior comes again; and the devil, instead of walking up and down in the earth, often spoiling the peace of many of God's children, and hissing the nations at one another, causing thousands to butcher each other like lions and tigers,—will be bound and shut up in the bottomless pit, and for one thousand years will have no power over the nations. Then there will be universal peace! O, glorious thought! The nations shall then beat their swords into plough shares; and their spears inte pruning hooks, and will learn war no more (Is. 2: 3.) One can't learn well without a teacher.

Then the peace will be so great, that the lion shall lay down with the lamb, and a little child shall lead them, etc (Isa. 11). And in that day nothing shall hurt or destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Then in those day shall the God of Heaven set up another, or a kingdom which shall never be destroyed, and shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever (Dan. 2: 44).

Then the great voices in heaven will, and can say: The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever (Rev. 11: 15). And although the nations will get angry (verse 18), and even make war with him (Rev. 19: 19), but the day of his wrath has come and the time of the dead that they should be judged and that he should give reward unto his servants, the prophets and to the saints and to them that fear His name, both small and great. And that he should destroy them which destroy (or corrupt) the earth.

Mark, the reward is given to the prophets and saints at the same time, and that is when Christ comes to reign on the earth. "Behold I come quickly and my reward is with me to give every man according as his works shall be" (Rev. 22: 12). For he "shall judge the quick and the dead at his appearing and kingdom (2 Tim. 4: 1).

How very suggestive to the children of God who have hope in the promises, are the words in the Lord's prayer: "Thy kingdom come, thy will be done on earth as it is in heaven." The sentiment contained in these words is the prayer breathed forth by every one that has the spirit of Christ, yea, Lord Jesus, come quickly.

"Seeing then, dearly beloved that we look for such things, let us be diligent, that we may be found of him without spot and blameless; for in such an hour as we think not, the master of the house may come;" and finding us lacking oil, will consequently close the door against us; or we be found with our talent wrapped up in a napkin, and therefore bound hand and foot and cast into outer darkness, where there is weeping and wailing and gnashing of teeth.

"Not all that say: Lord, Lord, shall enter into the kingdom of heaven, but they that do the will of our Father which is in heaven." It is possible for us to have a name that we are living, and at the same time be dead. The Lord wants lively stones in the spiritual house; it will not do simply to believe in the second advent of our blessed Redeemer, and the fulfillment of His glorious promises in setting up His reign, and making all things new, and to pray, "Thy kingdom come," is not enough; we must act accordingly and show that we are pilgrims and strangers on the earth, seeking a better country, a city, whose maker and builder is God.

The people of the kingdom of Denmark hold this day, (Christmas) very sacred, having worship at all the churches, and all the business doors closed. No work is done by anybody, while Sunday is utterly disregarded by many, especially the non-professors, some of whom are working all day, and all business doors are opened from 4 o'clock P. M. till bed-time. The habit of presenting gifts to one another is also prevalent, but not so much vanity connected with it, as in America. To-day, 26th, is held as sacred as yesterday.

Hjorring, Denmark.

RAILWAY CARRIAGES PREDICTED BY ISAIAH.

(Isa. 66: 20.)

DR. Joseph Wolff, the celebrated Jewish missionary, addressed a letter to the *Morning Post*, in the year 1854, in which he says:

"I saw in your paper of last Saturday, the question addressed to the learned, whether the translation of the words '*swift beasts*,' in Isa. 66: 20 is correct. I answer *No!* The word in Hebrew is *kirkaroth*, from the singular number of *kakar;* whence our English word *carriage* is evidently derived. And the late Rev. Mr. Hamilton, a learned clergyman in Ireland, who had learned Hebrew from books, without knowing the real pronunciation, gave to the Hebrew word the sound of *carriages*. The Arabian lexicographer, Kamus, as well as Richardson, in his Arabic dictionary, translates the word *kirkaroth*, 'machine turning round with the swiftness of the clouds.'

Cardinal Mezzofanti, the greatest polyglot upon earth, in all times and in all countries, who read with me the fifith chapter of Isaiah, when passing through Bologna, in April, 1818, translated *kirkaroth*, *carozze*, i. e. *carriages*. I, therefore, am convinced that *rail carriages* have been predicted in this chapter.

St. Jerome more correctly translates it *in carracis*, i. e. *in carriages*.

The Osbeks in Bokhara, and Toorcomans of Merve, call their swift carts *karkarooth*.

Mesrops, the greatest man of the Armenian nation, the celebrated translator of the Bible, translates it *swift carriages*.

Luther translates it *læufern*, i. e. *swift runners*. The very word in Hebrew, Arabic, Turcomanish, evidently is an imitation of the sound produced by the turning of wheels—*kirkarroth*, being myself an humble student of prophecy, I was very much interested in the question of the inquirer."—*Baptist Battle Flag.*

◆

THE EASTERN WAR.—The Russians having captured 25,000 Turks at Shipka Pass, the Turkish Government begins to see its weakness, and has sent ambassadors to arrange terms of peace. The Grand Duke Nicholas notified them that he could only treat with them at Adrianople, to which the Turks at once assented, and withdrew their troops. The Turks in the meantime are retreating towards Constantinople, burning their principal cities as they evacuate them. It is hoped that peace may soon be restored and the horrors of war discontinued.

VICTOR EMMANUEL'S FUNERAL.—The funeral of Victor Emmanuel took place at Rome on the 17th inst. The body of the dead monarch was placed on the funeral car at nine in the morning, and the procession started at the Quirinal about ten. It was headed by fifteen military detachments, with three bands, and the clergy bearing tapers.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath"
"Children, obey your parents in all things."

Edited by M. M. Eshelman.

ALWAYS seek the riches of Christ Jesus.

NEVER say, "*I won't*" to your parents. The bright "*I will*" never brings gray hairs upon the heads of father and mother.

YOUR love for others never hurt them. If it did them no good, it was because their heads and hearts were wrong. It is hard to find comfort among thorns. They do not even make good shade.

As you daily learn from our Master, my little friends, remember that Jesus does not say, "Give me quarter or half of your heart, but the whole of it." God calls for full possession—all of it, or none.

WHEN any one gets so full of his own plans and improvements, he will forsake God. Of course he will. He does not feel the need of a Savior. Not until he sees his nakedness and poverty will he ask help from so good a being as God.

CHILDREN, read the Bible. Do not only read it, but study it, remember its lessons and practice them. Other books may afford you pleasure, but none so great and lasting as the Bible. It tells you all you need to know about salvation.

IF any man should throw away a dollar every minute, he would be considered foolish; but thousands are constantly throwing away their time, which is more valuable than gold, and yet they pass for wise men. Things are not always as they seem.

UZZIAH or Azariah (*strength of Jehovah.*) was the tenth king of Judah. At the age of sixteen he ascended the throne, and reigned for a period of fifty-two years. Under his rule the kingdom attained great strength and prosperity. "As long as he sought the Lord, God made him to prosper." He began to govern Judah about the year 810 before Christ.

A BROTHER writes: "The letters you publish from the little boys and girls seem to be very interesting to the children. Our son, only nine years old, urges me to read them to him. I also read him the letters from grandpa, and the boy, which caused him to weep for some time, wishing that he could write."

This is a sample of the many letters received, expressing the pleasure which children have in reading words of love from each other. They need a place in the paper as well as older people, and trust they may be made better by having the privilege of speaking.

WILL the following named little friends please write a short article on the Bible subject opposite their names, and send it to us for publication?

J. Rittenour, Schwenksville, Pa.,	Noah
Ida E. Snavely, Hudson, Ill.,	Abel.
Ella W. Lahman, Franklin Grove, Ill.,	Hannah.
Ida Clemmer, Mt. Carroll, Ill.,	Eve.
Ella Berkeybile, Toledo, O.,	Joshua.
Emma L. Gable, Lost Nation Iowa,	Ruth.

Tell us much about these persons as you can. Your papa and mamma will help you to find these names in the Bible.

QUERY. Who wrote, "The Epistle to the Hebrews?" IDA KINGERY.

It is generally supposed that Paul wrote it. The following is a part of the testimony in support of that idea:

1. Most of the ancient writers, a few of the Latins excepted, regarded Paul as the author. It was ascribed to him by Polycarp in 108, or about 43 years after it was written; by Clement in 194; Origen in 230; Dionysius in 247; Theognostus in 282, and scores of others at different periods down to 1070.

2. The agreement in *style* and *phrases* in some instances with other of Paul's writings. Compare Heb. 2: 4 with Rom. 15: 19, 2 Cor. 12: 12. Also Heb. 13: 18 with Rom. 15: 30, Eph. 6: 18, 19, 1 Thess. 5: 23, 2 Thess. 3: 1. These are only a few instances of similarity. He wrote as a Hebrew to Hebrews, and is supposed to have withheld his name because they were suspicious of him and not a little prejudiced against him.

FAREWELL TO SADIE.

BY HATTIE MILLER.

BENEATH that mound our Sadie lies,
Who once was with us here;
God sent a summons from the skies,
And claimed our Sadie dear.

Yes, Sadie dear has gone to rest,
With those who've gone before,
And in her angel garment dressed,
She stands on Zion's shore.

My loving cousin, Sadie dear,
We can see you no more;
But in spirit we may be near,
As in the days of yore.

On earth when often we did meet,
We found the passing moments sweet.
But time's swift motions did compel
Us bid you a long, long farewell.

Clarence, Iowa.

BOYS AND THEIR MOTHERS.

MOST boys need constant care from their mother. And the mother must learn to bear with the awkward and clumsy ways of her son. There exists a relationship between mother and son that it will not do to ignore by either. Sometimes boys are full of doubts, because they love to be independent. The best independence, however, is for all boys to love and respect their tender parent—their own dear mother. For such a boy there is always hope. The world is made better by having such boys in it.

But when a boy has lost his love and respect for his mother, he is in a bad road. He should be proud of his mother, that is, he should feel that it is an honor to have a mother who is always ready to help him, advise him, and encourage him up the rugged hill of life. And then too, mothers should ever remember that a son is full of weakness when he thinks he is strong. He don't run through the room, upset chairs and turn up the carpet so much because *he can*, as because he thinks it looks manly. That is just where he misses it. It is manly to be quiet in the house and to obey mother. It is manly to carry wood and water for her, to build the fire, churn butter and run errands when required.

Mothers, do not scold your boys. The desire to be independent strikes a boy at a very early age, and with this seed in his heart you have need of patience and forbearance. Never fan the spark into a flame by rudeness, scolding and fault-finding. When you see the "water beginning to boil," check it with coolness. Of course you do not need to be icy, but show yourself under full control, and your boy will be the wiser and the better for it. You need to dwell in the same house as *mother* and *son*—just what you really are, and peace will be plentiful in that mansion.

TO ALL THE CHILDREN AT WORK.

I LOVE to read all your little letters, for it looks as if you were working for Jesus. I am happy to see you all religiously inclined, and that is what I so much admire. I expect, from the tone of your letters, that you are all well behaved at church and Sabbath-school. You should be good at all times, but more especially in the Lord's house. I sometimes think that it is surely disgusting in the eyes of the Lord, when children drag their feet in church and make unnecessary noise instead of being as quiet as possible, and change their seats and go in and out during services, or whisper and laugh. I will now tell you why I think such behavior displeasing to the Lord. I think all parents teach their children better than this, and then if they act in this way it is disobedience. And we read in the great and good Book, "Children obey your parents in all things for this is well-pleasing unto the Lord." You see it is good to be obedient in all things. The Lord did not say He would be pleased with naughty children; so I know you will all try to please Jesus while you are little. and then it will be very easy for you to obey Him when you are grown up.

I wish all of you dear little people could visit our Bethel once and see what good behaved little children we have here during church services. I am not boasting of our little folk, but then they should know that grown up persons notice and appreciate their good conduct, and thus be encouraged; and the same is calculated to cause the children of other vicinities to take pattern; for we read, "follow no man farther than he follows Christ." So when one child can pattern after another, that patterns after Jesus, as much as to show forth a meek and quiet spirit, they are safe. Then you see children, you are quite safe when you take your pattern after good, obedient children. But you should shun the rude, boisterous children. No, not shun them, but their ways. You should encourage them to leave off naughtiness and take up with all the good: try to get their parents to subscribe for the BRETHREN AT WORK, so that their children can enjoy the "Home Circle" as you do. If you cannot succeed in this, when you have finished reading the paper, give it to those that do not take it; thus it will be doing good.

Now little friends I have, this evening, taken time to give you some advice, and I hope you will all study it, and perhaps I will address you again. You may all know from this that I love all of you. I am a friend to you all.

REBECCA SNAVELY.

Hudson, Ill.

COME UNTO ME.

Dear Children:—

I PROMISED to tell you how you can come to Jesus. No doubt you have been told that Jesus is away up in the skies beyond the bounds of time and space. Then you hear the preacher say that Jesus is everywhere present and invites you to come to Him "just now," and these seemingly conflicting theories have so far confused your little minds, that you don't know what to do in the premises, don't even know just how you could come to Jesus if you were ever so willing to do so. Now let me assure you that not one of you is too little to come to Jesus, or perhaps I should say commence to come to Jesus. It is true that Jesus has gone away off into a far country *personally*, and has told us that he would come back again; but He is not gone beyond the bounds of time and space, because that would be simply nowhere. It is also true that He is, or at least can be everywhere present in *spirit*. What does that mean? It simply means that if your father would go to Denmark or some other foreign country, that his mind would often revert back to his pleasant home where he left his loving wife and dear children, that his wise counsels and good impressions would seem more vividly present now, than when he was with you. and if you are good children, and love him very much, his influence for good among you would not be very much diminished. This is what I understand by being present in spirit. Only this much more that Jesus is able to make His influence felt to a much greater degree among His children, than any of us could do among our children when personally absent.

But how can you come to Jesus when He is in a far country? and especially when you are too little to be baptized and join the church? My dear children, coming to Jesus is not the work of a moment, and does not consist in being baptized or joining the church. You may be too little to be baptized or join the church, but you cannot be too little to take the first step toward coming to Jesus.

Coming to Jesus is in reality, the work of a lifetime, terminating in that happy day when He will come again and receive us all unto Himself, that where He is, there we may be also. Children, just as soon as you know the difference between obedience and disobedience you are large enough and old enough to make the important *first step* toward coming to Jesus; for every time you do as your good parents bid you, you are obeying God, and taking one of the many necessary steps to complete the great journey to the golden City where Jesus and His holy angels dwell, and where all His good and obedient children will one day meet to part no more forever.

Being baptized and joining the church are by no means the *first* nor the *last* steps in the journey, though necessary steps to be taken at the proper time. Then, children, if you have not already taken the *first steps* of love and obedience to parents and teachers, do so at once, keep on in the line of duty and you will surely reach the celestial shores of everlasting bliss.

J. H. PECK.

Lanark, Ill.

LIFE WASTED.

IT is a mournful story, when the eve of life arrives, to be constrained to sigh, "I have lost a lifetime! God gave me *one* lifetime, and it was once in my power to spend it as Aquila and Priscilla spent theirs, as Paul spent his, as Phebe spent hers. But now that *only* life is closing, and woe is me! how have I bestowed it? In making pincushions and playing the piano, in paying morning calls and evening visits." "And I?—I have spent it in reading newspapers and novels, in dancing and singing songs, and telling diverting stories."

CHILDREN AT WORK.

To H. P. Brinkworth. — *My Dear, Good Friend:*—Your cards and poetry are to hand, and I thank you ever so much. I like you, too, because you are trying to teach the people of England to obey Jesus in all things. I feel so glad when I can read about our Savior. I want Jesus to bless you, and take care of you. He will if you ask Him. Your little friend,

VINNIE ESHELMAN.

From Myley Miller — *Dear Editor:*—You must have some little boys and girls of your own, for you know just what little people like. I am a little boy, and have a little sister Grace and brother Stephen. I left lots of playmates in Ill., when we came out here two years ago. Would like to hear from them. I like to get father and mother to tell me Bible stories. It was curious about the axe swimming.

From Ella Forney.—*Dear Editor:*—I cannot say that I have a dear mother to take care of me and give me good advice, for she died when I was only two years old, and now I am twelve. Dear children, who have kind mothers, you do not know how much you would miss them till they are gone; therefore treat them kindly. I live in Kansas with my sister. She has one little girl. My father lives in Nebraska, and he comes to see me often. He travels most of the time to preach. I go to school and to preaching too. The Brethren have preaching here every four weeks. There are no members here, only my sister and her husband. They would like to live where there are more brethren.

Lyona, Kan.

From a Little Boy.—*Dear Editor:*—As you wish the little folk to write, I will try for the first time to write a few lines. I see in number fifty-one of the BRETHREN AT WORK, a question for the little folk about the son. The prodigal story was told by Jesus Christ, and He wanted them to learn from it the joy in heaven over the repenting sinner.

Pleasant Mound, Ill.

From Anna B. Ashenbrenner.—*Dear Editor:* I belong to the church of Christ. Was baptized the 16th of June 1874. My dear friends, I will say to you that have not yet come to Christ, that it is said, "To-day if you will hear his voice, harden not your hearts" (Heb. 3: 7, 8, 15). It seems sometimes the more we try to do right, so much more the enemy works with us and tries to overcome us, but let us therefore "come boldly to the throne of grace, that we may obtain mercy in time of need."

Garrison, Iowa.

From Katie A. Snavely.—I live about two miles from uncle Thomas. Do you know uncle Thomas? If not, it will not take you long to get acquainted with him. I know you would like him, for all who know him do. I go to meeting at the Bethel church. This is near Hudson. I hope I may see a letter in the Home Circle from Lizzie. I have three brothers and sisters that go to school.

Hudson, Ill.

From Julia F. Arnold.—*Dear Editor:*—I am a little girl twelve years old. I am afflicted and cannot go to school. I like to read the BRETHREN AT WORK and I like to read the letters from the little girls. I thought I would write one too. I have three brothers and three sisters; all in the church but me and Willie. I have a little sister dead; she is an angel. I like to go to meeting and hear the brethren preach. I never attended Sunday-school any, but I learn at home.

Limestone, Tenn.

From Martha J. Eisenbise.—It is with pleasure that I write these lines for the Home Circle. At Sunday-school to-day I recited two hundred and nine verses. I am happy to see that even the children are taking an interest in reading the papers published by the Brethren. It is also our duty to read the holy Bible, for it is the book of God, and in it we are taught to love and obey God and our parents.

From Cassie Appelman.—*Dear Brethren Editors:*—We take your paper and like it very much; and as we like to read church news I thought I would write some. Our church still prospers, but was very dull after my dear papa died; is now reviving again. I go to church every two weeks. We live two miles from the meeting-house. I attend prayer meeting every week. We have about thirty-five young members here from twenty down to ten years of age.

Every day and every hour,
Let me feel Thy cleansing power;
May Thy tender love to me,
Draw me closer Lord to Thee.

Plymouth, Ind.

CORRESPONDENCE.

ACROSTIC.

Sowing the seed of the Gospel,
Heralding tidings of joy,
Bringing souls into the kingdom,
Arrested from sins that destroy.

Speaking kind words to encourage,
Heavy in heart those that be,
Offering to God supplication,
Restore those astrayed from thee.

Mc.

FROM CARLETON, NEB.

Dear Brethren:—

I WOULD, with your permission, hereby notify all my friends that I arrived home in safety about four weeks ago, finding my family, and kind friends, brethren and sisters, generally quite well, for which I feel thankful to our heavenly Father, who is the kind Preserver and Protector of all mankind. Was very glad indeed to get back to my dear Nebraska home again, to this beautiful and seemingly enchanted country.

Some friends in Illinois may think that I am too enthusiastic about this western country, but this is the way I feel. Although I enjoyed my visit to Illinois very much, yet I prefer Nebraska above any other State that I know of.

When I left Illinois on the 10th of Nov., it looked like the middle of Winter. They had two snow storms before I started. But when I arrived home, there was not a flake of snow to be seen, and had but little before We have had some beautiful weather lately.

CARRIE HOLSINGER.

FROM MONTGOMERY CO., IA.

Dear Brethren:—

ONCE more, dear brethren and sisters, we appeal to you for help in building our meeting-house. Last October was the time set to commence building our house, but we failed for want of means. We then put the time off until the coming Spring, and that time is fast approaching, and unless we get the small amount that we have asked for, we will be compelled to give up building in the Spring again. We have received a little less than $100 on the one penny proposition If each member would give the amount asked for, it would give us according to Bro. Miller's Census, $600, amply sufficient for the purpose intended. By donating the small amount we ask of each member, no one's financial arrangements need to be interfered with. Wherever there has been a little effort put forth by a brother or sister, it has met with sucess in getting us a very satisfactory amount.

Now, brethren and sisters will you not take hold and help us get a house? You can do a great deal by a little effort. Sister Hoover by a little effort raised $8.00. Sister Rupert, by a little effort gave us $8.44. They said they felt it their duty. Many others have done nobly.— So can you, brethren and sisters, if you have a will. Bro. S A. Garber, when he was here this Winter, preaching for us one evening after service, said to me, I do not wonder at you being anxious to get a church-house, seeing the crowds of people, sitting on benches, made for children. I believe the cause is suffering here for want of a convenient place to worship in. It depends entirely upon our dear brethren and sisters, whether we shall have a house or not.

Money can be sent in registered letters to Sciola, or post office order on Villisca or Red Oak; or in a Bank Draft.

N. C. WORKMAN.

Sciola, Ia.

FROM BURR OAK, KANSAS.

Dear Brethren:—

I HAVE just returned from council meeting at Limestone. This was the first meeting of the kind I ever attended. I feel greatly refreshed and strengthened in the service of the Lord and in the faith and practice of the Brethren. Had a sermon by Elder Allen Ives on Friday night, Saturday council meeting. Saturday night sermon by brother Bailey. Sunday at eleven, sermon by brother Porter; night by brother Ives again, followed by brother Abraham Deter. All of these were able sermons, full of sound doctrine and Gospel truths, according to my weak judgment. Monday morning, brother Deter and myself went to Jewell Center, and took possession of 160 acres homestead land apiece, forming pretty fair land. Would say through your paper that we want more of the Brethren here. If any wish a home in the West, we will help any who wish to settle amongst us, to find land. There is some land vacant here yet, but generally rough. Good land can be had for three dollars per acre. Homesteads cheap.

I love your paper, because it is so full of Gospel lessons to feast on, that come from those that are so full of knowledge of the will of our blessed Master. Yours in the bonds of brotherly love,

A. W. AUSTIN.

FROM MARION CO., ILL.

ABOUT the middle of August, 1877, the members of this church met for the purpose of consulting the propriety of building a meeting-house. The members being pretty well united on the project, we were enabled, by liberal donations from the members and outsiders, to order first-class building material.

The work on the house was commenced after the middle of September, and by the last of October a house 30 by 42 feet and 14 feet to the ceiling, was completed, benches and all, ready for meeting. All the work was done by brethren and others, free of charge. On the evening of Nov. 3rd was our communion. Ministers present from other churches were, Joseph Hendricks from Macon Co., Samuel Forney from Richland Co., Martin Neher from Moultry Co., and J. Kesler from Bond Co. Joseph Hendricks and Martin Neher stayed a few days after the Communion and continued meeting, and three dear ones were made willing to follow the example of our Savior and were baptized, and we hope they will walk in newness of life. The members were much built up and felt joyful. But soon our joy was turned to sorrow when death made its inroad in our vicinity, and took one away that was dear to all the members and others. It was Amanda Wolfe. Her parents had died when she was in her infancy. She was raised among the Brethren and was loved by all who knew her. Her age was 18 years, 1 month and 24 days. Disease was typhoid fever. Her funeral was preached by Elder John Metzger from Macon Co., on Sunday the 23rd of December to a large congregation. At the same time brethren Henry Jones and Jacob Root from Bond Co., were with us, and meetings were continued day and night for three or four days, but owing to the rainy weather, the congregations were small, but the interest was good. Three more were made willing to bid farewell to the sinful pleasures of this world in order to be baptized according to the great commission.

We now number thirty-six members in this congregation and good prospects for more soon. On the 24th of December the church met for the purpose of holding an election for a deacon, which resulted in the choice of brother Daniel Ulery. Andrew Neher was advanced to the second degree in the ministry. Hope both will be faithful to their calling.

Yours in love,

J. F. NEHER.

Salem, Ill.

FROM ELMWOOD, NEB.

Dear Brethren:—

AS this is a very lonesome Sunday to us, I thought I would try to write a few lines for your excellent paper. As this is the first Sunday in the New Year, how enjoyable it would be if we could have the happy privilege to go to church, but as we are deprived of that privilege, perhaps some would like to know how we spend our Sundays.

We spend them in reading the Brethren's papers and the Bible. Though we are deprived of meeting with the brethren and sisters, we are not deprived of meeting with our God. He is just as near us here, as in the East, and is just as ready to answer our prayers as if we were in the East. We feel that He has often heard our prayer, and we pray earnestly that He will send us a minister ere long, that will preach for us, for we feel that we are growing careless in many ways.

In our isolated state we often do that, which we would not do, if we were surrounded by brethren and had the influence of meeting together for the worship of God. But as we have only a fashionable world to associate with, our situation is not pleasant. But I often think we will keep on calling to the church to send us a preacher, and pray to God that our call may be answered. Oh, dear brethren, you who can travel, do travel more than you have done heretofore. There are but few places in the East where the people have not sometime had the chance to hear the Brethren preach. I often think, where there are plenty of preachers and meeting regularly, if they will not hear, the fault is their own. O if those brethren that are so situated that they can travel, if they would go West and hunt up the scattered members and preach for them, and help them build up churches, how much good they could do, and how glad we would feel for such visits.

I think if a brother was to come in here now and hold meeting for several weeks, much good would be done. Brethren ought so to arrange their appointments that they can stay at one place just as long as it may seem best to those holding the meeting, let it be one week or one month. I love to hear of the progress of the church. I hope the time will not be long till there will be a church in all the land, where now the true church is unknown.

Oh, may God bless our editors and enable them to keep their paper pure and unspotted from the world, and may it bring good and wholesome matter to us throughout the year, as it is all the preacher we have.

From your weak sister,

J. E. ROYER.

REPORT OF MONEY.

THE following sums have been received for the Brethren's meeting-house, Montgomery Co., Ia.

Big Grove church, Benton Co, Ia, by H. B. Lehman,	$1.87
Newton District, Miami Co., Ohio, by Mary A. Rupert	8.44
Bristolville, Ohio, A M. Hoffman,	.05
" " S. C. Strom	.05
Maple Grove Church, Ohio, A. J. Myers,	5.00
Members and friends of Johnstown, Pa., June H. Renn,	1 78
Smithville, Ohio, sister E. R. A.,	.25
Sarah Keim, Canton church, Ohio,	3.25
Leah Replogle, Woodbury, Pa.,	1.00
Total:	18.69

Many thanks for the above. Have received a little less than one hundred dollars yet.— Brethren and sisters please send your donations at once.

SILAS MORTON.
N. C. WORKMAN.

FROM JEWELL CO., KAN.

I HAVE just been made rejoice to see that there are still some brethren so earnestly contending for the ancient order of things, and consider it highly necessary in this age of the world, seeing there is so much pride and folly creeping into the church. Yes, and that to such an extent that many lights are growing dim, and some are gone out. We are to let our light so shine before men that they may see our good works and be thus constrained to glorify our Father who is in heaven. This thing of letting our light shine is too much neglected among us, especially among the young. Dear young members, we have all promised to forsake the sinful pleasures of this world, and we have vowed to God that we would live faithful to Him and walk according to the rule He has laid down in His sacred Word. Then why will we try to carry religion in one hand and the world in the other. We must forsake the one or the other, for it is said, we cannot serve God and mammon. We are to be as a city set on a hill which cannot be hid.

Very often my mind is carried back to the East, when I was yet but a lad; when the old brethren, who are now in eternity, used to contend so strongly for the ancient order, and admonished so earnestly against many things that are now allowed among the brethren and sisters; especially pride.

Now brethren and sisters, let me say to one and all, as we have but few days to occupy, and many troubles and trials here to contend with, let us ask God to lead and guide us safely through this unfriendly world, and at last receive us in heaven where we can meet around His throne.

As we are far in the West I often think of the brethren in the East, where we were permitted to meet together in the house of the Lord. Brethren pray for us, that we may hold out faithful to the end. May God bless and save us all, is my prayer.

ABRAHAM FAGER.

Jan. 3rd, 1878.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

HAY.—In the Cherry Grove church, Carroll Co., Ill., on the 4th of January, 1878, sister Sadie Hay, aged 19 years, 6 months and 15 days. Funeral occasion improved by Bro. S. H. Bashor.

CHURCH NEWS.

From West Lima, Wis.—When our brethren from Illinois were last with us, the smallpox was troubling our people some, but it has now abated. Any brother designing to change his residence should give us a call, as we very much need help. There are eight places for preaching, and I cannot fill more than half. I am only a beginner, and like many others, labor goes hard with me. Our soil is good, climate healthy, being almost the same as Northern Illinois. Persons of limited means should give us a call. For further information address me as above.

CALEB FOGLE.

From New Franklin, O. — We have had very mild Winter weather up to Jan. 1st, since that we have had Winter in fact. Mercury fell to four degrees below zero on the morning of the sixth. Health is good in this section of country. Bro. Jesse Calvert was with us and labored faithfully from Dec. 16th until Jan. 2.

We had a very encouraging series of meetings. Forty-two were made willing to come out on the Lord's side and confess Christ before God and many witnesses. Three were reclaimed, making forty-five in all.

THE BRETHREN AT WORK is growing in favor with us. A brother remarked to me yesterday, that it is a good preacher. May the good Lord assist you in keeping it good in the sight of God and your patrons.

D. E. BOWMAN.

From Panther Creek Church, Ill.—*Brethren Editors:*—We often feel to thank our heavenly Father for casting our lot among the Brethren, and of having the privilege of attending church and Sabbath-school. Our Sabbath-school closed about five weeks ago. We had a very pleasant school through the Summer, and know we were all, both teachers and scholars, profited by it, and through it we think a great deal of good was done; since last April twenty-four have enlisted and taken Jesus for their Captain, most of them being Sabbath-school scholars. Let us all try in future to be more zealous of good works; forgetting self and work for the saving of souls is the prayer of your most unworthy sister.

BERNICE J. ASHMORE.

Dec. 26th, 1877.

From Silver Creek Church.—*Brethren, Sisters and friendly Readers:*—Up to January 1st, we did not have very many meetings, on account of the roads being almost impassable. We are all trying te get along in the Master's cause. We have not increased many in number since our Love-feast in June, but we are trying to grow strong ourselves, and are living in hopes. We believe many are counting the cost, and perhaps, like the man of old, are made to feel, "almost thou persuadest me to be a Christian." There is a prospect of us having a series of meetings in four weeks. Brethren Rosenberger and Dickey promised to come and labor with us. We may look for an ingathering into the fold, God grant it. Brother David Rittenhouse preached two sermons at Prattville, on the ordinance of baptism. The first night he talked of the design, the benefit, the command, who are fit subjects; he defended the cause nobly and the congregation was interested and gave the best attention possible. The last night his sermon was mostly reading history to prove the mode. This did not take so well; the congregation was sprinklers, pourers, single immersionists, universalists, infidels, and free-thinkers. Good order, but I fear no very good impressions were made. The brethren have solicited subscriptions to build a house of worship; they have about enough, so the job is let to build a house forty by sixty feet, with a basement story, to be finished by October 15th. More anon.

JACOB SHANEOUR.

From Marshall Co., Iowa.—We are a little band living in the North-eastern part of Marshall Co. We number sixteen. May our heavenly Father count us all worthy to stand at His right hand, when He will say to so many, "I know you not." We belong to the Iowa River church. Hold meeting in a shool-house. Over a year ago, brother Williams of Mo., was here and preached some for us. Sometime after brother Henry Strickler of Grandy Co., come and staid a short time; then brother Hall of our own congregation came and held a few meetings, and this winter Bro. Lemuel Hillery was here. Bro. Hall was in attendance and promised to come back again soon.

The people are pleased with the Brethren's preaching. Some have many questions to ask. Five have joined during the Summer and Winter, and one more has made up her mind to come. The roads have been bad all Winter, are getting good now. The health of the country is good. We have many things to be thankful for.

M. C. Miller.

From Galesburg, Kansas.—On the evening of the 16th inst, at the usual place of meeting, an able discourse was preached by the son of our beloved elder. Three years ago he was elected to the ministry. Six months later he left us without an attempt to fill his office, but he has now returned to preach in the same school-house where he was educated. After singing and prayer, he arose and announced his text, "What have I done." He told us of what God has done for us, of what God has required of us to do etc.

He preached nine successive sermons and then suspended to go with his father (Eld. Sydney Hodgden) to attend a series of meetings in an adjoining county. We expect their return on the 13th of Jan. to continue our meeting, and hope to gather the golden seed that he has sown. The seed sown was good, and we believe some has fallen in well prepared ground.

When Bro. Hodgden was elected to the ministry, he was nineteen years old with a common school education. Many thought we had acted unwisely, but now the common remark is "Who would have thouhgt that it was in that boy to make such a speaker." But he has only confirmed us in our belief, that ministers ought to be put to work while young. I do not mean, put to the housekeeping, for we have fathers to do that, but make the young men work in the ministry.

A MEMBER.

Dec. 30, 1877.

From Rosendale, Mo.—*Dear Brethren:* Bro. Jacob Honbarger commenced a series of meetings on the evening of the 15th inst, at what is known as the Lile school-house in Nodaway Co. The roads were bad and the weather cold. Bro. Honbarger proclaimed the Word in its purity to the anxious hearers, who turned out quite well, considering the inclemency of the weather. On last Sunday eleven made the good confession, and were baptized, and arose (we hope) to walk in newness of life. He baptized them in the view of a large crowd, who paid the very best attention.

Bro. Houbarger closed the meeting at that place, and came down into Andrew Co., and preached a sermon at Hickory Point. On Monday evening he bade us farewell, and took the cars for home on Christmas morning. May God add his blessings to all that has been said and done.

WILLIS WHITE.

Dec 27, 1877.

From Maple Grove Church, Ohio.—We commenced a series of meetings on the 5th inst, and continued until the 14th, having meeting every day and evening. We did not send off two or three hundred miles for a preacher, but invited two of our brethren from an adjoining church. H. S. Jacobs and William Riefer came to help us; after continuing the meeting one week, the interest seemed to increase and we gave an invitation so that if any wished to join in with the people of God, they should arise to their feet or otherwise make it known by coming forward. Eight came forward and desired to become the children of God. On Sunday morning two more made application, making ten in all.

Bro. D. N. Workman, of Ashland church, preached for us on Sunday forenoon and he volunteered to perform baptism; and oh, the scene at the water; some had collected there perhaps out of curiosity to see those dear young converts go into the liquid stream made of snow and ice. Many tears were shed on the occasion and the scene will long be remembered. The joy we felt, words cannot express, to see our children coming into the fold before they have got so far into the allurements of the world. We have had a fair increase since last harvest; have baptized twenty-two, mostly young persons. May God add his blessings to our little flock.

GEORGE WORST.

GLEANINGS.

From Jos. L. Myers.—We now have meeting going on at John's Corner. Attendance good considering the condition of the roads. Bro. Geo. Zollars was with us over Sunday. Brethren J. J. Emmert and Levi Trostle continued with us up to date. Bro. E. will leave this morning, while Bro. T. will stay awhile longer and continue holding forth the Word of Truth. Hope much good may be done.—*Sterling, Ill. Dec.*, 19*th*, 1877.

From J. W. Stein.—I see you made a mistake in the heading of correspondence between Cunningham and myself. He is a Campbellite, not a Baptist. In my remarks, "a peculiarity of baptism," should have been, "a peculiarity of Babylon."

From Enoch Eby.—Christmas day quite stormy; high wind, with a little snow; not cold. Brethren Hope and Eskildsen went about twenty miles North along the sea-coast, to hold meetings; we declined, having to go on foot. Calls for preaching still increasing. Last Sunday there were two appointments about twenty miles apart. Our health is still good, and the brethren and sisters are in good health as far as I know. Our mail has not been very regular for some time. We are looking anxiously for another paper, and several letters. Hope they will soon come. Love to all. —*Hjorring, Denmark, Dec.* 26, 1877.

From D. B. Sturgis. — I hope to soon prepare some articles for your valuable paper, which I prize very highly. Hope it may have a very extensive circulation, not only among the Brethren, but it should be read by the so-called popular Christian denominations, as well as non-professors.—*South Bend, Ind.*

From Levi Hoffert.—Our dear brethren Fadely and Ives came to our midst on the 7th inst and preached for us a few sermons. Truly the Brethren shunned not to declare the whole counsel of God. We had no additions by baptism during the meetings; but blessed be God, two members were again restored to the church. We trust the members were built up and encouraged to continue faithful in the cause of our Master. May God reward our Brethren for their labors. —*Carleton, Neb., Jan.* 13*th*, 1878.

From M. D. Benton.—Our meeting-house is situated one and one-half miles north of Bloomville, Ohio. Our church is in a prospering condition, having received, during the past year eleven by baptism and reclaimed one, making in all twelve. May the good work go on, and may many sons and daughters be brought into the fold of Christ. —*Rockaway, O*, *Dec.* 17*th*, 1877.

From B. F. Stump.—Not having gone to meeting to-day on account of cold weather, I will try and write a few lines for your paper. We appreciate your noble effort in distributing the glad tidings of salvation; warning the sinner and cheering the pilgrim on his way. We expect ministering Brethren from Kansas, to hold meeting in our neighborhood this week, viz: brethren Merica Luyenbeel and Fadely. We hope much good may be done.—*Davenport, Neb. Jan.* 6*th*, 1878.

From I. Price.—We had meeting several days at Green Tree. Eleven baptized last Sunday. Likewise a meeting in the Coventry church —Lawrenceville Branch. Baptism to-morrow at the Home meeting-house, and on Friday at Lawrenceville, in Chester Co., Pa. Thirty-five names sent me as candidates for baptism on those four days. Meeting to continue all this week.

From Henry W. Strickler.—It has seemed good to me to write you a few lines in the way of introducing myself to you; thinking perhaps you are not so well acquainted with me as I am with you. Knowing therefore the delicacy of so many brethren, I would simply suggest a further and more thorough acquaintance between us, would be by you making me a friendly visit, say as early as you can in January, with the BRETHREN AT WORK, and repeat it once a week for twelve months, and I dare say, we will be better acquainted.

[Thank you brother; we will be happy to visit you each week during the present year, and hope our new-formed acquaintance may ripen into greater love for each other. The Lord help us to be faithful to each other. —EDS].

A WEALTHY lady of Edinburg, with more money than brains, recently had a favorite horse shod with gold shoes. The shoes weighed twelve ounces each, and were fastened to the hoof with gold nails.

JUST 1,400 years ago, one of the most memorable battles of the declining Roman Empire, was fought on the plains of Adrianople. Forty thousand Romans were slain by the Goths. Will the last great battles of the Turks take place on the same plains?

DR. HERMAN ALDER has been telling the English people that the Talmud records that eighteen hundred years ago certain rabbis among the Jews invented telescopes, lightning-rods or conductors, and orreries, and used gold for filling teeth. They had also a knowledge, he declares, of the use of anæsthetics. The object of the lecture was to show that many of the wonderful discoveries of modern times, had been anticipated by the learned men among the Jews.

THE (so-called) Evangelical Alliance ordained week before last as the weak of prayer, but God has ordained that we shall "Pray without ceasing."

THE Baptists have built a chapel in Rome for $15,000. The Pope's blessings will hardly rest on that house; nevertheless it may flourish.

A SERIOUS Railroad accident occurred near Hartford, Conn., on the night of the 14th inst. The bridge over the Farmington River gave way while two engines and nine cars were upon it. The cars were filled with people returning from a Moody and Sankey meeting in Hartford. Thirteen were killed and about forty-six wounded.

DANISH MISSION FUND.

Silver Creek, Church, Ill., ...$	51.00
Arnold's Grove Church, Ill., ...	15.00
West Branch Church, Ill., ...	10.27
Yellow Creek Church, Ill., ...	60.00
Previously reported	1385.63
Total:	$1527.90

C. P. ROWLAND, Treasurer.

Lanark, Ill., Jan. 19th, 1878.

BOOKS, PAMPHLETS, ETC.,

FOR SALE

AT THIS OFFICE.

Pengilly's Guide to Christian Baptism. — Price 50 cents.

Quinter and Snyder's Debate on Immersion.— Price, 75 cents.

Cruden's Concordance to the Bible.—Best edition, Imperial 8vo, Cloth, $2.75, Library Sheep, $3 50

History of Palestine, or The Holy Land By M. Russell, LL. D. Engravings. 18 mo., Cloth, 75 cents.

Christian Baptism.—With its Antecedents and Consequences. By Alexander Campbell. Cloth, $1.25.

Ancient and Modern Egypt. — View of Ancient and Modern Egypt By M. Russell, LL D. Engravings 18 mo, Cloth, 75 cents.

Nead's Theological Works, or a Vindication of Primitive Christianity. By Elder Peter Nead. Bound in cloth, 472 pages; price, $1 25.

Reason and Revelation—By R. Milligan. This work should not only be read, but carefully studied by every minister in the brotherhood. $2.50.

Christianity Utterly Incompatible with War. Being one of Twenty Reasons, for a change in my church relations By J. W. Stein. Price, 25 cents, 25 copies, $5 00.

A Sermon on Baptism. — Delivered by Bro S H Bashor in the Elk Lick Congregation, Somerset county, Pa A neatly printed pamphlet of thirty-two pages. Price, 20 cents.

Family Rules and Regulations. — By J, W Stein. Beautifully printed in three colors on good card board Is intended for framing, and should be in every family. Price 20 cents.

Voice of the Seven Thunders; Or, Lectures on the Book of Revelations. By J L Martin. Among modern books this is really a curiosity You can't help but understand it $1.50.

Buck's Theological Dictionary.—Containing Definitions of all religious terms, a comprehensive view of every ticle in the system of Divinity; account of all the principal denominations, and an accurate statement of the most remarkable transactions and events recorded in ecclesiastical history. 8vo., Sheep, $2.50.

The Pillar of Fire; or, Israel in Bondage —Being an account of the Wonderful Scenes in the Life of the Son of Pharaoh's Daughter (Moses) Together with Picturesque Sketches of the Hebrews under their Task-masters By Rev. J. H. Ingraham, LL D., author of "Prince of the House of David." Large 12mo, Cloth, $2 00

Trine Immersion Traced to the Apostles.—Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors. By J. H Moore. 64 pages price, 25 cents, five copies, $1 10, ten copies, $2 00

The Last Supper.—A beautiful, colored picture, showing Jesus and his disciples at the table, with the supper spread before them; He has just announced that one of them should betray him. Each of the twelve present is pointed out by name in the margin of the picture. Price, one copy, 15 cents; 2 copies, 25 cents; 10 copies $1 00

True Evangelical Obedience, its nature and necessity, as taught and practiced among the Brethren or German Baptists. By J W. Stein, being one of his twenty reasons for a change in church relations. This is an excellent work, and should be circulated by the thousands all over the country. Price, 20 cents; 7 copies, $1 00; 15 copies $2 00.

The Origin of Single Immersion—Showing that single immersion was invented by Eunomius and as a practice, cannot be traced beyond the middle of the fourth century. By Elder James Quinter It is a tract of sixteen pages and the Brethren should take an active part in giving it an extensive circulation. Price, 2 copies, 10 cents; 6 copies, 25 cents, 30 copies $1 00

Certificates of Membership in Book Form—They are neatly printed on good paper, ready to fill out, with duplicate attached and all well bound together in neat book form, somewhat after the style of blank note books One of these books should be in the hands of each congregation; then, when a member calls for a certificate, one of these can be filled out, signed by the officers, cut off from the duplicate and handed to the member. The duplicate has on it, in substance, what is in the certificate; this remains in the book, thus enabling each congregation to keep a record of this part of her business. We put up two sizes of books: No. 1, containing one hundred certificates, price 75 cents; No. 2, containing fifty certificates, price, 50 cents. Those wanting books, containing two hundred certificates, can obtain them for $1.25.

The "One Faith," Vindicated.—By M. M. Eshelman 40 pages, price, 15 cents; 8 copies, $1 00. Advocates and "earnestly contends for the faith once delivered to the saints."

Student's New Testament History.—With an Introduction; connecting the History of the old and New Testament. Edited by Wm. Smith, LL. D With maps and wood-cuts, Large 12mo, Cloth, $2 00.

Philosophy of the Plan of Salvation.—12mo. By J. B. Walker. This is a work of uncommon merit, clear, instructive, and should be in the hands of all Bible students. Cloth, $1.50.

Why I left the Baptist Church—By J. W. Stein. A tract of 16 pages and intended for an extensive circulation among the Baptist people. Price, 2 copies, 10 cents; 6 copies 25 cents, 100 copies $3 00.

The Perfect Plan of Salvation, or Safe Ground. By J. H. Moore. Showing that the position occupied by the Brethren, is infallibly safe. Price 1 copy, 15 cents; 2 copies, 25 cents, 10 copies, $1 00

Passover and Lord's Supper.—By J. W. Beer. An able work of great merit, and should be in the hands of every person, who wishes to thoroughly understand this subject. Bound in good cloth; 258 pages. Price, 75 cents.

One Baptism—A dialogue showing that trine immersion is the only ground of union, that can be conscientiously occupied by the leading denominations of Christendom. By J. H. Moore One copy, 15 cents; 10 copies, $1 00, 25 copies, $2 00

Truth Triumphant In six numbers of four pages each Baptism, Grace and Truth, Feet-washing Brotherly Kindness, Non-resistance. Non-Essentialism Measured, and Found too Short. Price 1 cent each, or 80 cents per hundred

The Throne of David.— from the consecration of the Shepherd of Bethlehem to the rebellion of prince Absalom. By the Rev J. H. Ingraham, LL D, author of "The Prince of the House of David," and the "Pillar of fire" With five splendid illustrations. Large 12 mo, Cloth, $2 00

Campbellism Weighed in the Balance, and Found Wanting.—A written sermon in reply to Elder C——. By J. H. Moore. It is a well printed tract of sixteen pages. Should be circulated by the hundreds in almost every locality. Price, 2 copies, 10 cents; 6 copies, 25 cents, 25 copies $1 00; 100 copies, $3 50

Sabbatism.—By M. M. Eshelman. 16 pages, price 10 cents, 15 copies $1 00. Treats the Sabbath question, briefly showing that the observance of the seventh-day Sabbath passed away with all other Jewish days, and that the "first day of the week," is the preferred day for Christians to assemble in worship.

Eusebius' Ecclesiastical History.—This author lived in the fourth century, had a thorough knowledge of the History of the church, and his writings are therefore of considerable value to the student of Ancient History. 8vo, Cloth, 2 50

Campbell and Owen Debate.—Containing an examination of the Social System, and all the systems of Skepticism, ancient and modern Complete in one volume. This will always remain a leading work on the evidences of Christianity. $1 75.

Brethren's Envelopes.—Prepared especially for the use of our people. They contain, neatly printed on the back, a complete summary of our position as a religious body. Price 15 cts. per package—25 in a package—or 50 cts. per hundred.

Brethren's Hymn Books.—1 copy Turkey Morocco, post-paid, $1.00, per dozen, post-paid, $11.00, per dozen by express, $10 00. 1 copy Arabesque or Sheep, post-paid, 75 cents, per dozen, post-paid, $8 25; per dozen, by express, $7.25 When ordering hymn books sent by express, it is expected that the purchaser will pay the express charges at the office where the books are received.

Biblical Antiquities.—By Dr John Nevin. We know no work, intended to enlighten the reader on Bible customs, etc, that we can recommend to all Bible readers more cheerfully than this volume. It should be in every library 12mo, Cloth, 1 50.

Union Bible Dictionary. A Bible Dictionary giving an accurate account and description of every place, as well as a history of all persons and places mentioned in the Bible. It will be found particularly useful to all Bible students. 190 pages, with maps and numerous illustrations. Cloth, $1.50

Reynoldsburg Debate.—An oral debate between Benjamin Franklin, of the Disciples and John A. Thompson of the Baptists The reader will likely get more information from this work on the design of baptism, working of the Holy Spirit, etc., than any other book of the same size in our language $1.25

The Prince of the House of David, or Three Years in the Holy City, being a series of letters, giving a life-like picture, and related as by an eye-witness, all the scenes and wonderful incidents in the life of Jesus of Nazareth, from his baptism in Jordan to his crucifixion on Calvary; by J. H INGRAHAM Neatly printed, and well bound in cloth It will be sent post-paid for $2 00.

Josephus. — The works of FLAVIUS JOSEPHUS, the learned and authentic Jewish historian, containing twenty books of the Jewish antiquities, seven books of the Jewish war and THE LIFE OF JOSEPHUS, written by himself, and embellished with elegant engravings The work is a large, octavo volume, neatly printed and well bound with good leather. Sent post-paid for $3.50

The Doctrine of the Brethren Defended. — This a work of over 400 pages, lately published in defense of the faith and practice of the Brethren on the following points: The Divinity of Christ and the Holy Spirit, Immersion vs, Affusion, Trine Immersion, Feet-washing, the Holy Kiss, Non-conformity or Plainness of Dress, and Anti-Secretism. The work is complete, and is so arranged that the arguments on each subject may be easily found and understood It should have a wide circulation, both among members and the world. The work is printed in large, plain type, is neatly bound in cloth, and sells at the low price of $1.60 per copy by mail. When ordered by the dozen, a reduction of 10 per cent. and the express charges will be made. The work may be had at this office or from the author, R. H. Miller, Ladoga, Ind.

The Holy Land.—This is the name of a beautiful lithograhic map, giving a complete Bird's Eye view of the Holy Land, and enables the observer, at a glance to behold all the cities, towns, rivers, brooks, lakes, valleys and mountains. In short, it is a perfect picture of the whole country from Damascus to the desert of Gaza It is the most complete thing of the kind we ever saw. By a few hours careful study, the different places mentioned in the Bible about Palestine, may be firmly fixed in the mind, making the reader as familiar with the location of these different places, as the county in which he lives; thus aiding him in understanding the Bible. Those who think there was not water enough in Palestine to immerse people should carefully study this map. It is printed in beautiful colors, suspended on rollers ready for hanging; is 23 by 35 inches in size, and will be sent by express for $1.50.

☞ Any of the above works sent post-paid on receipt of the annexed price. Address:

MOORE, BASHOR & ESHELMAN,
LANARK, Carroll Co., Ill.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:21 P. M., and arrives in Racine at 6.48 P M.

Day passenger train going west leaves Lanark at 2: 16 P. M., and arrives at Rock Island at 6:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2.21 A. M, arriving in Racine at 9.00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12: 55 P. M, 10. 50 A. M., and 12: 20 P. M., and east at 4: 10 A. M., 1 P. M. and 4: 50 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

Passengers for Chicago should leave Lanark at 12:21 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7: 45 the same evening. To reach Lanark from Chicago; go to the Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run north to the W. U. Junction, change cars for Lanark, and arrive here at 2:21 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

Vol. III. Lanark, Ill., January 31, 1878. No. 5.

The Brethren at Work.
EDITED AND PUBLISHED WEEKLY
—BY—
J. H. Moore, S. H. Bashor, M. M. Eshelman.
——:o:——
SPECIAL CONTRIBUTORS:
R. H. MILLER, - - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

WORK FOR JESUS.

BY [illegible]

WORK for Jesus, ye who're worthy,
  Of our calling here below;
Work in earnest, do your duty,
  Then you shall your Savior know.

Work for Jesus, love your Master—
  All His precepts now obey;
Then you shall be happy ever,
  So the Scriptures teach and say.

Work for Jesus, help your brother
  To press onward to that rest,
That the Savior has made ready
  For the saint and all the blest.

Work for Jesus, aid your sister,
  On her journey home alone,
Then you shall have done your duty,
  Feel you have a Christian love.

Work for Jesus, there are widows,
  That assistance often need;
Cheer their lonely hearts in sadness—
  Give them food, oh, hear them plead.

Work for Jesus, think of orphans,
  As they fatherless must roam:
Can you not do something for them
  That will cheer their hearts and home?

Work for Jesus, see the sinners
  On the downward road to woe;
Can you not in some way save them?
  Alas! from earth they soon must go.

Work for Jesus, think of father
  As he toils from morn till night;
Save your mother—love her dearly,
  Do not cause her hopes to blight.

Work for Jesus, work believing
  As they both together go;
Faith without the proper working,
  Is but dead the Christians know.

Work for Jesus, work for Jesus,
  Brothers, sisters, one and all,
Let us in our every effort,
  Always heed the Savior's call.

Work for Jesus, brother, let us
  Do our duty evermore,
Then we'll hear the the Savior's "well done"
  Over on the other shore.

ETERNAL LIFE.

BY C. H. BALSBAUGH

To a Babe in Christ.—

ONLY a *Person* can have Eternal Life in the *absolute* sense of duration, and that Person must be *God*. But He is not mentioned in the Sacred Oracles as being Eternal simply in that sense. Consequently, when it is presented as the heritage of those who cannot, in the nature of things, be immortal as God is, simply as consciously existing, it must be in a sense in which the LIFE is more profoundly emphasized than the Eternal. The true life is endless, not because it lives, for it lived before, but its Eternity is God's, which means as much more than existence, as holiness means more than sin. To live as God lives is Eternal Life. To live hostile to Him is Eternal Death, which is the absence of *God's* life, and the rupture of filial relation to Him. The Eternity of our being is a fact wholly beyond our undoing. But whether our life shall be *Life*, or whether it shall be what sin alone can make it is for us to determine. When the Holy Ghost declares that there is such a state as "LIVING WHILE *we are* DEAD," it is preposterous to contend that Eternal Death must mean extinction of being.

If you are in right relation to God, you are not only in the Father-life so that you not only live or live wrongly, but you *Live* in the sense of life before sin was, or when God was yet the sole Existence. All moral being not so charactered and so related is death, and will remain death eternally. "Because I live, ye shall live also." *Infants* we live because Christ lives, we live and yet live not. The life eternal is for those who have it not. Having not that life, they are as to that life dead. And yet they are addressed and recovered as living, moral, self-determining agents. Their death then is a death, in relation to the Life of God, and not extinction by virtue of that death, or they could not be appealed to with the offer of salvation. The *nature* of that death which is signified by the absence of Eternal Life, is not one thing beyond the grave, and another on this side. Hence, if it can be death and yet life here, it can be the same in the world to come.

Do not perplex your mind about living ever, but about *being*. Without making or unmaking of your immortality, you have nothing to do. That is the ground of being which is to serve your opportunity as to bliss and glory, or misery and degradation. Christ lives, the Devil is dead as to life he once enjoyed; and *you* live because you are in Christ and Christ in you. "*Passed from death unto life*—" this is the great fact of saint-hood, and the great argument that the death of sin and damnation is the death of holy character and its beatitude, and Eternal Life is the antithesis of the life-death into which all enter who sin, and in which all the impenitent abide forever. You live with God's life, and this involves not only Eternity, but *His* Eternity. And thus living, you want a corresponding subsistence. "*I live, yet not I, but Christ liveth in me*" (Gal. 2: 20). This is not simply a dogmatic assertion, but a living experience, not a figure, but a fact. "*Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you*" (John 6: 53). This is Eternal Life, not that it lasts evermore but it is "that which was from the beginning," and without beginning, when it had no counterpart. To *live*, in the deep, Divine, Eternal sense, is to *be* what cannot be tainted with evil. "Whosoever is born of God doth not commit sin, for his seed remaineth in him: and he *cannot sin, because he is born of God*" (1 John 3: 9). We want *Jesus*, not only as an object of contemplation, but as our Life, our peace, our joy, our strength, our confidence, our Alpha and Omega. If we "resist unto blood striving against sin," and are "determined to know nothing, but Christ and Him crucified," and hang on His arm in every step of life, we will not only "grow in grace," but a personal "knowledge of the Lord and Savior" —almost certain and blissful consciousness of the Divine in-being. The Religion that serves means more than a natural faith in an objective Redeemer: it means a real, living consummation of 1 John 4: 16.—the "life hid with Christ in God"— both Father and Son in us by the Holy Ghost. The matter of our salvation is not left in the region of supposition, but is as conscious and undeniable a verity as our existence.

A true crucifixion and burial and resurrection, puts glorious emphasis in the words, "I LIVE YET NOT I, BUT CHRIST IN ME." This means such a life as few are willing to live. A dreary, empty lifeless life where this oblivion in Christ in not a reality. There are many in the church with whom their affiliation with Jesus is no more than a self-refuting guess. With some it is not even this. Many idolize the symbolical side of religion and live like the world. They worship mammon, cheat God's poor, pamper their lusts, and offer up the essence of body and soul on the altar of Baal-Peor. Christ must be the life of our life, the soul of our soul. The Holy Ghost's ingress in the new birth is as real as the breath of Jehovah in the vitalization of Adam. Of all deceptions none is so common and so fatal as this of resting our destiny on the *supposition* that we are reconciled to God. There is no supposition about it, but *Law* as fixed and immutable as the Eternal Throne. Water will not more certainly seek and find its lowest level under the law of gravitation than the soul will ascend under "the law of the Spirit of life in Christ Jesus." If we do to ourselves the violence the Cross demands, "our heart will not condemn us, and we have confidence toward God," and *such* confidence, even the confidence of Christ Himself inwrought by the Holy Ghost. Rightly viewing the Christian life it is humiliating and soul-alarming that we have so many "slow-bellies" and "dead-heads" in the Church. Many are "at ease in Zion," sit at the table of Dives, drink from the well of Sychar, worship on the top of Gerizim, "They knew not what," run greedily after the error of Balaam for reward, and perish in the gainsaying of Core." "Woe unto them," said the Lord God Almighty. It is a sight for God and angels and saints to see the Heaven-constructed Chariot of God's Eternal Solomon draped like a hearse, moving at a snail's pace, or frozen fast in the ruts of tradition and worldliness.

"Blessed be the God and Father of our Lord Jesus Christ," that if some build in Sardis, with the skull and cross-bones upon the door, and others in Pergamos, "where Satan's seat is," we have still our Philadelphia and Smyrna; It must be "Christ for us to live, and gain to die," before we can approach the Throne of Thrones "AFTER THIS MANNER —Matt. 6: 9. 'HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."

MARK YOUR FOOTSTEPS.

BY J. B. LAIR.

HOW careful we walk where there is danger of falling. If the ground is icy or too smooth to walk with safety, we take the greatest care how and where we plant our feet, lest we fall to the injury of our bodies. Thus in temporal, how in spiritual matters?

How many while journeying down the path of life, step aside in the gambling hall, the grog shop, and the dancing and ball room, forgetting that is the way to hell. How many more stop to fight, and swear, and lie, and steal, besides following all the damnable fashions and vices of a sin-stricken world; forgetting that they are all steps, either of which would land them in eternal woe.

Oh how strange that people will be so careful of themselves temporally, and the same time make speedy strides down, down to spiritual *destruction! hell and eternal damnation.*

Antioch, Ind.

FRIENDSHIP.

BY W. J. H. BAUMAN.

FRIENDSHIP is a very interesting theme. We need so much of it. No one can get along without friends. In Jesus we have a friend who sticketh closer than a brother. Whilst other friends are limited in ability to befriend us, Jesus is unlimited in power. While others may befriend us through policy; expecting to benefit themselves by it; Jesus has only our good in view. While other friends frequently prove treacherous, when their own interest is at stake, Jesus is always true and the greater our distress the more will He do for us. While the rich have many friends on earth, Jesus is the special friend of the poor; and the poor have cause to rejoice because of this. Jesus is the sinner's friend. He came to save them from their sin. Earthly friends can but weep for us when we die, but Jesus can, and will accompany us through the dark valley and shadow of death.

Then let us all make Jesus our best Friend. By so doing all will be well with us in time, and well with us in death and well with us in eternity. Oh ye distracted and sorrowful pilgrims! though your lot in life may be hard because of the arrow of death accompanying you or because of the treachery of earthly friends, don't be discouraged, but ever cling the closer to your Savior. Though your lot may be cast among false brethren, cling the closer to Him. He will fight the battle for you. He knows what it is to be forsaken. He is [illegible], come to Him, He loves you and wants [illegible] you. Will you come and enjoy peace?

TEACHERS.

BY G. W. GISH.

WHEN I say teachers, I mean teachers of our common schools; and what a great pity it is that so many are employed, who have not the qualifications that are required by the laws of Ill. The County Superintendent has to sign a certificate that a teacher has to have certain qualifications to teach a common school, and also that he is of a good moral character. Right here let me say or give a few thoughts on this subject. I claim that there are so many teachers employed that have not this good moral character. This we know to be a fact; for we often see and hear those men using profane language, and also going into the saloons, the worst places in all our land. Many of these characters are engaged in teaching the rising generation throughout our land. And as a general thing in traveling around and holding meetings, this class of people are generally the first ones to be reproved in time of worship. Is it not a shame that such a class of people are put in to teach and be an example for our children? No wonder the rising generation is becoming wicked and causes their parents to weep and lament over their children.

It seems to me that every director should look at the moral principle of every teacher before employing him; for it is very natural for children to learn those things from their teachers. If I could not set a good example in the house of worship before the rising generation, I would never make an application to teach a common school. Such teachers should go to school, and especially to the school of Christ, and learn of Him, that they might be able to teach others also.

Roanoke, Ill.

REPUTATION.

SAID a tolerably successful man to a notoriously honorable merchant, "I would give fifty thousand pounds for your name." "Why so?" asked the other in some surprise. "Because I could grow wealthy on such a reputation." The honorable character, which is at the bottom of the good name, he cared nothing for; it was only the reputation, which he could turn to account in a money point of view, which he coveted. But a good name cannot be bought with silver; it, of all other possessions must be fairly earned. When it is possessed, it is a better business capital than a great sum of money. It is a fortune any boy may secure. Honesty must be a foundation, even in the smallest particulars. When an employer says, "there is a boy I can trust," that youth can always find himself in demand, provided he joins industry with honor. "The hand of the diligent maketh rich."—*The Guide.*

ON THE OCEAN SAILING.

WE are on the ocean sailing,
Homeward bound we sweetly glide;
We are on the ocean sailing
To a home beyond the tide.

CHORUS.

All the storms will soon be over,
Then we'll anchor in the harbor;
We are out on the ocean sailing
To a home beyond the tide.

Millions now are safely landed
Over on the golden shore;
Millions more are on their journey,
Yet their's room for millions more.
CHORUS, etc.

Come on board. O ship for glory
Be in haste, make up your mind,
For our vessels weighing anchor:
You will soon be left behind.
CHORUS, etc.

You have kindred over yonder
On that bright and happy shore;
By and by we'll go and see them.
When the toils of life are o'er.
CHORUS, etc.

Spread your sail while heavenly breezes,
Gently waft our vessel on;
All on board are sweetly singing,
Free salvation is the song.
CHORUS, etc.

When we are all safely landed
Over on the shining shore
We will walk about the city,
And we'll sing for evermore.
CHORUS, etc.

All the storms of life are over:
Landed in the port of glory,
Now no more on the ocean sailing
Safe at home beyond the tide.
CHORUS, etc.

Selected by JACOB SHANEOUR.

THE LITERAL MEANING OF THE INSPIRED PRECEPTS OUR ONLY SAFE GUIDE IN RELIGIOUS FAITH AND PRACTICE.

BY J. W. STEIN

Thou shalt guide me with thy counsel."—(Psalms 73: 24)

MAN'S fallen race may be likened to a blind man groping his way in darkness, dependent on some one to guide him, whose safety is contingent upon the competency and faithfulness of his guide. If the guide be safe, he shall walk safely, but if the guide be blind "both shall fall into the ditch." As our first business in this series of discourses, is to seek an infallible guide in our religious faith and practice to which we can appeal amid all controversies; by which we can solve every doubt, dispose of every perplexity and at last, occupy a position infallibly safe, we shall proceed to inquire *what that infallible guide is?* and first I remark:

1. *It is not the depraved human heart.* I do not want to underrate the importance of our emotional nature. Christianity is intensely experimental, insomuch that it not only moves the heart, but controls the life. Yet everything that is experimental, is not Christianity. Beneath the effervescing froth of passion are oft concealed the hidden principles of our religion more powerful and resistless where the current is deep and noiseless. The heart may be religiously elated or depressed without holy pensiveness, penitence or joy. The heathen devotee, ignorant of the true nature of sin, its "exceeding sinfulness" and dreadful consequences; awakened by the accusation of conscience, bows in sorrowful penance with the vain hope of escaping his remorse. Yet he is not a Christian, and having "sinned without law, shall also perish without law" (Rom. 2: 12). The Mohammedan soldier believing that Paradise will remunerate the toils and sacrifices of battle; the Pagan expecting to bask amid Elysian fields: the Indian hoping to ramble beautiful forests with his "trusty gun" and faithful dog beyond "the great river;" the Grecian sage, confirmed in the philosophy of a future state have: all died not only with composure, but with apparent resignation and delight. Yet they had no well-grounded hope, "reaching within the veil whither Christ our forerunner for us has gone." Such is the deceitful influence which sin exercises over depraved man. It flatters him with false tithes, charms him with seductive claims, proselytes him by demons clad in angel panoply, composes his tortured conscience with deceitful apologies, consoles his troubled heart with promises of satisfaction, which are never realized, and good that cannot be attained, and at last consigns him to the blackness of death, infatuated with a pretence of "life and immortality." All the religious zeal in the world is not a "zeal of God, according to knowledge," and all the religious experience in the world is not the result of the spirit being emancipated from the love, dominion and consequence of sin by "the law of the spirit of life in Christ Jesus," which makes us "free from the law of sin and death." Out of the heart proceed all manner of evils (15: 18). "The heart is deceitful above all things and desperately wicked; who can know it?" (Jer. 17: 9). "He that trusteth in his own heart is a fool" (Prov. 28). But again;

1. *The benighted human understanding is not an infallible guide in matters of religious faith and practice.* While the understanding is undispensable in the apprehending truth and detecting error, like its fellow-attributes, it is depraved and perverted. Its fallibility is clearly discernible in the different phrases which the same subject presents to different minds, just as the object of natural vision seems to partake of the peculiar character of the medium through which it is received, so man's mental and spiritual vision seems biased by sordid interests and human traditions. The extortioner does not perceive the criminality of his extortion because he views the transaction only through the medium of secular interests. He pockets the unjust gain and calls it legimate business, but God classes him with thieves and drunkards and denies him an inheritance in His kingdom (1 Cor. 6: 10). The epicure discerns not the evil of his gluttony and drunkenness, because he has no higher stand-point than his sensual gratification from which to contemplate it. Hence it is that the wicked often have exalted opinions of themselves. Darkness has blinded their eyes and they know not their real condition, and so often even with the professed Christian. His understanding is sometimes so warped by traditioned views and human discipline, that he does not discern justice and judgment. Entangled amid the subtle ties of error, "blinded by the God of this world," enfeebled by improper passions and desires; perverted by prejudice and often *hoodwinked* by the horrid penalties of oaths which challenge his right to see, he needs the unperverted light and guidance of truth. "Trust in the Lord with all thy heart; and lean not unto thine own understanding" (Prov. 3: 5). Again I remark,

2. *Man's perverted reason is not an infallible guide in matters of religious faith and practice.* I have nothing to say against reason as such. It is perhaps the noblest power of man's intelligent nature, and seems chiefly to elevate him above the inferior creation. But reason is not infallible. Since man is depraved, his *highest* faculties are also depraved. Reason unguided by revelation has often proved its own impotency and folly, and has contradicted itself in manifold ways. Some men have boasted that their is no God (Atheism) and others that everything is God (Pantheism) both blasphemous and diametrical opposites, upon the equal ground of their superior reasoning power, the one smiling at the simplicity of the theist and the other deriding his fellows because they were not smart enough to discover that themselves were parts of Deity. Thus reason, without a helm and rudder, cut loose from the moorings of revelation, has allowed its possessors to become pitiable fools (Ps. 10: 14), unable to decipher the simplest outlines of truth. Every conflicting system and theory of atheism, polytheism and infidelity, which from time to time has cursed the earth with its withering and blighting influences and every false religion and civil polity that has ever succeeded, has boasted its men of reason, and to them it has been chiefly indebted for success. As in Mathematics, so in logic one may assume a false hypothesis, and by a correct process demonstrate an absurdity what his own senses know to be false. If premise is false, one may reason correctly; the deductions may be inevitable and the minds of auditors, not having apprehended the sophistry of the premise, be constrained to accept them and yet the conclusions be subversive of every principle and interest of truth. Reason sometimes employs a species of argument which logicians and mathematicians have called "*Reductio ad absurdum*" which proves the absurdity of what contradicts it, and yet fails to establish its own assertions. Whenever reason affects to establish a premise of its own creation, it makes a miserable failure. Its true office is not to create, but to discover and accept laws; to recognize in its subordinate sphere, the imperatives of truth, above, beneath, around, within and without, and to bow in passive obedience to the commands of the unerring and omnipotent Lawgiver, which they bespeak. As in Mathematics and all the natural, mental and moral philosophy, reason subserves its proper sphere in apprehending and applying truth, and develops science, not by making, but by recognizing and classifying its laws, properties and proportions from nature, so its highest office in religion, is to learn and develop truth from the communications of the Divine mind.

(*To be continued*).

PAINE'S LAST DAYS.

LAST Spring we informed our readers that the united infidels of the whole country had not enough of the benevolent spirit in them to lift a $50,000 mortgage hanging over the "Temple of Reason" located in the city of Boston. Failing in this, one of their number, Robt. G. Ingersoll, recently produced a sensation by the following proposition: "I will give $1,000 in gold coin to any clergyman who can substantiate that the death of Tom Paine was not as peaceful as the dawn." Now this talk is all infidel "buncombe," and nothing more. The testimony on record respecting the squalor and degradation of Paine's last years of mortal existence is ample; we meet with it in many places, and it may be said that it is as authentic as any fact recorded in history. The men who saw Paine, and who had ample opportunities of observing his habits, all concur in representing him as deplorably intemperate. The attending physician, Matson Smith, says, the condition in which he was accustomed to find his patient, and to which his vicious habits, especially his habitual drunkenness, had led him, were so revolting that he dreaded the hours when it was necessary for him to visit his patient and to prescribe for his relief. "This physician," writes Rev. J. D. Wilkham, "was an esteemed elder in the church of which I was at that time pastor, and was highly regarded, not only for skill in his profession, but as a man of sound judgment and unimpeachable veracity." Concerning Dr. Matson Smith, even Frothingham of New York writes: "He was a distinguished physician, known to us and hundreds of others yet living as a gentleman of the highest social standing, a calm, studious, judicious, thoughtful man, whose integrity was above suspicion."

The Rev. J. D. Wickham, D. D., and the Rev. Charles Hawley, D. D., were succesively pastors of the Presbyterian church in New Rochelle, N. Y. Both are yet living and well known, and their veracity is as reliable as that of any two men living. To call in question the testimony of these men would be ridiculous, and no sane man would attempt it.

But what is the testimony? Dr. Matson Smith was the physician who attended Thomas Paine, and the facts respecting his patient were stated by him to those gentleman now living, and this is the record:

"I have heard statements from him, from personal knowledge as his physician, the particulars of which are too loathsome to be described in print. He came to lose all self-respect and regard for decency in his personal habits, which were at times simply beastly. His drunkenness became habitual and notorious before he left New Rochelle; and he was not unfrequently found lying by the roadside, so helplessly intoxicated that he had to be carried home, as I have been told by persons who had befriended him in that pitiable condition. There were some who, in spite of the shame and degradation in which he fell, still cherished a lingering respect for what he had been, and in consideration of the service he had rendered the Revolutionary cause by his political writing; but no one in the vicinity, as late as thirty years ago, would have had the temerity to deny these things, much less call them 'wicked inventions of the clergy.'"

Paine died in 1809, and these facts in regard to his habits of life have been as public and familiar as that William Cobbett carried off his bones. Grant Thorburn, whose information upon this point is particularly full, was certainly in no sense a prejudiced witness, but, on the other hand, he was a peculiarly conscientious Scotchman, and quite incapable of recording a falsehood. The traditions of New Rochelle, where Paine died and was buried, all confirm the stories of his unfortunate habits of intoxication. The story told in his diary by Stephen Grellet the eminent Quaker preacher, is to the same purport. If any question can be considered settled, it is that of Paine's personal habits. Grellet, in the Fall of 1809, the year in which Paine died, wrote in his journal as follows:

"I may not omit recording here the death of Thomas Paine. A few days previous to my leaving home on my last religious visit, on hearing he was ill and in a very destitute condition, I went to see him, and found him in a wretched state; for he had been so neglected and forsaken by his pretended friends that the common attention to a sick man had been withheld from him. The skin of his body was in some places worn off, which greatly increased his sufferings. A nurse was provided for him, and some needful comforts were supplied. He was mostly in a state of stupor, but something that had passed between us had made such an impression upon him, that sometime after my departure he sent for me, and being told that I had gone from home, he sent for another Friend. This induced a valuable young Friend (Mary Roscoe,) who had resided in my family and continued in Greenwich during a part of my absence, frequently to go and take him some little refreshment suitable for an invalid. Once when she was there three of his deistical associates came to the door, and in a loud, unfeeling manner said: 'Tom Paine, it is said you are turning Christian but we hope you will die as you have lived;' and then went away. On which turning to Mary Roscoe, he said, 'You see what miserable comforters they are.'"

Recently Rev. Joseph Cook, in one of his Boston lectures said, that 20,000 copies of Paine's "Age of Reason" were yearly sold and distributed among the operatives of New England factories. But in what esteem was this book held by its own author in the last hours of his mortal existence? Hear his own words. Once he asked Mary, the maiden who befriended him when abandoned by his infidel associates, if she had ever read any of his writings, and on being told that she had read very little of them, he inquired what she thought of them, adding, "From such a one as you, I expect a correct answer." She told him that when very young his 'Age of Reason' was put into her hands, but that the more she read it, the more dark and distressed she felt, and she threw the book into the fire. "I wish all had done as you," he replied; "for if the devil has ever had any agency in any work, he has had in my writing that book."

Whatever Ingersoll and his infidel companions may establish by submitting the matter of Paine's death-bed troubles to a court of arbitration, one thing is certain, whether he died Atheist, Deist, or like one almost persuaded to believe while incapable of believing, his closing days were singularly unhappy, the ten-column article in the Chicago *Times* to the contrary notwithstanding. —*The Golden Censer.*

THE BLOOD APPLIED.

BY C. C. ROOT.

"THE blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1: 7). I was asked when, where, and how does the blood of Christ apply to the sinner? I answered. We are all sinners by the fall; "For as by the transgression of one man, sin entered into the world, and death by sin; so then death passed upon all, for that all have sinned." And then the blood of Christ cleansing from all sin, the proposed Atonement already seen as a "Lamb slain from the foundation of the world" (Rev. 13: 8), cleansed all upon whom sin and death had "so passed," and were holy, for "Of such is the kingdom of heaven."

But upon arriving ourselves at the tree of knowledge of good and evil, every one of us has lusted "and when lust hath conceived, it bringeth forth sin;" and we knew to do good and did it not, and so were sinners, not only by nature, but of violation. And here appears the immensity of the magnitude of God's mercy, and the extent of the atonement. For again it applies itself to our wants at our request, upon the terms and easy conditions of reconciliation. Again, offering to cleanse us even from this second degree of sin. But being now pardoned and cleansed by His blood upon His just conditions, and bidden as "little children, these things I write unto you, that ye sin not," "And whosoever is born of God doth not sin." The apostle, here doubtless speaks of this second stage of sin, (wilful, malicious trespass), for again, he saith, "if we say we have no sin, we deceive ourselves, and the truth is not in us," and again, "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." This then, implies that though we are not malicious sinners, being born of God, yet do we need an "Advocate with the Father, who can be touched with the feelings of our infirmities," having Himself been "tempted in all points like as we are, yet without sin" (Heb. 4: 15).

And could we believe that He could so intercede, had He not shed His blood according to the prophecies which foretold of it? And as "without the shedding of blood, there is no remission of sin," but the blood of Jesus Christ, His Son cleansing from all sin: does it not apply itself in the great redemption of the world, and also as a means of pardon in our regeneration, and then seal the covenant with which we are sanctified" by His meditation and intercessions for us while probationers here and by these means we are purifying "our souls in obeying the truth."

MAN, LORD OF CREATION.

BY P. DEARDORFF

CAN *any man* deny this self-evident declaration? Can even the most confirmed infidel, deist, or atheist? And yet behold him in his lordship; grappling in sin, darkness and great depravity. Ever since the fall of Adam, his ways have been the most revolting to all the other works of God's creation. For all things else, both animate and inanimate, serve the design of their existence, and thus reflect honor on Him who created them, and also reveal to the human mind, that there is a great, good, all-wise and all-powerful Being at the head of all these things. And yet if we would undertake to learn the ways of God, from the ways and works of man; we would almost have to turn atheist, and doubt the existence of such a Being. But to find a man in deed and in truth, we want to turn back over 1800 hundred years ago, and find him fully made known in the person and character of Jesus Christ our Lord. And still the infidel comes up and tells us that He was but a mere man like us, possessed with a more than ordinary intelligence.

And still further he says, that all the miracles as recorded in the Testament concerning this holy Man, and all other miracles set forth in the Bible, are but falsehoods or whims of the brain. And he further claims, that all things that are done, must come about through certain fixed laws in nature, and outside of them, God does nothing. Oh shame! it is enough to make any man blush with shame to even *think* of the idea, let alone having the soul contaminated with the thought that man in his long example of depravity, corruption and blood, is not moving on in the way God had designed him to go. This way of looking at things would make God a Being, not easily understood, making man lord of all His creation; and yet making Him the most depraved, mean and wretched of all His creation.

Oh! vain man. When will you learn your real condition and fall prostrate before the throne of God, and implore Him to have mercy upon your whole being; before it is eternally too late. For God's Spirit will not always strive with man. He has made known the riches of His mercy upon the cross for your sake; and has shed His precious blood that you might share with Him the riches of heaven. Has borne, is bearing with your wicked ways, and inviting you home to His kingdom. But this will not always last; for in the fulness of time His wrath will fall upon a wicked and rebellious world, "for as it was in the days of Noah, so shall it be in the days of the coming of the Son of man."

Hagerstown, Ind.

AN EXTRAORDINARY SENTENCE BY A JUDGE.

THE following extract is taken from a sentence recently pronounced by judge Reading, of Chicago, upon the liquor dealers who had violated the law by selling it to minors. It will pay a careful perusal:

"By the law you may sell it to men and women, if they will buy. You have given your bond and paid your license to sell to them, and no one has a right to molest you in your legal business. No matter what the consequences may be, no matter what poverty and destitution are by your selling according to law, you have paid your money for this privilege, and you are licensed to pursue your calling. No matter what families are distracted and rendered miserable; no matter what wives are treated with violence; what children starve or mourn over the degradation of a parent—your business is legalized, and no one may interfere with you for it. No matter what mother may agonize over the loss of a son, or sister blush at the shame of a brother, you have a right to disregard them all, and pursue your legal calling—you are licensed. You may fit up your lawful place of business in the most enticing and captivating form; you may furnish it with the most costly and elegant equipments for your own lawful trade; you may fill it with the allurements of amusement; you may use all arts to allure visitors; you may skillfully arrange and expose to view your choicest wines and captivating beverages; you may induce thirst by all contrivances to produce a raging appetite for drink, and then you may supply that appetite to the full, because it is lawful; you have paid for it—you have a license. You may allow boys and children to frequent your saloon; they may witness the apparent satisfaction with which their seniors quaff the sparkling glass; you may be schooling and training them for the period of twenty-one, when they, too, can participate—for all this is lawful. You may hold the cup to their lips; but you must not let them drink—that is unlawful. For while you have all these privileges for the money you pay, this poor privilege of selling to children is denied you. Here parents have the right to say, 'Leave my son to me until the law gives you a right to destroy him. Do not anticipate that terrible moment when I can assert for him no further rights of protection. That will be soon enough for me, for his sister, for his mother, for his friends, for the community, to see him take the road to death. Give him to us in his childhood at least.—Let us have a few hours of his youth, in which we can enjoy his innocence, to repay us in some small degree for the care and love we have lavished upon him.'

"This is something which you, who now stand prisoners at the bar, have not paid for: this is not embraced in your license. For this offense, the court sentences you to ten days' imprisonment in the county jail, and that you pay a fine of seventy-five dollars and costs, and that you stand committed until the fine and costs of this prosecution are paid."

—*Exchange.*

PRIDE AND VANITY.

BY SARAH M. SAUNDERS.

NOW this is a topic upon which we hear a great deal, both from the pulpit and press; we hear it denounced as a thing greatly to be abhorred, but we sometimes think there is not a proper distinction made between pride and vanity. In nine cases out of ten the whole theme seems to be based on superfluity of female attire, which we are inclined to think is hardly fair.

Now we believe pride is an overestimate of one's own importance, while gay clothing is merely an index to a vain and foolish desire of the heart or cowardice, that is, we cannot bear to have the finger of scorn pointed at us, or to be "old-fashioned." Yet we have seen persons arrayed in gay clothing, who in their conduct and conversation, were quiet and unassuming, not displaying the least sign of pride; and we have also seen persons clothed in the habiliments of the worst object of poverty, while their bearing plainly manifest a feeling of arrogance and superiority. We have even beheld it behind the sacred table, loudly and vehemently denouncing pride in others; and as soon as the meeting was concluded, we have heard them, in private conversation, the theme of which was, what "*I* said" "*I* did" "*I* told them" &c, loudly boasting of their great influence and ability, speaking in tones of sarcasm of their superiors which often makes one shudder to contemplate the influence of such an example. We like to hear meekness and humility preached to all, but better than all, we like to see "living epistles read and known of all men." We somewhere saw a production which we think contains a volume of meaning, which we insert here.

If your ears you would save from jeers
These things keep meekly hid,
Myself and I and mine and my,
And how I do or did.

"FIRST ON THE LIST."

1. Keep a list of your friends; and let God be first on the list, however long it may be.

2. Keep a list of all the gifts you get; and let Christ, who is God's unspeakable gift, be first of all.

3. Keep a list of your mercies; and let pardon and life stand at the head.

4. Keep a list of your joys; and let joy unspeakable and full of glory be first.

5. Keep a list of your griefs; and let sorrow for sin be first.

6. Keep a list of your enemies; and however many they be, put down the "old man" and the "old serpent" first.

7. Keep a list of your sins; and let the sin of unbelief be set as first and worst of all.

The Brethren at Work.

PUBLISHED WEEKLY

J. H. MOORE,
S. H. BASHOR,
M. M. ESHELMAN, } EDITORS.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1.50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore, Bashor & Eshelman.—Subscriptions and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE, BASHOR & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., JANUARY 31, 1878.

BROTHER Bashor's address, until further notice is Boiling Springs, Cumberland Co., Pa.

◆

BROTHER N. B. Blough informs us, that Eld. Henry Herschberger, of Snake Spring Valley, Pa., is very poorly, and not expected to recover.

◆

If you would keep your Christian armor bright don't fail to polish it with prayer. It is not the use as much as the abuse that causes tools to wear out soon.

◆

THE brethren at Grundy Centre, Iowa, recently held a series of meetings under the auspices of Bro. Bauman, which resulted in the addition of twelve persons to the church.

◆

ELDER Henry Martin, one of the elders of this congregation, is lying quite low with inflammatory rheumatism, and other diseases. His condition is very critical.

◆

IT is said that there are 150,000 colored children at the South under the control of Roman Catholic priests. It is time that Protestant churches were wakening up to a sense of their duty.

◆

THOSE who send us papers containing special articles to which they wish to call our attention, will please mark such articles, as we get so many papers that we cannot read near all there is in them.

◆

BROTHER Marshall Enns, of Corning, Clay Co., Arkansas, wishes to know if we have any ministers living in, or near that State. Perhaps some of the Brethren in South-west Mo., could give him the desired information.

◆

READ D. B. Mentzer's "New Year's Gift," and profit by imitating a good example. "It is more blessed to give than to receive." "As much as ye have done it unto one of these, the least of my brethren, ye have done it unto me."

◆

WE have received quite an interesting piece of correspondence from Bro. Bashor, but it came a little too late for insertion in this issue. It will appear next week. When last heard from, he was preaching in Cumberland Co., Pa., was well and enjoying himself finely.

◆

AN exchange says: "IT is figured that the Christians of America pay at least twenty-five million dollars a year for tobacco, and less than seven millions for religion."

How is this? Do our readers pay more for tobacco than for religious purposes?

◆

CHRISTIANS are much like tin vessels; if not used and kept from the dampening influence of the world, they will soon become rusty and useless. They need to be kept constantly employed at something useful in order to keep bright. "It is far better to wear out than to rust out, says a well-put proverb."

◆

WE learn that Eld. Joseph Hendricks is conducting a successful series of meetings in his home congregation, near Cerro Gordo, Illinois, and up to January 23rd, nine, mostly young people, had come out on the Lord's side. That is right brethren: go to work in your home congregations, and the Lord only knows what good may be accomplished.

◆

AN exchange speaks of a wretched woman, dying of starvation in a tenement house, while the joy bells were ringing in a happy New Year, and her poor diseased husband lying by her side unable to move. "God pity the poor, for man will not, though blessed with abundance and to spare. "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

◆

WE are commanded to pray for the rulers of the land, but a Massachusetts preacher lately prayed that Congress might have a little more common sense. That is just what we all stand in need of. A little Greek, a little Latin, or a little philosophy may make a fool of some men, but good common sense never will. It is something that never spoils, and is always in demand.

◆

THE editor of the *Church Advocate*, published at Harrisburg, Pa., is writing up, and publishing a series of articles in defense of single immersion, endeavoring to prove that it was not invented and introduced by Eunomius, a heretic of the fourth century. It is evident that the editor has a very difficult task of it, for already two articles have appeared, yet not one jot of proof to sustain the opinion, that single immersion existed beyond the middle of the fourth century. We will keep an eye on his articles, and wait till he gets through, for he is on the right track if single immersion is to be sustained.

◆

WE have put in a first-class engine of four horse power, and used it in running off this issue of the paper, and must say, that so far we are well pleased with its working, as it enables us to do our press work in half the time with much less hard work. While running the press by hand it took two men from three to four days steady running to do what one man can now do in less than half the time. Our agents can now send in subscribers, just as fast as they can; we are ready for several thousand more, the more the better. The printing on our paper this week may not be as good as usual on account of our feeder not being used to handling papers so fast as is now necessary, but he will soon get used to it, and all will go right.

◆

BROTHER G. W. Gish, in a short, but pointed article on first page of this issue, calls attention to an important subject that is too much overlooked, not only by the world, but even among our people. Too much caution cannot be had when employing teachers to take charge of the common schools, and the training of the rising generation. As the twig is bent in early life, so may we expect to find it when older. Teachers ought to be standing models of morality, and the brightest examples of Christian courtesy and politeness. The school-room wants to be not only the place of learning, but of good manners—the place where children are fitted for the responsible duties of after-life. Most of our teachers have plenty of learning, but many of them lack a little good common sense—lack the judgment necessary to use what learning they have.

◆

IN response to a letter written Bro. Balsbaugh, in regards to the use of the Lord's Prayer, the following is a part of his reply: "I have, for many years, been contemplating a series of articles on that wonderful portion of Scripture, but it is so *unique*, so *vast*, so *comprehensive*, so *solemn*, that I shrink from the task. No highest finite mind can fully take in the meaning of those devotional utterances. To rehearse that prayer aright, is to be a Christian, and that means a relation to the Eternal above the angels. Brief as it is the saints' stereotyped prayer, is the concentration of every syllable and letter of both Testaments. Yea, two eternities are included in it. If the Lord will give me strength and light, I will essay to write on the subject at intervals during the present year. May the year 1878 be a year of high aims, noble efforts and glorious achievements for us all."

◆

THE Bible, especially the New Testament part, contains the simplest known method of preaching and teaching, in existence. No other volume of the same size contains so much, and yet it is simple throughout. The sentences are generally short, the propositions well stated, the arguments and appeals pointed. Ministers, to be successful, want to closely study the method of imparting ideas used by Christ and the apostles. They made no attempt at a display of oratory and fine language, but told what they had to say, in language that all could understand. They spoke from hearts full of love, faith and anxiety, and their appeals went home to the hearts of others. Their very preaching showed that they were in earnest, and the simple way they had of telling things, gained them the confidence of the people. We need more of that kind of preaching in this age of the world. There is too much attempt at showing off, and making a display of learning, but not enough of telling the old Gospel story in the old apostolic way. Let us have more plain, direct preaching and less display. We want preaching that goes home to the heart.

FAREWELL

THE following beautiful lines, suited to long measure, and handed to us by a brother, are said to have been sung at the funeral of Eld. John Kline:

"Farewell, farewell to all below,
My Jesus calls and I must go,
I launch my boat upon the sea,
This land is not the land for me.

Farewell dear friends, I may not stay,
The home I seek is far away,
Where Christ is not, I cannot be,
This land is not the land for me."

ONE GREAT STEP.

MR. S. W. Brown, a Disciple minister of Bedford, Ohio, has publicly renounced Freemasonry from his pulpit. He was led to see the position in which he stood before his people, by listening to a course of three lectures, in which the first three degrees of Masonry were exposed before large crowds of people. It is time that every minister, connected with any secret order, was following the good example, and refuse to be unequally yoked together with unbelievers. The Gospel being perfect and complete in all its parts, contains sufficient to meet all the spiritual wants of the race, and therefore the joining of another order is not only unnecessary, but shows disrespect to the adequateness of the divine plan of salvation to care for, and save the human family.

"After listening to the lecturer, who argued from a Christian standpoint, and showed the false and double position in which a minister of the Gospel placed himself by being a Mason, since he was bound to one part of his flock by different ties than those which bound him to the rest, and compelled to carry in his heart a burden which he dared not reveal, Mr. Brown resolved to wash his hands of it forever. He confessed that he had sinned in taking the Masonic oaths, and permitting himself to be led through the shameful, man-degrading rites of initiation, and prayed to his heavenly Father for mercy. He thanked God for sending a man, who, in the face of so much opposition, could tear the mask from Masonry, and the hoodwink from his own eyes, so that he could see it as it is, and declared that from henceforth he was free from its galling chains." J. H. M.

THE THURMAN AND GRANT DISCUSSION

Dear Brother:—

I CUT the following slip out of the *World's Crisis*, of Wednesday, Sep. 3rd, 1874. Will you be so kind as to let me know through your valuable paper, if said discussion, between Wm. C. Thurman and Miles Grant ever came off?

WALDEMAR MEYER.

"ANOTHER DISCUSSION.—We have also consented to debate the subject of Trine Baptism with Bro W. C Thurman, in Charlestown, Mass, Mystic Hall, No 70 Main St, commencing Tuesday evening, Sept 22nd M. G"

REMARKS.—The discussion came off at the appointed time, lasting several evenings. Thurman, at that time was publishing a monthly in Charlestown, Mass., and Grant was publishing a large weekly, called the *World's Crisis*, in Boston. Grant was an Advent.

Thurman was in the affirmative, and made some good points, though both parties claimed the victory. At that discussion, Grant admitted that trine immersion was practiced as early as A. D. 130, and hence concluded that it must have been introduced sometime between that date and A. D. 100, though he produced no proof. Thurman put up some thirty-one or two points in defense of trine immersion, one of which was pulled down by the argument of his opponent. Some of the arguments Thurman made were excellent and well put. The last we heard of him, some months ago, he was in Boston.

J. H. M.

BURYING THINGS

ABRAHAM, the father of the faithful desired a burying-place, that he might bury his dead *out of his sight*. However lovely and useful they may have been, and however dear to his heart, when once dead he wanted them out of his sight. When things are *dead* they should be buried out of sight. Dead people, however good and lovely they may have been, are of no use to the living, and therefore, want to be buried, and should not be dug up and exposed to public gaze every few days.

What would you think of the man who, after burying a friend, or even an enemy, should dig up the body and drag it around through the streets, and even into private houses to the annoyance of people generally? You would think him very imprudent; yet the world is full of just such cases, and people having become used to it look upon such transactions with indifference.

The "old man," with all his evil deeds, is to be buried in baptism, and when he comes forth as a "new creature," is to leave all his old, evil deeds behind him, and buried forever. They never want to be resurrected again. No man has the right to go down into the watery grave and bring up the sins of the old man and parade them before the public. Yet how often do we see it done.

It is a common thing to hear even converted people tell of their evil deeds before becoming members of the church. A man will tell what a bad boy he was, how he used to revel in sin of the darkest dye, and that too before children. He thus impresses the young mind with the idea that even they may spend a few years in sin and crime, and yet turn out to be good and useful. Much of the sin planted in the hearts of children is due this unholy practice of dragging the *dead* of the past before the public, and exposing them, with all their disagreeableness, to the world at large. It would be a blessing to the cause of the Master, if people would learn to leave their dead buried. Nor, is it right, after a man has forsaken sin and the world, unites with the church, and endeavors to live faithful, for others to drag his past deeds out of the grave and expose them to the public. He who does so, is guilty of robbing the grave of its dead. Sin, once buried, should be hid from sight forever, and no one has a right to disturb the sacred spot.

One man has a difficulty with another; it is finally settled: both parties agree to *bury* the troubles of the past, and endeavor to live in peace with each other. Soon we hear one of them say, "I can forgive, but not forget." Here is where the trouble comes in; men are willing to *kill* trouble, but not *bury* it; they want to drag the dead thing around from house to house, and thus annoy the people. Not unfrequently do they exhibit it at every house at which they call, and thereby disgust the more sensible class of people.

But then some of them are like the Jews of old; they white-wash their dead, unburied things, in order to make them take better and look more respectable. Then there are others who will embalm their dead troubles and preserve them for years. Of course they must show them to everybody who comes along. I have known men who took pleasure in drawing some old, dead carcass out of the grave every time somebody would come to see them. One would infer that it was their delight to handle dead carcasses to the annoyance of visitors. May God speed the day when people will learn to bury their dead out of their sight, and then leave them buried.

There are also church difficulties that have been settled and buried, and that too to the joy of the whole congregation. But not unfrequently does somebody dig them up and drag them before the church again, endeavoring to render the living house of God the abode of the dead. Sometimes these dead carcasses are so disagreeable, as to disgust the whole body, and at times completely destroys the health and vitality of [illegible] congregation. Who wants to live where they are continually disturbed by the unpleasant odor of partly decayed carcasses? If you want to keep the church of God pure, do not attempt to keep dead matter out of it, and see that all difficulties are buried down deep, never to be resurrected again.

There are also things that ought to be buried dive—such as *jealousy, ill-will, malice*, and every other evil that is of no use to either God or man. The quicker you can get them into the grave the better; bury them deep, damp the dirt down well.

As a means of improvement, we want to think and talk more about the living and good of the future, and less about the dead of the past. Let your dead remain buried out of your sight. God will take care of them. Look to the future for [illegible] and happiness. J. H. M.

SOMETHING BREWING.

ONLY a few years ago, the civilized world was startled by what was known as the Beecher and Tilton scandal, until the more pious became disgusted, infidels shouted for joy, and thousands lost what little confidence they ever had in the great (?) American preacher. The fever, however, cooled off, and matters settled down pretty quietly, leaving Beecher and his Plymouth congregation to enjoy themselves as best they could, and things seemed to have been working along pretty smoothly, with the exception of an occasional ripple over the waters of public sentiment.

Of course Beecher has for years been popular, has few equals as an orator, and possesses in a high degree, the peculiar faculty of drawing and entertaining an audience. Where his power lays has been a question of much dispute among his admirers, and not a little has it been discussed by those who do not admire him. Some, of course, have attempted to imitate him and failed, for every preacher can no more be a Beecher, than every editor can be a Brick Pomeroy, and we presume that most of them would not like to be even if they could.

It has been the impression of not a few, that Beecher has not been very sound in the faith, or really in any kind of a faith. Few men change more than he, being constantly blown about by every wind of doctrine; ever learning, but never able to come to a full knowledge of the truth. It is hard for either him, or anybody else to tell one day, what the man will believe the next. He says he believes in the Trinity, but don't know why he believes that way. Of course he is too far advanced in the literature of the day, to give an answer of the hope that is in him, &c. provided he has any hope; for, from the following, it would seem that either his hope, faith, or something else is rather shaky:

"The numbers of the human race were actually beyond computation, and for thousands and thousands of years they had been born into the world, had lived, and struggled, and finally died, and gone—where? If you tell me that they have all gone to heaven, my answer will be that such a sweeping of mud into heaven would defile its purity, and I cannot accept that. If you tell me that they have gone to hell, then I swear by the Lord Jesus Christ, whom I have sworn to worship forever, that you will make an infidel of me. The doctrine that God has been for thousands of years peopling this earth with human beings, during a period, three-fourths of which was not illuminated by an altar or a church, and in places where a vast population of those people are yet without that light, is to transform the Almighty into a monster more hideous than Satan himself, and I swear by all that is sacred, that I will never worship Satan, though he should appear dressed in royal robes, and seated on the throne of Jehovah. Men may say, 'You will not go to heaven.' A heaven presided over by such a demon as that, who has been peopling this world with millions of human beings, and then sweeping them off into hell, not like dead flies, but without taking the trouble even to kill them, and gloating and laughing over their eternal misery, is not such a heaven as I want to go to. The doctrine is too horrible. I can not believe it and I won't."

There is nothing uncertain about this; the man speaks out plain; there is no uncertain sound about that; every reader can understand it. The preacher shows his colors and spreads them to the breeze. Tread cautiously, reader; there is danger of making (?) an infidel of the man. If you insist too strongly on some parts of the Holy Scriptures, he threatens to become an infidel, and [illegible] threatens to swear about it, to "swear by the Lord Jesus Christ."

What [illegible] for what the Gospel teaches when it says "swear not at all?" He claims to be a preacher after God's own heart, yet threatens to "swear by the Lord Jesus Christ."

Paul did not talk that way, says he, "knowing the terror of the Lord, we persuade men." God used to wink at the ignorance of people, "but now commandeth all men everywhere to repent," "for except ye repent," says inspiration, "ye shall all likewise perish." Of course it wont do to preach such doctrine to Beecher, for it may make an infidel of him; and by the way he is not far from that point just now. It is evident that he has been thinking over the matter, for he lays down the exact terms on which he is willing to become one; that is getting pretty close—not far from the "jumping off place;" I mean jumping off of the Bible. He has picked his ground on which to alight.

But inspiration speaks of "indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil" (Rom 2: 9). "These," says the Lord, "shall go away into everlasting punishment; but the righteous into life eternal" (Matt. 25: 46). "Hold," says one, "you will make an infidel of Beecher." Not much; there is no danger of making an infidel of him; he is too near one already, or rather of his own free will, is getting near the turning point. But more scripture on this subject.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation" (John 5: 28, 29). "Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power" (2 Thess. 1: 9). "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9: 17).

If this is not proof against Beecher's theory, then we know of none. What cares he for the fact that all the wicked and the nations that forget God being turned into hell? He don't believe it. If he did, he says it would make him an infidel. But, by the way, *not* believing the Scriptures is just what makes men infidels. If the Plymouth preacher does not believe that the wicked, and all the nations that forget God shall be turned into hell, then our readers know just what he is, and if he does believe it, he has sworn that it will make him an infidel any how. The man is in a dilemma. J. H. M.

CONCERNING MAN.

BUT whoso keepeth his word, in him is the love of God perfected: hereby know we that we are in him (1 John 2: 5).

The "whoso" is a Christian and knows:

1. That it is right to keep (obey) the word of the Lord.

2. That if he keeps the word of the Lord, something is perfected in him.

3. That something is the *love of God.*

4. That if the love of God be perfected in him, he is in Christ, which is joy, peace and life eternal.

—Take heed that ye do not your alms before men, to be seen of them. * * * Do not sound a trumpet before thee (Matt. 6: 1, 2).

This teaches:

1. That the Christian should do alms.

2. Not to do them before men to *be seen* of them.

3. Not sound a trumpet to be heard.

4. He should keep his good work to himself: otherwise he shall have no reward of his Father in heaven.

5. That the man who gets his reward from any other source than from heaven, is miserably poor.

—By this shall all men know that ye are my disciples, if ye have love one for another (John 13: 35).

All men shall know:

1. That the Savior has disciples.

2. That the disciples do not belong to the Lord in part, but altogether.

3. That all they are his disciples, because they have love one for another.

—We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all, toward each other aboundeth (2 Thess. 1: 3).

1. Paul, Sylvanus and Timotheus felt *bound* to give thanks.

2. Because the faith of the Thessalonians grew, not only *some* nor *a little* but *exceedingly.*

3. And the reason their faith grew exceedingly was, because the charity, not simply of *a few*, nor of the *majority*, but of *every one* of them abounded toward each other.

—Now we exhort *you*, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient towards all men (1 Thess. 5:14)

This exhortation teaches:

1. That there are some who are *unruly*, hence need to be warned.

2. That some are *feeble-minded* and should be comforted.

3. That some are *weak* and must be supported.

4. That it is just and proper to be patient towards all men. M. M. E.

YOU CAN WORK

YOU are called "the chosen of the Lord," "disciples of Jesus Christ," and those "bought with a price." You are at liberty, being made free through the abundant grace of our Father. In his vineyard you may labor, building with God's material, and strengthening with His strength. You profess to love Him, to serve Him, to follow Him. This is a noble profession, and you are permitted to possess just what you profess. Wonderful liberty indeed!

But are you laboring for the honor of God, and the salvation of souls? Have you the deep humility, the heartfelt yearnings for others that you would have for yourself? Do you feel that your fellow-men out of Christ should have all that you have in Christ? If so, are you willing to help them, as somebody helped you? You ought to be able to say "yes" to all these questions, and if you cannot, you have reasons for deeper humiliation than ever. You say you are not able, have not the means, no talent, no money, nothing wherewith to labor. Not precisely. You have talent, whether one or five it matters not. *You* are not the one to be concerned about this. To bury one talent because you have not five, is to be ashamed of your Maker's good work.

Do you say you have no opportunities to lead sinners to Christ? That is not the exact truth; for opportunities are abundant every day. Were the opportunities gold dollars, none would fail to find them. Are you waiting for a revival? That is not wisdom. A revival is nothing more than earnest, practical fellowship with one another and with your God.—Have a revival every day, get nearer the great, white throne, and induce others to get up to it also.

Self-denying labor to save souls as well as your own is true piety without any husks.—Talk not of humility and then manifest coldness towards your fellow-men. Meekness and humility that have in them the Alpha and Omega, never make cages for themselves. You may wrap them in stupidity but that don't alter the law of God and its effects one particle.—To starve and rust out religion for the mere sake of oddity and self-will, is only deluding the soul and preparing it for wailing and lamentation. If you love heartily, you will work to save men from the burning, nor will you be ashamed to go where sin abounds and rebuke it. Wait not for some one to say, "Go." A God and Father long ago said that. It needs not the "go," of man to make it effectual; it needs man's *going*. There *is* such a thing as blood on the skirts of those who can but will not work to lead sinners to the great Fountain to be cleansed. M. M. E.

A NEW YEAR'S GIFT.

MAY He who called you into the fellowship of His Son, Christ Jesus be with you in all that ye do for the spread of "the truth as it is in Jesus."

In the name of Jesus of Nazareth who is now seated at the right hand of God, and pleads that all men may come to the knowledge of the truth and be saved, I enclose to you our own family New Year offering to the Danish Mission. We have neither riches nor poverty, thanks be to God! But as the Lord giveth, so He enabled us to give. He gives wisely, so should we. He gives that His goodness may lead us to repentance and to Him. Our giving should be the expression, not to the world, if possible, but to Him, of our love to Christ and His cause, and "the Lord loveth a cheerful giver." "Freely ye have received, freely give."

"Give —— dollars for both of us," said my companion and sister in the Lord, when the matter was considered in His fear. And here it is with the confident hope and the fervent prayer that it may contribute to the necessity of the saints and the spread of the pure, uncompromising Gospel on the shores of the Old World.

O, brethren and sisters let us pray for the work over there. We have prayed from the beginning, but let us still pray. Fervent prayer avails much. In our own free, bountiful country our ministering brethren travel in established congregations without money to pay for food and fare, (so it used to be) but in new regions of the country, money is needed for necessary expenses, and no brother or sister should hesitate, nay they should be glad, like the believers on old Pentecost to even sacrifice, that the preaching of the pure, full Gospel-doctrine may not be hindered. But when the preaching is faulty and the preacher's practice unsatisfactory, there may be the best of reasons for a "stand-still." Our American-Danish brethren are well-known to be established in the entire doctrine of the church, and practical in the exemplification of it, and hence we have every reason to believe the cause will be in every particular identical with the most orderly and established congregations in America. And it strikes me that the church in Denmark has an enviable advantage over many backsliding congregations in America which are but a step behind the so-called churches of perverted and divided Christianity. Brethren and sisters, don't wait too long. The work is now well begun, and we have no good reason to withhold our sympathy, our prayers or our financial assistance, as it is needed. Don't wait to make up a large, congregational contribution, but let families consult together and send each a handsome offering in the love of Christ and lost souls and then follow it up with your prayers, "let your requests be made known unto God." So shall His blessings be upon you, and the borders of Zion widely extended.

Yours for the furtherance of the Gospel,

D. B. MENTZER.

READING AND EATING.

A VERY practical and important matter is touched upon by the *Christian Intelligencer* as follows: Every family has need of books, magazines and newspapers, as well as of food and clothing. We have just been reading the life of the famous and useful Rev. Wm. Arnot. He made his breakfast of oat-meal and milk, his dinner of bread and milk, that he might save money to be expended in informing and cultivating his mind. For doing so, he was praiseworthy. Oat-meal and milk is by no means to be despised as nutritious food. For a year past, on many days, such has been our principal meal. And we have the recommendation of no less a man than Mr. Wm. Cullen Bryant in favor of bread and milk. Far too much attention is paid by the people of these States to what they will eat, and drink, and wear. There is a needless and unwholesome expenditure for these things. There is no virtue in turning away from a good book, or in stopping a newspaper in order to gratify a carnal appetite or to maintain a fair and vain show in the flesh.—*Golden Censer.*

EASTERN AFFAIRS.—The prospects for a speedy termination of the war are good. Russia has presented her terms to Turkey, and it is reported that the latter has accepted them. The following is a synopsis of the terms agreed upon.

Bulgaria to acquire some territory south of the Balkins. Bosnia and Herzegovina to be assured of protection and reforms, and have a Christian Governor. Security to be given for the better government of the other Turkish provinces. The independence of Roumania. Servia to be independent without compensations. Montenegro to acquire Antivari, Nicsics and Spuz, and a portion of the shore of Lake Scutari. The cession of part of Bessarabia, and of Batoum, Kars and Erzeroum, with adjacent territory to Russia. Indemnity to Russia for expenses of war, to be paid in money, territory or otherwise. The question of the Dardanelles to be reserved for the consideration of the European powers.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

Edited by M. M. Eshelman.

As the cold, piercing frosts of Winter seek to penetrate our bodies, so does sin aim to reach our souls. Then if you would keep out sin, throw around, and clothe your soul well with divine grace. Let the warm love of God protect your spirit, and the frosts of sin will make no impression on you.

This week aunt Katie comes out and talks to the children; and she knows how to write so that you can all understand what she means. This will no doubt please you, and we hope she will write some more. There are many kind fathers and mothers who love to do all they can to make every little boy and girl happy.

We must ask our little writers to change their writing a little. You know if you all tell where you go to school and what you study, it will soon tire you. We think, therefore, you should write more about things in the Bible. There you will find nice matter about great and good men, what they did, or what God did by them. Do not be discouraged, but write about all the good things found in the Bible, about meetings, and good works.

Sister J. S. Thomas of Philadelphia writes: "Little Lydia has written you quite a letter, being very much in sympathy with the little boy whose father is too poor to take the Brethren at Work. She wishes me to subscribe for him for one year, beginning with this week's issue. … I try to encourage a working spirit within my little ones, and I think my efforts are not fruitless."

We are glad to learn that you are trying to instil into your offspring the idea of *[illegible]* in the life: "To do good, and to communicate forget not."

ISRAEL IN CANAAN.

OUR young readers who read the Bible, no doubt have learned much about the journey of the Israelites from Egypt to Canaan. You have learned that through much suffering they finally entered the promised land under the leadership of Joshua. Though they had many trials up to that time, they were slow to learn from the Lord. Even when in the land of Canaan, they did not behave as God's children should, hence He had to punish them often. They got proud and wanted to do things their own way. God in many ways tried to prove them, whether they would "keep the way of the Lord to walk therein." For this reason the Lord would not drive out hastily, the nations who possessed the land of Canaan. He took His time to that. In order to try His children, He left in the land of Canaan, the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites. Soon the Israelites began to mingle with them in their idolatry, and forgot the commandments of the Lord. This was evil in the sight of God, hence He sold them to the king of Mesopotamia, which king they served eight years. This was their first punishment and took place about fifty years after they had entered the land of Canaan.

They soon felt their bondage to be severe, hence cried unto the Lord to deliver them. The Lord heard their cries, and raised up Othniel, who brought them out safely and judged them forty years. But no sooner was Othniel, their good ruler dead, than they did evil again: so the Lord strengthened Eglin, king of Moab, who smote the children of Israel, and they had to serve this king eighteen years. You see, the Lord made their first punishment light, only eight years in bondage, but the second time they forgot Him, He made the punishment longer—eighteen years instead of eight.

I have given you this sketch of Israel's troubles, that you may learn a useful lesson for yourselves. Remember that the first sin opens the way to another, and that it is not safe to tamper with the goodness and mercy of the Lord. Never think that since He was easy with you in your first error, that He will be just as easy with you in the second and third. God is just, and makes no allowance for sin, but does for your weakness. The safer way, then is, to keep near the Lord, and He will never forsake you.

TO BOYS AND GIRLS.

I WILL here relate to you how naughty a boy was one time. His name was Alfred. When he became a man he told the following story to his boys, how he abused his mother when a boy. He did not want to go to school, so he went down town and his mother came after him and called him home; he refused to come at first, but at last he followed her home. Now she entreats him once more to go to school, but Alfred's reply was, "No I won't go." She took him by the hand and told him he must do one of two things: be locked up in his room, or go to school. What do you think the answer was to his mother? "Mother, I will kick you if you lock me up," and he raised his foot and kicked her, and his mother staggered back, as she was a weakly mother. Just then a man passed by and she called him in and told him to take Alfred and lock him up. So Alfred found himself a prisoner, but he soon fell asleep, and at twilight he heard a footstep at the door. His sister had come to ask him what she should tell his mother for him.

"Nothing," replied Alfred.

Soon his mother came to the door and said, "Alfred, my son." The voice of a gentle mother thrilled him, but he said he was not sorry for what he had done; so he fell asleep again. He was again awakened from sleep by his sister.

"Alfred, get up," she said, "mother is dying with palpitation of the heart."

Now Alfred was willing to ask his mother to forgive him, but mother could not speak any more, but took his hand and pressed it as a token of forgiveness.

I know there is not one so bad that writes for the Home Circle, as this boy was. I have related this for a warning to boys and girls.

UNCLE JOHN.

DO ALL THE GOOD YOU CAN.

Dear Children:—

I HAVE read your nice little letters. I like to read them and hear you tell that you love your pa and ma, and Jesus. And if you love them, you do not want to do anything that would displease them, so you want to be obedient and kind to pa and ma, and be kind to brothers, sisters, friends and playmates whether richer or poorer than you are. If your parents love Jesus and obey Him as they should, and I hope they do, this will please them, and I know it will please Jesus, for He is no respecter of persons; He loves the poor little boys and girls as well as the rich ones. Now if any little boy or girl who thinks they are poor, should read this, if they love Jesus, I hope they will trust Him, and I hope your parents have taught you that He brings no sorrow upon us but for our own good. If you do not love Him, I hope you soon will, and read the Bible as soon as you can read, then you will learn how rich those are who love Jesus, and lay up treasures in heaven.

I thought as Grandpa and Uncle Thomas wrote a letter, perhaps one from Aunt Katie would be welcome. I am glad to see the little folks all trying to do a little. I have selected a little piece for the BRETHREN AT WORK; the title is "Do a Little," and I thought I would try and do a little by writing you this letter, and some more selections. As I cannot write much, I am willing to select, and I hope I can do a little to help the brethren make their good paper interesting. I will tell you the title of one of my selections: it is "I Don't Love You now Mother." If the brethren think it suitable for their paper, and print it, I want you all to read it. But I hope none of you will do as little Henry did. You will learn what he did if you read the article I spoke of.

AUNT KATIE.

Shannon, Ill.

TO EMMA A. GILLER, OF PLYMOUTH, IND.

I AM personally a perfect stranger to you. Know only what I learned from your good, little letter, which occurred in No. 49 of the BRETHREN AT WORK. You have truly written a very good letter for one of your age, it being your first letter. There were several phrases (parts of sentences) which greatly attracted my attention, and for this reason I write this.

That you are but "ten years old," and with "pleasure write" these lines you sent. In this you have taken the right step. If you improve your time in a good and noble cause while you are young, you may expect, if you live, to grow up a good and virtuous woman. It must surely be a great comfort to your parents to have such a good, little girl that takes pleasure in writing for our good paper.

Since Bro. Eshelman has taken charge of the "Home Circle" department, and has a special column for the children I am positive he will welcome more of your little letters, if you write them as good as the one you sent. You expect to sometime belong to the church of the Brethren, if the Lord spares you. I hope, dear Emma, that the Lord *will* spare your life until you are numbered with His people; but do not make your "sometime" *too long*. There are many little girls, even at the age you are now, that have given their hearts to Jesus, and followed His footsteps by being baptized "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt 28: 19). But there are a great many men and women, as well as boys and girls, who make their *sometime* too far distant, so that God calls them from this world ere they have repented of their sins, and thus they stand before a just and avenging God unprepared for the great and awful change. Hope your *sometime* will be soon, that you are a lamb of Jesus' fold. Hope to see more of your good, little letters in the BRETHREN AT WORK. I may then write to you sometime again. I always love to write to, and for the children.

Affectionately,
EMILY R. STIFLER.

Hollidaysburg, Pa.

A WARNING TO THE YOUNG.

Dear Brethren:—

AS I read in the BRETHREN AT WORK, that you would like to have all little girls and boys write letters to you, so I will try to write one, though I am quite young. I will be thirteen years of age in this month. (Dec.) I will now begin my subject.

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18: 1-3). Perhaps some think it will be hard to become as a little child.

Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt. 11: 28-30). O, there are thousands that come to get rest for their souls, and there are yet millions who can get rest, but they don't think about rest for their souls as long as they are well: but sorrowful is the case to those who put the easy yoke off too long, and then the burden is heavy. Jesus is always calling sinners to Him. He is calling, calling *to-day*.

Let us attend to His cries before we become old men and women, as it is the case with a poor old neighbor of ours, who did not attend to our dear Savior's cries while young: now he is about sixty years of age, and he lies on his bed of pain, groaning and saying, "Don't put it off too long." Don't put it off too long, is a warning, and now he is trying to take the easy yoke of our Lord Jesus Christ upon him, and I hope the Lord will help him even in death. Let us work while it is called to-day; tomorrow it may be too late. I write this as a warning to the young.

ELIZABETH CHROWL.

Bradford, Ohio.

DON'T, GIRLS.

DON'T think that yards and yards of ribbons, ruffles, and lace will add one particle to your real value. Don't make a walking millinery-shop, or jewelry store of yourselves, covering all that is of true merit within you, with that which will attract only the shallow brained. Don't think sensible people are to be deceived by vain show; they look for beauty of heart and mind. Don't give the subject of matrimony a thought while in your teens, except to qualify yourselves for the responsible position in which it places you. You need all that time of your life to fit yourselves for it. Don't give your time and talents to the world, or to seeking the things of time and sense that perish with their using. God has created you for a nobler purpose, and made you accountable for what He has given you. Don't sell your birthright for a mess of pottage.

Selected by JENNIE MYERS.

Goshen, Ind.

◆

It is our philosophical curiosity or impertinence that runs forward and undertakes to say that God's providence works in this way or that way, or the other way. It is the attempting to arrive at an explanation of the providences of God that brings us to grief in our reasoning.

CHILDREN AT WORK.

From Mary J. Syler.—I am young in years, but have come out from the world and am trying to serve the Lord. And I shall also try to obey my parents whenever I can. I go to school, and to meeting. We have no Sunday-school, so we go to Bro. Glicks, where we read the Bible, and he teaches us. Was baptized August 2nd, and love my Savior and my brethren and sisters. I want to be a good girl so they will love me. O, I hope some of my dear schoolmates who are yet away from Jesus will give their hearts to Him! I was once in their condition, but God gave me grace to change. I love my school-mates, my teacher, and you too, my dear editors. Pray for me, that I may be faithful.

Flag Spring, Mo.

From Iva M. Thomas.—*Dear Editor*,—I am nine years old. I go to school, am in the fourth division, secondary. I study reading, writing, spelling, geography, and arithmetic. We will have examination soon, and I think I will be promoted. Our Sunday-school is on Marshall street, below Girard Avenue. Papa is Superintendent. We have one session commencing at 9 o'clock A. M. Sabbath afternoons we go to a Mission Sunday-school, next door but one to our own home. Every Saturday at 2:30 P. M. we go to Missionary School. We have some very pleasant meetings. Our society is trying to support and educate a little heathen girl. Sister Lilla is one of the Managers and I am Treasurer. The officers take turns in leading the meetings.

Miss Cora B. Emmert. In answer to your question I will say, the little boy's name was Samuel, and we read about him in first Samuel, third chapter. To A. J. Robinson's question, I would say, *David* would be the correct answer. And in turn will ask, What name in the Bible is precisely the same backward and forward? Enclosed please find $1.50 for which send the BRETHREN AT WORK to A. J. E., Myer's Station, Tenn., and greatly oblige your little friend.

2202 N. 22nd St., Philadelphia.

From Hortense Lear.—*Dear Editor*,—I will try and write a few lines for your valuable paper. It is the first letter I have written for the BRETHREN AT WORK. I am acquainted with one of the editors. My parents belong to the Brethren church. We live about seven miles from the church, and the roads have been so bad this Fall that we have not been to meeting for some time. I like to go to meeting very much. I went to Sunday-school last Summer. I go to day-school also; am learning very fast. I am twelve years old. I will close for this time. If this letter escape the waste basket, I will write again.

Urbana, Ill.

From Nancy E. Hornish.—I am ten years old. I go to school and my studies are reading, writing, spelling, and arithmetic. On the 7th of December in the evening I went to bed. About eleven o'clock I woke up; there lay my sweet sister Ida on a board, dressed in white, and my father, mother, brothers and sisters, standing around her and crying. She was dead. Aged 1 year, 8 months and 28 days. Let us all try to meet her.

"Dearest Ida, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

From Henry K. Dale.—*Dear Editor*,—I have been reading in your paper, and think it is very good to read. I am young in years, but have come out from among the world and am trying to serve the Lord. I want you all to pray for me that I may hold out faithful to the end. I am glad to read so many good pieces from the little folks. I am not taking the paper, but my brother does. I can hardly wait till it comes so I can read your letters. It is a paper that all should read; it will teach you more than newspapers or novels. We have meeting here every week. Our preachers' names are Daniel Mast and J. W. Gephart. I like to go to meeting and hear them preach. Dear young readers, go to meeting when you can and hear the Gospel preached. Let us all try and be faithful the few more days we have to live here in this world, and when the time will come that we must leave, we may meet each other in heaven, where parting is known no more.

Cornell, Ill.

◆

IF you would be kind, good, useful and happy, control your temper. Never allow yourself to be disturbed by mere trifles, but with firm trust in your Master, leap over them all. God is strength to those who trust Him; then keep near Him at all times, and joy and peace shall be yours.

CORRESPONDENCE.

HOME MISSION LABOR IN EASTERN OHIO.

ACCORDING to previous arrangements, and announcement, Bro. G. V. Kollar, of New Philadelphia, Ohio, arrived at Warnock, Ohio, on the evening of Jan. 9th, and commenced a series of meetings on the evening of the 10th, continuing from day to day, closing on the evening of the 15th, having five accessions during the time occupied. The Word was preached with power. While saints were made to rejoice in the precious promises of the Gospel, sinners were made to tremble under its fearful condemnations. There were many almost persuaded to be Christians; may God help them to speedily turn from their pernicious ways, and come to Jesus, that they may be saved upon the easy terms of the Gospel, without money and without price; that they may choose that good part that will be for their present peace and eternal happiness.

One of those that united with the church, came about twenty miles, through the storm, having never heard the Brethren preach until at our series of meetings in November last; there he heard the Truth as he never heard it before, and now is in the church with us.

We have a large field here for laborers, and there is now a base, or center formed, around which may be gathered many precious souls. The field is now open; come brethren, labor with us in building up the blessed Master's cause. The brethren and sisters here are all in earnest, from oldest to youngest, and ranging from fifteen to seventy-nine years of age; our oldest brother being seventy-nine, and never learned so much as the English alphabet, will get up in our social meeting and bear testimony for the blessed Master and the religion for which he endured persecution, died and was buried, and rose again to establish; and all the members are full of faith and zeal. May the Lord increase their faith, and confirm their hope, and perfect them in love.

We will now make our desire known to the Brethren, and I speak the sentiments of every one of our brethren and sisters at this place, and was earnestly requested to do so by Bro. Kollar, to say to the church, and the committee of arrangements for Home Mission labor, of the N. E. District of Ohio, that, through the labors of the brethren that have been sent to this point and the blessing of God upon their labors in the salvation of twenty-one precious souls at this place of mission labor, that the number requires, and the time has arrived, that there be an organization effected at the next appointment which is announced to be Feb 8th. We think it is necessary to organize at this place, in order to a better discipline and course of instruction among us, as many of our members are young, and need instruction, that they may grow in grace, and in the light and knowledge of the Truth as it is in Christ Jesus.

D. SNYDER

Warnock, Ohio.

FROM GRANT, PA.

Dear Brethren:—

THIRTY years ago or more, there were a few Brethren, who moved from other congregations into the pines, about where our church now stands, which formed the *nucleus* around which others gathered afterwards, from time to time by immigration and annexation, until, at length, it was thought prudent to organize this little band into a regular church organization. These old pioneer brethren worked hard and zealously in the good Master's cause, against great odds, by precept and example, until at last they brought about what they so devotedly desired. Some of them are yet with us, as living marks of temperance, industry, and economy.

The number of the faithful, little band, still gradually, but slowly increased, until they felt like having a house to worship in. An effort was put forth and a beginning was made about the commencement of our late war. But as the national pulse indicated the war fever growing stronger, bloodshed and carnage the order of the day, the little band was frustrated, discouraged, and abandoned the erection of the house until another and successful effort was made about 1870. Now we have a good, substantial, commodious house, dedicated to the service of Christ, and the cause of building up and enlarging His kingdom. We are living in harmony with each-other. I believe all are striving together in the common cause of redeeming those on the downward road to destruction and death, and elevate ourselves to a higher degree of usefulness in this life, and immortal glory in the unseen world.

Since the erection of our house of worship, the addition of members in the church has been more frequent, until now we feel very much encouraged with our number of about ninety, of which three are ministers, and four deacons. We have no ordained elder. We are rather scattered, and poor; notwithstanding, all seem interested in the cause they have espoused, and press forward in the good work they have begun. The greater part of the members I believe, take the church papers. The body of our congregation lives about twenty miles from the nearest railroad point. On this account, we are not so often favored with visits from traveling brethren, as those who live along the main lines of railroad travel

Our ministers have been ably helped this Fall, by brethren J. W Beer, J B Wampler and J. A Sell, reviving us, and directing us in the good work we have begun. If our home ministers are not always able to give us scholarly discourses, they are always able to tell the story of the Cross, and teach us great and good lessons by their exemplary lives, conversation, their intercourse with their neighbors, and others with whom they come in contact. I sometimes feel that we do not discharge our duty toward our ministers, giving them the necessary encouragement they so richly deserve, in doing so well as they do; so many of them having such a limited education, and fighting the enemy at such great odds. Brethren, it was our voice that put them where they are, now let us, with one accord, take them by the arm and help them over the rugged steps they have to climb. May that Power that ruleth over all, help us to see and realize their position.

I am a reader of all the papers published by the Brethren, BRETHREN AT WORK, *Primitive Christian*, *Vindicator*, *Young Disciple*, and *The Children's Paper*, edited by Bro Kurtz. We welcome them all to our home. Time always seems so long awaiting the weekly visits of the BRETHREN AT WORK and *Primitive Christian*, for I know, with them will come a feast of good things for the soul, and a season of rejoicing coming out of the news of the prosperity of Zion. Oh, how I do love to hear of the many souls that are brought to Jesus through the enterprise of the church papers, and the energetic ministers, who are placed on the walls of Zion, proclaiming glad tidings of good news to perishing creatures, famishing for the Bread of Life!

God bless you dear brethren, and humbly continue in the great work you have begun, is my prayer. The children's papers are doing a good work too—a noble work I dare say. They should be taken in every family, and placed in the hands of every child of the church, and as many children out of the church as possible. If members of the church are not able to take the papers, I believe it is the *imperative* duty of those brethren who are more favored with this world's goods, to supply such. Brethren, apply the golden rule, place the poor in your stead, and you in theirs, then think what you would have them do.

With my best wishes and prayers for the success of the enterprise in which you are engaged, I remain,

Fraternally Yours,
E. BRALLIER.

FROM KANSAS.

I LEFT my home in Huntingdon Co., Ind. the 10th of December for Kansas. As the calls for preaching seem to be very numerous, I concluded to throw in my mite. I first went to Neosho county. Landed there the 16th and was soon under the parental roof, having been absent nearly three years. "Be it ever so humble, there is no place like home" We commenced meeting soon after. Had good attendance most of the time; preached eight discourses in all.

The church seemed revived and sinners impressed with the duty they owe to the heavenly parent. From there, in company with father, we went to the Brethren in Montgomery Co., found them alive in the work. The bad weather at this place, was considerable of a hindrance, and our expectations were somewhat blighted There were but four appointments that the people could attend. Considerable interest was manifested, and could we have staid longer, I think the Lord would have blessed our labors bountifully. Tears flowed freely from all and we felt that the Lord was with us. Felt very loath to leave, but our engagements had been made ahead. We found about thirty members here. Bro. Schrock of Elk Co., has recently moved in their midst. Hope his labors will be of great benefit. Brethren, traveling, will please remember them; they live south of Independence.

A great many brethren come to Kansas to preach, but it seems the most of them stay in the northern part of the State. Go and come to the southern part of the State as well as elsewhere. People listen with great interest, as the doctrine to them is new, though eighteen hundred years of age.

Went from there to the southern part of Neosho Co., where we held some meetings. There was not a very good interest, some seem to be asleep. I am now in Labette Co., writing from the house of Bro. Wall. Have had three meetings. Brother D. Harader is with me here. The prospects are not very encouraging, bad roads and bad weather work against us, here as well as elsewhere.

We expect to commence a series of meetings in Bourbon Co., on the 8th inst. Hope our labors will be blessed with success. There is call after call for preaching here in southern Kansas. Much good could be done, if the brethren would show more of a missionary spirit. Other denominations have not the money to hire salaried preachers; now is the time to work

D. HODGDEN

Jan. 12, 1878.

CHURCH NEWS.

From Shiloh Church, Va—On the 27th of Dec., we started to Shiloh church, Barbour Co., W. Va., to attend a series of meetings which had commenced on the 25th; arrived at place of meeting in the evening, found brethren M. Fike and James Liller of German Settlement there. The meeting continued, and on the 29th, brethren Z. and G. W. Annon from Thornton Station came. They remained until the 31st. Brethren Fike and Liller had left the day previous. During this time one precious soul was added to the church, and one reclaimed, being a minister in the first degree. The rest of the brethren having left, we remained and labored with them until the sixth of January. Eleven more were added by baptism, and there are eleven more applicants.

The meeting, upon the whole, was one of the most interesting I ever attended. Many of those who came out were young; may the Lord help them to put on the whole armor of God, and may they fight the battles of the Lord valiantly and endure hardness as good soldiers of Jesus Christ. The brethren and sisters have my thanks for their kindness to me while with them.

W. A. GAUNT.

From English Prairie, Ind. — Brethren Jeremiah Gump and Samuel Fields came here and held a series of meetings at our church, and also at the M. E. church, four miles Northwest of our church. They commenced meeting on the evening of the fourth inst., and continued until the evening of the tenth. The result of their labors was, one soul made willing to unite with the people of God, and we believe many more were almost persuaded to come to Christ. May the Lord help them, so they do not put it off, till it is too late. The church, we trust, has been built up in that most holy faith May their labors be as bread cast upon the water, that it may be seen many days hence May the Lord bless them for their earnest labors while with us.

E. HORNER.

Brighton, Ind., Jan. 13, 1878.

From Pine Creek Congregation.—We are still trying to labor in the cause of our Master, and while we see from time sinners turning to God, we are made to thank God and take courage.

We commenced a series of meetings on Sunday, the 6th inst., at the Center meeting-house. Brother Thurston Miller from Portage, and Bro. John Knisley from the Union distsict were with us and labored faithful, sparing no pains in dealing out the bread of life to hungry souls. Continued until Thursday evening, then changed to another meeting-house, about three miles North. Being more central and a larger house, the congregations became quite large, and the best of order prevailed. On Sunday six were immersed, which makes our number of accessions since last Spring thirty-four. We now number 300 members, have four good meeting-houses.

J. N. BARNHART.

Walkerton, Ind.

From Iowa.—Bro. Eli Troxel from Vinton, Iowa arrived at Greene on the third inst., and on the fourth, I, in company with him, went to Franklin Co., on the outskirts of our church district, where there are a few members living. Commenced a series of meetings the same night, and continued until the fourteenth. Though the success was not what it might have been in other localities, yet there was a good interest taken by the people in that place. There was one applicant for admission into the church while there were others that are counting the cost. What the result will be in the future, remains yet to be seen. But the dear members living there, were much taken up with the preaching and thought that there was a foundation laid for good results in the future.

Then we came home on the 15th and on the 16th Bro Troxel commenced preaching in our church in Greene. Continued every evening until Sunday night. Congregation not so large but the interest very good, and we think good impressions were made on the part of our members in their holy calling, as well as those that stand outside, waiting for the moving of the water.

J. F. EIKENBERRY.

Greene, Io., Jan. 22, 1878.

From Dunkirk, O.—I will now give you a few items of church news, which may be of some interest to your many readers.

The Lord has blessed us in the past, and by this we feel greatly encouraged. On the 5th inst., Bro. John Wise of Pa., came to us and remained with us until the fourteenth inst., during which time he held forth the Gospel in its great beauty and strength, not shunning to declare the whole counsel of God. Though no immediate manifestations were expressed to embark with us in the good cause yet the interest increased as the meeting progressed and we think lasting impressions were made.

Just as the rock was ready to break, the meetings broke up, a circumstance which too often occurs, and our beloved Elder went on his mission to another field. But the good seed was sown and to our joy, on the 16inst., while we were in the sanctuary, attending to our Father's business, a worthy young man, Mr. J. Wheeler came forward and desired to enter the church, and now we congratulate ourselves that another brother in Christ is born into the kingdom of God. We hope that many more will soon come and labor in the good cause of our blessed Master.

S. T BOSSERMAN.

Dunkirk, O., Jan. 20, 1878.

From the Woodbury District.—At a late council meeting held in the Woodbury District, Bedford Co., Pa., the Brethren agreed to build another new meeting-house, 35 by 40 feet, located on the north end of said district. Love and union seem to prevail among us here. Souls are coming to Christ, but many are yet out of Christ. May God help us to let our light so shine, that many may be constrained to follow our example.

D. S. REPLOGLE.

Maria, Pa.

From Maple Grove, Ohio.—Our church is in a healthy condition at present. We commenced a series of meetings on the evening of the 5th of Jan., and continued meeting twice a day, until the evening of the 14th. Brethren Henry Jacobs and Wm. Keifer of Congress, O., came at the commencement and remained till the close; having the assistance of D. N Workman on the evening of the 12th, and during the 13th, accompanied by the general attendance of our own laborers, and the presence of many of our brethren and sisters, who were very active in singing songs of praises, and offering prayers to the great "I Am," while the zeal manifested by the speakers, held the audience in a chain of attention, evidently appreciating a good and successful meeting. The occasion was one of solemnity and rejoicing; solemn, because many souls were not in a safe condition; rejoicing, because the brethren and sisters were much built up; and when God sent a visitation of His power among them, they wept for joy, to see ten sisters willing to follow Jesus. Such a rejoicing never was witnessed before in our meeting-house. When we went to the water, a large number of people attended, to witness the baptism; although it rained all the time, nearly all remained till the close. All the candidates, except one, were young people, and several quite young, one only ten years of age. Many tears were shed on the occasion; all of the candidates were very anxious, and could scarcely wait till their turn came. The labor passed off very well, considering the youthfulness of several of the applicants. It was not excitement that caused them to come, but a premeditated intention for some months previous. Some of the younger ones urged it as a duty, and pledged themselves to go, if older ones would; when part of the older ones saw the determination of the younger, and got many Gospel invitations, duty pressed hard upon them. Others were made to tremble; would to God that they had given heed to what they heard, for Satan may cause them to let those sacred truths slip.

Now kind readers, some of you were witnesses to the greater part of the above, and may the reading of it, stir your minds in remembrance of that refreshing time, so that prayers may emanate from your hearts to God, that peace may be yours in this life, and joys ever new in the kingdom of God. WM. SADLER.

Nankin, Ohio.

GLEANINGS.

From J. E. Keagy.—Our series of meetings have closed with one addition. Brother Jeremiah Gump and Samuel Fields, labored for us during our meetings; long will they be remembered for their wise admonitions. May God still spare them, to go on with that noble work, turning sinners to God. We owe a debt of gratitude to our ministers who are striving so manfully, and giving us counsel, that we may likewise discharge the work that is allotted to us.

At the present writing, scarlet fever is raging at an alarming extent in this locality, some ten deaths have occured. Oh! how necessary it is for us to prepare for death, that we may die with the sweet assurance of eternal life.—*Brighton, Ind.*

From Jesse Calvert.—We commenced a series of meetings here Jan 3rd, closed my labors here to-night with twenty additions by baptism, and a large number were almost persuaded to come. I was compelled to leave to meet my appointment at Ashland, left brother A. J. Clement in charge of the meeting. I hope and pray many more will yet come. The church was much revived and built up, and aroused, blessed and holy be the name of the Lord for ever and ever. This church has two elders both in the decline of life but very good and faithful laborers, and one minister in the second degree. Elders, John Sanbart and Conrad Kibler, minister, Noah Longanecker.

From Henry Troxel.—*Dear Brethren*.—In the first place I send greeting. May the Lord bless you all in your work, and publication of the BRETHREN AT WORK. It has made its welcome visits to us here in Texas, and we do not know how we can pass the time without its visits to us in our isolated condition away from the brotherhood. We are quite lonely here in this new country; we have moved about twenty miles West from where we were, to Clay County. We like this place very well, have taken up school land, and are on it, expect to make it our home. We hope some of our dear brethren who wish to get cheap and good land, will come here. I think this is a healthy country and the climate is mild and pleasant. The soil is good, and the face of the country lovely; also some prairie and timber. We are about four miles South of Buffalo Springs, East of the Wire Road.—*Dec.* 30, 1877.

From E. C. Packer.—The work of soliciting for the Ashland school, goes steadily on, and the prospects are that Spring will see some important work done. I will try and get time to write out a more full account of the work done soon, and send to you for publication. I think your paper is improving fast. May it continue to improve.

From J. P. Gish.—I received a letter from brother James R. Gish, informing me that you was publishing a paper, now printed in Ill. I wish to take it, and herewith send you the money. I wish some one would send us a preacher to preach here in Henderson Co., Ky.—*Henderson*, Jan. 12, 1878.

[Occasionally we learn that there are some who have not yet heard of our paper. Hope some of our readers will send us the name of some one in every family of members where our paper is not read, and we will take pleasure in sending sample copies.]

From J. Irvin.—The Brethren of Beech Grove, have had a series of meetings. Brother Ridenhour of Va., and brother C. Long of Ia., preached the word with power. Twelve souls believed and were baptized, and one made application. The brethren and sisters were made to rejoice in the God and Rock of our salvation. Pray for us.—*Golden Corners, Ohio, Jan.* 15.

From J. S. Mohler.—*Dear brethren*:—I notice an error in my article on the covering, in first column fifteenth line from bottom up, where the term "*woman's head*" occurs; it ought to be "*man's head*."

From R. K. Berkeybile.—Our meetings in the Swan Creek District, and near Delta and Swanton have closed, with an addition of eleven precious souls made willing to follow the Savior to the liquid grave to rise in newness of life. They were mostly all young; five we think, were between the ages of twelve and fifteen, all girls, one my own daughter. Many more were almost persuaded; they went as far as the door, did look in, but stopped there; hope they may soon enter in.

Brother J. Nicholson was with us during the meetings and labored with great zeal and power. May he long be remembered here, and in heaven be rewarded.—*Toledo, O., Jan.* 6, 1878.

From Elder W. B. Sell.—Since we are having very fine weather, and roads are good, the various denominations are putting forth all their energies to make proselytes. The M. E. church has been at it over three weeks, and intend to continue for several weeks yet. I contemplate taking a tour through Worth Co., the latter part of February, provided the weather is favorable, and health will admit. Will Bro. Forney or some one give me the address of some of the brethren, residing in Worth, especially the North-east corner?

Again your welcome paper has made its appearance. Frequently we hear the remark: "O, how we miss it," which causes quite a sad countenance. When it was laid on the table, there was quite a change, such as makes all feel good, pleasant and happy. We wish you God's blessing.

"O be hopeful, be joyful,
Be faithful till then,
And a crown of bright glory we'll wear."

Harrisonville, Mo.

From S. Brumbaugh.—The ark of the Lord is still moving on slowly with us, we have had no series of meetings for some time. We have regular meetings nearly every Sabbath. Our ministerial force consists of Bro. Jacob Miller, elder; brethren Emanuel Miller and Jonathan Wenrick in the second degree. The number of accessions by baptism since March, about eighteen. Hope the good Lord may bless all.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

VANDYKE.—In Liberty, Keokuk Co., Iowa, Jan. 18th, 1878, Lovina B. Vandyke, wife of friend Demetrius Vandyke, and only daughter of Bro. Peter, and sister Anna Wolf. Disease, consumption; aged 27 years, 10 months and 17 days.

She had not united with the church only by making the good confession, that as soon as she was able in body, she would do so, but ere this opportunity was granted, her spirit took its flight, and is now resting in the hands of Him who will deal justly with all. Oh, that we would all obey the Lord while in the vigor of health. The funeral services were conducted by the Brethren to a large assembly of mourners.
B. F. T.

SHIDLER.—Benjamin Shidler, aged 48 years less nine days. He leaves a wife, a sister in the church, four sons and two daughters, three of which are also members of the church, to mourn the loss of a dear husband and father. He lived in the Elkhart congregation, and died of consumption, January 20, 1878. Funeral services were conducted by Eld. Andrew Bigler and Moses Hess, from the words, "If a man die, shall he live again?"
J. C. LEHMAN.

FORNEY.—On January 6th 1878, in the Solomons Creek congregation, Elkhart Co., Ind. Little Winna Forney, only daughter of Hiram and Chloe Forney, aged 3 years 4 months and 17 days. Disease, croup.

Winna was a child that was noticed and loved by every one that knew her. She was the most intelligent little child I ever saw. She would sing "come to Jesus." She would get on her little knees and try to pray. But she is gone to dwell with the angels in the paradise of God. And not only do the parents and relatives mourn the loss of Winna, but all who knew her. Funeral discourse by J. H. Miller and D. Shively, from John 11: 28.
LEWIS MUNTZ.

TOOTHMAN.—In the Rock Grove church, Floyd Co., Iowa, Dec. 21, 1877, Mary Ellen, daughter of sister Toothman, (widow) aged 10 years, 6 months and 21 days. Funeral by the writer.
J. A. MURRAY.

STRETCH.—At Plattsburg, Mo., Dec. 29, 1877, Jennie, daughter of sister Sallie C. Stretch, aged 8 years, 5 months and 6 days.

Before death, the dear child said, "I want to go to heaven, where papa is. Lay me close to papa, and plant flowers on my grave."
SALLIE C. STRETCH.

LEHMAN.—Cora May, a sweet and intelligent little daughter of Bro. Adam and sister Sarah Lehman, went to her last home Nov. 13, 1877; aged 8 years, 6 months and 28 days. Disease: Typhoid fever, of which nearly the whole family suffered.
Eld. JOHN MURRAY.

GROVE.—Sister Sarah Grove, of Shannon, Ill., was on a visit to Ind., for her health, when her little daughter Lula E., took sick of the croup, and died. Her husband, Solomon, was telegraphed for, but did not reach the place till two hours after the child's death. Aged 1 year 9 months and 26 days. Funeral services at Shannon, Ill., by
LEMUEL HILLERY.

ANDREWS.—In the Yellow Creek church district, Stephenson Co., Ill., Jan. 17, 1878, sister Ervilla Andrews, wife of Bro. Walter Andrews. Age, 24 years, 10 months and 7 days.

More than a year previous to her death she was converted, and united with the Brethren. She was a loving wife and an affectionate mother. She leaves a husband and little son to mourn her death. Funeral services by Bro. G. E. Studebaker, accompanied by Bro. Marcus Fowler and Bro. Jacob Delp, from Rev. 14: 13.
MARY J. STEES.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

Please announce that the Brethren at Hudson intend, the Lord willing, to hold a series of meetings, commencing on the 9th of February. Come on, brethren, and help us.
T. D. LYON.

Please announce that the District Meeting of Northern Ind., will be held the Lord willing in the English Prairie congregation, May 9, 1878, commencing at 9 o'clock. Those coming from the South, stop at Lagrange Center, and those from the North, stop at Linn, where the brethren will meet them.
JESSE CALVERT, Clerk.

BOOKS, PAMPHLETS, ETC.,

FOR SALE

AT THIS OFFICE.

Pengilly's Guide to Christian Baptism.—Price 10 cents.

Quinter and Snyder's Debate on Immersion.—Price 75 cents.

Cruden's Concordance to the Bible.—Best edition, Imperial 8vo, Cloth, $2 75; Library Sheep, $[illegible].

History of Palestine, or The Holy Land. By M. Russell LL. D. Engravings. 18 mo, Cloth, 75 cents.

Christian Baptism.—With its Antecedents and Consequences. By Alexander Campbell. Cloth, 1 25.

Ancient and Modern Egypt.—Views of Ancient and Modern Egypt. By M. Russell LL. D. Engravings. 18 mo, Cloth, 75 cents.

Nead's Theological Works, or a Vindication of Primitive Christianity. By Elder Peter Nead. Bound in cloth, 472 pages, price, $1 [illegible].

Reason and Revelation.—By R. Milligan. This work should not only be read, but carefully studied by every minister in the brotherhood. $2 50.

Christianity Utterly Incompatible with War. Being one of Twenty Reasons, for a change in my church relations. By J. W. Stein. Price, 25 cents; 25 copies, $5 00.

A Sermon on Baptism.—Delivered by Bro. S. H. Bashor in the Elk Lick Congregation, Somerset county, Pa. A neatly printed pamphlet of thirty-two pages. Price, 20 cents.

Family Rules and Regulations.—By J. W. Stein. Beautifully printed in three colors on good card board. Is intended for framing, and should be in every family. Price 20 cents.

Voice of the Seven Thunders; or, Lectures on the Book of Revelations. By J. L. Martin. Among modern books this is really a curiosity. You can't help but understand it. $1 50.

Passover and Lord's Supper.—By J. W. Beer. An able work of great merit, and should be in the hands of every person, who wishes to thoroughly understand this subject. Bound in good cloth, 258 pages. Price, 75 cents.

Buck's Theological Dictionary.—Containing Definitions of all religious terms, a comprehensive view of every field in the system of Divinity; account of all the principal denominations; and an accurate statement of the most remarkable transactions and events recorded in ecclesiastical history. 8vo, Sheep, $2 50.

The Pillar of Fire; or, Israel in Bondage.—Being an account of the Wonderful Scenes in the Life of the Son of Pharaoh's Daughter (Moses). Together with Picturesque Sketches of the Hebrews under their Task-masters. By Rev. J. H. Ingraham, LL. D., author of "Prince of the House of David." Large 12mo, Cloth, $2 00.

Trine Immersion Traced to the Apostles.—Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors. By J. H. Moore. 64 pages, price, 25 cents; five copies, $1 10; ten copies, $2 00.

The Last Supper.—A beautiful, colored picture, showing Jesus and his disciples at the table, with the supper spread before them. He has just announced that one of them should betray him. Each of the twelve present is pointed out by name in the margin of the picture. Price, one copy, 15 cents; 2 copies, 25 cents; 10 copies $1 00.

True Evangelical Obedience. Its nature and necessity, as taught and practiced among the Brethren or German Baptists. By J. W. Stein, being one of his twenty reasons for a change in church relations. This is an excellent work, and should be circulated by the thousands all over the country. Price, 20 cents; 7 copies, $1 00; 15 copies $2 00.

The Origin of Single Immersion.—Showing that single immersion was invented by Eunomius and as a practice, cannot be traced beyond the middle of the fourth century. By Elder James Quinter. It is a tract of sixteen pages and the Brethren should take an active part in giving it an extensive circulation. Price, 2 copies, 10 cents; 6 copies, 25 cents; 30 copies $1 00.

Certificates of Membership in Book Form.—They are neatly printed on good paper, ready to fill out, with duplicate attached and all well bound together in neat book form, somewhat after the style of blank note books. One of these books should be in the hands of each congregation, then, when a member calls for a certificate, one of these can be filled out, signed by the officers, cut off from the duplicate and handed to the member. The duplicate has on it, in substance, what is in the certificate, this remains in the book, thus enabling each congregation to keep a record of this part of her business. We put up two sizes of books: No. 1, containing one hundred certificates, price 75 cents; No. 2, containing fifty certificates, price, 50 cents. Those wanting books, containing two hundred certificates, can obtain them for $1.25.

One Baptism.—A tract showing that trine immersion is the only ground of union that can be consistently occupied by the leading denominations of Christendom. By J. H. Moore. One copy, 10 cents; 10 copies, $1 00; 25 copies, $2 00.

Truth Triumphant. In six numbers of four pages each. Baptism, Grace and Truth, Feet-washing, Brotherly Kindness, Non-resistance, Non-Essentialism Measured, and Found too Short. Price 1 cent each or 80 cents per hundred.

The Throne of David.—From the consecration of the Shepherd of Bethlehem to the rebellion of prince Absalom. By the Rev. J. H. Ingraham, LL. D., author of "The Prince of the House of David," and the "Pillar of Fire." With five splendid illustrations. Large 12 mo, Cloth, $2 00.

Campbellism Weighed in the Balance, and Found Wanting. A written sermon in reply to Elder C——. By J. H. Moore. It is a well printed tract of sixteen pages. Should be circulated by the hundreds in almost every locality. Price 2 copies, 10 cents; 6 copies, 25 cents; 25 copies $1 00; 100 copies, $3 50.

Sabbatism.—By M. M. Eshelman. 16 pages, price 10 cents, 12 copies $1 00. Treats the Sabbath question, briefly showing that the observance of the seventh-day Sabbath passed away with all other Jewish days, and that the "first day of the week," is the preferred day for Christians to assemble in worship.

Eusebius' Ecclesiastical History.—This author lived in the fourth century, had a thorough knowledge of the history of the church, and his writings are therefore of considerable value to the student of Ancient History. 8vo, Cloth, 2 50.

Campbell and Owen Debate.—Containing an examination of the Social System and all the systems of Skepticism, ancient and modern. Complete in one volume. This will always remain a valuable work on the evidences of Christianity. $1 7[illegible]

Brethren's Envelopes.—Prepared especially for the use of our people. They contain, neatly printed on the back, a complete summary of the principles of the religious body. Price 15 cts per package of 25 in a package—or 50 cts per hundred.

Brethren's Hymn Books.—[illegible] paid, $1 00, per dozen, post-paid, $11 00; per dozen by express, $10 00. Turkey Morocco, per [illegible] Sheep, post-paid 75 cents, per dozen, post-paid, $8 25; per dozen by express, $7 25. When ordering hymn books sent by express, it is expected that the purchaser will pay the express charges at the office where the books are received.

Biblical Antiquities.—By John Nevin. [illegible] work intended to [illegible] the reader [illegible] recommend to all Bible readers [illegible] than this volume. It should be in every library. 12mo, Cloth, [illegible]

Union Bible Dictionary.—A Bible Dictionary [illegible] account and description of [illegible] as well as a history of all persons and places mentioned in the Bible. It will be found particularly valuable to all Bible students. 600 pages, with maps and numerous illustrations. Cloth, $1 50.

Reynoldsburg Debate.—An oral debate between Benjamin Franklin, of the Disciples and John A. Thompson of the Baptists. The reader will likely get more information from this work on the design of Baptism, working of the Holy Spirit, etc., than any other book of the same size in our language. $1.25.

The Prince of the House of David, or Three Years in the Holy City, being a series of letters, giving a life-like picture, and related as by an eye-witness, all the scenes and wonderful incidents in the life of Jesus of Nazareth, from His baptism in Jordan to His crucifixion on Calvary, by J. H. INGRAHAM. Neatly printed, and well bound in cloth. It will be sent post-paid for $2 00.

Josephus.—The works of FLAVIUS JOSEPHUS, the learned and authentic Jewish historian, containing twenty books of the Jewish antiquities, seven books of the Jewish war and THE LIFE OF JOSEPHUS, written by himself, and embellished with elegant engravings. The work is a large, octavo volume, neatly printed and well bound with good leather. Sent post-paid for $4 50.

The Doctrine of the Brethren Defended.—This a work of over 300 pages, lately published in defense of the truth and practice of the Brethren on the following points: The Divinity of Christ and the Holy Spirit, Immersion vs. Affusion, Trine Immersion, Feet-washing, the Holy Kiss, Non-conformity or Plainness of Dress, and Anti-Secretism. The work is complete, and is so arranged that the arguments on each subject may be easily found and understood. It should have a wide circulation, both among members and the world. The work is printed in large, plain type, is neatly bound in cloth, and sells at the low price of $1.60 per copy by mail. When ordered by the dozen, a reduction of 10 per cent. and the express charges will be made. The work may be had at this office or from the author, R. H. Miller, Ladoga, Ind.

The Holy Land.—This is the name of a beautiful lithographic map, giving a complete Bird's Eye view of the Holy Land, and enables the observer, at a glance to behold all the cities, towns rivers, brooks, lakes, valleys and mountains. In short, it is a perfect picture of the whole country from Damascus to the desert of Tirza. It is the most complete thing of the kind we ever saw. By a few hours careful study, the different places mentioned in the Bible about Palestine, may be firmly fixed in the mind, making the reader as familiar with the location of these different places, as the county in which he lives, thus aiding him in understanding the Bible. Those who think there was not water enough in Palestine to immerse people should carefully study this map. It is printed in beautiful colors, suspended on rollers ready for hanging, is 24 by 35 inches in size, and will be sent by express for $1 50.

☞ Any of the above works sent post-paid on receipt of the annexed price. Address:

MOORE, BASHOR & ESHELMAN,
LANARK, Carroll Co., Ill.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12 21 P. M., and arrives in Racine at 6:48 P. M.

Day passenger train going west leaves Lanark at 2 16 P. M., and arrives at Rock Island at 5:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2.21 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6.00 A. M.

Freight and Accommodation Trains will run west at 12: 55 P. M., 10: 50 A. M., and 12: 20 P. M., and east at 4: 10 A. M., 1 P. M. and 4: 50 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

Passengers for Chicago should leave Lanark at 12 21 P. M., run to the Western Union Junction, here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7. 45 the same evening. To reach Lanark from Chicago, go to the Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run north to the W. U. Junction, change cars for Lanark, and arrive here at 2.21 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

Vol. III. Lanark, Ill., February 7, 1878. No. 6.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. Moore, S. H. Bashor, M. M. Eshelman.

—:o:—

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

THE HEAVENLY LAND.

BY ISABELLA F. KELSO.

BEYOND the bounds of time,
Across the sea of life,
Where passion's billows form and toss
In angry strife—

There is a land so bright,
That mortals cannot gaze,
But wondering stand upon the verge
In lost amaze.

The hills of glory tower.
Majestic and sublime,
Above the snow-capped peaks of earth,
The Alps of time.

Four square the city stands,
The jasper walls that rise,
Are garnished bright with precions stones
Of Paradise.

No storm cloud ever throws
Its shadows on that shore,
No lightings flash along the sky,
Or thunders roar.

The air is pure and bright,
All is serene and calm,
Naught ever enters there that can
The holy harm.

But from the throne of God
There flows a crystal stream,
And heaven's pure light upon its clear
Bright waters beam.

And where that river flows,
The tree of life appears,
Yielding its monthly fruits throughout
Eternal years.

Beneath the shadowy bowers,
Robed in immortal green,
Grow fairer flowers than mortal eye
Hath ever seen.

There night shall never come,
Nor heaven's long day be o'er;
God and the Lamb shall be their light
Forever more.

Throughout that wide domain
Joy beams in every eye,
While angel voices join in praise
To God most high.

There white-robed spirits bow
Before the great I Am,
And worship Him who pardoned them
Through Christ, the Lamb.

Waterloo, Iowa.

A LEAF FROM THE TREE OF LIFE.

BY C. H. BALSBAUGH.

NO Wounds are too deep for the healing of Jesus. The Anti-type of the good Samaritan has oil and wine for every bleeding heart. Although He is constantly pouring out His Sanatives for the relief of the millions who supplicate His aid, His vessel of grace is as full as ever. *"In Him dwelleth all the fullness of the Godhead bodily,"* and the oftener we come, the more we need and ask, the more is He gladdened and glorified. Neither the Universe nor Eternity can empty the Infinite. He gives without diminution; but He gives not His best indiscriminately. He has gifts for all, but not His rarest and sweetest (Matt. 5: 45). If we would have the Gift of gifts, we must be made conformable to His death, and know the fellowship of His sufferings, and the power of His resurrection (Philp. 3: 10). Blessed elect. To such all things work together for good, because called according to the Divine purpose (Rom. 8: 28). Having died and risen with Christ, His security is theirs. They can perish only when He becomes bankrupt in power and mercy. They can boldly take up the challenge of Rom. 8: 31, 39 Not only suffering and then glory, but glory *in* suffering.

Afflicted saint, your sorrows are in form not ordinary. It is seldom that an heir of Heaven is so outrageously treated. But in substance we all sorrow alike. Causes vary, but grief is one in its ultimate analysis. The child that weeps over its shattered doll, brings into activity the same constitutional soul-elements as the person who agonizes over the coffin of the most cherished idol of conjugal affection. You are mourning the living dead. You are a widow without a shroud or grave. Your sepulchre is within, and entombs the dead hopes and joys of the past. These are crushing misfortunes. But Jesus lives, and LOVES. For all your unutterable heart-throes, He has a "far more exceeding and eternal weight of glory." Your racking woes and irreparable bereavement have bound up in them untold blessings, if you allow Jesus to take the place of the violater of your confidence. You have a mighty struggle to maintain, but you are on the way to victory and in due time it will be yours. Turn to Matt. 12: 20 and press meaning enough into the word "*till*" to include all God's intentions and all your utmost endeavors to meet them.

Remember, Christ is *risen*; He reigns *in* the flesh and *over* it. Col. 3: 1, 2, 3 is the key of your triumph and joy. You will yet be able to rise so high above all human attachments and human desertions, that with a glad heart and responsive conscience you can pray Matt. 6: 12. Have faith, and enlist all the energies of your soul in the great crisis. May the approaching Christmas be to you a blessed ante-past of the coming glory of Rom. 8: 18, May the Everlasting Kristkindlein comfort you out of the fathomless depths of His changeless Heart.

ON ELECTING MINISTERS.

BY D. P. SAYLOR.

I PRESUME that it is generally known that there are brethren who have doubts of the Scriptural authority for electing brethren &c., to the ministry in the order of our church. Some have spoken, and some have written on the subject, yet the minds of some seem not to be fully enlightened; and I presume will not be from what I may say, but I give my mite free. I have given this subject much thought, not because I ever doubted the legality of my call. Some holding that a majority of all the members in the church, is necessary to make the call legal. I was told that I have even many more than these; but I have given the subject a serious thought to know whether the order is the order God's Word will justify. Again I have been in the ministry a long time, and soon will be twenty-eight years that I have served in the capacity of an Elder. It has been my lot to serve at elections, and installations, the subject to me has always been a serious one. I am however fully satisfied that the order of the church is feasible and Scriptural.

The harvest being plenteous and the laborers are few, is as true now as it was when the Savior so declared it to be; and it is just as necessary that we pray the Lord of the harvest to send laborers into His harvest now as it was then. While the Savior was on earth, He did this personally. He did not have men elect themselves to go, but He appointed, and sent them, first the twelve, and afterwards the seventy (Matt. 9: 37; Luke 10: 2). Now Paul says the church is the body of Christ, in which we are members, and each member must perform its part in the body, *the church*. And as the Lord while on earth personally chose, and sent forth in the ministry, it follows that He now does the same through the members of His body, the church, which is also the ground and pillar of the truth. And as the body is not one member, but many, the foot does not say, Because I am not the hand, I am not of the body. Even so in the church, one member cannot say, because I am *this or that*, and you are incompetent to decide who shall be called, I will dictate to you &c. No brethren, this is not Christ's order in His church. In Christ there is neither Jew nor Greek, there is neither bond nor free, neither male nor female, but are all one in Christ Jesus.

I am fully convinced that God in Christ through the church calls the ministry; and although in the church there is diversity of gifts, and those members we may think less honorable, upon these God may bestow more abundant honor; for while He gives authority to His servants, He gives to every man his work, and we have no right to doubt the competency of any member of the body doing its part. I know that some members think that certain brethren should be named, or nominated, and from these the members should select &c., and for a precedent refer to Acts 23. I have considered this suggestion, but as it does not apply to the selection of the common ministry, it is not feasible. In that case one was to be chosen to the apostleship to fill the place of Judas who by transgression fell; and the one eligible to fill this place, must have some peculiar qualifications which apply to that position only. "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us; must one be ordained to be a witness with us of His resurrection. And they appointed two."

We would say, they nominated two, for whom they gave forth their lots (*votes* as we say). In that case this order was feasible, for when we consider the unpopularity attached to a follower of Jesus, who was set for a sign to be spoken against, the would-be-volunteer when he heard Jesus tell him that the foxes have holes, and the birds have nests, but He has not where to lay His head, his ardor soon abated; and when His followers heard that His flesh must be eaten &c., became offended, went back and followed no more after Him, it is very presumable that Barnabas and Matthias were the only two who had the required qualifications. If so, they could readily be nominated. But the election of brethren to serve in the ministry in our age of the church is a different matter. Who can judge a brothers ability to preach? This can be known by trial only. Who shall, who will dare to name, appoint, or nominate brethren to be voted for? Surely the elders will not, who then will? Why every member of the body of Christ, the church for themselves will say, who is it to be called. The idea that different brethren may be voted for, amounts to nothing. It is not certain that all cast their lots for Matthias, yet he was numbered with the eleven. Neither is it at all certain that one of a half dozen nominated brethren for whom all the members would be obliged to vote for, would command a majority of the whole vote cast, any more than is in the church's order often done. At the elections I have been present, very frequently when the elected brother had a majority of all the votes cast. On several occasions there being a tie vote between two brethren, the church was called together and informed that two brethren had a tie vote, and that under the circumstances it would be for the members to decide whether both should be declared elected, or the election to be void. In every such a case when I was present the unanimous vote was both elected. In a few cases where I was present, it happened that one brother had but a *few* more votes than the other, and in these cases the church was informed of the condition of things, and asked again to vote whether she will have both, or only the one who had a few more votes than the other. I believe I have witnessed three such cases, and in two of them the unanimous voices of the church was, *both elected*. Brethren, I feel assured there can be no improvement on the church order of electing officers.

Suppose we admit the idea that some members are incompetent to decide who to vote for, and in such cases allow a certain sort of electioneering; that is, some competent member tell the incompetent ones who to vote for. Would this insure unanimity of thought? If there was but one member so to electioneer, this incompetent floating vote might be concentrated, but would that be the voice of the church? Might not the member as well come forward and cast so many votes himself, as to send forward so many of his proxies to do it? But suppose there are several members in the church that feel themselves competent to instruct the incompetent members for whom to vote; and each one of these competents has a favorite nephew or friend to vote for, then how will it be? May not this floating vote as well be scattered among a dozen brethren as to be in this way concentrated upon half that number? But who are the incompetent members? I find as much division among the officials in the church as among the laity.

On several occasions I remember when the Elder was nearly alone in his choice, and in each case the election was a success. In one of the cases the Elder has since said to me, *I was wrong in my choice.* Who then should dictate? The only electioneering that is admissible is PRAYER. Plead with God for guidance, not for myself only, but for all the members, and the result we can rely upon.

A BEAUTIFUL SYNONYM.

BY E. R. STIFLER.

"AND a superscription also was written over him, in letters of Greek, and Latin and Hebrew: THIS IS THE KING OF THE JEWS" (Luke 23: 38).

We have all doubtless many times read the story of the crucifixion. We wish here to show how metaphorically the inscriptions, or the number of languages contained therein, with the names given in the command for baptism. Could Pilate write three different languages at the same time? We would not suppose he could. We would infer, from the different languages used, that to write in Greek and Latin and Hebrew, that it would have to be written at three different times, and we learn that the object of this was that none might be unapprized of its contents.

It was written in Greek, which was the general language of commerce in Western Asia, and which would be familiar to many Jews from Europe, Egypt and elsewhere; it was also written in the Syriac, called "Hebrew," the vernacular language of Palestine; and it was written in Latin, probably for the use of the Romans, many of whom would assemble at Jerusalem during the "paschal week," or Jewish Passover. If Pilate was so exact in writing the superscription, so that none who came, should be deprived of its meaning, do we not suppose that God was equally as exact in expressing His language concerning His mode of baptism, as given in Matt 28: 19. And then not as many actions contained in this holy and essential command, as there are languages used in the superscriptions? and yet how many read, preach, and practice it as one action, omitting the first and second, and applying the third action of the Godhead only, for the "remission of sins," and thereby expecting to receive the gift of the HOLY GHOST.

THE HOLY BIBLE.

GOD'S holy Bible, precious Book,
On which I oft with rapture look!
'Twas that which led my roving feet
To the dear house where Christians meet,
Engaged my thoughts in early time,
Warned me against all sin and crime,
And bade me through the coming days
To walk with joy in wisdom's ways.

In childhood years, so fair and bright,
We read God's Word by morning light;
With pleasure keen I now recall
The household gathered one and all,
Around the cheerful evening fire,
Before the time we should retire,
And sweet it was to listen then
As that dear Book was read again.

In the old school-room every day
That sacred Volume near me lay;
'Twas studied by the youthful crowd,
And twice a day was read aloud.
There, too, upon the wonted seat,
This Word by heart did we repeat;
And oft it gave us much delight,
To see how well we could recite.

But now some men have grown so wise,
That they the Scriptures lightly prize.
What must we think of those divines,
As freely forth they speak their minds,
And others join, in words so cool,
"Go take the Bible out of school;
Read it no more, with offered prayer.
If some dislike to have it there?"

Sometimes I question if indeed
Those holy men delight to read
The sacred Scriptures every day,
At seasons when they kneel to pray.
Can good men ever lightly prize,
Or will they ever dare despise,
The "Holy Bible Book divine"
So full of truth in every line?

Let others take the course they will,
I shall esteem the Bible still;
In all its truths I will delight,
In a dark world walk by its light,
And when I near the other shore,
Still will I love the Bible more,
Will then in all its truths confide,
Die with the Bible at my side.

—Religious Herald.

THE LITERAL MEANING OF THE INSPIRED PRECEPTS OUR ONLY SAFE GUIDE IN RELIGIOUS FAITH AND PRACTICE.

BY J. W. STEIN.

"Thou shalt guide me with thy counsel."—(Psalms 73: 24)

NUMBER II.

4. *The depraved human conscience is not an infallible guide in matters of religious faith and practice.* No one can be a Christian and not be conscientious. The want of sincerity is hypocracy, and yet the simple fact of being sincere makes no one a Christian. Conscience is biased by education, it may be good or bad, enlightened or darkened. Teach a child from infancy to manhood, that there is no evil attached to a life of profligacy and crime and without the counteracting influence of holy precept or example, he will do wrong without remorse. Conscience will be so "seared" or perverted that its power to reprove will be gone, but "train up a child in the way he should go," and conscience will reprove its slightest deviations from the path of rectitude. This peculiarity of conscience appears again, in that, some regard with great composure and approbation of conscience the observance of rites and ordinances, which to other sincere and equally pious minds involve the most arrogant blasphemy and wicked idolatry. The reason is obvious; one believes them to be of God, while the other believes them to be "the commandments of men," tending to supplant and set aside the commandments of God. Thus we see men's consciences vary as their religious and moral culture has varied, and hence conscience is subject to one's religion, and not the religion to conscience as some falsely plead. We can then by no means accept the popular doctrine of the world "it makes no difference what a man believes if he is only sincere." Were this true, it made no difference whether Paul was a Jew or Christian, and when he persecuted the Christian church, he did right for he testified that he had "lived in all good conscience before God" (Acts 23: 1), and thought he "ought to do many things contrary to the name of Jesus" which he also did, and which in connection with persecutions inflicted by other Jews, as well as Pagans and the inquisitions of the Papal hierarchy, only fulfilled the Savior's prophecy, when He said to His disciples, "The time cometh that whosoever killeth you will think that he doeth God service" (1 John 16: 2). Had Paul persisted in his Judaism, notwithstanding his sincerity, he would doubtless have been a lost man. When he came to the light and repented he "obtained mercy" becaus he did it it ignorantly in unbelief" (1 Tim. 1: 13). But had he neglected the truth when presented, and persisted in his disobedient course he describes what his own destiny would have been, and what that of every other such an one must be when he said, "if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10: 26, 27). If the proposition that "it makes no difference what we believe, if we are only sincere," be true, then the pagan mother, who presses her darling child to her bosom, imprints upon its lips the last kiss of maternal love, and commits it to the rude waves in the Ganges, in hope that the sacrifice of her first born will atone for the sin of her soul, does right for she is sincere. And all who become the victims of human penance in order to appease the wrath of some imagined god that can neither see, nor hear, nor act, nor think, have all done right, because they were sincere; for nothing but the deepest sincerity and honesty of purpose, could prompt to such a sacrifice. Only accept such a principle once and you have a precedent that makes an apology for every species of vice, and every enormity of crime. But the theory is not true. Though proclaimed loudly in the popular pulpits of the day, taught in many religious periodicals, consummated freely in the social circle, and considered an ample apology for that false liberalism which has so extensively supplanted true Christian charity which "rejoices in the truth," I regard it as one of the most mischievous principles ever invented by the enemy of God and man, for the accomplishment of his fell purposes.

Once a friend of mine, who had been tutored in the faith of affusion for baptism, but because persuaded that the Scriptures contained no precept or example for any mode, but immersion, consoled himself with the thought that the apostle Peter permitted the other, when he said: "Baptism is the answer of a good conscience" (1 Pet. 3: 21). "May I not conclude" said he, "from this, that if I am conscientious, that will make whatever mode I prefer *baptism* to me." Such an impression was the very natural consequence of the teaching he had received. But the apostle says, "Baptism is the answer of, *what kind of conscience? a good conscience,*" *i. e.*, enlightened, not darkened by error. But what does he say is the answer of a "good conscience?" "Baptism." Then if anything instead of the baptism authorized by Christ and taught in his Divine Law, be administered to those, whose consciences have been duped to accept the traditions of men in *lieu* of the commands of Jesus; they may be ever so conscientious, and yet it will not be true that "*Baptism*" will have been the "answer of a *good conscience*" to them. If conscience can legalize a new mode of baptism, it can also legalize a new element with which to administer it, and if it can dispose at option of a law, it can also dispose of the Lawgiver. If it possesses the prerogative to legalize or make valid the slightest change in the arrangement of an immutable God, and create its own deities, rites, religion and destiny, and becomes itself a god, the sole arbiter of life and death, elevating its professor though an atheist, infidel, Jew, Polytheist, Mohammedan, or even an adulterer, murderer, or what not, to the felicities of Paradise, such a Paradise as it is capable of awarding.

Such is the horrid and blasphemous, though legitimate conclusion of the doctrine that "makes no difference what a man believes, if he is only sincere." The proper office of conscience, then, is to approve right and disapprove wrong, from the premises of divine truth, holding itself amenable to that law to which it is subject, and at the tribunal of which with every kindred faculty of responsible intelligence, it must account for its work and their result. But again:

5. *Human tradition is not an infallible guide, in matters of religious faith and practice.*

Tradition means "handed down," hence I allude to it as the medium through which any thing is transmitted from one to another. Tradition may be a good thing or a bad thing. We are commanded to observe the traditions of the apostles whether communicated by word or epistle (2 Thes. 2: 15; 3: 6). If the traditions of our fathers were correct, we have been blessed to the extent, we have been brought under their influence, if incorrect, we have been injured to the same extent. The simple fact that a doctrine or practice has come down to us, though it may have been from time immemorial, does not make it infallibly safe. It must be in harmony with the standard of truth, and thus prove itself to be from the same source. The doctrine of the cross was no sooner propagated, than its counterfeits began to make their appearance, the mere age of a practice or institution, is no proof that it is of divine authority. There is nothing old that has not been new, and there is nothing new that will not become old. Time and circumstances may assist much in determining the source and value of a tradition, but can make it neither good nor bad. The young man who carried a stone in one end of his sack to balance the corn in the other end, simply because his father did it, exhibited as much wisdom, and assumed nothing like so much risk as the man or woman, who, neglecting the exercise of their own minds in apprehending truth, maintain a doctrine or practice, simply because their parents did. Whatever our parents may, or may not have been, to God they stand or fall. We can but leave them in His hands, but whenever we neglect plain truth or duty upon the plea, that pious and sincere parents came short of it, we not only occupy ground from which most likely they would earnestly try to dissuade us, were they able and enjoying the light which we profess, but we entail upon ourselves the bitter displeasure of God which awaits all who sin against light and knowledge. The way of ignorance *may* be the way of death, but the result of known and deliberate transgression is inevitable ruin (Jas. 4: 17; Matt. 11: 25, 22; Luke 12: 47, 48). While we should love, honor, and obey our parents, our religious faith and practice should imitate them only so far as they imitate Christ.

LAND MARKS.

BY S. S. MOHLER.

NUMBER I.

"FOR I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation unto every one that believeth" (Rom. 1: 16).

This is the language of experience. Paul before this writing had realized much of the prediction concerning himself recorded in Acts 9: 16. "For I will shew him how great things he must suffer for my name's sake." He had already suffered much, so that he said, "If in this life only we have hope in Christ, we are of all men most miserable." Paul "suffered as an evil doer," not as having done evil, but as a faithful witness of the truth, as opposing existing popular evils, idolaters, vain philosophies, and false brethren. The experience of Paul has been, and is the experience of faithful ministers, and faithful Christians, the ministry of life is always opposed by the ministry of death. So are the ministers of life, opposed, by the ministers of death. These transformed as ministers of righteousness, prosecute their work under the garb of truth all the more successfully in leading the multitudes away from the truth, and thus foster the spirit of opposition to, and persecution of, those who are obedient to the Word; compassing sea and land to make proselytes—children of hell. As a matter then of practical reflection, it may be inquired, how, in the present confused state of Christendom, are we to *know* the truth; and how the true ministry; popularly speaking, it may be even thought almost presumption to suggest such an inquiry, since men have declared, that they thanked God for the many phases of religious ideas, and for an equal number of church denomination, so that all may be accommodated somewhere among these church forms.

The inquiry however, reflects the popular mind on the subject, and the multitudinous denominational efforts, are just that many efforts to meet the inquiry; hence while some, taking the authority of the Gospel, urge baptism for the remission of sins, others object, and say, baptism is in nowise an essential condition of pardon, but is simply to represent the death, burial and resurrection of Christ. Others oppose this, and say, baptism is not analogous to a burial, but is symbolical of the pouring out of the Holy Spirit and of its cleansing power. Others oppose here and urge it as the seal of covenant-mercies as was circumcision, and hence infant consecration by the use of a few drops of water; but all this is again opposed and affirm all precepts and doctrines, are spiritual in their use, as opposed to all forms, while this with all the preceding is opposed, by affirming that all will be saved, irrespective of their character. Through the virtue of the atonement thus in cataloguing the many forms in which men propose to their fellows the true way, we find beginning with the proper reading of the Word and ending through a regular series of detractions and mutilations of the Gospel, with an emphatic denial of all its conditions of promise, and so far, (the first excepted) are all these advocates from meeting the demands of the inquiry; *i. e.*, how may we know the truth, that the only thing accomplished, is a sort of a general confession, after all these efforts, that "we are not certain after all, that our *way* is just exactly the *thing*," and I am entirely *willing to brother you if you will brother me*, and though we occasionally have between us a theological skirmish about our peculiar doctrinal *pets*; and though we supremely admire our own altars, and theories, still others seem equally *sincere* with ourselves.

These doctrinal tenets, neither yours nor ours after all, are in any wise essential to salvation only a kind of a land mark, quite harmless, which should not be permitted to debar wise men, and good men too, from a common communion service; therefore we will occupy an enlarged, liberal, Christian platform, broad enough for us all to stand upon, and permit all God's people, whether baptized or not, (our Universalist brother too,) to participate with us at the Lord's table; and shall hold those opposed to this liberal Christian spirit as self-righteous, bigoted to expose as such, and hold them (in their simple way) as proper objects of our amusement. "So peculiar," pretty good sort of a people, who generally pay their honest debts, but so *ignorant*, having no *experimental Christianity*, but in some way think they can work their way to heaven; with right smart of the old law-working Jews in the make-up of their ideas.

Now I submit in all seriousness the correctness of the character, and the result of the existing popular religious sentiment. In its review, it is proper to remark, that is a matter of positive promise by Christ to the disciples. "*Ye shall know the truth*" (John 8: 32). Such cannot concede the same degree of right to those who differ from them doctrinally, as they hold for themselves. It follows further therefore, that no people will concede to others differing from them, the same degree of right with themselves, except it be either, first that such do it (as they may suppose) from a sense of politeness, or secondly, because they are not positively established in the correctness of their own sense. If for the first reason, and believing at the time, without a doubt that their views are correct, then they act hypocritically. If from the latter, then it necessarily follows that they (having no positive connections of their own) believe and practice as they do, simply because some one else professes to believe and practice that way. The prevalence of this fact makes our popular Christianity a series of mimicries, if not blasphemy; for in the life of such it is seen that they have no defined rule of Christian life, but are controlled by the ever changing whims of a corrupt age; whatever therefore becomes popular, they adopt, let it be style in dress, Fairs, Shows, Masonry, Odd-fellowship, Grange, Sons of Temperance, Murphyism, Picnics, Sociables, Masquerades or any other things that minister to the carnal tastes; and politically, when their party is the peace party, they are peace men; when for war, so are they.

And if fashion would demand the practice of the principles of self-denial, this would even become palatable; making obeisance always to the popular will, which of course not only gives tolerance to the idea, but gives the idea its sanction and respectability of *Christian lawyers*, Sheriffs, Constables, Politicians, warriors, money shavers, and church pew respectability to hard-hearted extortioners, oppressors of widows and orphans, despoilers of houses, gallows-criminals, and fellow-partners with unfruitful workers of darkness, courting the friendship of the world, although the Gospel says *i. e.*, "the friendship of the world, is the enemy of God." Now why all this? men need the truth, has it been given them? The apostle says, the Gospel "is the power of God unto salvation;" has the preaching of it led to such demoralization? Aye rather, have not men preached themselves, instead of preaching the Gospel? And for consequence, like priests, like people. People manacled by those who preach for hire, and deceive for money, taking bribes and perverting judgment. When considering the character of the popular churches at this time, their power to mould public sentiment, there is little to hope for from that source towards correcting the licentiousness of the times, though we have reform movements, embracing temperance, dress, women voting, politics, finance, and public morals, yet all this affects comparatively nothing, while the popular religious sense is demoralized, for this impairs to an alarming extent the power of the home circle in which the domestic, social, and religious virtues, make their first impressions on the youthful minds. When therefore the religious sense is so blunted here, through its public aspect, and public inconsistencies and public prostration to the demands of the popular will, we may expect the home influences to be in like manner prostrated, so that parents by thousands, consult in the guardianship of their children, not the will of God, neither His fear, but consult the popular tastes. These are trained up under these influences which in turn become their Alpha and Omega, socially, and religiously. It is with a sense of relief that we turn away from considering the confused state of the religious world, and the consequences of this confusion to the simple outlies of the Christian system in the Gospel; Paul declares it to be the power of God unto salvation. This is an easy solution of the whole difficulty. He thanked God that the Roman brethren had obeyed from the heart that *form* of doctrine delivered unto them, by which they were made free, holy and heirs of eternal life. To adhere therefore to the Gospel is safe—to omit obedience to any of its precepts or ordinances, is hazardous, and demoralizing, and leads to further neglect of its provisions. Since it is seen that to the extent that persons neglect to practice the precepts of the Gospel, to that extent they become the advocates of such neglect, which is the germ of all apostasies; and one of the clear testimonies of the Gospel church, is therefore not its popularity, but its unpopularity.

"If the world love me, says Christ it also would love you," but ye are not of of the world, therefore the world hateth you" and "ye shall be hated of all men for my name's sake." To learn the way of salvation, must necessarily embrace this fact. And the whole matter as it addresses itself to the inquirer resolves itself into the simple fact, whether such are prepared to choose the way of suffering for Christ's sake; instead of drifting in ease with the popular current? An unwillingness to choose, is as the sin of witchcraft. "I am come a light unto the world; that whosoever believeth on me, should not abide in darkness" (John 12: 46).

(*To be continued*).

PEOPLE WILL TALK.

BY B. S SHIRK.

You may gain the victory, but sorry and slow,
If you listen to all that is said as you go,
You'll be worried and fretted and kept out of the way,
For meddlesome tongues must have something to say.

And then if you show the least boldness of heart,
Or a slight inclination to take a good part,
They will call you an upstart, conceited and vain
But keep straight ahead, don't stop to complain.

If you work for the Lord, and do what you can,
They'll say you're ahead of your position, very odd man,
Now the best way to do, is the good Lord to please,
And then your mind will be continually at ease.

Dear brethren and sisters, I fear that it is too much the case, that while we stop and fret at what others say, we lose sight of the promise of God. He has promised to be with us, and if the Lord be for us, who can be against us? Yet we sometimes become discouraged when clouds arise, but let us rely on the promise of God and faithfully work on; for if we hinder instead of encourage, we will likely receive a black mark in the book of account; for hindrances are Satan's means to rob us of heaven.

A few nights ago while seeking repose, amid grief and discouragements, I dreamed that I saw a chariot ascending the skies, bearing, as it were, some persons away to another world. This vision made a deep impression on my mind. Suppose a chariot from God should stop at our door to bear us away to our home, which will soon be the case with some of us, are we ready? When we wish to take a short journey even, how careful we are to make a complete preparation so that nothing shall mar our enjoyment when we reach the place.

Why not prepare as well and as fully for the journey of Life? O let each be ready! The Lord has promised to keep us, and we need His help. Here and there an old pilgrim brother or sister is going to rest. Those who have labored hard to keep themselves and the church pure, are no longer present to give us warning. Are we prepared to do the kind of work they did? Much remains to be done, and the time is very short. Let us therefore pray, lest having a promise, we should come short of it. Your sister in Christ.

THE CROSS AND THE LIFE.

BY J. W. HINKLE.

THE way of the cross is our life. The way of God's chosen people is the way of but few. The better way is the way of life and sanctification. The way of labor is the way of perfection. As in the life of Christ there was a cross, so there must be a cross in the life of every Christian, especially in those that want to be a peculiar people and spiritually-minded.

To be master of your will, that is the right cross, and perhaps the greatest. The world honors those present, forgets those absent, and neglects the dying. Therefore it is more blessed to despise this vain world, and to follow the truth. Too much care for the things of this world makes us cold and indifferent to our soul's salvation, and is a great hindrance in our spiritual life. The more we free our minds from the cares of the world, the more we are united to God, and partake of His divine nature. Shun those things which have for their purpose human praise and human knowledge, but with all diligence seek after those things, that Jesus has done for our salvation. As long as you are not truly humble and in everything dead to the world; you are not well prepared to seek after those things that are above. Whatever does not make you more humble, and whatever is not done in obedience to God, *that* you should not desire to do.

The saints of God have said many great things, and written in various ways, as it was given to them. Yet they never could say as much as is contained in the Word itself. Therefore we should not be contented with simply hearing the outward speech, nor be delighted at the beauty of the sentence uttered; but should at all times turn to God and seek those things that are above—the high and eternal riches in Christ Jesus.

DO WE LOVE JESUS?

BY LIZZIE C. SOUTHWOOD

WE may say that we love Jesus and are witnesses for Him; but do we show by our actions that we love Him? Are we willing to prove our love for Him by doing what He has commanded us to do? It is vain for us to say, we love Jesus when we do not obey His words. For He says: "If a man love me He will keep my words." If we truly love Jesus we will be willing to do whatever He has commanded us to do; then will we prove that we love Him.

How often do we hear church members say, that they know they love Jesus; but oh, how many of the Divine commands they leave unobserved! If we were to ask them why they did not do as our dear Lord commands, they would perhaps say they were not intended for us; we can be saved without obeying ***all.***

Now my dear friends, do you think God will hold us guiltless if we reject the means of salvation? Let us ever search for His commands, and resolve with God's help to do them, and then will we prove to all that we *do* love Jesus.

Lincolnville, Ind.

RULES FOR THE CHURCH.

IF the following simple rules are followed, they will promote harmony and secure a healthy state of things among church members:

First. To bear with and not magnify each others infirmities (Gal. 6: 1, 2).

Second. To pray for one another in our social meetings, and also in private (Eph. 6: 18).

Third. To avoid going from house to house for the purpose of hearing or telling news, secrets, and etc., or in any way interfering with the affairs of others (1 Tim. 5: 13).

Fourth. Always turn a deaf ear to slanderous reports, and to believe no charge which may be brought against any person until proven (1 Cor. 13: 4, 7).

Fifth. If a member be at fault, go and tell him of it between thee and him alone (Matt. 18: 15).

Sixth. Remember and regard the wise rule of Solomon, to "leave off contention before it be meddled with" (Prov. 17: 14).—*Bible Banner.*

Pretty Steep.—The intoxicating liquor annually drank in the United States, when equally divided, furnishes each male member with thirty dollars worth. If only one-half of them drink, they will have sixty dollars worth apiece. Enough to heat them pretty hot.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
S. H. BASHOR, } EDITORS.
M. M. ESHELMAN,

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15 00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore, Bashor & Eshelman.—Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE, BASHOR & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., FEBRUARY 7, 1878.

THE city of London now covers 122 square miles, and contains a population of 3,489,428, among whom are 222,986 more women than men.

THE Brethren at Ashland, Ohio, have been having a glorious meeting. Forty-six were added to the church by baptism, and several applicants besides.

BROTHER Lemuel Hillery is engaged in his missionary work in the Central Illinois missionary field. His family remains at their home in Shannon, Ill.

IT is said that thirty thousand people have emigrated from Georgia to Texas and the Western States during the last year. "Westward the star of empire takes its way."

WE want the name and address of some one in every family of members where the BRETHREN AT WORK is not taken, so that we can send them sample copies. Send the names along.

AN exchange says, that among the curiosities owned by Dr. Douglas, of Phœnixville, Pa., are bricks made by the children of Israel in the days of Pharaoh, and a mummy 4,000 years old.

THOUGH the famine in India is over, yet the effects of it are still felt in all parts of the country. About 120,000 children have been made orphans by the calamity. Famines and pestilences will come.

IT is said that the President and Mrs. Hayes, though frequently invited to attend the Washington theatres, have so far declined them. This is certainly a good example, whatever else may be said against them.

JUST at this time some of the Americans are doing all in their power to throw the Bible out of public schools, but in England there is being issued, in detached parts, an annotated edition of the Bible for the use of schools.

WE are about out of some back numbers, and therefore cannot furnish complete sets of the present volume. New subscribers will commence with the present number. The price of the paper from now till the end of the year will be $1.40.

A CARD just received from the *Primitive Christian* office informs us that they are out of the Brethren's Almanacs, and hence we can fill no more orders for them. Those who have sent money for Almanacs will please inform us what they want done with it.

AN excellent way to follow up revival efforts, is to place a copy of the BRETHREN AT WORK for one year, in the hands of all new converts. A change of heart demands a change of mental food. If you want to save young converts, and make of them useful members of the church, see that they are well supplied with good, wholesome reading matter.

IT is more than likely that the brethren sent to Denmark, are now in England on their way home. If a good opening presents itself, they may spend a few weeks preaching on the island, proclaiming the same Gospel that tradition says was preached there by the apostle Paul more than eighteen hundred years ago.

DURING the past week we were favored with an unusual amount of visitors, and among them brethren Dierdorff and J. L. Meyers of Lee Co., Ill. They had been west preaching in adjoining churches, and were on their way to Pine Creek, thinking of spending considerable time preaching during the remainder of the Winter.

THIS week we publish an interesting letter from Enoch Eby, the reading of which will cause all lovers of the Danish to rejoice, for they can see that their united efforts in contributing to the support of the mission has not been in vain. The church is now fully organized, and no doubt in a good, healthy, working condition. This is certainly encouraging to the missionary cause.

BROTHER Benjamin Miller, of Cedar Co., Iowa, pulled our latch string one day last week. He always meets us with a warm grasp and is full of cheer. He contemplates returning to this part of the county. Lanark (or Jerusalem as some call it) possesses strong attractive properties, and those who once lived here, and have moved away, find it pleasant to return and worship with the Brethren on Mt. Zion, (for our meeting-house stands on Zion's Hill.

AN ingenious minister brings out the following as a new revision of the five points of Calvinism. He concluded that the ism was old enough to be revised; at least the new version is not much less logical than the first:

1. A man gets religion when he don't want it.
2. When he has got it he don't know it.
3. If he knows it, he hasn't got it.
4. If he has it, he can't lose it.
5. If he loses it, he never had it.

THE Baptists of England propose to take care of their aged and infirm ministers, and have already raised a considerable sum for that purpose. It is a disgrace to the common cause of Christianity the way some denominations are neglecting their poor and infirm. Not only the disabled ministers, but the poor of other classes need the special care of the church. No church should allow her ministers to suffer, after having worked hard and spent all their means in defense of the truth. We have but little faith in any congregation or church that will allow a worthy, disabled minister to suffer for the wants of the comforts of life, especially when possessed by the church in abundance.

ELDER D. B. Ray, editor of the *Baptist Battle Flag*, is writing up and publishing a series of articles on Baptist succession, claiming that Jesus Christ is the head and founder of the Baptist church, and to make good their claims, endeavors to prove a line of Baptist churches from the apostolic churches to the present time. There is one thing we would like some one to clear up, and if possible, make plain. We have read a number of works on Baptist succession, and every one of them, in tracing the Baptist churches to the times of the apostles, run the line through churches practicing trine immersion. Why is this? Why do they not run the line through churches practicing single immersion? Will some one explain?

SOME months ago the whole country was startled by the discovery of what was supposed to be a petrified giant of huge proportions. The stone man was examined by the learned, and pronounced a petrified human being, and supposed to have belonged to some extinct race that existed thousands of years before the creation of Adam, the first man of the Bible. As the giant was in possession of a tail about two inches long this was regarded as proof that man descended from the monkey, and hence showed the Bible a fable and of course not true. But it has now turned up that the Cardiff Giant is one of P.T. Barnum's humbugs, was made by a man whose name is Hull, who has deceived the people more than once. Thus another effort to find man beyond the date the Bible assigns to his origin, has proved itself false.

LAST week we enjoyed a pleasant visit from Eld. John Wise, of Pa., accompanied by his wife and their two sons. We were pleased to find them in good health and enjoying themselves in sweet fellowship with the children of God. Bro. Wise preached for us, several times at Georgetown, and three telling discourses in Lanark. From here he went to the Arnold's Grove congregation, where he will remain a few days and then to Waterloo, Iowa where he will locate for the time being. As a preacher of ability, Bro, Wise is extensively known among our people; small of stature, yet an excellent voice; was favored with a good education in early life; applied himself diligently to the study of the Scriptures and hence has done much in the furtherance of the cause. He was elected to the ministry at the age of twenty-two, and has served in the office thirty-four years, twenty-two of which he has been an Elder. His travels have been extensive, amounting to as much as fifteen thousand miles in one year. He left his home in Pa., five weeks ago, and has filled sixty-two appointments since. God bless him in his labors, that he may be spared to accomplish still more good in the world.

"IT would seem," says a certain writer, "as though ministers of the Gospel might find enough to preach about without dragging the silver question into the domain of theology. What extraordinary knowledge have they of the currency question that they should presume to put men down as thieves who interpret the provisions of a bond somewhat differently from themselves? What chapter and verse of the Bible gives them warrent to arraign the intention and honesty of financiers and statesmen as a problem of economics or finance? If these men knew how much discredit they reflect on their candor and good sense in the treatment of religious doctrines by their dogmatic and vituperative handling of purely secular questions, they might be more slow to use their ministerial standing quite so dogmatically in support of positions which, to say the least, are questioned by men as devoted to public morality as themselves." Ministers should learn to hold the pulpit too sacred to discuss purely secular subjects, having no bearing whatever on religion. Above all things do keep God's things separate from those belonging to Cæsar. If preachers will see to it that they shun not to declare the whole counsel of God, they will have enough to keep them at work one life-time at least.

BOOKS.

AMONG the valuable books just received at this office are the following:

Josephus Complete Works, in one large volume, bound in leather,	$3.50
Cruden's Complete Concordance, large size, well bound in leather. Just the thing for every Bible student	3.50
The same in cloth binding,	2.75
Prince of the House of David. Every family ought to have this book	2.00
Pillar of Fire,	2.00
Biblical Antiquities,	1.50
Campbell and Owen's Debate,	1.50
Campbell on Baptism,	1.20
Reason and Revelation,	2.00
Voice of Seven Thunders,	1.50
The Philosophy of the Plan of Salvation,	1.50

Any of the above works will be sent post paid on receipt of the annexed price. Address this office.

THE EASTERN QUESTION.

JUST now there is much interest manifesting itself over the Eastern Question, and not a few are carefully examining the subject in the light of prophecy. Some days ago we listened to a discourse by Eld. J. M. Stephenson, of Chicago, in which the speaker presented his views, of which the following is a summary:

According to prophecy there were to be two invasions of Turkey by Russia before the final move. The first to fail, the second to succeed; but neither to result in the last "*great battle of God Almighty*," and that before the last great conflict "the land of Canaan" must be brought back from the sword and re-settled by the Jews, who will have been gathered from all nations; and that this grand result may grow out of the present war—that at all events, the present difficulties will be amicably adjusted. He also stated that England would be the leading nation to restore the Jews, and to protect them in their own land; that it would be a master stroke of policy to restore the nationality of Israel; that they would do more toward maintaining the equilibrium between the Orient and Occident, than a standing army from Europe and Asia; that, if England ever gets her pay from Turkey, she must take it in landed estate; that the only part of Turkey's domain that can be sold for money is Palestine; and that the rich Jews having a mortgage on that land for money loaned the Sultan, would gladly purchase England's title.

The speaker said, that there would be a time of peace and prosperity for the Jews, after their restoration, as evidenced by the declaration of the prophet that when Gog, the emperor of Russia,—shall send his armies to rob the rich bankers and merchant princes of the Jews, they will find them dwelling in unwalled villages or cities, showing that being at peace with the world, they will have made no preparations of defense.

He also stated, that no national policy will prompt the proud autocrat to become the imperial robber of the Jews—that no interest, except a sordid love of gold, will prompt him to say to his cabinet, "Come, let us go to the land of unwalled villages that has been always waste, but is now brought back from the sword, and against the people who are gathered out of the nations to take a spoil, to carry away gold and silver, and to take a great spoil."

The speaker also stated that England will be his great contestant, who, to oppose him, will form an alliance with half the world, against which the other half will be arrayed, headed by great Gog in alliance with whom will be Prussia, Germany and Italy. That in the midst of this conflict for the supremacy of the world, Christ will come to overthrow the assembled nations, organize His kingdom, and rule the world in righteousness.

ONE BAPTISM

Brother Moore:—

WHAT does Paul mean in Eph. 4: 5, where he says, "one baptism?" A few evenings ago I heard a preacher read it "one immersion," and tried to prove that was what Paul meant. Give us your views through the BRETHREN AT WORK.
A BROTHER.

REMARKS.—By the term *one baptism*, Paul did not refer to the number of actions required to constitute Christian baptism. There is not one particle of evidence in all antiquity favoring the idea that the apostle is referring to single immersion, while on the other hand, every ancient Greek scholar, without one known exception, who has written on the subject, says that it refers to the three-fold immersion. Every known Greek witness from the early ages of the church is on the side of trine immersion.

As before remarked, Paul in this case is not writing about the *number* of actions in baptism; he is speaking of the ordinance itself, and if we want to learn the number of actions that are required to constitute Christian baptism, we must go to Matt. 28: 19, where it is taught in full. Had Paul meant to teach single immersion he would have said, "one Lord, one faith and one *dip*" (*bapto*), but he did not say so. In the place of *bapto* in the Greek, he has *baptisma*, which, when properly rendered into our language, is *dipping*, hence *one dipping*, making it admissible of more than one action, and with this agree all records of antiquity.

Chrysostom, one of the ablest Greek scholars of antiquity, a man who is said to have been able to repeat the Bible in Greek, from beginning to end, and who lived and preached in a church that was established by the apostles themselves, when speaking of this passage says: "Christ delivered to his disciples one baptism in three immersions of the body, when he said, 'go teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.'" Here Chrysostom connects Paul's one baptism with the great commission, making them both refer to trine immersion.

It should be borne in mind that the *mode* of baptism was not a matter of dispute at that time, therefore to use Paul's language as evidence against the three-fold practice is not logical. Christian baptism is *one* in the same sense that the Father, Son, and Holy Spirit are one, that is, one in the sense of these being one. The apostle was reasoning on unity, showing the oneness of different characteristics of the New Testament revelation—showing that in all its parts it was the same for both Jew and Gentile, both bond and free, never once alluding to the different parts of which certain things consisted.

To render the term *one immersion* does not better the case, for *immersion* is anglicized Latin, and no better than baptism, and when we go to Latin scholars of antiquity, they say Christian baptism consists of three actions. Men who mix up the English and Latin in order to get the phrase *one immersion* before the people, and thereby deceive them, instead of giving the pure English rendering, *one dipping*, deserve to have their logic exposed. *Immersion*, all scholars will admit, is anglicized Latin, and therefore must mean whatever the pure Latin term, from which it is derived means. If it, when prefixed by the numerical adjective *one* means but a single dip, how does it come that the whole Latin church, composed of members who spoke and read the Latin, practiced trine immersion from the earliest ages? Did they not understand their own native tongue? I do not object materially to the rendering of the term by *one baptism*, provided men will tell the truth of what lays behind it. But for men, who claim to be scholars, to attempt to pass off such erroneous doctrine as truth when it is directly opposite to all evidence on the subject, is going considerably further than they have papers for.

The best Greek authority in existence says, *one baptism* refers to trine immersion, and the united practice of the Latin world shows that those who read and spoke that language as their native tongue, believed that the term *one immersion* also referred to the same method of baptizing, and when it comes to a modern scholar, who knows but little about the Latin, standing up against the united practice of millions of competent judges, it amounts to but little in the scale of evidence. J. H. M.

EDITORIAL CORRESPONDENCE.

Dear Paper:—

ON the night of Jan. 9th, at 12:30 A. M., in company with brethren Younce and Eshelman, myself and lady took the train at Waterloo, Iowa, *en route* for Ill., Ind., and the East. At 9 A. M. we arrived at Freeport, Ill., where Bro. Eshelman separated from us. He to return home to comfort the little ones, and pen glad tidings for our numerous readers, and we to journey East-ward. Arrived in Chicago, and after a delay of five hours, entered one of the elegant coaches of the B. & O. R. R. Co., and were soon steaming out of Chicago, the Garden City of the West, into the darkness, and over the prairies and woodlands of Ind., among whose people we spent so many seasons of refreshing and joy, weeks and months before. At three in morning, as we neared Syracuse where Bro. Younce resides, the approach whistle from the locomotive sounding through the stillness of night, brought from him the exclamation, "There, my wife heard that," and then we thought of the happy meeting at home, and the "God bless you," as he told of his labors at Waterloo, and of sinners turning to God—then came the old, old reverie of absent loved ones in the home of repose, and wondered if, when the puffings of life's train grew more hoarse and slow, and the bugle sounds near the station of death, if then we could look as happy as Bro. Younce did, nearing his earthly home, and eagerly look beyond and say, there, they hear that in heaven and I'll soon be at home? God grant us all in death, this eager, anxious longing, and this blissful end.

Without giving in detail all the incidents of our journey, will only add that sister Kate Saylor, whose name we failed to mention before, was in our company, adding much to its cheerfulness, until near W. Va. line in Ohio, where she stopped off to visit her brother, who is attending school there, preparing for usefulness in future life; trust it may result in good to not only this world, but to the enlarging of God's house also.

We arrived at Greenville in the afternoon of 12th, where we were met by Bro. Dr. Boteler and a son of Eld. J. F. Oller, who conveyed us, with some friends from Cumberland Co., Pa., to Bro. Oller's house in Waynesboro. After the greetings and supper were over, we held a season of prayer with quite a number of visitors, experiencing what really comforts the heart in any stage of Christian life—gratitude to God for life preserved, hospitable and entertaining friends along with a pleasant home and place to rest.

Next morning, in company with Bro. Oller, we attended services at the "Hade" church; large audience and good interest. In the evening, back to Waynesboro, where an overflowing house greeted us, and by request, our efforts in the interest of Truth were continued for a few evenings: preaching principally, on Christian duty and doctrine. Found the church generally in union, and much interest manifested in the discourses preached. This being more of a meeting for the members and building up of the faith of those already in Christ, we did not anticipate any results, yet we feel confident, had our meetings continued longer, many would have accepted the Truth. During the day-time we spent the time in visiting friends, among them the family of our "special contributor," Bro. D. B. Mentzer. The only regret we could express on leaving them was: Our visit was like a glorious sermon or a powerful prayer,—"Too short." Bro. Mentzer has a pleasant home, good library and a love for the church, and has promised to still continue his articles for our columns, and with this promise our readers can look for something good occasionally from his pen. We also had the pleasure of meeting our esteemed old brother Eld. Henry Koontz, now in his eighty-fifth year. His eyes are growing dim and the steps feeble, though not sufficiently so as to cause him to remain away from the solemn assembly and the house of prayer. His last days are here, and soon all will be numbered, and then—Ah, what! A home in heaven? Yes indeed, and amid the shades of the celestial paradise, and beside the crystal river, and the great white throne, perpetual day, eternal spring, everlasting youth, and the songs of redeeming love with the union of the sanctified, worshiping and praising God forever and evermore. Will we meet him there? Yes, by God's grace, and the patience and blood of Jesus Christ.

On Saturday 19th inst, Bro. Oller, wife and daughter Annie, accompanied us to this "Manor" church. On the way we stopped in Hagerstown at the residence of Bro. E. S. Miller; spent an hour pleasantly and then passed on. Were kindly received by the members here, and up till to-day have had but two meetings, rain and mud hindering. Of our visit here, will have more to say in future. Saturday I go to Brownsville to remain a few days, leaving my companion here.

May God, in His infinite mercy, bless His people and church every-where. All our correspondents can address us at Dunkirk, Ohio, as we will reach there Feb. 12th. Small-pox is raging in Huntingdon, Pa.,—*Primitive* home. Bro. E. D. Kindig's wife died with the disease. Trust all our *Primitive* friends will be spared.

S. H. B.

Fairplay, Md., Jan 23, 1878.

CULBERTSON AGAIN

OUR readers will remember that in Vol. 2, No. 51, we gave place to an article from C. L. Culbertson, followed by some comments on his theory of the "invisible church." In reply to my observations, Cornelius L. Culbertson has sent in an article about six feet in length, the first half of which he addresses "Mr. E." at least seventeen times. Just why he should get so much "Mr. E." in his article, and so little Lord and Master, I fail to see; for "Mr. E." is not salvation nor the way of salvation, but is himself a man of "like passions" with others. (Acts 14: 15). A portion of the remainder of his article is here given, not simply to reply to *him*, but to set some things right in reference to baptism and regeneration, two things that our opponents frequently confound, in opposition to the belief we maintain on those questions. Now hear him:

"The particular texts are John 3: 5, and Titus 3: 5, on which much of the stress of this controversy is laid. But in considering them attentively, I find nothing in either of them to lead us to think baptism is the regeneration spoken of there. As to the former of them (John 3: 5), when our Lord says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." It is (after all the contempt with which that interpretation has been treated) very possibly he may mean by a well-known figure, to express one idea by both those clauses, that is, the purifying influences of the Spirit cleansing the mind as water does the body; as elsewhere to be baptized with the Holy Ghost and with fire, (Matt. 3) signifies to be baptized by the Spirit operating like fire; but if there there is indeed a reference to baptism in these words, (which I own I am much inclined to believe) it will by no means follow that baptism is regeneration."

"It by no means follows that baptism is regeneration." Not at all! If baptism be *regeneration*, then regeneration must be *baptism*. There is no evading this. "Then cometh Jesus to John to be *regenerated* of him." Did Jesus need regeneration? "Know ye not, that so many of us as were *regenerated into* Jesus Christ, were *regenerated into* his death?" How does that sound? and this? "Buried with him in *regeneration.*" Was Christ regenerated? "John preached the *regeneration* of repentance." I want the reader to note this, for farther on, friend C. comes to the defense of the opinions of *many learned divines* on this subject, and seems to cross his own path in this matter.

Baptism is one of the means on man's part, of attaining a regenerate state, and is not the regenerate state itself. Baptism is one of the *causes*, and the regenerate state the *effect*. Faith, repentance and baptism must be attended to by man, then God pardons, gives the gift of the Holy Ghost, the hope of eternal life; and when man has all these, he is in a regenerate state. We must not confound God's work, and the work assigned to man to attain regeneration. The things to be done to the *body*, the outward acts are given to man to perform, while the *needs* of the soul God supplies. God promises to do certain things for us, if we do certain things for ourselves, Be always telling us *what* to do, and what *not* to do.

But friend Culbertson insists that "Mr. E. must acknowledge that many learned and pious divines have taught and contended, that regeneration does, in the strictest propriety of speech, signify baptism." He says I "*must* acknowledge" this. There is no dodging; I *must*, hence I do; but what of it? The question is not what "*many learned* and pious divines have taught," nor what *some learned* divines have taught, and do teach, but *what does God teach?* This is the important query, and the only one that can be answered with safety, and that is *worth* answering. "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3: 5). Here we have God's answer, which is regeneration's washing, *i. e.*, the regeneration that comes *by* baptism—not by baptism *alone*, but by faith, repentance and baptism. In the same connection we read of the "*renewing of the Holy Ghost,*" meaning not that the Holy Ghost is *renewed*, but that man is renewed *by* the Holy Ghost. All these perform an important part in the induction of a man into Christ, and he who attempts to drop one, or substitute something else in place of them, launches his vessel on the great sea of doubts and perplexities and sails he knows not whither.

Friend C. next attempts to prove that the penitent on the cross was *no preacher!* Well, who said he was? These are the words I used in my former argument on this subject: The 'poor penitent was baptized and a preacher. "Hold! where did you learn that?" says one. Learn it? Well in the same chapter that Mr. C. finds evidence that the poor penitent was first in the "invisible" church. It is called the chapter of supposition. Does he not see the point? If not, let him read the first chapter of *supposition* again. But hear him a little further:

"God is no respecter of persons; consequently He will not take some to glory on an exception, and require others to observe all the duties pertaining to this life. If He did, He would be a respecter of persons."

Well, but you say the penitent on the cross *did* go to glory *without* baptism, and then turn round and say, if so, God is a respecter of persons. You insist that a man must be baptized in order to get into the Baptist church, but still he can get into the "invisible church" without it. Then a man can get into the invisible church with less conditions than into the Baptist church. Has the Baptist church *added* anything to the conditions of salvation?

True, God is no respecter of *persons*, but then He is a respecter of *character* and *principle*, and *this* is just what He respected in the poor penitent on the cross. He did not *save* his body there and then, but then He did respect the poor penitent's soul, and remembered him. One more point. Jesus was not yet *dead*,—had not died for the sins of the whole world—hence had not sealed His Will with His blood; and so long as the Testator liveth He has perfect right to change His Will. When personally present, He had power to say, "Thy sins be forgiven thee," and it was so, but when He ascended and left His Will, His Word and Truth, this was from that time forth the only "power of God unto salvation," and this same power remains with us unto this day. By the New Testament, therefore, we must be governed. It contains all the rules of faith and practice, and God's manner of dealing with His people, that are necessary. There is no other revelation from God, that shows *how* and *what* we must do to be saved. M. M. E.

"VERMONT has a new law by which criminals convicted of murder and worthy of capital punishment, shall be imprisoned for two years before execution shall take place, so that if the innocence of the prisoner can be established, he may have the benefit of it."

"WITH more truth than poetry, an old sage has divided the world into two great parties: One goes ahead and works for the public good in the best way they know how. The others stand off with their hands in their pockets, and with the heartlessness of true grumblers, ask why things were not done in a different way." That is like some men waiting for something to turn up, while others go to work and turn something up.

NEWS from the Eastern war seem badly mixed. Peace negotiations going on, yet the Russians, with victorious armies closing in on all the roads leading out of Constantinople.

SATURDAY NIGHT.

Sweet Home.

WHAT is home? A place of rest from the toils of the day. A sweet resting place where we can meet the loved ones who dwell there. Long years ago, a man who never had a home, wrote the beautiful words, "Sweet home." Yes, sweet home. The best place on earth. The paradise of this world. What would we do without a home? No place at which to rest from the cares and toils of the day. It would be miserable. Yet how many are there who have no home? There are thousands who never knew what a home is. They have been cast out into the world with no one to care for them. Have not even a place where to lay their head. What a pity it is, to have no home; no kind mother; no good father to provide for the wants of the helpless; no brothers and sisters to help bear the burdens of life.

To-night it is cold. The ground is covered with snow, but I am at home, yes, sweet home—where all is bright and cheerful. Nothing to mar the feelings of any one. It is pleasant. Have been hard at work all week, from early dawn to near the small hours of the night. Working hard to feed hungry souls with suitable healthy food. This is not a task, it is a pleasure. It makes one feel good to think he has spent the week doing his duty. Then when the week's work is over, to have a cheerful home where he can rest and be refreshed.

While sitting here at the desk, we think of even the many sad homes in the land. May be at this very minute there are thousands of homes where all is sad. Not one ray of cheerfulness to brighten up the thorny pathway of life. A mother may be weeping over her little infant that has just closed its eyes in death. Poor mother! It is hard for her to give up the precious little object, yet she must. Then we think of the broken-hearted young wife. Her head is buried in her hands, and her heart almost ready to break. What is the matter? Enough to break a woman's heart. She moved in respectable society, is from a well-to-do family. She gave her heart to the man she loved. She gave all into his hands. She was happy, with bright prospects before. But alas! she was betrayed. She knew not that she was marrying a tippler. She trembles, is in constant dread. Don't know where he is. Poor girl! God pity the drunkard's wife. But we think of other places, can't call them homes, they are not—where a poor, broken-down mother is struggling with poverty. Her clothes are thin; no food in the house. The fire is getting low; the children are crying for food; they draw near mother and bury their heads in her bosom, but she is only weeping, she cannot help them. Where is their father? Ask the saloon keeper. How thankful we ought to be that we have good comfortable homes.

How many sweet homes are there to-night? How many places where all is sunshine? where the family love each other, and take pleasure in each other's society? where there are no angry words, no quarreling, naught to mar the beauty of the home circle. God bless the sweet homes to-night, and help the inmates to live happy, and do all in their power to make each other happy. How I wish I could impress on the mind of all, the necessity of making home a little paradise; a happy little Eden here on earth, where all the family can meet and enjoy the closing of the week. Clouds may come and go, and even dark, gloomy hours may pass, yet all should labor to make the best of it, and if possible have a happy home.

Not all wealthy homes are happy homes. Some of the finest palaces of the land are the abodes of broken-hearted people. There is a place in the heart that wealth cannot fill. There are many neat homes inside of rude huts. Around the large fire-place the family can sit and sing

"Home, home sweet home."

But think of the thousands who this night are shivering in the cold—they have no home, but little clothing, no food, all is dreary. God bless the homeless. There is a happy home in the Great Beyond, in the other world—where all is sunshine. We hope to meet thousands there. Many of them have no home on earth, but the great and good Spirit can give them one above. Let us hasten on, we will soon be at home.—J. H. MOORE.

"NOTHING can be more absurd than the idea of 'looking guilty' proves guilt. An honest man charged with crime, is much more likely to blush at the accusation than the real offender, who is generally prepared for such an event, and has his face 'ready made.' The very thought of being suspected of anything criminal will bring the blood into an innocent man's cheek nine times out of ten."

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

Edited by M. M. Eshelman.

If you would be truly great and good, choose to speak and to do right at all times.

Puffed-up knowledge is proud that he has learned something, while wisdom is humble that he knows how to behave himself.

Rowland Hill, calmly observing a boy amusing himself on a rocking-horse, remarked: "Like some Christians; motion enough, but no progress."

The anaconda is caught by throwing to it a live dog. When it has swallowed the dog it goes to sleep, and then it is easily trapped. So with men and women; many of them have been captured by Satan through their appetites.

Spurgeon, not long since, had occasion to address some young men who had prepared themselves for the ministry, and gave them this sensible advice: "Let your sermons be full of sound matter. You do not need to give a cornfield every time: but you can give a loaf of bread."

Children, if you do not wish to burn your hands, keep them out of your neighbor's fire. If you find fault with others, you may rest assured that others will find occasion to find fault with you, and this is the fire that burns. Be sure to never kindle it, and you will find wisdom perching over your roof as well as peace.

Do you object to any part of God's "perfect law of liberty?" What on earth is the good of your objecting? God made every part, and you may stand and object until you go down into your grave, and the law will still be perfect. God can do with His own as He pleases, and your objections will never turn Him from His purpose.

At the beginning of the present year, a bright little girl said to her father: "Papa, I am going to give you a New Year's gift?" "What is it, my dear child?" asked her papa, "I am going to give you a good girl," said she. The dear child meant that she would be a good girl the whole year. How many of our little readers gave their parents such gifts? It is not too late to give them *now*.

Not one person in all this universe ever felt the pangs of remorse for doing his duty. One good action, one sacrifice of desire for conscience' sake, one temptation overcome and cast down, will prove a blessing and raise the low spirits above the vain and showy things of life. Be cheerful, be contented, be diligent, be active in good works for those around you and your rest will be peaceful, your joy complete.

A little boy was asked what he would give to Jesus, and he promptly replied: "I think I will give myself to Him first." That was a good thought, and we hope he put it into practice. Will not every boy and girl who reads this, and is yet out of Christ, at once resolve to give themselves to Jesus? Go, read the Testament and learn what He did for you, and what He wants you to do, then *do it*, and be happy.

In number four, present volume, we gave six subjects to as many children, to write upon, and we are happy to present the one on Abel in this issue. Hope the others will also respond, and in next number shall call upon some others to write upon Bible subjects. Dear children, the most of you are doing well. Do not feel badly if your letters should not appear; try again, and if you put in something found in the Bible, it is almost sure to find room in the paper. Those letters containing Bible matter, stand at the door knocking, and knocking, and will not give up until they get in. And it is a pleasure to let them in.

Young man, I want your *ear* a moment. I want to put a little *tobacco* in it. No, not tobacco exactly, but a few *words about* tobacco. If you love your mouth, teeth, stomach, your whole *self*, then never use tobacco. But if you want to *smell* bad, want to make hundreds and thousands around you *feel* bad, then chew and smoke the filthy weed. If you can honor God with a chunk of tobacco in your mouth, or if you can make people happy by spitting and puffing, you would better go on. But be sure that you can honor God. If you can place the words "holiness to the Lord" over a quid of tobacco, and look at it with an undisturbed conscience, you certainly are well engrafted in the weed. "Well," say you, "there are other things just as bad as using tobacco." Don't deny that, but how can they help tobacco? One empty sack cannot prop up another empty sack. One evil cannot make another evil stand up straight so that God can call them both good. You are perfectly sound and safe without using tobacco. Let it alone, and then you may be sure it will leave you alone. This is written to *you* young man—not to old men. Now do not give it all away.

PUNCTUALITY.

Which means doing at the proper, precise, and exact time; to be prompt and energetic; and in most cases, upon this depends success in our undertakings or pursuits, the contrary of which means sluggishness, slowness, lateness, inactivity, and no success. It is so in what our minds act upon, and what our hands find to do. In all the pursuits of life, not being punctual or timely in doing what is essential, produces much ignorance, superstition and misery, deceiving the fond anticipations, blasting the bright hopes we cherish and entertain for doing that which makes us better and wiser, and diverts our attention from the pursuits of many lawful, useful and beneficial contrivances, and thereby causing us to come short of the crown of success, in reaching the summit of many little hills of science. While on the other hand, being on time, or punctual, makes our best, happiest, and most esteemed persons, most useful men and women, most noble and thriving boys and girls; and as you grow older you will only see the plainer, and know the better, how important it was. Then how glad you are if you have tried to be punctual, and made it a habit in you. On the other hand, if you become older, then sad, sorry, and even angry will you become at yourselves, if you have not tried, when young, to be punctual, to be the first in school, the first in the class, the first to obey your teacher, your parents, and to take advice.

Remember also, while we are little boys and girls we form habits. We either learn to be at our post where duty requires, to go where we are sent, and that quickly and manfully, or we become careless, slow, and often late to school without a good cause. From the want of being punctual and in earnest, we leave many things undone and unlearned, which would be necessary to have and make us so happy to know. Observation teaches, that scholars in Sabbath-school or any other school, who watch the closest, and are ever ready for any duty or work given them, and then do that work quickest, therefore observing punctuality, are the ones who please their teacher most, who are liked most by their parents, and without any doubt, are making the most progress in learning our duties to ourselves and to God whom we should try ever to please and love.

Then children, never be late,
But always be in due time;
This even tell to your mate,
And the same I will to mine.

Please be in school every day,
And of good, learn what you can;
In the future you can say,
How very glad now I am,

For I have tried to be first,
Learning my duty to do;
Thereby never was I worst,
Neither thoughtless nor late too.

Pray, this motto always keep,
And do please bear it in mind.
Neither do forget by sleep,
It leads, treasures to find.

First of all, do not forget,
Each day your prayers to say,
Asking God your mind to set,
On things that pass not away.

Here, some day will be our last,
Then we be placed 'neath the sod,
All things then on earth are past,
And we must be meeting God.

J. R. Lichty.

LETTER FROM THE EAST.

My Dear Young Readers:—

Here are my first lines to you, and I will try to make them so easy that you all can know just what I mean in all I say. If you can read in the First Reader at school, you can read my letters, for I shall try hard to use only words of one—*syllable*. Now there is a big word, what does that mean? Well, I will tell you, and then I will go on. "Big" is one *syllable*; "big-ger" is *two* syllables. And so on. I will try to use not more than two syllables or word parts.

SMALL WORDS.

Just now I think of two men—the only ones I ever heard of who tried to write in words of one "syllable." (Don't let that big word slip.) One was a general in the army, and he was liked for his easy words. The other man has been called "the learned blacksmith." You know what a blacksmith is. Well, his school was in the blacksmith shop. Here, it is said, he learned many languages, that is, many kinds of speech or talk among people over the world, as Dutch, French, Scotch, &c. After awhile he gave up the shop, and went to study more and more, and went about talking to people in lectures. He has become a useful man. A few years ago I saw a small paper whose name was the *Angel of Peace*. It was in this paper that I saw some pieces written in words of one syllable for the little ones. "The learned blacksmith" wrote them. Now do you know his name? I will tell you—it was *Elihu Burritt*.

LITTLE PEOPLE.

You are small now, but after while you will be men and women—big people. I hope you will learn a useful lesson from what I have told you—that you may grow up to be good, and true, and useful. Try to learn little by little like Elihu Burritt did. Learn at home to love and obey, and at school to improve. This is the work of little people. Next time I will tell you more.

Your Brother,
D. B. Mentzer.

FROM ELLA HECKMAN.

Dear Editor:—

Seeing the children are at work so earnestly, and the ministering brethren are traveling to and fro over the great deep, spreading the Gospel, organizing churches, how thankful we ought to be to our heavenly Father for the privileges we enjoy. And how earnest we should be in prayer to God for each other, though we are a great distance apart and strangers, though not strangers in the faith; we should all be of one mind and speak the same thing.

Our church is in a prosperous condition at present. We have about sixty members. We do not get to meeting very often on account of bad roads, as we have a good ways to go, have no church-house, but hope it will be better in the future.

I rejoice to hear of so many young people coming to Christ, in youth returning to their Father's house before they stray very far away. I am young in the cause, but have no desire to turn back to the world again, but want to go on through this unfriendly world to the end of the journey of life. Let us hear from some more of the young members.

Cornell, Ill.

FROM ADINA ARNOLD.

Dear Editor:—

I have been to meeting to-day. I am a member of the church; was baptized four weeks ago yesterday. While I was outside of the church I had a great many friends, but since I joined they have all forsaken me; but I have made new ones, which makes me feel very good; old ones point the finger of scorn at me and cry, "Old Dunkard, old Dunkard," but I don't mind that, I can suffer all such mockings and scorn. The Methodists were sure of getting me in their church. I attended their Sabbath-school last Summer; they took a great deal of interest in teaching me their doctrine; thought they would win me that way, but I thought I would read the Testament for myself. I soon found that their doctrine would not stand the test. I told them they did not follow the commandments—did not baptize according to the commission. They said they would baptize me with a "Dunkard baptism." I told them they did not wash feet, and attend to many other things found in the Bible, so I thought I would come into the church where there is safe ground. I felt that I was a sinner, and must do something. Now I want all other children to follow Jesus and seek Him while He may be found. I am eleven years old.

Morrisonville, Ill.

It is as wrong to repel a child,s questions with "Don't bother me!" as to whip a kitten for chasing mice. It is by questioning that they acquire the knowledge they crave and need.

CHILDREN AT WORK.

From Ida E. Snavely.—*Dear Editor.*—In the fourth chapter of Genesis we read about Abel. He was a keeper of sheep; was a good man and did what the Lord bade him. He had one brother whose name was Cain. He was not so pleasing in the eyes of the Lord as his brother Abel, and that made him very angry, therefore he slew his brother Abel. From this we should learn to be kind to each other and obey our parents in all things. This is the first commandment to little children; if we obey this, then it is that the Lord will love us as He did Abel.

Hudson, Ill.

From Mary C. Domer.—We had meetings here last week. Brn. Fields and Gump were here and held forth the words of life with power. I go to school and love my teacher, Charles Gilbert, very well. This is his fourth term, and we all like him. We lost one of our best scholars by scarlet fever. My pa was at the funeral yesterday, and he said it was one of the most solemn funerals he ever attended. I do love to read the young folk's letters.

Brighton, Ind.

From Anna M. Lingenfelter.—I am twelve years old; go to school every day, and to Sabbath-school every Sunday. My teacher's name is Edward Fisher. My studies are reading, writing, spelling, arithmetic, and geography. I love to read the Brethren at Work and hear from the children. I have five brothers and four sisters living. My papa and mamma belong to the church of the Brethren. I love to go to meeting; we have meeting at our schoolhouse every four weeks. Uncle Jacob Negly preaches to us. This is my first letter and I must not make it too long.

Fulton Co., Ill.

From Z. Ammen Mahorney.—*Dear Little Children:*—I too, am a little boy. I have read all your letters in the last paper. We just got it to-day. I like to read your letters. I am just beginning to learn to write. I have only gone to school about three weeks; mamma teaches me at home. Have been through the Second Reader three times. I want to learn to read well, so I can read the Bible, as it is God's Book, and it teaches us how to be good. It is sad to read how those wicked men nailed Jesus on the cross. Let us all try and be good so God will take us to heaven when we die. I have a dear little sister in heaven. She went one night while brother and I were asleep. I have one brother and a dear little sister, ten months old. Her name is Mary Jacob. I love her so much, can hardly keep away from her. I came near killing her last Saturday. I will tell you how, so you all can be more careful and not do as I did. She was playing on the floor, I sat her on the bed, did not watch her closely enough, and let her fall; she struck so near the temple that she seemed to be dead for awhile; we were afraid she would not come to life again. It was so sad to see her, and I was so sorry. We live ten miles north of Independence.

Neodesha, Kan.

From Frances V. Garber.—*Dear Editor:*—I am in my twelfth year, am a daughter of Levi Garber. Father and mother are members of the church. Father is a minister, and is away from home a great deal attending to ministerial duties. I have three brothers and four sisters, all members of the church except my sister next older than me, and myself. Two of my brothers are deacons. I love to see people follow Jesus; and I hope to follow Him too, for when I read how much He loved us all, how can we help loving Him? I wish all the little folks would learn to love Jesus, and then we would love each other too; this would be so nice to dwell together in the love of Jesus. May God bless us all.

Mt. Sidney, Va.

From George W. Wrightsman.—*Dear Editor.*—I am nine years old, and go to school; I never went very much. I can read the paper and like it very well. I also read a chapter in the Bible nearly every evening. I love to go to meeting, but do not get to go as often as I would like, for mother is sick a great deal, and I stay with her when father goes. I have no brother or sister. I love to read letters from Grandpa, and hope he will write some more. I would like to hear from some more of the little folks, and hope they will read the sixth chapter, first and second verses of Ephesians, and obey that part of the Scriptures.

Louder, Ill.

From Lydia Shively.—*Dear Editor.*—My papa takes the Brethren at Work, and I like to read it. This is my first letter. I try to be a good girl, and go to school. I read in the Fourth Reader, study spelling and arithmetic. I love to hear from the little folks. I have two brothers, one goes to school, the other is a cripple. Hope God will bless him. I am nine years old.

Cerro Gordo, Ill.

CORRESPONDENCE.

TO GEORGE BUCHER.

Dear Brother:—

I WROTE you two unsatisfactory letters on the subject of interpretation, and I now write a third, which may prove equally unsatisfactory. When I referred to the established principles of interpretation, I had no thought of any rules authorized by man, but that which its *nature of mind* and of *revelation* necessitate. The rule is missed by most readers, and the application is difficult. Sin has so deranged us, that, what is plain to a sinless being, is obscurity to us. Just in the degree that we have the mind of God, will *our* mind think with Him.

The principles I had referred to, are these:

1. What is the object of revelation?
2. What are its relations to nature, which serves as its medium?
3. What is its relation to reason, which is to appropriate it?
4. What is its correspondence to the complex constitution of Christ as God and man?

This covers every difficulty in the Bible. — These principles are established, essential; without them there would be neither God, nor man, nor nature, nor revelation. If we understand and apply them, there will be no two clashing opinions throughout the whole church. Nature, the middle term between the Revelator and His rational, ruined creatures, is too much ignored by the brethren. Most of us want to look only to the Spirit for the unfolding of the Holy Oracles. So did not Jesus. He was always dealing with the visible as the finger board to the invisible.

In the *constitution* of *Christ* we have the natural and supernatural complementing and interpreting each other. To know *Him* is to understand the true principles of *exegesis*.

C. H. BALSBAUGH.

IN MEMORIAM.

OUR beloved sister, Sophia Wimere of Middle Creek, Iowa, departed this life Jan. 8, 1878. She was thirty-five years and some months old at the time of her death, and the oldest daughter of Bro. Peter Pfoutz.

Sister Sophia was one that was loved by all who knew her. She leaves a kind husband and ten children, mostly small, to mourn her loss. It is a loss to them indeed. No more will her careful hands provide for their daily wants and no more will her motherly voice be heard; but we hope while they are mourning the loss of this dear friend, she is reaping her rich reward in heaven.

Sister Sophia was ever ready to defend the cause of her Master, and her loss is felt in the church as well as by her numerous friends. — Sister Sophia bore her affliction with great patience, and always seemed to be of good courage. She came into the church when young, and as long as I have been acquainted with her, she has been an example for all. Her husband is not yet within the fold; we hope while he is now mourning the loss of his dear companion, he will have great cause to ponder over the Gospel truths and seek his Savior while it is yet called to-day, so that when death shall claim him, he may be prepared to go and strike glad hands with the dear ones that have gone before.

The funeral services were conducted by the brethren from words found in Amos: "Prepare to meet thy God."

L. HILLERY.

New Sharon, Iowa.

THE CHURCH AT WORK.

Dear Brethren:—

THE close of the year 1877 seems to foretell a glorious future for our brotherhood. — Peace at home, with a growing interest in the subject of religion as presented by our people, and a commendable zeal for still greater effort by the church itself, is a prospect most encouraging.

Letters from brethren, at work in new fields, North, South, East and West, show that the flame is spreading. The weekly report of scores of accessions is a living witness that the work is well appreciated by those outside, and the field is really widening. Ministers at work in States of our own happy country, hitherto untouched by us; some also at work in Canada; one in Old England, with four in Denmark, is we think the most glorious prospect our people have ever had. It is certain at least, that it is what we have never had before. We know that many will say: "Thank the Lord for it" And it would seem that our people are now determined to make the Lord's prayer a practical one; not merely to say: "Thy kingdom come," but to work for it as well, that it may indeed come, first to ourselves and families, then to our neighbors and lastly to strangers.

Never before, do we think, the prospect for our people, and for the truth as they hold it, as bright as it is now. Never before could we say, that the church was so fully alive to its own work, and that the church was at work. — "But it is good to be zealously affected always in a good thing" (Gal. 4: 18). This work is most certainly a good thing, both for ourselves, our nation, and for the world, because it cannot be for the injury of any one; therefore we think the zeal so marked for the time, is most commendable. May it continue to spread, and may all the efforts be made in love and union, is my prayer.

Such is the close of the present year, and such is the opening of the next one. The last has been an eventful one, not only to us as a people, but to the world as well, and what other great events may come even in the next year, none but God can tell. But that the truth may prevail with all and in all, is our constant hope.

LANDON WEST.

FROM GRUNDY CO., IOWA.

Dear Brethren:—

WE feel to send you a report of the meetings, lately held at our meeting-house, ten miles West of this place (Grundy Center). On the evening of the fifth of January our dear brother W. J. H. Bauman arrived at our meeting-house and preached for us that evening. He continued until Thursday, Jan. 17, having all twenty meetings. During this time, twelve precious souls were made to feel the heaviness of sin and hence united with the church by baptism.

We are just now impressed with a few words, spoken by one of these young and tender lambs to some of his young comrades: "God is working here, there is power in this thing."

Again we think of what one of the young sisters said: "I once enjoyed myself in sitting back, and every now and then whisper a little to my young comrades; but now I want to hear every word that is said by the minister. My delight is now in that direction."

This is certainly a change of heart, and oh, how glad we are to hear such words, they are cheering to our poor souls.

On the evening of the 17th of Jan., brother Bauman came to Grundy Center and preached five sermons for us; having our last meeting on Sunday, the 20th. At this meeting Bro. Wetzel opened in the German, and Bro. Bauman followed in English, and in the closing remarks there were but few in the house but what had to shed tears. O, what a feast this was to our poor souls! We could look forward to the time when Christ shall come again and take his faithful children home to glory, where we can sing the sweet song of Moses and the Lamb.

Bro. Bauman goes from here to Marshall Co., into a new field of labor. May the good Lord ever be with and help him to preach the Word, so that many sinners may be called home to Jesus, is our prayer. Two precious souls came out on the Lord's side here, making in all fourteen, and others are counting the cost. May they soon come and drink of the riches of God's grace.

J. M. SNYDER.

Grundy Center, Iowa, Jan. 22, 1878.

LIFE IN THE WEST,

Dear Brethren:—

"THERE shall be a resurrection of the dead, both of the just and unjust" Acts 24: 15.

This was the text to-day, but God preached the sermon.

It was in this wise: In this far West there was a father and son. They lived together in a sod-house.

Did any of my eastern brethren ever see a sod-house? Did you ever see a "dug-out?"—Well, "necessity is the mother of invention," and poverty sharpens our wits."

I remember an expression made by my father, when he first landed in Iowa, twenty-one years ago. He raised his eyes, looked over the broad prairie, stretching away as far as the eye could reach, not a house in sight. "It's no wonder," said he, "that land is cheap here, there is so much of it."

Now, when we have lots of land and nothing else, we must put forth all the ingenuity we can muster to make that land go as far as possible.

We go to a hill side and "drift in," cover with poles and sod. This makes the stable. — Pile a few sods around in a square, this forms the pig pen. Then the chicken house, also made of mother earth.

Now comes the dwelling house, not marble, nor frame, nor slats, nor logs, but earth, mother earth, primitive mother earth makes the parlor, the kitchen, the dining hall, the bed chamber, the walls, the floors, the partitions, the foundation and the roof.

Now, brethren, when you smile as you read this, remember, that though this may be fun to you, yet it is stern reality with thousands of us on the frontier.

But our Father sends us this message, "If we love Him, He will come and make His abode with us," and no reservations with regard to the kind of houses we live in.

But death also finds his way into our primitive dwellings.

Scene: A little house, ten feet square, a little bedstead of poles and ropes, a bench, a stove, an earth cupboard, shelves of earth, ceiling of sun flower weeds, poles and hay, earth roof, earth walls, earth floor. For toilet, a few empty bottles, for clothes press some pegs driven into the wall, for light a few panes in an old sash.

Beneath this is the coffin, covered all over with mourning, inside the remains of a young man, eighteen years of age.

Day before yesterday that young man was slightly unwell. Yesterday morning he rested across the bed with the feet to the stove, raised up his head, and asked his father for medicine, fell back and was instantly dead.

To-day Bro. Garman preached over the remains in a sod school-house and the temperature outside, standing only a little above zero. But inside the house was packed with warm hearts, sympathetic neighbors and eager listeners. There was no sleeping in church, no listlessness, no cold indifference, but eyes that gazed anxiously at the preacher, ears that heard, souls that seemed hungry, every word seemed to strike a responsive chord in the congregational heart.

After all, is n't this preferable to easy, affluent, religious sloth.

Affectionately Yours,

JAMES L. SWITZER.

Jewell, Kansas, Jan. 6, 1878.

CHRISTIAN INFLUENCE.

THIS subject has been brought very forcibly to my mind lately by reading one of Bro. Enoch Eby's letters from Europe, in which he stated several objections, which some of our brethren have to the Danish mission. What a great pity that some brethren seem to be so much inclined to use their influence rather to hinder than to promote the cause of Christianity.

The last and one of the most important commands that our Lord gave to those who should proclaim the Gospel, we find to be: "Go ye therefore and teach all nations." In this world we must expect to meet with some opposition, when we undertake to hold forth the doctrine of our blessed Lord. But we are sometimes, may I not say many times, saddened to find that there are those among our own brethren who are more inclined to discourage than encourage such a high and holy undertaking.— It is probable that brethren do not always think beforehand of the evil influence such a course might exercise.

Our brethren who are expected to preach God's Word, need all the encouragement which a sympathizing and devout church can give, in order that they may be enabled rightly to divide the word of Truth and work much good.— It is not likely that there are many who fully realize the amount of good or evil, that they may accomplish through words of encouragement and comfort; or words of censure and disapproval. I mean, not many who have not learned through experience the important lesson.

How much better if our brethren in Denmark and at home were encouraged by a sympathetic and pitying brotherhood, than that they should be greeted with words of distrust, if not of open censure. Let us all try to learn that we exercise an influence for the good of mankind. Let us study well that we may influence our brethren and the world around us to do good works; we are responsible creatures for every deed, thought and word while we live in this world.

J. C. ULERY.

FOUR things are grievously empty; they are a head without brains, a wit without judgment, a heart without honesty, and a purse without money.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

HALDERMAN.—In the Lower Trim district of church, Jan. 8, 1878, brother Lewis Halderman, companion of sister Elizabeth Halderman.

Deceased was a worthy brother for upwards of forty years, was a consistent member, a kind husband, and affectionate father to his children. His age at his death was 70 years, 9 months, and one day. His spirit took its flight to God who gave it, and his body was buried in the cold grave to rest, till Christ comes to raise it, and fashion it like his own glorious body.

Brother Halderman was afflicted severely, but bore all with Christian fortitude to the last. He had no desire to get well, and leaves a kind companion and seven children living; two daughters and one son having preceded him. — His remains were taken to the Brethren's meeting-house on the tenth of January, followed by a very large number of sympathizing friends and neighbors where a funeral discourse was delivered by the writer from Revelations 14: 12, 13.

A. YOUNCE.

RUNYON. — Died in the Hickory Grove church, Carroll Co., Ill., Jan. 25th, 1878, sister Lydia Runyon, wife of Bro. Henry Runyon, aged nearly 51 years. Disease, dropsy. Funeral services by Bro. George D. Zollars. Text: 2nd Cor. 1: 5.

She leaves a sorely bereaved husband and large family of children to mourn their loss. — But the life and conduct of sister Lydia was so that we have reason to believe that our loss is her great gain.

J. Y. HECKLER.

WESTFALL.—On Jan. 18, at Mechanicsburg, Pa., at house of Bro. David Neiswanger, Henry Westfall, aged 84 years, 7 months and 14 days. Funeral discourse by brother Graybill Myers.

J. B. GARVER.

CHURCH NEWS.

From North Coventry, Pa.—I have some good news to tell you. Bro. Hetric held a series of meetings in our church at Lawrenceville, and during the meetings more than 30 expressed a desire to unite with the church. They are nearly all young people, and some of them are very young. There was much interest manifested during the meetings and I think there are some more that are almost persuaded.

The meetings closed last Friday. I think we will soon have series of meetings in our church here at Coventry, and I hope that the interest which has been awakened will increase from day to day. Many of those that have just come into the church, are members of our Sabbath school, and I think the Bible class of which I told you in my last letter, will be the means of bringing many more into the church. May God still bless and prosper you in your sacred calling, and may the Hand that has led you in the past, lead and guide you still, and bring you safely to the end of the race.

KATIE H. STEM.

From Waterside, Pa.—Elder James Quinter came to labor for us on the 12th of Jan. — Labored on the evening of the 12th, and next morning, at 10 o'clock, in the Waterside meeting-house, with his usual zeal and warmth of feeling. Evening went to the Snowberger meeting-house, where he labored as a skillful workman in the Master's cause, twice a day, until noon of the 20th, when he went over into Snake Spring Valley to visit Eld. Henry Hershberger, who has been sick for some time. We had a time of refreshing. Were much encouraged and found grace to help in time of need. Nine souls came out on the Lord's side and were planted in God's vineyard. Many more were awakened to their eternal interest, and are now counting the cost. May God help them to dedicate themselves to the service of the Lord.

J. Z. REPLOGLE.

From New Paris, Ind.—Though I am but an imperfect writer, I thought of penning a few thoughts for encouragement of the saints. Myself and Bro. Muntz, my fellow-laborer, so placed by the church to take turn with brethren Younce and Neff, to avoid disappointments at home, did, as we frequently do, a little preaching for the Lord and to the people in our spare time, outside of our church district. According to promise we went to Wakarusa, an inland town of about three or five hundred inhabitants. Four or five different churches have preaching here. Held a few meetings with a full house and the best of order. Bro. Metzler, a worthy German and English speaker of this district being with us. One was made willing to take the cross and easy yoke of Jesus.

DANIEL SHIVELY.

From Pine Creek Church, Ind. — We again take the pleasure to inform the readers of your paper that on the 16th of January, Bro. Thurston Miller returned to the Center meeting-house in company with Bro. Daniel Whitmer from the South Bend congregation. On Friday Bro. Daniel Rothenberger joined in with us.— The brethren continued the meetings till Sunday evening. The result of their labors were, nine baptized, making fifteen in all. This gives us courage and we hope that our dear brethren will everywhere earnestly contend for the faith once delivered to the saints. J. N. Barnhart.

From Pottstown, Pa. — Thirty-one members were added to the Coventry church in Chester Co., Pa., by baptism, on the third and fourth days of this month, (January) and six more postponed baptism for the present on account of ill health, etc. The old Gospel ship is still afloat, and we trust it may help many more across the ocean of time and land them safely in the Golden Harbor. John Harley.

From Lower Cumberland, Pa.—As church news seems desirable, I thought a few words might be acceptable. The good Lord put it into the heart of a few dear brethren to come and preach for us. The roads being good and the weather pleasant, most of the time the congregations were large, attention good, and we think the brethren rewarded for their labors of love. Twenty-four precious souls were made willing to forsake their sinful ways, turn their backs to the world and their faces Zion-ward. May the good Lord help them to go on, and would to God that many more might be persuaded. H. E. M.

From Belle Creek, Nebraska.—As I have not seen anything from here lately, I thought of penning a few lines. The members seem to be all in love and union, as far as I know. We have meeting every second and fourth Sunday of each month, by A. Taylor, and J. Eikenberry is with us whenever he has no appointments in Dodge Co. One precious soul has accepted Christ since last Fall, and I think there are more counting the cost, trusting they will come soon.

C. J. Rauer.

From Columbia City, Ind.—On the evening of Jan. 12th, Brother Joseph Leedy of Antioch, Ind., met with the brethren and sisters of Columbia City district, and commenced meeting, and continued preaching the Word with power, until the evening of the 20th; when he preached his farewell sermon to a large audience. One precious soul was made willing to put on Christ by baptism, and many more are almost ready to become Christians. May God speed the day when they will be made willing to make an application of the blood of Christ to their precious souls.

D. A. Workman.

From Huntingdon, Ind.—We had a very pleasant meeting in the western part of our District, which continued one week. As a reward of our labors, seventeen were added to the church by baptism on the 20th inst. We feel encouraged to still press on for that prize at the end of the race. You have our prayers for your success. Ask yours in return, that we may hold out faithful unto the end. Yours in hope of blissful immortality.

R. K. Binkley.

Jan. 28, 1878.

From New Enterprise, Pa.—According to previous arrangements, brother James Quinter came to our church district to hold a series of meetings. He preached at Waterside on the evening of the 12th, and on the 13th at 10 A. M. On the evening of the 13th he commenced to preach at Enterprise, (Snowberger church) and continued day and night till the 20th.

During these meetings there was a good attendance, and I do no injustice in saying, that we had powerful preaching, and we, brethren and sisters, all felt good and revived. During these meetings nine precious souls came to Christ, and we have reason to believe that many more are counting the cost.

Noah B. Blough.

Jan. 21, 1878.

From Turkey Creek Church, Ind.—We number about one hundred and twenty-eight. Three ministers and seven deacons. Received seventeen by baptism last year. Hope we can record many more than that number during this present year. Bro. F. Loehr of Bloomingdale, Mich. came to us on the 5th inst; next day (Sunday) we took him to our regular meeting. Preaching also in the evening. Continued meeting until the 25th. On the 26th he bade us adieu and went to fill appointmets in another district.

We have no meeting-house here. Held our meeting in school-houses, which was very inconvenient, as we could only have meeting at night and on Sunday. Good attention, good congregations considering the inclemency of the weather. Two made application for baptism during the meeting. We believe many more good impressions were made. It has caused some to search the Scriptures, that were careless and unconcerned before. Bro. Loehr's abilities for speaking, were beyond our expectations. He is a very zealous old brother, apparently, nothing but the love of God at heart. This I say, because a fireside chat generally tells where a brother or sister's treasures are, and where the treasure is the heart will be also.

May the Lord bless him with health and strength to go on in the good work; warning sinners to flee the wrath to come, and gather many into the fold of Christ. And when his labors are ended here on earth, that it may be said: "Well done good and faithful servant, enter thou into the joy of thy Lord."

Sarah J. Miller.

Jan. 28, 1878.

From Miami Co., Ohio.—This district (Middle) was organized one year ago last August. At the time of its organization it numbered forty-four; since that time thirteen have been added by baptism. There were officials when organized; viz, Samuel Coppock as minister, and Eli Shearer as deacon. Last Spring we held an election for two more deacons; the lot fell on Jacob Etter and David Sollenbarger. Last fall we erected a meeting-house 40x50 with basement. Although with our prosperity, we have our trials, for we are surrounded by almost every denomination.

Sometimes we almost feel discouraged while we are battling against sin, for there are so many things to contend with, and the world is so slow to accept the simple plan of salvation of which Jesus has given to us. Brethren pray for us, for if we know ourselves we will walk in that narrow way that leads to eternal glory. Bro. G. V. Siler was with us on the 11th and preached four very interesting sermons. There were none added to church, but we think some good impressions were made. May the Lord bless him in his efforts in spreading the Gospel.

O. F. Yount.

Jan. 28, 1878.

From Marshall Co., Iowa.—Bro. J. W. H. Bauman is with us laboring with might and power. May God crown his efforts with glorious results. The Brethren are in good spirits, feeling much revived. Health good, weather delightful.

A. M. F. Miller.

Jan. 26, 1878.

FROM ENOCH EBY.

Dear Brethren:—

OUR second Communion season with our dear brethren and sisters in Denmark took place on the sixth day of January, and hence is now among the things of the past, but trust not soon to be forgotten.

The members were all present except three, who on account of age, bodily infirmity and wet weather, were prevented. The day being rainy, not very many people assembled, but though few in number, there were still more than on the occasion where Peter said: "It is good to be here." So we were made to feel, and although we did not share the same halo of light and glory and the manifestation of the kingdom of God in the future, as Peter did, we think all present saw, and some experienced, something that directed their minds to that glorious event awaiting the children of God

How solemn was the occasion on which the Savior said, "I will no more drink of the fruit of the vine until I drink it anew with you in my Father's kingdom." Sorrow filled their hearts when they remembered that Jesus was going to leave them and that their next meeting would be in the kingdom to come.

Our dear brethren and sisters in Denmark seemed to be impressed with a similar thought and feeling, our attachment to each other having grown strong, and the thought that we shall no more be permitted to eat together, till it be fulfilled in the kingdom of Jesus, caused a solemnity to pervade our evening services, which can be more easily imagined than expressed.

Another feature which added much to the solemnity of the occasion, was the ordination of Bro. C. Hope to the eldership. The tears were shed as freely as is usual in the chamber of death, when some kind friend is about breathing forth the last sigh of life. But such tears, we think, are not so much the result of sorrow or joy, as of responsibility, and, truly, the whole scene seemed to say to us, "We will bear one another's burden, and thus fulfill the law of Christ."

The church in Denmark, in answer to many prayers of the saints in America, is now fully organized according to the Gospel, and hence prepared to carry on the work of the salvation of souls, and the perfecting of the saints, and our prayer is, they may never lose their first love, nor ever allow the doctrine of the Nicolaitans, or of Balaam, or suffer the woman Jezebel to seduce the servants of God. May she be kept in the hour of temptation and not become lukewarm, and have a name that she is living and yet is dead, and though her tribulation and poverty may be great, and the devil cast some of you into prison that ye may be tried; yet be thou faithful unto death and thou shalt receive a crown of life. Amen.

Our trip to Germany, for certain reasons, has been deferred to some indefinite time in the future. Circumstances will determine the time. We have received quite a number of letters of late, full of encouragement to perform our duty in the face of all opposition, and especially to go to Germany and England, giving us several points they wish us to stop at, with all needful instructions, for which we feel thankful and in due time will comply, if the Lord will.

If our dear brethren and sisters who have written to us, do not all receive an answer immediately, we hope they will bear with us. Some do not demand an answer, yet we would like to treat all alike, but it requires considerable time to give all the satisfaction desired, and if any do not receive direct reply, rest assured it is not for the want of love and respect.

Those who desire us to stop with them on our return, wishing to know the time, etc., will be answered as soon as we decide that matter.

Our health still continues to be good, for which we try to be thankful. Winter has been mild so far.

Yours in Much Love,
Enoch Eby.

GLEANINGS.

From D. B. Sturgis. — I will inform you that we are also at work in the Master's vineyard. We were urged to aid the Brethren of the Blue River District, Whitley, Co., Ind, to which we assented, and commenced on Sunday night, the 13th of January, 1878. Continued every night until Monday, the 21st. On Sunday, the 20th, the ice being cut, we baptized twelve, mostly young people and children of the Brethren, this being the first addition to that arm of the church in three years. The best of order prevailed throughout the meeting, and many tears ran down the cheeks of fathers and mothers, to see their sons and daughters, by the grace of God walk into Cedar Lake, led by an old grey-headed elder sixty-seven years old, and there be immersed.

The brethren and sisters of Blue River District are industrious, kind-hearted and zealous in the holy religion of Christ Jesus, and will, no doubt, feed the tender lambs as well as the sheep, and thereby prove that they love Jesus. I promised them, that if the Lord will, I will visit them again the third of March.

To-morrow I go to Ligonier, Noble Co., to hold a series of meetings with the Brethren there. May the grace of God abide with all the dear brethren and sisters in Christ Jesus, is our prayer. — *South Bend, Ind., Jan.* 28, 1877.

From S. C. Meyers.—Seeing in your paper that elder David Keller, Cumberland Co, Pa., contemplates locating a colony in Kansas on the lands belonging to the Atchison, Topeka & Santa Fe R. R., we would like to know if he extends the invitation to those who have contemplated going west. If so, there are more brethren who might join their happy band. We write these few lines by way of inquiry, thinking we might get more information and particulars of the brother, as to the country. — *Rowsburg, O., Jan.* 23, 1878.

From B. F. Moomaw.—I have just returned from the vicinity of Christiansburg, Montgomery Co., Va., where, in company with brother Moses E Brubaker, I held a short series of meetings We had meeting Saturday night, Sunday morning and night. Monday and Monday night the weather was very inclement and the roads extremely bad, but we had good congregations notwithstanding, and considerable interest.

It was announced on Sunday, that we would discourse on the form of Christian baptism, and although the evening was quite unpleasant, we had a crowded house, and interested attention during the whole time of lengthy effort, and when dismissed, the fullest demonstrations of approval were exhibited. Nearly the whole congregation came forward and bid us farewell with a hearty shake of hands, and many eyes were moist with tears, and the expression of a number show us, that they intend to serve the Lord.

To have remained longer, would undoubtedly have been attended with good results, but circumstances did not permit us to do so. May the Lord ordain all for good.

From A. Hutchinson.—By your permission I will inform your readers that by the aid of the faithful brethren and sisters in Colorado, I am now enabled to set out on a mission of love to those blood-bought souls in Texas, who have been praying the Lord of the harvest to send them help, that they might be received into fellowship with the Father's children. And I expect to start for this new field of labor on the fourth of February if God permit.

I hope that I will have the prayers of all God's people, for this is an important work. No doubt many anxious hearts have been lifted to a throne of grace already, when they read the appeal made in our papers, by J. W. Chamber of Texas. I would say again, do not cease to pray, dear brethren and sisters, that your humble and weak brother may have strength and wisdom to perform this work to the glory of God and the uplifting of the Master's cause in that new country.

Any wishing to correspond with me while in Texas, will address me at Queen Peak, Montague Co, Texas.—*Centreview, Mo.*

From H. Landis.—Subscribers are all pleased with your paper, as far as I know. The members here, are in love and union, thank the Lord. We have been bountifully blessed in the year that is past, both spiritually and temporally. — There were about thirty-five members received last year, mostly Sabbath-school scholars. I think if there was a well-directed effort made, many more might not almost, but altogether be persuaded to be Christians.

[The following, mailed at Wawaka, Ind, explains itself. No name nor post office, hence cannot be attended to. Writers should be careful to attend to these essentials.—Eds.]

Brother Eshelman, I would like if you would just send the paper on, for we think it very interesting, but we have not the money now. As soon we as get it, we will send it to you, and will do so before May.

NOTICE!

A Pamphlet of eighty-eight pages, proving that the Scriptures do not teach the doctrine of Universal Restoration.

The price is reduced to only nine cents.— Any one sending three 3-cent stamps, will receive the above-named pamphlet. The reduced price will not last long; therefore send on your orders NOW, if you want them filled at the above, low rates. Address:

O. F. YOUNT,
Tippecanoe City, Miami Co, O.

INTERESTING ITEMS.

A Florida paper remarks with astonishment that frost was visible in every part of the State during the week.

A Special from Norfolk, Va., says that the whole Roanoke River country is laid waste by the recent floods, and presents a startling scene of devastation. Those who have been up and down the river, say, the farms along its course for one or two miles back are nearly destroyed. Farm houses, barns and stables are swept away, and fences destoyed.

A most noted monk, Alcuin, occupied himself twenty-two years in transcribing a copy of the sacred Scriptures for the Emperor Charlemagne. This interesting relic is now in the British Museum, and is valued at £750.

A mile long petition, containing 60,000 signatures, has been sent to Parliament from Ireland, asking that the liquor saloons be closed on Sunday in that country.

The Mayor of Pittsburgh, Pa., who imprisoned the crusading ladies a few years ago for singing Christian hymns on the sidewalks before liquor saloons, is now serving a long term in a Western penitentiary.

A correspondent of the *Daily News*, who left Erzeroum just before its investment, telegraphs that the town is now a little better than a huge hospital. About a hundred soldiers die daily, and two or three are frozen to death every night. Typhus fever is raging.

A rich discovery was made on the 12th inst, at the Rauta mines, a short distance West of Peublo, Colorado. Mr. Mann, an old prospector, struck a lode, the ore from which assays the enormous sum of $12,600 in gold and $ 1,100 in silver per ton. There is a great excitement in the camp, and many are rushing to the scene of the new discovery.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:21 P. M., and arrives in Racine at 6:43 P. M.

Day passenger train going west leaves Lanark at 2 16 P. M., and arrives at Rock Island at 5:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2.21 A. M., arriving in Racine at 9.00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12:55 P M, 10. 50 A. M, and 12: 20 P. M., and east at 4. 10 A. M., 1 P. M. and 4. 50 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. Smith, Agent.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

Vol. III. Lanark, Ill., February 14, 1878. No. 7.

The Brethren at Work.
EDITED AND PUBLISHED WEEKLY
—BY—
J. H. Moore, S. H. Bashor, M. M. Eshelman.
——:0:——
SPECIAL CONTRIBUTORS:
R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

MISSIONARY CALL FROM DENMARK AND OTHER COUNTRIES.

BY E. R. STIFLER.

HARK! I hear a wail of anguish,
'Tis the missionary cry;
Come ye brethren, sisters help us
Is the burthen of the sigh,
"Must we perish,
When salvation is so nigh?"

Lo, 'tis Denmark's sons and daughters,
Lift to us this plaintive cry;
Thus we sent across the waters,
Ministers of the Most High;
'Tis the Gospel
That can all their wants supply.

And from Norway's worldly boundaries,
Whispering breezes waft the sigh;
Haste, ye heralds of salvation,
Lo! to you we lift our eye;
Must we languish—
Perish 'neath this barren sky?

Thus from foreign land resoundeth,
Calls we must not disobey;
Since the Lord to every nation,
Wills the light of Gospel day;
Free salvation,
Shall they still in bondage stay?

Fathers, have you not an Isaac?
Pay unto the Lord your vow:
He who gave—forever faithful—
Wills that you restore him now;
At His altar.
Freely to the mandates bow.

Mothers, bring that cherished daughter,
(Ah, what liquid pearls I see),
She may win a son to Jesus,
Feeble though her efforts be;
What a privilege
Then to labor Lord for thee.

Haste, though neither son nor daughter
(Jewels of the heart that be),
Still He calls—oh, hear Him gladly,
"With your treasures honor me;
Ope your coffers
Let your 'golden eagles' free."

Onward, onward, speed them onward,
O'er the land and o'er the sea;
Christ and dying heathen need them—
Give and your reward will be
By the river
Of salvation, full and free.

Lift your eyes, behold the harvest,
Ripening in each heathen clime,
Strengthen thou the weary laborers,
They have claims on thee and thine;
Then together
Stars in glory, ye shall shine.

◆

CHRISTOLOGY VS. CREED-WORSHIP.

BY C. H. BALSBAUGH.

A WELL-BELOVED ambassador of Christ has called my attention to an article in the "*Battle Flag*" of January 2nd, 1878, entitled "*Dunkard Theology.*" The writer has withheld his name, which in view of the character of the article, is significant. Its falsity and shallowness are so conspicuous, that it is a pleasure to ascribe it to NOBODY. It is meant to overhaul my exposition of John 10: 3, in the BRETHREN AT WORK of Dec., 6th. The writer seems terribly nauseated at the thought that John the Harbinger admitted "the Incarnate God personally' into the inclosure of Grace." He rises to such a pitch of holy horror that he calls in the aid of an exclamation point to emphasize his deep sense of mortification. He asks in child-like astonishment, what is intended by the "inclosure of Grace?" Has he ever heard of the Church of Christ?—of a Divine corporation on earth into which we enter by baptism? Has he forgotten that the great Expounder of the Divine Mind was speaking of a Fold which *He* constructed, and into which *He entered?* Will he cavil with the arrangement of Him who "spake as never man spake?" The Church is not salvation, but its instrument "*Ye* are the *light of the world, ye* are the *salt of the earth.*" Not in *any* position, but in *that* position which God has ordained. Christ came not to set aside His own provisions, but to honor and exalt them. Because the All-holy was outside the visible institution to which baptism is the induction, this critic takes a long, blind stride to the silly conclusion that He must have been *graceless* prior to that entrance. Here is logic that shows the moral lunacy engendered by man-worship and self-idolatry.

Because I insisted on Baptism in the case of Christ in order to sanction an objective rite of Divine appointment, and reveal his relation both to God and man, this critic at once infers "that He was baptized *in order* to *enjoy* the *Grace of God.*" Is this only ignorance, or is it deliberate perversion? Christ was the Son of God *before* his assumption of Human nature. Did this do away the necessity of the Incarnation? Christ was the Lamb of God *before* His baptism. Does this render baptism nugatory in relation to His prospective ministry? If the Church is not the inclosure of Grace, what kind of an inclosure is it? *Not* of Grace? Is it a human shanty, separating the elect from the wolves of earth and hell, into which we may enter or not, as self-will inclines us, or into which we can climb some other way, and not by the Door? He continues: "Had Christ either failed or refused to have been baptized, notwithstanding His Divinity, He could not have been saved" This is to be a clinching negative of the intimation that He could *not.* What language this for a man who not only claims intelligence enough to act the critic, but assumes the high function of spokesman for Jehovah. *Had* Christ failed or refused to support and confirm His own ordinances, He would have belied all His pretensions to Divinity. A more outrageous violation of common sense I never met with than the affirmation of a Divine Being neglecting or refusing the enactment of Divinity. Such a contradiction would not only exclude Christ from salvation, but would tumble the Eternal Throne and its August Occupant into Hell, as it would leave not a particle of Righteousness in the Universe. In this very act, which this sorry critic supposes has nothing to do with the preservation of "the *Man Christ Jesus,*" the God-man Himself announces the ground-principle of safety for all moral being, God included: "THUS *it becometh us* TO FULFILL ALL RIGHTEOUSNESS." "There was a man *sent from God* whose name was John." Here is authority which none can gainsay with impunity.

This same John says, "HE that *sent me* to BAPTIZE &c." Here is an administration that God is bound to honor. Is man privileged to neglect or refuse? Did Jesus request this Divine symbol at the hand of the Major prophet as an idle, unnecessary ceremony in His case, or as a matter of obedience to His Father's will? Ponder and tremble before you answer. If the "man sent from God," who baptized by God's direction, administered to the Eternal Word what that Word had enjoined, without express reference to the Father's will, there never was such a volume of cruel nonsense thrust upon the world as the New Testament. If that act was the expression of fealty to a Father, I submit the awful question to any sane mind, whether Jesus Christ could have been saved without it? God's will and righteousness are synonymous, and His security rests on fidelity to obligation no less than the meanest of His intelligent creatures. The return of the Son to the Father was as much dependent on obedience as ours. There is not one way for the Head, and another for the body.

Because I spoke of Baptism as the entrance to the enclosure of Grace, this critic declares that Christ is degraded from the dignity of being the Door Himself. He says, "according to Dunkard exposition, the blessed Lord was mistaken when He said, *I am* the Door." This man is not only blind as to the *Spirit* of the truth, but he even abuses and falsifies the dead letter. Let Christ speak. He not only says, "*I am the Door,*" but with equal perspicuity and emphasis, "HE THAT ENTERETH IN BY THE DOOR IS THE SHEPHERD OF THE SHEEP." "I AM THE GOOD SHEPHERD." If this will not satisfy any candid critic, even God speaks in vain. Christ enters through Himself, being both Door and Shepherd.

In conclusion, my monitor utters His hortatory ejaculation: "MAY THE LORD DELIVER THE WORLD FROM SUCH EXPOSITION OF GOD'S WORD—SUCH BLASPHEMIES." The underscoring is mine. I have testified of Jesus. I have referred to principles that form the foundation of the Divine Throne, and constitute the essence of the Divine character, and without which Jesus had come in the flesh for naught, or having come could not have "ascended to where He was before:" and yet a poor, self-sufficient, Gospel-mangling mortal dares to cry out—"SUCH BLASPHEMIES."

My inmost soul weeps at the necessity of administering such severe correction to a fellow-mortal; but this poor, deluded man needs help, as do thousands of others who grope in the same darkness. I humbly hope he will meekly and prayerfully re-consider his rash, ignorant criticisms and his foul, unchristian epithet in relation to Christ and his incarnate ministry, and be heartily ashamed of himself, and never repeat his offense against "the Holy One of Israel." May we all look to Jesus only, then we may be Brethren.

◆

PENCIL MUSINGS.

BY S. C. BASHOR.

NUMBER IV.

PAUL says, "be ye followers of me even as I also am of Christ." It doesn't take any argument to prove Paul's apostleship, but it does take considerable argument to prove what Paul said, is a thus saith the Lord. Some people seem to be great reasoners, for they say, that Paul meant that the hair on the woman's head, is the only covering that is meant by Paul. Their argument is this: "But every woman that prayeth or prophesieth with her *hair on her head* dishonoreth her head, for that is even all one as if she *had her hair off her head;* for if the woman have no hair on her head, let her have it taken off of her head (1 Cor. 11: 5, 6). This is the way they butcher it up, and yet still worse when they contend for the natural covering which is given to the woman, but to follow the dictates of nature. Paul says, "we have no such custom, neither the churches of God."

Well we will leave the subject with you; for Paul is not much with some people anyway, no more than the singing of Tom Thumb is with a two year old baby, and if we were to wear our pencil out, penciling the sayings of "old fogy" Paul, some would cry, *ignorance, ignorance.* But who is that faithful and wise servant whom the Lord shall find so doing? Jesus says, the Lord will make him ruler over all he hath. Never say yes, or no. Either forever silence Paul, ignore Christ, and say, the Bible is a myth, or else be a follower of Paul; because he was a follower of Christ.

Longmont, Colo.

◆

A PUZZLED DUTCHMAM.

A WISCONSIN paper contains the following good story:

One who does not believe in immersion for baptism was holding a protracted meeting, and one night preached on the subject of baptism In the course of his remarks he said, some believe it necessary to go down into the water, and come up out of it, to be baptized. But this he claimed to be a fallacy, for the preposition "into" of the Scriptures should be rendered differently, as it does not mean *into* at all times. "Moses," he said, "we are told, went up into the mountain, and the Savior was taken into a high mountain, etc. Now we do not suppose that either went into the mountain, but upon it. So with going into the water, it means simply going down close by or near to the water, and being baptized in the ordinary way—by sprinkling."

He carried this idea out fully, and in due season and style closed his discourse, when an invitation was given to any one who felt disposed to rise and express their thoughts. Quite a number of the brethren arose and said that they were glad that they had been present on the occasion, that they were well pleased with the sound sermon they had just heard, and felt their souls greatly blessed. Finally a corpulent gentleman of Teutonic extraction, a stranger to all, arose and broke a silence, that was most painful, as follows:

"Mister Breacher, I ish so glad I vash here to-night, for I has had explained to my mind some things I never could beleif before. We read, Mister Breacher, that Taniel vas cast into the den of lions, and came out alife! Now I never could pelief dat, for de wilt peasts would shust eat him up right off; put now it ish ferry clear to my mind, he was shust close py or near to, and tid not get into de den at all. O, I vash so glad I vas here to-night!

Again we read dat de Hebrew children vas cast into de firish furnace, and dat air always looked like a big story too, for they would have been purnt up; put it ish all plain to my mind now, for they were shust cast close py or near to de firish furnace. O, I vash so glat I vas here to night!

And den, Mister Breacher, it is said dat Jona vash cast into de sea and into de whalish pelly. Now I never could pelief dat. It seems like a peek feesh story. put it is all plain to my mind now, he vash not taken into de whaleish pelly at all, put shust shumped onto his pack and rode ashore O, I vash so glat I vash here to-night!

And now, Mister Breacher if you will shust explain two more bassages of Scripture, I shall pe, O happy, dat I vash here to-night! One of them is vere it saish de vicked shall be cast into a lake dat burns mit fire and primshtone alvays. O! Mister Breacher, shall I pe cast into that lake, if I am vicked, or shust near enough to be comfortable? O I hope you tell me, I shall pe cast shust py a good vay off, and I vill pe so glad I vash here to-night.

The other bassage is that which saish, Blessed are dey who do these commandments, dat dey may have a right to the tree of life, and enter in through the gates into the city. O! tell me I shall get into the city and not shust close py or near to, shust near enough to see vat I have lost, and I shall be so glat I vas here to-night."

[By request of many, the above has been published in tract form, and can be had at this office at the following rates: 50 copies, 25 cents; 100 copies, 40 cents.—EDS.]

◆

Many human creeds have been inevnted, yet God, and His Word, *never* changes. He is the same *yesterday,* TO-DAY, and FOREVER. Reader, fail not to obey in all points, for if you omit the fulfilling of the Law in one point, you will be held accountable for the whole.

FIELDS FOR LABOR.

If you cannot on the ocean
  Sail among the swiftest fleet,
Rocking on the highest billows,
  Laughing at the storms you meet,
You can stand among the sailors,
  Anchored yet within the bay,
You can lend a hand to help them
  As they launch their boats away.

If you are too weak to journey
  Up the mountain steep and high,
You can stand within the valley
  While the multitudes go by;
You can chant in happy measures
  As they slowly pass along;
Though they may forget the singer,
  They will not forget the song.

If you have not gold or silver
  Ever ready to command,
If you cannot toward the needy
  Reach an ever-open hand,
You can visit the afflicted,
  O'er the erring you can weep;
You can be a true disciple
  Sitting at the Master's feet.

If you cannot in the conflict
  Prove yourself a soldier true,
If, where fire and smoke are thickest,
  There's no work for you to do,
When the battle field is silent
  You can go with careful tread,
You can bear away the wounded,
  You can cover up the dead.

Do not then stand idly waiting
  For some greater work to do:
Fortune is a lazy goddess,
  She will never come to you
Go and toil in any vineyard,
  Do not fear to do or dare;
If you want a field of labor,
  You can find it anywhere.

Selected by J. H. Neff.

THE LITERAL MEANING OF THE INSPIRED PRECEPTS OUR ONLY SAFE GUIDE IN RELIGIOUS FAITH AND PRACTICE.

BY J. W. STEIN.

"Thou shalt guide me with thy counsel."—(Psalms 73: 24)

NUMBER III.

6. *Popular opinion is not an infallible guide in matters of religious faith and practice.* Local opinion may sometimes be on the side of right, but the popular opinion of the world never has been and never will be in favor of truth until the "kingdoms of this world" become "the kingdoms of our Lord and His Christ." The great majority of mankind to-day are Pagans and infidels, whose sentiments are as contrary to Christian truth, as darkness is to light, and if we take an impartial survey of professed Christendom, we find the great mass "have a name to live" while they are "dead in trespasses and sins." They have "a form of godliness," but the power which transforms the life and character, and subjects the thoughts "to the obedience of Christ" is wanting. Professing to be the servants of God, they are the slaves of public prejudice. Worshiping at the shrine of worldly popularity, they regard whatever divine truths and precepts array themselves against it, with feelings of derision and contempt. Overawed at the frivolous pretenses of stupid clay, they jest at the arrangements of infinite wisdom, and trample in the dust the mandates of the Universal Sovereign and following popular opinion *they have really no guide at all.* Fickle as the whirlwind and unstable as the froth upon the crest of the wave, its existence, character, and destiny, are subject to a thousand varying influences and circumstances. It will applaud to-day and censure to-morrow. It will bless to-day and to-morrow will curse the very object of its blessing.

Astonished and overpowered by the wisdom of Him who spake as "never man spake," it exclaims, one day, "Let us take Him by force and make Him a King," but another day when that same wisdom and uncompromising holiness and integrity, expose and reprove its villainy and deceit, it madly exclaims without a cause," Away with Him. Crucify Him, Crucify Him."

7. *The conclusions of learned men do not constitute an infallible guide in matters of religious faith and practice.* I am saying nothing against knowledge. I am both a lover and advocate of true education. "Knowledge is power," and like wealth, may be consecrated to purposes of holiness and become eminently useful in promoting virtue, or prostituted to the indulgences of vice may become the prolific source of mischief. Knowledge is a good thing in itself and in its true scientific development and progress, only proves to be the handmaid of the Bible; insomuch that the most erudite student after years of anxious study and laborious research, must yield the palm to the simplest believer in revelation. An old school of pagan philosophy taught that our earth was flat, and located on the back of a huge animal, and that when the animal shook itself the earth quaked. (World displayed). Thus they accounted for earthquakes, and this the world called "*Learning*," (Science falsely so called.") Centuries after when the *circle* of the earth was discovered and demonstrated by circumnavigation, the world was ready to exclaim, "See what human labor and research have accomplished," but had they only gone to school centuries before to Isaiah one of the most despised and persecuted of Isarel's prophets, they would have heard him talking about "*the circle* of the earth" (Is. 90: 22).

When Sir Isaac Newton discovered the law of universal gravitation by which the earth was understood to be supported and controlled in space, amid the sisterhood of revolving orbs, the whole world wondered after the thoughtful discoverer, and yet many centuries before, an ancient sage of Idumea, the patient Job, recognizing the Universal sovereign of every universal principle and law, said "He hangeth the earth upon nothing"(Job 26: 7). In *fine* almost every true science will find the sum-total of its practically legitimate conclusions on the pages of inspiration, showing that God has adapted Himself to the interests of His dependent creatures, and though often unlearned in the technicalities of human science, they have that which the world does not possess, the wisdom which cometh from above. Well might the Psalmist exclaim, "I have more understanding than all my teachers: for thy testimonies are my meditation, I understand more than the ancients, because I keep thy precepts" (Ps. 119: 99, 100). Pardon this digression. I have only said this much by way of caution, that my position here be not misunderstood. We take no position then you perceive against the proper acquisitions of knowledge, but only maintain that the fact of being versed in human lore, is by no means an evidence of religious infallibility. But we need not dwell upon this thought. Facts abundantly sustain our position. Jews, Mohammedans, Pagans, Infidels and Christians are alike often celebrated for extensive learning. And the learned men of Christendom maintain as many opposites as are involved to-day in the contradictory faith and practice of their people. Every false theory depends upon the efforts of its learned advocates for subsistence.

Truth often triumphs in the hands of the simple, but error can subsist only by the sophism and shrewdness of intellectual vigor which at best must fail at last, for God overlooking the wise, mighty, and noble to a great extent, has chosen the foolish, weak, base and despised things to confound them, and "things that are not, to bring to naught things that are, that no flesh should glory in his presence" (Cor. 1: 56). Having now shown you dear readers, that the *heart*, the *understanding*, the *reason*, the *conscience*, *tradition*, *popular opinion* and the *conclusions of learned men*, are all fallible and need themselves the more reliable guidance of something superior. We come again to inquire what that *infallible guide is?* The Psalmist answers it in the language of our text. Addressing himself to God he says, "*Thou* shalt guide me *with thy counsel.*" O what an inexpressible consolation to know that amid the oppositions, persecutions, bereavements, afflictions and perils of life, a Father's faithful hand vouchsafes us help. If abandoned to the weakness and follies of our carnal natures, what could we do? But at every turn in the pilgrimage of life, may be seen a heavenly guide-post. In every fiery tempest that lashes our frail bark on the surging billows of life's dark sea, may be heard the voice of an Omnipotent passenger bringing peace to the troubled land. In the din and confusion of every battle, we may hear the well known voice of the "Captain of our salvation," crying "Follow me." Yes, God will be our guide, but *how* will He guide us? Our text says, "*thou shalt guide me with thy counsel.*" We believe the old and New Testament Scriptures, both to have been given by inspiration, the divine authenticity of which is clearly evinced by the character and claims of their writers and by signs and wonders, so involving the experience and observation of the people to whom they were given, as to admit of no mistake, being of such a character as to challenge imitation from Mohammedans, Pagans, Spiritualists or Mormons, and so commemorated by living monuments and ordinances, instituted at the time of their occurrence, with such inscriptions of their own history, as to utterly prevent imposition upon subsequent generations. Attested by the very accurate fulfillment of prophecy, the satisfaction of types and shadows, the severe ordeals through which it has passed and over which it has triumphed, its transforming influence upon human character and society, and its adaptation to the aspirations and susceptibilities of man's higher intelligence and moral nature, which is unsatisfied with anything short of "life and immortality," the Bible is pre-eminently the Book of books, proving the Christian Scriptures, the last will and testament of Christ, sealed with His own blood, to be "God's counsel" to us, the "*Magna Charta*" and pillar of truth to guide us in faith and practice by day and night to the end of our race. But we are not here, to discourse upon the authenticity of the Bible nor the fact of its containing the divine will. On that point professed Christendom is a unit. The question now is, *How are we to understand the divine counsels?* Many will say, what you have said is very good, but since all denominations of professing Christians claim the Bible, and each puts its own interpretation upon it, what are the people to do? one says, "this is the way to understand it, another says, 'that is the way.'" I answer dear reader, *we have no right to put any man's interpretation upon God's Word.* The Bible is its own interpretation, and here I state

MY FIRST REASON

for a change in my church relation. I joined the Brethren because they believe in the literal interpretation of the divine precepts, regarding metaphors, parables, etc., as so many illustrations designed to impress as by object teaching the positive doctrine of revelation. Being one with them in this respect, it was natural that I should desire their sympathy and fellowship, just as kindred elements seek each other by a common affinity. We shall attempt, then, to prove *the correctness of this position*, and we urge it because

1. *The condition of man and his relation to God demands it.* When we communicate our wills to our children we use "great plainness of speech," especially if the subject is one of importance, and can we suppose that an Omnipotant, and Omniscient God of infinite goodness and love would communicate His will, the helpless and dependent subject's of His creation, providence and grace, whose supreme interests and destinies hang on His Word, in such a way as to be incomprehensible? to give law only to aggravate and confuse the subject in ability to understand it? and yet hold him amenable to it? to give a trumpet "an uncertain sound," and yet require the people to be in battle? Such my readers, is not the character of God. Such an inference would be preposterous. His voice even in the most impervious instinctive creation, is unmistakable and if man with his higher attainments, fails to discover it in revelation, it is because his sin has so perverted his faculties and alienated him from God, that he really does not want to, or else is afraid to see. I like an expression once made by Spurgeon of London, on plainness of speech. "If I should see that house on fire over there" said he, "do you think I would stand here and say, I believe the operation of combustion is proceeding yonder? No I would cry fire! fire!! and then every body would know what I meant." So with God to us. Are we to suppose the notes of alarm and calls of duty from God, to the perishing millions of mankind, are mere theological enigmas to entertain the curiosity of speculative minds? Surely not. God has through the Gospel adapted His truth to every condition of our lost race, and the Scriptures express the will of God in language that is plain and easy to be understood or all is shrouded in darkness, doubt and uncertainty. God has revealed every part of His divine will, all of which is important, to the understanding of all who are child-like enough to believe what He has taught and obey what He has commanded, so that there is no need that His people be lost amid "the confusion of tongues," with their various and conflicting methods of interpretation, or seduced and led astray "by every wind of doctrine, by the sleight of men's hands and cunning craftiness whereby they lie in wait to deceive." Suppose one of you who is a parent should send your little child on some important mission. You state its duty in plain language. It understands, but as soon as it is a little distance on the way, some designing man stops and interrogates it respecting the character of its errand. It repeats your instructions showing they were not understood, but the man interferes by saying "Your father did not mean you should do exactly that, but he wants to teach you such and such a lesson." Perhaps he states just enough truth to

get the boys confidence; for it is hard to deceive honest hearts without some truth. Yet the boy replies by repeating your command. But the man persists by saying, "You are only a little boy, I am an old man, and understand all about such things. I am your father's friend and know exactly what he wants. He meant so and so. Do just like I show you and you'll do right, you ought to be thankful I found you; I see you were about to make quite a mistake." And so he persists until the little boy is persuaded and submits, agreeing to, and executing, perhaps, the very scheme designed to thwart your arrangements and interests. Returning the child claims to have performed his errand, and states what he has done. You are astonished, chagrined, disappointed. You ask him to repeat your instructions. He does so without difficulty. You ask him why he did not obey them, and he explains how your enemy and his made him believe what he did was right, when alas it is too late to remedy the evil. So with our duty as taught in the Gospel. It is plain and adapted to the common people, but the spiritualizing systems of modern theology have interfered until the arrangements of mercy have been thwarted, the intersts of truth perverted, and man consigned to misery and despair.

We believe our Heavenly Father has expressed Himself to His dear children, and their childish simplicity with a Father's faithfulness, tenderness and care, and that we can rely on what He has said without the interposing reconstruction of human wisdom regarding those methods as only deception which reject divine precepts, upon the plea that it is enough to comprehend the principles they involve; believing that such persons even fail to realize their spiritual force, and are ministers of the great deceiver, transformed into "ministers of righteousness."

TRIBULATION.

BY DAVID A. NORCROSS.

"WE must through much tribulation enter into the kingdom of God" (Acts 14: 22). What is tribulation? "That which occasions distress, or vexation; severe affliction." It seems that tribulation or affliction is necessary for the Christian—necessary for their eternal happiness, that by it they are fitted and prepared for the full enjoyment of their heavenly inheritance. Now let us look for the proof, and as nothing short of Divine testimony will satisfy us, we will hear what the apostle Paul says in writing to his brethren at Corinth. "For our light affliction, which is but for a moment, worketh" for sinners no, no, for us (the Christian) "a far more exceeding and eternal weight of glory" (2 Cor. 4: 17). Let us hear the fearless brother again who shook the foundation of king Agrippa, and "almost persuaded him to be a Chistian"(Acts 26: 28). He says, "I glory in tribulation also." Why Paul? "Knowing this, that tribulation worketh patience." What is patience? Patience is the suffering of affliction, adversity distress, injuries, offences, pain, toil, and other evils, with a quiet and unruffled temper, a temper which calmly bears all things without murmuring or becoming angry; so we can plainly see that we have great need of patience.

For patience works experience, and experience hope. Without tribulation, we could not have patience, without patience we could not have experience, without experience we could not have hope. What is hope? Hope is expectation and desire. We all desire the glorious crown promised in God's Word to the faithful, but before we can effect it, we must comply with the conditions of the Gospel. And when we like the apostle Paul, become willing to count all things but dross for the excellency of of Jesus our Savior, and crucify the world with the lust and step down into the valley of humility, and walk blamelessly before God in all His commands; then we can enjoy that blessed hope of heaven and immortal glory which alone can be enjoyed by a faithful obedience to the *Word* of God. Beloved brethren and sisters, what could we do without that glorious hope? which hope, says the apostle "we have as an anchor of the soul, both sure and steadfast, which entereth into that within the vail; whither the forerunner is for us entered, even Jesus" (Heb. 6: 9, 20). And having this hope we can look forward into the grand future state, when the glorious crown hoped for while pilgrims and strangers here—will be possessed, realized, and enjoyed; then we can join in with every nation, kindred and tongue, in singing the song of redemption, which the angels cannot sing. Why? because they have never been redeemed from the earth. But those who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. can mingle their voices together in singing the glorious song of redeeming love to God and the Lamb forever unto Him that loved us, and washed us from our sins in His own blood, and has made us kings and priests unto God and His Father; to him be glory and dominion for ever and ever" (Rev. 5: 6). But how are we benefited by tribulation? Answer: "And one of the elders answered, saying unto me, who are these which are arrayed in white robes? and whence came they? And I said unto him, sir thou knowest. And he said unto me, these are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." "Therefore," which means for this or that reason, referring to something previously stated; for the reason of coming out of great tribulation, and and washing their robes and making them white in the blood of the Lamb. "Therefore" or for that reason, "are they before the throne of God, and serve Him day and night in His temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, or any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes" (Rev. 7: 13–17). O then we should like the apostle glory in tribulation; for we have the promise that we shall enjoy Him forever. Proof: "If we suffer with Him we shall also reign with Him; if we deny Him He will also deny us." Again if so be that we suffer with Him that we may be glorified together. No doubt but what the apostle was comparing his light affliction with the glorious reward in reservation for the faithful, when writing to the brethren, when he says: "For I reckon that the suffering of this present time, is not worthy to be compared with the glory which shall be revealed in us." And he further says: "For I am persuaded that neither life, nor death, nor principalities, nor powers, nor things to come, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8: 17, 18, 38, 39).

O, may God help us all in our tribulation, to exercise that patience, which characterized the true follower of Christ. For patience is one of the Christian graces which we so much need in this world of sorrow—that we may ever have a rich experience which the world cannot receive; no, which the world can neither give nor take away; thereby enjoy that hope which makes us not ashamed, or in other words gives us courage and unwavering confidence in God to approach the throne of grace boldly before Him, and humbly before men to ask His help in time of need. Why does hope enable us to do this? Paul tells us "because the love of God is shed abroad in our heads; no, in our hearts by the Holy Ghost which is given unto us" (Rom. 5: 6). O that God would wean us from all that is worldly, and aid us to place our affections on things above where Christ sitteth at the right hand of God, that we may ever have our loins girded about with truth, lamps trimmed and burning, looking for our blessed Lord from heaven, like the five wise virgins who were prepared to go forth to meet the bridegroom.

The apostle in writing to the brethren at Philippi says: "For our conversation is in heaven; from whence also we look for the Savior the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. 3: 20). Glorious thought, the Savior is coming to bless this earth with His presence, and care for the weary pilgrims who have look for Him and have waited for His return. Is there any comfort in looking for the Savior? The apostle says so; "For the Lord Jesus Himself shall descend from heaven;" and in conclusion says: "Wherefore comfort one another with these words" (1 Thess. 4: 16–18). Having these exceeding great and precious promises set before us, let us not grow weary—the promised reward is for those that endure to the end. Jesus says, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2: 10). O then let us be lively workers for the cause of our Master; go on to perfection by adding to our faith the Christian graces, and give diligence to make our calling and election sure. For the Book of God says: "If ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

For fear that this article will be more lengthy than interesting, will conclude by saying, let us patiently endure all things for the glorious cause of Christianity, and try to recognize in all our tribulation the goodness and wisdom of God. Believing that whatever He does is for His glory and for our eternal good; that we may ever be filled to overflowing with the spirit and love of God, rejoicing in the hope of eternal salvation.

Shoals, Ind.

INTEMPERANCE.

BY A. EIGLER.

HOW sad and lamentable the condition of those to whom these words apply. "Liquor drinkers," God's Word pronounces wine a mocker, and strong drink a deceiver, it closes the kingdom of God against the drunkard, which at the last stingeth like an adder, and pronounces the doom of darkness. Is not the text sufficient (Eph. 5: 18). The voice comes down from above *let it alone*, it is a mocker, whoso is deceived thereby, is not wise, the risk is too fearful, it is desired by the Lord to let it alone,

I am utterly astonished to hear ministers of Christ preaching about the right kind of liquor at the right time, and in the right way. There is one right way to deal with an adder, that is to smash its head. Who never drinks is wise. Your purpose to drink only moderately is wallowing in the mire. Think soberly and seriously on your ways while the day of grace continues. Through grace seek pardon through Christ. Love and thirst after righteousness. Who does not know the nature of intemperance? "*A little dram will not hurt anybody, it is good for your health.*" Lift up your eyes and see what good it does, it comes from Jerusalem and Palestine, and the echo went back. The fruit of that nature excites men to deeds of riot, robbery, bloodshed, to the poor-house, asylum, to prison, and some to the gallows. Accidents, diseases, deprive of life, and of reason; destroys property and peace; fathers to be fiends, wives to be widows, children orphans; it corrupts ministers of religion, defiles the purity of the church, causes spiritual, temporal, and eternal death. This is the nature and fruit of it; and this is not done in a corner. Away with your liquors. If the fountain is impure the stream must be so. He that receives his testimony has set to his seal, that God is true, and away with liquor traffics.

A FEW THOUGHTS ON TIME AND ETERNITY.

BY H. W. NEFF.

DEAR reader, have you even thought upon the importance of time, and the never ending eternity? If you have not, let us give it a passing glance. We might say a great deal about the differents parts of time, but will speak of the part that mostly concerns us. God gave a certain part to man while he dwells here on earth, to prepare his soul for God's service, and He earnestly entreats him to perform the work. He has given him a law to show to him that he is a sinner in the sight of God; also in the same Book a law by which he can be saved, and lastly the time to do the work.

In the fourth of John we read, "I am the way, the truth and the life, and no man cometh to the Father but by me." Again in the third chapter of John, we read, "God so loved the world, that He sent His Son into the world, that whosoever believeth on Him, should not perish, but have everlasting life." All this, He has done for us, not that we deserve so much, but He wants us to be happy. Now time is the part given to men to prepare for eternity. Think of eternity that will never have an end. Heaven is promised if we are faithful. Hell will be our abiding place, if negligent of our duty. Then since this is our condition, let us see how we are speeding our time; see whether we can have hope and the assurance of meeting in Emanuels land. Learn to love God from henceforth, so that your sins may be blotted out of the Lamb's Book of life.

* * *

He only is great who has the habit of greatness; who, after performing what none in ten thousands could accomplish, passes on like Samson, and tells neither father or mother about it.—*Lavater.*

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
S. H. BASHOR,
M. M. ESHELMAN, } EDITORS.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore, Bashor & Eshelman.—Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE, BASHOR & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., FEBRUARY 14, 1878.

One day last week two persons were baptized in the stream one half mile north of Lanark,

The brethren at Yellow Creek, Ill., recently received two persons into the church by baptism, and good prospects for more soon.

Bro. Daniel Longanecker requests us to announce his address at Plain View, Adams Co., Pa. His correspondents will please take notice.

The address of brother T. D. Monroe, is changed from Greentown, Ind., to Slash, Grant Co., Ind. His correspondents will make a note of this.

An appalling famine is said to be raging throughout North China. Nine mission people are reported destitute, and children are daily sold in the markets for food.

Bro. L. S. Snyder of Mo. Valley, Ia., started for Texas on the fourth inst. Any one wishing to correspond with him within the next three or four weeks, will please address him at Dallas, Texas.

Pope Pius IX, at the age of eighty-five years, closed his eyes in death at Rome, on the 7th inst. The conclave of Cardinals, it is announced, was summoned immediately to choose his successor.

On the third inst., two persons were received into Christian fellowship at New Berlin O. Thus the gathering of souls into communion with Christ goes on, and there is joy in heaven and on earth.

Brother J. B. Wampler recently assisted the brethren of the Manor church, Indiana Co., Pa., to hold a series of meetings and ten precious souls were brought into fellowship by their labors. Thanks be to God for the result.

Watch the date opposite your name, for that tells when your subscription expires. There are some that expire during this month, hence we call their attention to it. If you wish to continue right along, renew in good time.

Bro. J. D. Trostle of Linganore, Md, was with the brethren in Augusta Co., Va., during the latter part of January, and labored for them effectually. There were a number of additions to the church. He expected to leave home again Feb. 2nd for Ephrata, Pa.

Conversing with Bro. John Wise regarding his ministerial labors we learn that since his election to the ministry, thirty four years ago, his travels have been quite extensive, amounting to about 160,000 miles in all, or equal to the distance around the globe more than six times. In one year, 1868, he traveled 15,000 miles.

We call attention to the article on first page, entitled: "A Puzzled Dutchman," as illustrative of a few points on immersion. It is an account of an actual occurrence, and demonstrates the great fact that truth cannot be overthrown. By request we have put it in tract form for distribution, and will be sent to any part of the United States or Canada at the following rates: 50 copies, 25 cents; 100 copies, 40 cents.

Bro. J. W. Beer, formerly assistant Editor of the *Primitive Christian* desires a situation in the West; will teach school, clerk, or, if necessary, work on a farm, anything to make an honest living and be useful to the church. Bro. Beer is a speaker of excellent ability and can be of great service to a church, needing ministerial aid. Brethren look around and find a place for him. Let those work who will work. Address him at Huntingdon, Pa.

A poor, ministering brother, who has but one arm that he can use says: "I have seen your paper, and like it the best kind. It would be a great help to me in the ministry. Now brethren, send me the Brethren at Work for one year and I will pay for it before the year is out." Certainly we will send the paper, and are glad that the brother appreciates it. But we have plenty of good brethren and sisters who will pay for it. Let us have a few more contributions to the *Charity Fund.*

There is perhaps no one in our fraternity called upon to do more writing for the public than Bro. C. H. Balsbaugh, yet he is a poor man and ill prepared to defray the expenses of writing the immense amount of letters and articles that he is required to prepare. In this respect he is required to depend upon the charities of others, and when that drops off, he will of necessity be compelled to cease his writing for the public good. Therefore let all those who write Bro. Balsbaugh, requesting an answer or article, enclose enough to defray all expenses. Don't fail to do this, brethren and sisters. And furthermore we would like if all those who read this notice, send the afflicted brother a little gift in the "name of a disciple." His address is Union Deposit, Pa.

CHOOSING CHURCH OFFICERS.

My views on the Gospel order of electing, or setting apart, church officers, having been called for, I will, the Lord willing, prepare and publish a series of articles before long, on that subject, not in reply to any one else, but simply my conceptions of the Apostolic order.

It is not reasonable that the Lord would establish a church on earth, giving commands and ordinances to be obeyed and perpetuated, and yet not provide for the setting apart of suitable ones to perform special duties pertaining to that body. The subject is one of more than ordinary importance, and is entitled to the careful consideration of all those who love and desire the purity of the church.

Much depends on the holy and upright lives of church officials. They should be men who are models of pure Christianity; men who are living epistles known and read of all men; men to whom the church can look with unwavering confidence, for advice and holy examples; men who are Christians in the fullest sense of the term. It is evident that most, if not nearly all the errors have crept in the church through the instrumentality of ministers not sound in the faith, and therefore, the best safeguard against error and impiety is, for the church to see to it that her ministers are qualified to fill the positions they are chosen to; see that they are models of holiness in the Lord.

It is clear that there is a great decline in true, vital piety among the ministers all over the land, and there is not that deep-seated and indwelling holiness that existed in days of yore. Preaching is now looked at from a secular stand point, and viewed as a money making business. Comparatively few preach for souls as they ought; and in many instances their own impious conduct causes them to lose their influence among the people who look upon even true ministers with suspicion. May heaven speed the day when there will be more real holiness among the ministers of the land. J. H. M.

THE ORIGINAL GROUND.

It will be not only profitable, but pleasant to examine and learn more of the position occupied by our ancient Brethren, who were first in the grand reformatory movement, with which we are now identified. The careful student can always learn from the history of the past.

To me it has, at times, been a matter of some astonishment how those ancient Brethren, amid the error and discords of that age, could settle down upon such true and noble principles, and occupy a basis that has successfully withstood the opposition and criticism of over one hundred and fifty years. That the *position* occupied by them was both safe and Scriptural, I have never had the least reason to doubt, and the more I examine the subject, and compare it with my understanding of the Scriptures, the better am I satisfied with it, believing it to have been predicated upon the practice of the old Apostolic church. The ground selected by them, is fully sustained by the Scriptures, if properly interpreted. Some, however, have fallen into an error regarding the *position* occupied by these Brethren, believing their examples, set in the early stage of the reformatory movement, should be regarded as obligatory upon all those who should follow after, nor is it an easy task to dislodge these convictions from minds that have once entertained them. But more of this anon.

It is my candid conviction that if we, as a body, would come to the *Gospel ground* and *position* occupied by our forefathers, and endeavor to live up to the principles embodied therein, that we would have but few severe difficulties with which to contend, and what few might chance to arise could be adjusted in a very satisfactory manner.

There are two prolific sources of difficulties and schisms: 1st. Meddling with, and trying to settle questions about which the Bible is as silent as the grave. 2nd. Evading or attempting to alter the plain, positive commands of the Gospel. On these points our ancient Brethren were very strict, and mutually labored to avoid all questions calculated to lead to contention and disunion. They were not content with things just a few hundred years old, nor were they willing to settle down upon the platform occupied by any known class of people. They took the Bible as their only infallible rule of faith and practice, and for their order went right back to the Apostolic age, and aimed, in all their deliberations, to build upon the foundation of Christ and the apostles. They did not attempt to lay a new foundation, nor to introduce a new system of religion, but their first and grand object was to get back to the ancient order of things, and continue therein. They labored to settle everything by the Gospel, appealing to it as their only infallible rule of faith and practice, the only existing bond of union, and their hearts were so wrapped up in the teachings of the good Book, the spreading of the Truth and the salvation of souls, that they had no time to stop and meddle with questions that God, in His wisdom, thought not worthy of notice.

Then, when we stop to inquire for the position occupied by them, we are referred directly to the Apostolic order, and the practice of the Apostolic churches, and when we go back to the Apostles, to the first century, to the Golden Age of the Christian church, then, and not till then do we occupy the same ground and position that was advocated by our ancient Brethren who were first in this grand reformatory movement. The great difference between them and the popular denominations of that period, laid in the fact that these popular churches were not willing to adopt the Apostolic order of things, they were not willing to go, for their faith and practice, back to the first century, to the Golden Age of the Christian church; they were unwilling to conform to the order laid down by the Apostles; while on the other hand, our Brethren strongly contended for the Apostolic order, the old order as recorded in the New Testament. This was the order that they so ardently labored to reproduce, and this is the ground and position occupied by the Brethren at Work. We want to build upon no other foundation save that of Christ and the Apostles. For this foundation our ancient Brethren contended, and in all their labors and deliberations they pointed to this foundation, to this, the Apostolic order of things, and the great ideal of their hearts was, to build up a congregation of people precisely like those that composed the churches planted by the Apostles themselves. They did not pattern after each other; they took no man for their model. They looked to a higher and more perfect source for a pattern—one that was made by the Lord Himself, one that was originated by the Father, established on earth by the Son, and sanctified by the Holy Spirit, and as such has been handed to the world as the only perfect model on the globe, and is the only one that we are justified in patterning after.

To make all things according to the pattern shown in the mountain of the Lord, is not such an easy task as some fanatics have supposed, yet the model is plain and simple, and if carefully studied, may be imitated to the letter. The world as well as the church, is too full of those who are patterning after each other, ever learning, but never able to come to a full knowledge of the Truth as it is in Christ Jesus, and as it was put into practice by those who were His personal followers. The inevitable tendency of modern Christendom in patterning after each other has been to grow worse instead of better.

They forcibly remind me of my early school days. I wanted to learn to write. A copy-book was furnished me, and my teacher wrote a beautiful copy on the first line at the top of the page, telling me to make my letters just like his. Of course I did my best, and made a pretty good stagger at it in the first line. The second line was still better, and so on for several lines, but when I got down to about the middle of the page it was too troublesome to look up at my teacher's copy, so I looked at my own writing and went on till the page was full, and now, when I look over my old copy-books, I find that the last line is the worst on the page. But I soon came across a teacher who worked things quite differently. He wrote the copy on a small strip of paper, telling me to write just like that on the first line of my book. I did so. Then I must lay the strip containing the copy, on the line I had written, and write another line below, and so on till the page was full. This way I learned to write.

How many churches are there that have been imitating each other in succession till there is scarcely any resemblance between them and the original copy? Right here is the trouble with our people; we have been looking too much at each other, and not enough at the original copy set by Christ and the Apostles. When our Brethren commenced their work in Germany in the year 1708, they procured a genuine copy-plate, and did their best to imitate it, to build up a church just like it, and in all their labors never thought of imitating each other, nor did they intend that their actions should be an infallible model to rising generations. Of course, in their attempts at following copy they made some mistakes—and who has not?—but afterwards labored to amend. They did not look *through* two or three generations at the Bible, but laid the good Book right over all their past actions, and endeavored to mould their future conduct accordingly. Just as fast as they passed down the page of time the copy followed right along, covering up the things of the past, but preparing them for the future. Sinners and disobedient members were always pointed to the Bible as the great standard and umpire of all disputes. By this Perfect Law they settled all questions.

Now the question arises, What was the position occupied by our ancient Brethren? What was their platform? We unhesitatingly answer that, having cut loose from the world, the conflicting and discordant theories of the then existing Christendom, they came out before the world, advocating the Bible as the only infallible rule of faith and practice, the only God authorized bond of union on earth, and hence in all things appealed to its teachings. The Bible, and the Bible only was their plea, for this they labored, and upon this foundation they stood, defying the wisdom of the world, ever contending for the faith once delivered unto the saints, the re-producing of Christianity in all its primitive purity. They did not stop at the Augsburg Confession of faith, neither did they linger at the council of Nice A. D. 325. They did not pause to wrangle over the disputes and debates of the Greeks and Latins, but left them in the rear,laying hold of the old Apostolic order, the practice and teachings of those who lived in the first century—here they found their model Christians, their model church, and then went to work patterning after it. They did not compare themselves among themselves, but laid the old Apostolic copy right before them and went to work. Their efforts were crowned with marked success, and God bless them for their zeal and good works.

I would, brethren, that we were as zealous as they, as willing to go back to the first century for our model as they were in days of yore. We may boast of learning and privileges, but if there is anything that we ought to covet, it is the zeal and honesty of those who were first in the grand reformatory movement. They left the man-made confessions of faith behind them, paid no attention to the corrupt decrees of men, but laid hold on the old Apostolic order, and endeavored to walk in their footsteps. And if we want to imitate those ancient Brethren we must go to the fountain head, where they went, for our copy. We must lay the Bible right in front of us, and learn directly from its pages. We must not look at the Perfect Law of Liberty through them, if we do, we will not be following their example, for they never allowed any object to get between them and the Bible.

The example they set us to follow, is this: They went for their faith and practice to the Apostles, to the first churches established on earth. That was the example they set for us, and a better example was never set since the Golden Age of the Christian church. Now, will we follow it? Will we go back to the Apostles for our rule of faith and practice, or will we yield to the dictates of some uninspired men? If we want to serve God aright, and drink from the pure fountain of unadulterated knowledge, we don't want to stop this side the very fountain of eternal Truth.

It is right and prudent that we should respect and honor our forefathers for the good they have done. Many of them endured much more than we will ever stand, and God bless them for their labors. I would that we had some more such good, pious workers among us, but they have gone to their rest, and if we do proportionally as well as they, we ought to be thankful. But I do not believe in making gods of those ancient Brethren; they were not infallible. We should not regard their *opinions* as *law* and *gospel*. They never intended that we should do that. They never intended that the church should be referred to them for their rule of faith and practice. They went for wisdom to the Fountain Head, and want us to do the same. They want us to have knowledge from the very place from whence they got theirs. We must also make a distinction between their hand writing and the copy they followed. It would do well enough to copy after them for a few generations, but to make a regular business of it will be just like my first lessons at school—the more I wrote, the worse I got. We want to imitate the copy they tried to imitate, and make things according to the *same pattern* they endeavored to follow. Don't take what they did for a pattern, but get the old Apostolic pattern and follow that, then, and not till then will we be like those ancient ones first in this our movement. We have been imitating each other till some of us are nearly spoiled by it. It is time we were seeking for the old paths, and endeavoring to walk therein.

J. H. M.

EDITORIAL CORRESPONDENCE

Dear Paper:—

On Sunday, Jan. 20th, at 10 A. M., we met in the old Manor church, Washington Co., Md., for worship, but owing to the inclemency of the weather, many were not permitted to attend, yet our congregation was large for the day. Met many with whom we had formed acquaintance one year ago while there. The meeting to us, was one of pleasant reunion associated with joyful recollections,—glorious meetings in bygone days, when sinners turned to God. During our series of services then, and since, up till now, we were informed that near eighty in all, have united with God's people. This is what infuses courage—that when we look back over the past thirty months of our ministerial labor, in every (or with few exceptions) congregation where God called us to labor, a steady increase has been the result. No spasmodic revivals and then a general backsliding, but a continued increase and a warming up that, to-day tells that God was in the work. We don't often like to see men disappointed, but thank God those who look for and so positively prophesied "It will end in evil," have been disappointed, and to-day, in this broad land, near twenty-five hundred souls stand in full union with the church through our humble efforts, and not over a score of this vast number have failed and fallen. It is God's work, though in the eyes of men it be marvelous. We hope to meet all in heaven, and feel that, by God's grace we will. Men may oppose, may circulate false reports, may grow jealous and pull down, but against all this God's work will go on and His cause prosper. We have shed many tears at the prophecies made concerning the work, at the misrepresentations made, and unfairness of men's work, but the knowledge of the permanency of the work, explodes all the magnetic hootings and excited declarations, and imparts joy enough for past sorrows, and affords a grand incentive to future work; and may heaven speed the day when thousands more will come out from the world and walk in the life-giving road of Jesus Christ.

Again in the evening we met for worship. Still raining, but audience large. Monday evening rained so we did not go to church; remained at Bro. David Long's, where our home is when in this church. It seems so much like father and mother's house, we always want to go there, and many times when far away, we think of it as home. Tuesday evening cold and rough, but good congregation, and each evening after until the close, the congregations increased till all could not get seats. In all, we tried to preach six sermons; being mostly on subjects of doctrine, and our health not admitting of much hard labor and exhortation, we did not see any results or immediate accessions, though the prospects bid fair for sinners turning to God, could we have remained longer. One or more expressed a desire to be received into the fold soon, which was promised to be attended too.

On Saturday morning, leaving our companion at the home of Bro. Long, we bade all farewell and started for this place to hold a few meetings with the Brethren here. May God bless Bro. Long and family, and all the dear ones who so kindly received and cared for us while there. Trust that the one left behind among them, may, on a more thorough acquaintance, increase the confidence so mutually begun on all sides. We are more and more convinced that, where God's people show their love to God by loving one another, and treating others courteous, that strangers will be won over to a love for the church, if not altogether to its communion, where otherwise their confidence would be lost. Why is it that in one locality an unconverted man or woman will exclaim, "Christianity is all a farce" and "church members look down on those out of the church, and freeze us to death and drive us from the Truth," while in other places, and, among those of the same profession they say, "The people are all so good, we cannot help but love them and admire the church." Who of the readers of the **Brethren at Work** can tell? Will Bro. Mentzer or some one of our special contributors tell us? The secret is somewhere, and now where is it? Let every one try to find the gem and possess it, and what a glorious revival we will have.

Our meetings here are said to be more largely attended than any of the kind ever held in Brownsville, and up till to-day the waters are being troubled, and sinners calling for the way of Life. Will give a full report of the church, its past and present spiritual condition, and the results of our meetings next week. Our health is still improving, and we begin to feel like of old, able to labor each day for the cause, and work for the great harvest beyond.

Thursday evening we preach at Funkstown. Friday join our companion, Bro. J. F. Oller and wife, go to Bailey's Springs, Cumberland Co., Pa. for a few days' meetings, then to Ohio, Feb. 14. All letters from this on, to reach us, should be addrssed to Dunkirk, Hardin Co., Ohio, in care of S. T. Bosserman. Find our paper is increasing in favor here in the East, and in the homes of very many more of our Brethren than we expected to see it.

Love to Bro. E. K Buechly and all the dear Brethren at Lanark and Waterloo, and may God's grace be with all His people every where now and forevermore.

S. H. B.

Brownsville, Md., Jan. 29, 1878.

"SPRINKLING,
THE
TRUE MODE OF BAPTISM"

INTRODUCTION.

Before me is a pamphlet of sixty-eight pages, with the above title, by "Rev. E. Greenwald, D. D., Pastor of the Evangelical church of the Holy Trinity, Lancaster, Pa." The work was sent to the writer with the following lines neatly written and pasted on one of the fly leaves:

"Search the Scriptures; *not* the *history of men*, for in them you will find *hidden treasures*."

I presume the "*them*" refers to "Scriptures"—at least I shall so receive it, and look at the inscription accordingly. "Search the Scriptures;" so says our Lord and Master, hence good. "Not the history of *men*." What has this to do with "sprinkling, the true mode of baptism?" The history of *baptism* has much to do with revealing the *origin* of "sprinkling *for* baptism," but the history of *men*, in general, does not enter into this subject. Perhaps the sender of the pamphlet meant the history of *baptism* as given by men.

The Scriptures, which he invites us to search, were written by *men*, and they tell about persons being baptized "*in* Jordan," going down "*into* the water," and coming "*up out* of the water," but nothing about any one being sprinkled *in* Jordan, sprinkled *into* water—not a word about this. Or does he refer to the learned Christians of the second, and third centuries, who took up the Apostolic practice and ably defended it against all innovations and substitutes? If so, let us hear a few of them. First, Justin Martyr, who wrote sometime between the years 100 and 165.

"Then we bring them to some place where there is water, and they are baptized by the same way of baptism by which we were baptized; for they are washed in the water in the name of God the Father, Lord of all things; and of our Savior Jesus Christ, and of the Holy Spirit." Next, Clement of Alexandria who wrote sometime between the years 171 and 194. "Ye were conducted to a bath just as Christ was carried to the grave, and were thrice immersed to signify the three days of his burial."

Then comes Tertullian, sometime between 160 and 220: "After the resurrection, promising He would send the promise of the Father; and lastly, commanding that they should immerse into the Father, and the Son, and the Holy Spirit; not into one name, for we are immersed for each name, into each person, not once, but thrice." These are some of the *evidences* he does not want us to read, because they have not in them the sound of sprinkling a little water on a person, but like the holy Scriptures, invariably speak of immersion. We do not read and present them, because they are the "history of *men*," but because they are faithful witnesses of the continuation of that immersion which Christ and the Apostles set up in the land of Palestine.

"*Sprinkling, the True Mode of Baptism.*" The author does not say here, that *sprinkling* is *one* of the *modes* of *baptism*, nor that it *is* baptism, but that it is "*the true mode.*" One would conclude from the title, that the "Rev. Greenwald," is not contending for baptism, but only the *mode*, but when the *body* is brought out, you will see that the same kind of blood don't run through the head and body, for he stoutly insists that sprinkling *is* baptism. We shall therefore, in a series of articles, let the rays of divine light shine on the pamphlet, according to the ability which God giveth, until its sophistry has been laid entirely bare. If "sprinkling be the true mode of baptism," the rays of divine light will only make it the brighter, but if it be a miserable *substitute for baptism*, its falsity will only be the more apparent when held up to the light. We hope, therefore, that some good may follow our investigation and review, and in next issue shall endeavor to hear our first lesson from the Dr. Greenwald.

M. M. E

NOT PROGRESSION.

There are some things transpiring which a popular Christian world considers evidences of religious progression, but when these evidences are turned over, looked into and carefully scrutinized, they are found to be evidences of *regression* into the world. The following, from the *American Christian Review*, tells how church progression (?) is leading out in some places: "The latest absurdity for church fairs is the plan of auctioning off the young ladies of the congregation. The ladies, being veiled in sheets from head to foot, are sold one after another, and are the partners for the evening, of those who bid them in. Almost any young man would rather select with his eyes open, than to pay three or four dollars for a choice, with them practically shut. Young ladies would, perhaps, rather be auctioned than stand up to be kissed at five cents a kiss, as is sometimes done. Most young ladies would find either plan of raising money distasteful."

This is not a soul-reviving text. It is not such as brings joy and peace to a Christian, though it may add a little to the flesh of a sinner. Is it any wonder that infidels are being *made?* Call such nonsense and beggarly-element work, Christian progress! And with all such folly, the popular professor will assert that "the world is getting better." Perhaps they mean that since the world is ever ready to help "bid in" the darlings and thus replenish the depleted exchequer, the world is *getting better*. Jesus does not say anything about making the world better by aiming to excel it in revelry and nonsense. No, Jesus did not go that way; nor do His obedient children want to go that way either.

Professing Christian, when you step into the slime and filth of the world, with the expectation of making the world better by being filthy too, you simply extinguish the flickering rays of light that may have been in you. "If the light that is in thee be darkness, how great is that darkness" (Matt. 6:23). Must young men be make the victims of a lottery conducted by Christian (?) heads and hands, and that too, in order to raise bread and butter for some hungry, idle professor of religion? And this is progression! Yes, progression in worldliness in sin, in iniquity and corruption. For once those gamblers are correct; but then do not add unto your condemnation the idea that it is progression in true, vital piety, in perfection of the holy religion of a crucified Lord.

Lives there a man or woman who has "put on Christ," been "buried with him in baptism," "renewed by the Holy Ghost, changed and made partakers of Christ's sufferings," that will go down into the pits of sin and folly as described by the article quoted? Will a pious, devoted Christian permit himself to be fettered and bound again by Satan in that manner? God help professors of religion to act *like* Christians and to shun the evils of this world.

God, in His great goodness, and loving-kindness, saw fit to enjoin upon His followers, to "Greet one another with a holy kiss." Though this be a fact, yet thousands of persons may be found who declare that it is not necessary to do just as God says in this matter, but then many of them can be found, who see the necessity of setting up young ladies at church fairs, for men to kiss, at five cents each. It is needful, you see, to the extent of *five cents*. Judas received *thirty pieces* of *silver* for his dirty work, but some of our modern, fashionable Christians (?) will do dirty work for a *nickle!* You see that to fulfill the injunction of the Savior, requires some self-denial and considerable love, while on the other hand, a *five-cent* kiss is so tender and pleasant to the flesh, and requires no self-denial. Sin lies in the root, trunk and branches of such unholy actions.

So marked has the majority of professors become in imitating the world, that even Moody enters his objections. Hear him: "How can a church prosper when turned into a theatre, with its members for amateur actors? Or how prosper by getting up fairs, oyster suppers, with grab-boxes and such things, or perhaps the sale of the privilege to kiss the handsomest woman in the room, or some such iniquity?" In this manner he recently denounced sacred concerts in churches; and now we don't want spasmodic hearts to get hurt or wounded, for he who is guilty of inaugurating and participating in the abominable things herein enumerated, is already badly hurt—with sin. Give us ever the old-fashioned religion of Apostolic origin.

M. M. E.

"A REVIEW OF THE MODERN TUNKER, BY ULRIC VON HUTTEN."

The above is the title of a malicious, slanderous and abusive tract against the Brethren, by one Mr. Wilson, of New Market, Va., who, *true to his character*, falsely styles himself "*Ulric Von Hutten.*" The author has (or had a few years ago) quite a surplus stock of these tracts on hand, and I see he is adopting a plan to rid himself of them for the Brethren's money, by sending private circulars to the Brethren over the country, who are ignorant of the character of his work. A Bro. Harshberger, of Va., (I forget his full name and post office) made a short and able refutation of this attack, a few years ago. Will Bro. Harshberger please furnish the Brethren's papers with his full address, also the name and price of his tract?

Fraternally,

J. W. Stein.

(Prim. Chris. and Vindicator please copy.)

* * *

Some temptations come to the industrious, but all temptations attack the idle. Idle Christians are not tempted of the devil so much as they do prompt the devil to tempt them. Idleness sets the door of the heart ajar, and asks Satan to come in, but if we are occupied from morning till night, should Satan get in, he must break through the door. Under sovereign grace, and next to faith, there is no better shield against temptation than obedience to the precept that ye be "Not slothful in business; serving the Lord."

The Home Circle.

READ AND OBEY.
"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

Edited by M. M. Eshelman.

If you wish to be seen through a microscope, just permit yourself to get into a passion.

In your sweet, silent meditations, remember how blessed to be saved, go to heaven and dwell with Jesus and all the angelic throng in eternity.

Trouble is heavy, yet we seem so willing to carry it. Would it not be better to let it run down into the great sea of forgetfulness that it might be choked?

Until we cease from our own wisdom which is folly, from our own strength which is weakness, from our own righteousness which is as filthy rags, we cannot live *in* Christ, nor put Him *on*.

If you have been unfortunate, do not run about and tell all your friends. Most people do not like to have such conversation. The better way is, to *work much*, loaf none, save, be prudent, and *want* will never get acquainted with you.

Queries.—1. Where did Levi die?
2. How old was he when he died?
3 Whose grandfather was he?
4. When did Ishmael die, and how old was he?
5. When did Seth die, and at what age?

John R. Snavely.

We want the following named persons to write upon the subjects opposite their names:
Christina M. Cripe, Cerro Gordo, Ill.... Esther.
Marcus Mishler, Yellow Creek, Ill....... Jesus.
Edgar Simmons, Union City, Ind ...... David.
Rosa Workman, Danville, Ohio. .... Samuel.

A poor sinner says, "I cannot go to Jesus; I am too unworthy." Then you are just ready to let Jesus come into your heart. "Behold I stand at the door and knock," says the Lovely One. When you get to the "unworthy" point, the door is pretty well opened—then let your Savior in.

Never watch the multitude to see which way it goes in order to shape your ends. Stick to principle, though you be stricken and smitten as Jesus on Calvary. Policy is always looking for a peg to hang its hat on, while principle is content to lay his on the table. Be *a man* from God's side, and you are then a man indeed.

Father, mother do you take your grown up sons and daughters by the hand, tell them that Jesus loves them—that they are sinners and ought to turn to the Lord? Do you teach them the way of the Lord, embrace them and say, "O my dear child, come follow your kind Savior?" Do you ask God to help you to bring your children into fellowship with the saints? Are you always concerned for them, their salvation? O wrestle, pray and entreat for them!

QUERY AND ITS ANSWER.

Dear Brother:—

We read in Genesis, of Adam and Eve's transgression, for which God drove them out of Eden, and as I never read of their repenting, did they remain in sin until they died?

Katie A. Snavely.

In Genesis 3:22, the Lord God said: "Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the Garden of Eden." Mark here that the Lord said that Adam had learned to *know* good and evil "*as one of us*"—not *to do* evil, for the Lord don't do that. The *reason* God sent Adam forth was, "lest he put forth his hand, and take also of the tree of life, and eat, and *live forever*." *This* is *why* God sent them *out* of Eden. Now whether they repented or not, the Book of God does not say, but as the blessings of God were upon them, my opinion is, that they did repent, but had no access to the Tree of Life until after the death of Christ. Christ died for the sins of the whole world, not a part of it

I AM FOUND AGAIN.

BY R. C. CHRISTY.

Christians, I am on my journey,
Ere I reach the narrow sea,
I would tell the wondrous story,
What the Lord has done for me.

Chorus.

Glory, glory, hallelujah,
Though a stranger here I roam,
I am on my way to Zion,
I'm a pilgrim going home.

I was lost, but Jesus found me,
Taught my heart to sing His praise;
From a wild and lonely desert,
Brought me to His fold of grace.

Now my soul with rapture glowing,
Sings aloud His pardoning love,
Looks beyond a world of sorrow,
To the pilgrim's home above.

I shall yet behold my Savior,
When the day of life is o'er;
I will cast my crown before Him,
I shall praise Him evermore.

LITTLE FOLKS IN THE EAST.

Dear Brethren:—

We are well pleased with the arrangements and provisions made for the children in your paper: think it is a good way to improve their minds, and cause them to think. They should write on Scriptural subjects, giving questions to be answered. I like the brother's suggestion, that they give the Scripture heard in church: that will cause them to pay attention. Our children have been writing, but their little letters do not appear. They feel discouraged, and will not write again I told them perhaps you did not care to hear from the little folks in the East.

A Sister in Virginia.

Remarks.—You have made some good suggestions to our many young writers, dear sister, and we hope the children who write, will pay some heed to your kind words. Your children's letters have not been reached yet. We have about one hundred and fifty letters on hand from the little writers, and they will all be reached in due time. We are just as willing to publish the letters from the children in the East as from any other part of the country. The Brethren at Work is as much open to contributions from the East as from the West, and in conducting it, we look at the wants and welfare of the general brotherhood, so that *all* may be edified and encouraged in the home life. Hope your children will not be discouraged, but continue to *think* and *write* about our blessed Master.—Ed.

LOVELY WORDS.

I am glad to see there are so many little boys and girls who write their little letters for the Brethren at Work; it looks as though they were trying to work too. That is right; do all the good you can; never be afraid of being too good.

I often go to meeting and see little children running out and in during preaching; it makes me feel sorry for them and their parents too. I hope none of the children who write those good little letters are ever guilty of the like. I think that would be disobeying your parents, for I hope they have all told you better. Now if the editor thinks this worthy a place in their good paper. I will write again. Good Bye.

Aunt Rachel.

NOAH.

Noah was a just man, and so he was commanded by the Lord to build an ark; and the Lord said unto Noah, "Come thou and all thy house into the ark; and of every clean beast thou shalt take to thee by sevens, and of fowls also of the air by sevens, the male and his female." Then He said, "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights!" Noah was six hundred years old when the flood of the waters was upon the earth. Noah and his whole family went into the ark and were saved from the watery grave. That shows the protection of the Lord over the righteous.

James Rittenhouse.

Schwenksville, Pa.

MAKE HOME PLEASANT.

If any of the joys of a former paradise yet remain on earth, they can most likely be found in a well regulated home. Wealth is not necessary, but the family must be able to say, "It is our home," and in this favored land it can be had by the well-directed efforts of almost any family. The chief essential of a model home is LOVE—it is the golden link that unites all the members, subdues all discords and supplies all wants under the control of willing hands.

No home can be truly happy without a family altar. As well might the traveler hope to pursue his journey joyfully and successfully without daily bread for his body, as the Christian pilgrim without spiritual food for his soul. A portion of Scripture, a short hymn and a short prayer in the morning, makes the head clearer, the heart warmer and the nerves more steady for the work of the day. O, how much those lose, even in this world, who have no family altar.

Next to religion in a family is intelligence. It not only affords pleasure by its very existence, but it opens a thousand avenues through which pleasures flow to us. The ignorant live in a small cell, while the educated mind flies over the broad earth, holding intercourse with every nation, and sweet converse with kindred minds. Not only this world, but other worlds contribute also to the pleasure of the refined. The trees, flowers and rocks of former ages reveal their treasures to the educated only.

Make home attractive. The log cabin, with proper care bestowed, can afford more pleasure than many a gorgeous palace. Plant flowers in the yard, train up shrubbery, whitewash the fence, and the cabin itself. Last, but not least, get good books and periodicals to which the children will be attracted, and kept from seeking pleasure elsewhere. No better investment can be made for children than in suitable books.

S. Z. Sharp.

A GOOD SUGGESTION.

While we enjoy reading those kind letters from grandpa, uncles, aunts and children, let us not forget that many dear children have not the privilege of reading as we have. Their parents are too poor to pay for the paper. Now I propose that each little boy and girl send one cent or more to the "Charity Fund." I therefore send two cents for papa, two cents for mamma, and one cent each for our six little boys. Who comes next?

J. B. Shirk.

Remarks.—Brother Shirk's suggestion, followed up by contributions from his family, is worthy of our attention. We have calls daily from poor persons for the paper, and we feel to let them all have it, yet the burden falls pretty heavily upon us. God bless the dear ones who remember the poor!—Ed.

FROM C. A. MOORE.

I am very much pleased with the Home Circle. Its heading is a grand motto; and though it is intended for the children, yet husbands and wives, parents and children, are included. I love to read the children's letters, especially when they tell what they learned in the Scriptures. We see in the Home Circle that one of the most profitable, as well as instructive methods of doing good is, for parents to read the Scriptures with their children before retiring to rest. This is very good advice; much good could be done these long evenings, but if parents choose to read with their children but once a day, the morning hour seems to be preferred; children are brightest in the morning and if they are instructed in the morning, they may think of that often during the day.

We read in the sixth chapter of Matt., "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Children, if you will read the whole chapter, you will learn what will be added unto you. The writer well remembers when father would read the Scriptures for us; it seemed to us he could read better than any one else; it was that time we became first interested in the Scriptures. We shall ever be thankful for the example we had in our youth. Children are like a box; it can be filled with shells or cannon-balls, yet one can put in a great many bullets: after that, one can put in a great many shot. Now you think it is entirely full, but take sand and you would be astonished how much one can fill in of that, and still more can be put in; take water and it will receive a great amount of that Just so with children or the Christian, if the mind is cultivated, it can receive much

Nora, Ill.

Kingdoms crumble, institutions rise and fall, human doctrines come and go, yet the Bible, in all of its lustre and grandeur, goes marching on, powerful to overthrow sin and win soul to Christ. Above all, stand by the Bible and be blessed.

How old was Methuselah when he died?

J. H. Neff.

CHILDREN AT WORK.

From Minta Swab.—I go to school and like my teacher and my school-mates. I go to church nearly every Sunday, read in my Bible and try to obey what the Savior has commanded us to do. I am not blessed with a father, like most children are. My father died when I was quite small; I can't remember anything about him. My mother belongs to the church. I have no sisters living, and but one brother. I joined the church this Fall, and love Jesus. I am twelve years of age.

Georgetown, Ill.

From Jacob Baum.—I am going to school every day, and try to learn, loving my teacher and school-mates. We spend many happy hours at school, although the Winter is dreary, has no plants nor flowers, naught but ice and snow, no birds in the leafless bowers. Yet in that better land, where flowers never fade, there are joys for me. I have two little sisters and a brother in that happy land, resting until Jesus comes

Shannon, Ill.

From Fannie S. Stoner.—*Dear Editor:*—I am glad that you have given us little folks a place in your paper. I like the paper very much My papa and mamma are living and are members of the church. My oldest sister has also been a member for three years, and I have been a member for eight weeks. I hope more will come soon, for our Lord is so good. I hope the letter will do good, and draw some nearer the Lord. I love to read of the meek and lowly Savior. Come, make haste and serve the Lord our God.

Union Bridge, Md.

From Josephus Heckman.—I am fifteen years old. I don't go to school; I have to work. The Brethren have no Sabbath-school here, but I would like to go if they had one. I came to the church the fifteenth day of July, with two other boys and a woman that would not wait an hour longer. If other boys would know the enjoyment there is in the church, they would be like the woman, they would come at once. I was at one communion and a number of meetings. O boys! there is where we find true enjoyment. Come on, boys, and let us serve the Lord. I have two brothers, not members (wish they were), and three sisters who are members, one is two years younger than myself. Pa takes the Brethren at Work, and it is a welcome messenger to me. I like to read it because it gives me news from children in different parts of the world, and I like to read the letters that Bro. Enoch Eby writes from Denmark. Brethren, sisters, and children, keep on writing.

Cornell, Ill.

From Lydia A. Fahnestock.—I am ten years old, am going to school and like my teacher and school-mates. I also take lessons in singing twice a week. I do not have the privilege of attending Sabbath-school, as many of the little folks have. Where I live, the Brethren have no Sabbath-school. I would say to all the little boys and girls that have the privilege of attending, do not get tired and stay at home, for there you will learn many good lessons. If I could go to Sabbath-school I think it would be ever so nice. With this letter I will send twenty-five cents to help pay for the paper for the poor.

Covington, Ohio.

From Collin Price.—*Dear Editor:*—How kind you are to publish so many nice letters in your good paper, from the little boys and girls. I am almost nine years old, can work some I have fed ten cows nearly every morning this Winter. I go to school and have learned to read some in the Bible, and love to listen to the story about the man killing the lion, and many others. Will some of the little boys and girls tell us where, in the Bible, it may be found, and who it was that killed more people at his death than he did in his life?

Oregon, Ill.

From Florence L. Price.—I am only eleven years old. The Brethren have a meeting-house close here. We have preaching every Sunday. My papa and mamma are members of the church, and I love to go with them to meeting. When I grow up, I want to be a Christian, and get to heaven with my dear friends. I love to read good books and papers.

Garrison, Iowa.

From Mary A. Thompson.—I am a member of the church of Christ, and belong to Jesus. And you my dear young friend, if you have not given yourself to Christ, do not delay, for it is said, "To-day if you hear his voice, harden not your hearts" (Heb. 3: 7, 8, 15). It seems the more we try to do what is right, the more our enemy tries to make us do wrong; but let us try to overcome all trials and temptations, and do good to them that despitefully use us, and come boldly to the throne of grace in time of need.

Mt. Morris, Ill.

CORRESPONDENCE.

FROM TEXAS.

Dear Brethren:—

I HAVE read a good deal of late, in the columns of our paper, about the missionary work, now being carried on everywhere throughout the brotherhood. I would be thankful if they would give Texas a call and come to my neighborhood. As the people here take great interest in going to meeting, it is nothing uncommon here, to have a meeting lasting from five to six weeks. Good attendance and good order prevail.

I have talked to a great many about the doctrine of the Brethren. Some are very much interested, and say, if such a church were established here, they certainly would belong to it To show this, I need only refer to the time when Bro. Asa Harman from W. Va., was with us.—He preached one sermon in Pilot Point and after meeting some ten or twelve came up and wanted him to go home with them. Two came to my house next morning, wanting to see the brother. And I am convinced of what he told me, that it would be no trouble to start a church here.

I am glad that Bro. James R. Gish has bought himself a tent, which he intends using in the Master's cause. I hope Bro. Gish will not forget to visit us. If I were able, I would send for some books and pamphlets treating on the doctrine of the Brethren. When Bro. Harman was with us, he gave me four pamphlets, and these are out all the time, and others are waiting for them. Your paper is read by a great many, and I think before long I will get some subscribers.

Land is going up. In my neighborhood nearly all are Illinois and Iowa folks, and most all of them know something about the Brethren's doctrine, and seem quite anxious to have them come here and settle. I am willing to give all my aid, and meet any brother at the cars in Denison, and convey them to my place. if I get word of their coming. I live nine miles west on the new road, leading to Janesville, and one mile south of Port Martin's Springs, Grayson Co., Texas. I hope the brethren will visit me, and if any further information is wanted, let me know, and I will do the best I can.

P. R. WERTZ.

Martin's Springs, Texas.

NOTES OF TRAVEL.

Dear Brethren:—

LEFT home on the morning of January 7, and the same evening stopped off at Antioch with Bro. J. B. Lair. Had quite a pleasant stay with him. Next morning, the 8th, Bro Joseph Leedy came over, and we had indeed a social time, while together. Left for Huntingdon on the noon train; was met there by Bro J. Hardman, and conveyed to his pleasant home, where we were kindly cared for.

At half past six o'clock we were at their large meeting-house in Lancaster, where we tried to talk to a large and attentive audience This was the first time that we ever met with this pleasant congregation. This church is under the care of our esteemed brother, Samuel Murray and is surely we believe, in a healthy and working condition. They all seem to be alive to the Master's cause. I was informed that they number about three hundred members.

We continued our meetings day and night until the evening of the fourteenth, then moved to the Loon Creek school-house. Had expected to continue over Lord's day, but for some cause the meeting had to stop. We returned again to Lancaster, and commenced and continued our meeting until next Lord's day. The attendance was large, but the interest was not quite as good as it was at the close of our first session; yet we can truly say that our entire stay with the dear brethren was a very pleasant one, and was a feast to the soul, and one that will be long remembered, for we formed many acquaintances that will not be forgotten soon.

Our meetings closed on the 20th with four additions and we believe many more were counting the cost. I was much pleased to see the earnestness in the members there in attending meeting. They let the cares of the world go, and when the hour of worship was approaching, they were on their way to the house of the Lord, and occupied their time in solemn praise and thanks to the Lord.

One dear, old brother in his eighty-first year, attended every meeting at Lancaster, which were nineteen in all, and when they were closed, he wept. May the good Lord bless the dear old brother, he will not have to weep at the close of many more series of meetings, for he will, if faithful, soon meet where congregations will never break up and the tender hand of the blessed Jesus will wipe all tears from the eye.

We could say much yet about our enjoyments and of the foretaste that we had together of the blessed home that we are so ardently laboring for, but we must bring our article to a close. Many thanks to our dear brethren and sisters for their kind care and liberality to us while with them. May the blessings of God rest upon them.

ISAAC BILLHIMER.

Edna Mills, Ind., Jan. 25, 1878.

FROM SOUTHERN ILLINOIS.

Dear Brethren:—

WE send you our best wishes for your happiness and prosperity in all your obligations, as members of Christ's body, ministers of the Gospel; and as Editors, you may be able to copy the Divine Master; that your pens may be dipped in the fountain of Truth; and you be able to send forth to your many readers the pure Word of God.

Will give you a report of our mission work. With brethren Hendricks and Vaniman, we went to Tennessee, McDonough Co. Went to West Point, Hancock Co., remaining till the 12th. We have no words of cheer to give you from this place; ten members met with us in council, and said they held no fellowship with us; had joined the Congregational church.—Two of this number had been expelled from the church for adultery; but were recived by them in their sin. Five were absent, but had expressed by letter that they will leave the church; one sister still remains. May the Lord keep her as His chosen. From here went to Bro. H. W. Strickler's, twelve miles South.—

Had three meetings—baptized four. On the 14th started home, and found our family in reasonable health. Church council next day; all the members are in love and union. Held an election for one speaker and two deacons; the lot fell on brother H. W. Strickler for speaker, and Brn. Joseph Rife and Geo. W. Miller for deacons. Preaching same evening, and also next day and evening. On Monday brother Hendricks was taken, by brother J. Wolfe, to Pike Co., to hold some meetings with the members there; were to go the next day to the same place, but rain and mud prevented. Bro. Hendricks staid one week, and baptized one.

Bro. Clingingsmith took brother Hendricks twenty-five miles through the mud and rain to this place. Next day brother Hendricks started home—found all well. May the Lord bless the mission work.

DAVID WOLFE.

Liberty, Ill. Jan. 21st, 1878.

THE WESTERN CAUSE.

Dear Brethren:—

HAVING an interest in the Master's cause myself and wife have taken a trip to Kansas in the month of December, to view the country. We were in Harvey, Neosho, Marion and Bourbon counties. I find that there is a church of the Brethren in the three last named counties. We are well pleased with the country. I feel pressed to write a few lines in behalf of brother Thomas' letter. In some places there are three or four speakers, while at others places there is none.

Knowing what we know, we feel to entreat for some of the speakers to go, and also other members that are not able to buy homes in the East. We are persuaded you could do better here than in the East. I have traveled about 4,000 miles to look out a home for my family; the best place I have found is in Marion and Harvey counties. A few weeks shall decide if we go or not. As many more as feel to do so may do likewise; don't be afraid you will starve.—Perhaps there may be some grasshoppers again. There shall be pestilences, and there shall be seed time and harvest while the earth remaineth, but seek ye first the kingdom of heaven and His righteousness, and all these things shall be added unto you.

SAMUEL FRANTZ.

Girard, Ill.

I ENJOY IT.

ALL the preaching I hear is through the columns of the BRETHREN AT WORK and *Primitive Christian*. I think they preach some very good sermons to us. I dare say you have but few subscribers that take more interest in reading your papers, than I do. It brings me so much news from the church, which I would not hear otherwise.

Dear brethren and sisters, you that have the blessed privilege of meeting with the Brethren to worship, think of those who are deprived of that happy privilege on account of ill health. Be not slow to visit such, and give them a word of encouragement which they need. Hope that your paper may yet be the means of bringing many more into the fold, and that we may all be so happy to meet where parting is known no more.

MARY A. BURKHOLDER.

Mowersville, Pa., Jan. 25, 1878.

CHURCH NEWS.

From East Nimishillen Church, O.—Our meeting began Jan. 20th, and continued till the 24th. Brethren John Brillhart, William A. Murray and Abraham Golly were with us. They are alive in the Master's cause. We had ten meetings in all, and were made to rejoice. Four precious souls were willing to follow the Lord in His example, and were buried with him by baptism, and arose to walk in newness of life. Others were almost persuaded to come and take the yoke of Christ upon them.

But we are sorry that Satan will through the instumentality of some try to keep precious souls out of the fold. If there are any into whose hands this may fall, guilty. they may consider what their condition will be, supposing it to be the will of the Lord, to bring those souls up which they have hindered, as witnesses against them in the final day of judgment.

JOSEPH J. HOOVER.

Marlboro, Ohio, Jan. 31st, 1878.

From Kosciusco Co., Ind.—On the 2nd of Jan. brother R. H. Miller came to us and staid five days. Good attendance considering the weather. Good attention paid to the Word preached. I think many good impressions were made.

We have never taken your paper until this year, and we like it much.

DAVID BECHTELHIMER.

Feb. 4th, 1878.

From Wooster Church, Ohio.—I thought perhaps some of the Brethren would like to hear from this part of the vineyard. We are not many in number, as we were divided in three parts last Spring; yet we are encouraged to labor on. We commenced a series of meetings at the Moscow church, on the evening of 12th, and contiued till the 21st. We had a very interesting meeting. Five were added by baptism, and one restored and others have made application.

Bro. Long of Iowa was with us during the meetings, and spoke the Word of God with power. We feel to thank the Chippeway brethren and sisters for their assistance during our meeting. Brethren Halderman and Bolinger were also with us. We feel to thank God for the glorious meeting we all enjoyed. Since the meeting has closed, we are made to think of brother and sister Long, whose locks have endured the frost of many a Winter; yet they feel encouraged to still labor in the cause manfully.

May God give them grace for a few more days, and then the storm will be o'er, and they can rest from their labors and their works will follow them.

D. M. IRVIN.

Orrville, O., Jan 24th, 1878.

From Oakland, Ohio.—The church here is united in brotherly love; the brethren all seem alive in the good cause, and have charity one for another, which is one of the great commandments of the Lord He has also said, "If you love me keep my commandments," and this is what we try to do We have our meeting every two weeks, and occasionaly there are some that become tired of living in sin. We have taken fifty-one into the church during the past summer. There are some more that are almost persuaded to come; but not as a friend said to me not long ago, on the subject of religion.

He said, he thanked God that there were so many different denominations in the world; for, if we become dissatisfied with one church, we can join another and worship as we like. I can say, that I never so learned of Christ. He did not say while with us, that He and the Father were one; and throughout His teachings, did He not teach a oneness to all His followers? He never said, except I wash thee not, thou hast no part with me, and to another, you can do as you please about being washed.

This would-be Christian would liked to have made me believe that I was dissatisfied, and like himself join another church. The apostle warns us to beware of such teachers, for they are lying in wait to deceive the people. Then let us ever be on our guard, put on the whole armor of God, let us fight manfully the battles of the Lord; and when the battle is fought, the victory won, then we will hear the captain of our salvation say. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

M. CRUEA.

Webster, Ohio.

From Farmington, Ill.—Bro. William Carrier and I, met with brother Matthias Lingerfelter at his house on the 24th of Jan., '78. Commenced a series of meetings that evening and continued till the 29th. Eleven accessions to the church by baptism. Prospects good for more. Good attention paid to the Word preached.

JACOB NEOLY.

Feb. 1st, 1878.

From Ashland, Ohio.—We commenced a series of meetings in this church Jan. 16th, and continued our labors until Jan, 27th. Next day had council meeting: all things seemed to be pleasant. On the 29th they had a Lovefeast; indeed it was a feast of love. Forty-six were added to the church by baptism, and two were restored; six more have been baptized since.—Many more said, "I will soon come." I hope they will. May the good Lord bless and protect the dear lambs from evil. After the Love-feast we had to take the parting hand, expecting never to meet all again, until beyond the grave.

Christian Long and wife of Iowa, came to us on Jan. 25th, and remained with us till the close of the meeting.

JESSE CALVERT.

Jan. 30th, 1878.

From Union Church, Ind.—On Thursday, Jan 24th, Eld. John Wise of Pa., came to us, and remained over Sunday; he preached six discouses in all; he also attended our council meeting on Saturday, where he made some very appropriate remarks, exhorting us to love each other. On Sunday, Bro. Wise was requested to preach a sermon on future punishment, which he complied with on Sunday evening.

While Bro. Wise was with us, he preached the Word of God in its purity. No accessions to the church, yet we hope that his labors of love will be as bread cast upon the waters, to be gathered not many days hence. May God help us dear brethren and sisters that we may become a praying people, as we believe it is prayer that makes the Christian's armor bright, and without prayer we cannot enter into the rest that remains for the children of God. We are taught to watch and pray that we enter not into temptation. May God help us all to do all we can toward the promulgation of the cause of Christ.

JACOB APPLEMAN.

Jan. 31st, 1878.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

HOLLAWAY.—Died at his residence one and one-half miles south of Sevastopol, Ind., on Feb. 2nd, 1878, William Hollaway, aged 43 years, 8 months and 15 days, He leaves a companion and two chidren to mourn their loss. Funeral discourse delivered by the writer, from Matt. 24:44.

DAVID BECHTELHEIMER,

ELLIOTT.—Sister Nancy Elliott, departed this life on the morning of the 20th of Jan. Aged 67 years, less four days. She was an exemplary sister in the church for about 46 years, and her seat was seldom vacant when at home. She leaves five children, and a number of grand-children and sympathizing friends to mourn their loss. Funeral services in the Brethren's meeting-house to a large congregation, from 2 Tim. 4: 7, 8, by S. Tennis and the writer.

JACOB NEOLY.

BRENEMAN.—In Sugar Creek church O., on the 8th of Dec. 1877; Nancy, consort of Joseph Breneman, aged 35 years, 6 months and 25 days. She was a consistent member of the Mennonite church. She leaves a kind and affectionate husband and children to mourn their loss. Occasion improved by C. Culp of her church, and the writer, from Rom. 8: 28.

MILLER.—In Covington, Ohio, Dec., 15, 1877; sister Elizabeth, consort of brother Samuel Miller. Aged 37 years, 6 months and 22 days. She leaves a kind husband and children to mourn their loss. Occasion improved by the Brethren from Thess. 4: 18.

HARVY.—In Lima, Ohio, Dec. 26, 1877; brother Henry Harvy; aged 56 years, 9 months and 22 days. He leaves a kind companion and two children to mourn their loss. Occasion improved from Isaiah 38: 1.

DANIEL BROWER.

JACOBS.—Died in the Ashland church Ohio, Jan., 22nd 1878; brother Jesse Jacobs; aged 16 years, 11 months and two days. Funeral discourse by the writer, from Job 14: 14.

ISAAC KILHEFNER.

MISHLER.—In the Quemahoningdistrict, Somerset Co., Pa.; Rachel, wife of brother Joseph Mishler; aged 49 years and 6 months. Funeral services by the writer.

E. J. BLOUGH.

WELLER.—In the Welch Run congregation Franklin Co., Pa., Mary F. Weller, aged 6 years, 3 months and 10 days. Funeral services by the writer, from Matt. 18: 1, 3.

WAGNER.—In the South Keokuk church, Iowa Iny May, only child of A. M. and Belle C. Wagner, aged 5 months less two days. Funeral services by C. Wonderlich and John Fritz.

J. L. FRITZ.

MILLER.—In the Logan district, Ohio, Jan. 11, 1878, Jacob Eber, son of friend Martin and Hannah Miller, aged 7 years, 1 month and 25 days. Funeral services by the writer, from Matt. 16: 14, 15.

Also in same place, and of the same parents, Jan. 14, 1878, Olive May, aged 5 years, 8 months and 28 days. Funeral services by the writer, assisted by M. Swonger, from the epistle of John 2 chapter and 12 verse.

J. L. FRANTZ.

BOYD.—Died near Center Point, Linn Co, Iowa, Jan. 27, 1878, brother Silas Boyd, son of John Boyd; aged 15 years, 2 months and 26 days. Funeral discourse by the writer, from John 17: 19. Disease not known; but he lay about fifteen weeks; suffered a great deal. He was baptized about three weeks before his death, he also called for the Elders of the church, and was anointed.

JOHN C. MILLER.

BOLINGER.—In Rockford Valley, Bourbon Co., Kansas, Dec. 26th, 1877, of Consumption, Anne C. wife of Michael Bolinger, Jr., aged 30 years, 5 months and 11 days.

She leaves a kind husband and three little children to mourn their loss. She thought that she would get well until the evening she died, and then her desire was that she might live till morning, that she might be baptized. O, what a warning this should be to her husband and others who are neglecting the golden opportunity of doing known duties. Funeral on the 28th, by Bro. W. W. Reynolds, assisted by the writer, from Job 14. 14, to a large and respectable audience.

A. C. NUMER.

DANISH MISSION FUND.

Rock Creek Church, Ill.,	$23.15
Hickory Grove Church, Ill.,	5 50
Shannon Church, Ill.,	13 50
John Mohler,	1.00
West Branch Church, Ill,	4.00
Cherry Grove Church, Ill.,	27.01
John and Ella Swartz,	3.00
Reason Maugans,	1 00
Pine Creek Church, Ill.,	33.35
C. E.	.25
Rock River Church, Ill.,	25 00
Indian Creek Church, Ia.,	2.00
Dunning's Creek Church, Pa.,	4.00
Previously reported	1385.63
Total:	$1528 39

C. P. ROWLAND, Treasurer.

Lanark, Ill., Feb. 5th, 1878.

CHARITY FUND.

USED in sending papers to those who are too poor to pay for them.

H. Berkman,	$ .50
C. Wine,	.50
Geo. Sword,	.50
John Hornish,	.10
E. Brallier,	1.00
T. A. Turner,	.50
C. E. Barkdoll,	.10
Lydia Fahnestock,	.25
A Brother,	3.00
W. P. Lichty,	30
Previously reported	14.90
Total:	$21.65

GLEANINGS.

From J. W. Southwood.—In my article, entitled "Work for Jesus," in No. 5 of the BRETHREN AT WORK, I notice three errors. In the second line of first verse it should read "your calling," instead of "our calling. In second line of fourth verse, the word "alone" should be "above," and in the third line of the eight verse, it should read, "love your mother," instead of "save your mother."

From Daniel Brower.—This makes 15 subscribers in all that I have obtained for you. I may procure a few more yet. We are having fine weather; not much rain since Dec. 22. Had council meeting last Saturday; things passed off very harmoniously. We had quite an interesting meeting on last Sunday, eight miles South of Salem.—*Salem, Oregon, Jan. 12th*, 1878.

From C. H. Balsbaugh.—I am very weak and in greatly aggravated suffering. I am ashamed again to tell your readers that if they want their letters attended to, they must enclose enough to cover all expenses. They seem to have overlooked or forgotten my former statement of the condition and circumstances that render this request imperative. O, how it saddens me to receive letters asking for laborious explanations of doctrinal difficulties, from brethren who literally roll in affluence and superfluities, telling me I shall look to Eternity for my remuneration.

"Give us our daily bread" does not mean hands in pocket. Eternity is linked with time, and rewards with means. I cannot write without stationary nor generate thought without "the meat that perisheth." The soul cannot write without the body, nor the body employ the soul without sustenance. The great fundamental principle of God manifest in the flesh and working through the flesh, finds application to the commonest affairs of life Rightly apprehended, we will be astonished how little we copy after Christ. We are slow in learning that Eternal Life is the law of sacrifice.

If I am to sacrifice in "sowing spiritual things," reason and revelation dictate that those who are to reap my seed must sacrifice in "sowing carnal things," so that each in his sphere faithfully represents the Cross of Christ.

From Samuel Murray.—I expect, (Lord willing) to go to Lafayette on the 4th of this month. On the 5th, I expect to commence a series of meetings in the Fairview meeting-house, Tippecanoe Co., Ind. From there go to Clinton Co. We hope much good may be done in the name of the holy child Jesus. The Lord bless you in your enterprise.—*Feb. 1st*, 1878.

From S. Irvin.—Bro. James Rideout of W. Va., commenced a series of meetings at the Beech Grove meeting-house on Saturday Dec. 11, 1877. Three came out on the Lord's side.—Soon after Bro. Long of Iowa, also came to us. Nine more have been baptized up to date. We think many more are very near the kingdom. —*Feb. 4th*, 1878.

From D. J. Meyers.—The snow here is 18 inches deep; the roads are in a splendid condition for sleighing. Our church (the Black River), is in a prosperous condition; seventeen were added by baptism in Dec. last.—*Holmesville, Ohio, Feb. 4th*, 1878.

From S. A. Honberger.—Have just returned from a trip to the Northern part of Davies, Harrison and Nodaway counties. Had the pleasure of baptizing four willing souls; two of the number in Nodaway Co., which makes 12 at this place during the winter. We have made arrangements to move among them in the Spring.—The Lord be praised for the good that has been accomplished here.—*Hamilton, Mo., Feb. 5th*, '78.

From D. D. Horner.—I am glad to hear that you are prospering in your work. I hope you will still appreciate the position you hold, and not forget to "earnestly contend for the faith once delivered unto the saints." Health in the neighborhood is very good at present.—*Jones Mills, Pa., Feb. 5th*, 1878

From Greene, Iowa.—Bro. J. A. Murray of Waterloo, has been holding a series of meetings at this place. One baptized, and we think many more are almost ready to come out on the Lord's side. I do not see how sinners will stay out of Christ, after hearing such discourses as we have been hearing. Bro. Murray makes the Scriptures very plain. There are so many ways taught now-a-days, that the sinner gets bewildered, and does not know which to believe. I think the Christian world will have a great deal to answer for on that account.

W. MOORE.

From Paint Creek, Kan.—Eld. J. Studebaker and Bro Miller came to us and held meetings one week. Baptized one young sister.—Thank them for their timely aid. Bro. Dorsey Hodgden of Ind., and Eld. Hodgden of Douglas Co., also came to us. Continued the meeting from the 18, to the 27 of Jan. Preached nineteen sermons in all, four of our children professed faith in the Lord Jesus Christ, and were baptized in the name of a triune God.

We wish to say to all young ministers of the Gospel, that you are called to preach that form of doctrine once delivered unto the saints: for we are His spiritual soldiers, and He is our captain and has gone before. O, that our young members might be enabled to become pillars in the church here below.

We like your paper very well. This is the first year we have taken it in our church to any extent. We like the name, for we think that all should do something for the advancement of the cause of Christ.

M. D. WATSON.

INTERESTING ITEMS.

THE celebrated clock at Westminster (London, England,) has 400 square feet of dial surface.—The minute hands are 11 feet long. Although the hands are all counterpoised, the entire weight of hands, counterpoises, tubes and wheels which have to be moved at every beat of the pendulem is not less than one and one-half tons. The going weight is one and one-half hundred weight, and the clear fall is 170 feet. It takes five hours to wind this clock up by hand. Huge as the great machine is, it shows an error of less than one second on eighty-three per cent days in the year.

THE Baptist Year Book, soon to be published will show the following for the United States: Ministers, 14,596. Congregations, 23,908. Members, 2,024,224.

THE number of Methodists in Illinois is put down at 124,000. The Baptists who are second on the list, number 80,000. The former society are making preparations for a great Ecumenical conference. It will probably be held in New York.

THE Russians are flocking from Moscow to Sakolink Park to behold what is commonly regarded as the miraculous manifestation of approval by Providence of the Russian crusade against the Turks. A pond of water has been partly frozen, and portions which remained liquid, are shaped like a huge Saint Andrew's cross. To go to the pond and make the sign of the cross in the presence of the miracle is regarded by the good people as a sacred duty. One of the Moscow papers predicts that after the present war, will come the millennium.

BOOKS, PAMPHLETS, ETC.,

FOR SALE

AT THIS OFFICE.

Pengilly's Guide to Christian Baptism. — Price 50 cents.

Quinter and Snyder's Debate on Immersion.—Price, 75 cents.

Cruden's Concordance to the Bible.—Best edition, Imperial 8vo, Cloth, $2 75, Library Sheep, $3 50

History of Palestine, or The Holy Land By M. Russell. LL D. Engravings. 18 mo., Cloth, 75 cents.

Christian Baptism.—With its Antecedents and Consequences. By Alexander Campbell Cloth, $1.25.

Ancient and Modern Egypt. — View of Ancient and Modern Egypt By M Russell, LL D. Engravings. 18 mo, Cloth, 75 cents

Nead's Theological Works, or a Vindication of Primitive Christianity. By Elder Peter Nead. Bound in cloth; 472 pages; price, $1 25.

Reason and Revelation—By R Milligan. This work should not only be read, but carefully studied by every minister in the brotherhood. $2.50.

Christianity Utterly Incompatible with War. Being one of Twenty Reasons, for a change in my church relations By J. W Stein. Price, 25 cents; 25 copies, $5 00

A Sermon on Baptism. —Delivered by Bro S. H Bashor in the Elk Lick Congregation, Somerset county, Pa A neatly printed pamphlet of thirty-two pages. Price, 20 cents.

Family Rules and Regulations. — By J, W Stein Beautifully printed in three colors on good card board Is intended for framing, and should be in every family. Price 20 cents

Voice of the Seven Thunders; Or, Lectures on the Book of Revelations By J L Martin. Among modern books this is really a curiosity. You can't help but understand it. $1.50.

Passover and Lord's Supper.—By J. W Beer. An able work of great merit, and should be in the hands of every person, who wishes to thoroughly understand this subject. Bound in good cloth; 258 pages Price, 75 cents

Buck's Theological Dictionary.—Containing Definitions of all religious terms, a comprehensive view of every ticle in the system of Divinity; account of all the principal denominations, and an accurate statement of the most remarkable transactions and events recorded in ecclesiastical history. 8vo., Sheep, $2.50.

The Pillar of Fire; or, Israel in Bondage —Being an account of the Wonderful Scenes in the Life of the Son of Pharaoh's Daughter (Moses). Together with Picturesque Sketches of the Hebrews under their Task-masters By Rev. J. H. Ingraham, LL. D., author of "Prince of the House of David." Large 12mo, Cloth, $2.00

Trine Immersion Traced to the Apostles. — Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors By J. H Moore 64 pages. price, 25 cents, five copies, $1 10; ten copies, $2 00.

The Last Supper.—A beautiful, colored picture, showing Jesus and his disciples at the table, with the supper spread before them, He has just announced that one of them should betray him. Each of the twelve present is pointed out by name in the margin of the picture. Price, one copy, 15 cents; 2 copies, 25 cents, 10 copies $1 00

True Evangelical Obedience. its nature and necessity, as taught and practiced among the Brethren or German Baptists, By J. W. Stein, being one of his twenty reasons for a change in church relations. [illegible] excellent work, and should be circulated [illegible] all over the country. Price, 20 cents; 7 copies, $1 00; 15 copies $2 00.

The Origin of Single Immersion. —Showing that single immersion was invented by Eunomius and as a practice, cannot be traced beyond the middle of the fourth century By Elder James Quinter. It is a tract of sixteen pages and the Brethren should take an active part in giving it an extensive circulation. Price, 2 copies, 10 cents, 6 copies, 25 cents; 30 copies $1 00.

One Baptism —A dialogue showing that trine immersion is the only ground of union, that can be conscientiously occupied by the leading denominations of Christendom. By J. H Moore. One copy, 15 cents; 10 copies, $1 00; 25 copies, $2 00.

Truth Triumphant In six numbers of four pages each. Baptism, Grace and Truth, Feet-washing, Brotherly Kindness, Non-resistance. Non-Essentialism Measured, and Found too Short. Price 1 cent each, or 80 cents per hundred.

The Throne of David.— from the consecration of the Shepherd of Bethlehem to the rebellion of prince Absalom. By the Rev. J. H. Ingraham, LL D, author of "The Prince of the House of David," and the "Pillar of fire." With five splendid Illustrations. Large 12 mo, Cloth, $2.00

Campbellism Weighed in the Balance, and Found Wanting.—A written sermon in reply to Elder C—— By J. H Moore It is a well printed tract of sixteen pages. Should be circulated by the hundreds in almost every locality. Price, 2 copies, 10 cents; 6 copies, 25 cents; 25 copies $1 00; 100 copies, $3 50.

Sabbatism. —By M. M Eshelman. 16 pages, price 10 cents, 15 copies $1 00 Treats the Sabbath question, briefly showing that the observance of the seventh-day Sabbath passed away with all other Jewish days, and that the "first day of the week," is the preferred day for Christians to assemble in worship

Eusebius' Ecclesiastical History.—This author lived in the fourth century, had a thorough knowledge of the History of the church, and his writings are therefore of considerable value to the student of Ancient History 8vo, Cloth, 2.50

Campbell and Owen Debate. —Containing an examination of the Social System, and all the systems of Skepticism, ancient and modern Complete in one volume. This will always remain a leading work on the evidences of Christianity $1.75.

Brethren's Envelopes.—Prepared especially for the use of our people They contain, neatly printed on the back, a complete summary of our position as a religious body. Price 15 cts per package—25 in a package—or 50 cts per hundred.

Brethren's Hymn Books.—1 copy Turkey Morocco, post-paid, $1 00, per dozen, post-paid, $11 00; per dozen by express, $10 00 1 copy Arabesque or Sheep, post-paid, 75 cents; per dozen, post-paid, $8 25; per dozen, by express, $7.25. When ordering hymn books sent by express, it is expected that the purchaser will pay the express charges at the office where the books are received.

Biblical Antiquities.—By Dr. John Nevin. We know no work, intended to enlighten the reader on Bible customs, etc., that we can recommend to all Bible readers more cheerfully than this volume. It should be in every library. 12mo, Cloth, 1.60,

Union Bible Dictionary.—A Bible Dictionary giving an accurate account and description of every place, as well as a history of all persons and places mentioned in the Bible. It will be found particularly useful to all Bible students. 100 pages, with maps and numerous illustrations Cloth, $1.50.

Reynoldsburg Debate.—An oral debate between Benjamin Franklin, of the Disciples and John A. Thompson of the Baptists. The reader will likely get more information from this work on the design of baptism, working of the Holy Spirit, etc., than any other book of the same size in our language. $1.25.

The Prince of the House of David, or Three Years in the Holy City, being a series of letters, giving a life-like picture, and related as by an eye-witness, all the scenes and wonderful incidents in the life of Jesus of Nazareth, from His baptism in Jordan to His crucifixion on Calvary by J H INGRAHAM. Neatly printed, and well bound in cloth. It will be sent post-paid for $2 00

Josephus. — The works of FLAVIUS JOSEPHUS, the learned and authentic Jewish historian, containing twenty books of the Jewish antiquities, seven books of the Jewish war and THE LIFE OF JOSEPHUS, written by himself, and embellished with elegant engravings The work is a large, octavo volume, neatly printed and well bound with good leather Sent post-paid for $3.50.

The Doctrine of the Brethren Defended. — This a work of over 400 pages, lately published in defense of the faith and practice of the Brethren on the following points The Divinity of Christ and the Holy Spirit, Immersion vs. Affusion, Trine Immersion, Feet-washing, the Holy Kiss, Non-conformity or Plainness of Dress, and Anti-Secretism. The work is complete, and is so arranged that the arguments on each subject may be easily found and understood. It should have a wide circulation, both among members and the world The work is printed in large, plain type, is neatly bound in cloth, and sells at the low price of $1.60 per copy by mail. When ordered by the dozen, a reduction of 10 per cent and the express charges will be made The work may be had at this office or from the author, R H. Miller, Ladoga, Ind.

The Holy Land.—This is the name of a beautiful lithographic map, giving a complete Bird's Eye view of the Holy Land, and enables the observer, at a glance to behold all the cities, towns, rivers, brooks lakes, valleys and mountains In short, it is a perfect picture of the whole country from Damascus to the desert of Gaza. It is the most complete thing of the kind we ever saw. By a few hours careful study, the different places mentioned in the Bible about Palestine, may be firmly fixed in the mind, making the reader as familiar with the location of these different places, as the county in which he lives; thus aiding him in understanding the Bible. Those who think there was not water enough in Palestine to immerse people should carefully study this map. It is printed in beautiful colors, suspended on rollers ready for hanging; is 26 by 36 inches in size, and will be sent by express for $1.50.

☞ Any of the above works sent post-paid on receipt of the annexed price. Address

MOORE, BASHOR & ESHELMAN,
LANARK, Carroll Co., Ill.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:21 P. M., and arrives in Racine at 6 47 P M.

Day passenger train going west leaves Lanark at 2: 16 P. M., and arrives at Rock Island at 5:40 P M.

Night passenger trains, going east and west, meet and leave Lanark at 2.21 A. M., arriving in Racine at 9:00 A M., and at Rock Island at 6.00 A. M.

Freight and Accommodation Trains will run west at 12: 55 P M., 10: 50 A M., and 12: 20 P. M., and east at 4. 10 A. M., 1 P M. and 4: 50 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*" — LUKE 2: 10.

Vol. III. Lanark, Ill., February 21, 1878. No. 8.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. Moore, S. H. Bashor, M. M. Eshelman.

—:o:—

SPECIAL CONTRIBUTORS:

R. H. MILLER,	LADOGA, IND.
J. W. STEIN,	NEWTONIA, MO.
D. VANIMAN,	VIRDEN, ILL.
D. B. MENTZER,	WAYNESBORO, PA.
MATTIE A. LEAR,	URBANA, ILL.

DIVINE MYSTERIES.

BY C. H. BALSBAUGH.

To Brother Peter S. Garman, of California —

"FOR *whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the Firstborn among many brethren: moreover whom He did predestinate, them He also called: and whom He called them He also justified: and whom He justified, them He also glorified*" (Rom. 8: 29, 30).

These pregnant passages are the great hobby of Calvinism. In these it is claimed God's partiality is announced, and the limitations of the atonement to the actually saved. That the facts included transcend our finite capacity to comprehend, admits of no question. But while they baffle the mightiest intellect, they stagger not the weakest faith. Knowledge is not the limit of faith, but faith is the nurse of knowledge. A God without foreknowledge is no more fit to rule the Universe than Calvin or Edwards. I mean fit intellectually. The *intuitive* foreknowledge of all future events is wholly beyond our conception, but easy to our faith. The God who inspires Prophets must have a *perfect* knowledge of every minute particular to which the prediction relates. The words "*until Shiloh come*," took in all the manifold historical conditions that combined to take the Virgin mother from Nazareth to Bethlehem to give birth to Emmanuel at the precise time and in the exact moment foreknown and predestined by the Omniscient (Gen. 49: 10). This is but a sample of *all that is*. To foreknow the coming Eternity, with Time included, is not a Divine effort, but a Divine intuition, a Divine necessity. Without it, God would not be God. We need entertain no fears that the foreknowledge of evil is a derogation of the Divine character. He could not have *foretold* the bruise of His Darling's heel without *foreknowing* it. The non-annunciation of the tragedy of Calvary would have been no proof that Deity was ignorant of it until it had transpired, or was about to occur.

Neither does the non-prediction of the apostasy of our primeval ancestors furnish an argument that God was kept in the dark by the necessity of His constitution, or that He kept Himself in the dark by a self-regulating screen, withholding from Himself a knowledge which He *could not help* having without *voluntary self-blindness*. If there is anything true about God it is His *absolute* foreknowledge. Ignorance of a single event would baffle all arrangements in relation to what *is* known. The falling sparrow, and the stray ass, enter the Divine Periscope no less than the rise and fall of the great monarchs and dynasties of History. Where then is the difficulty of accepting the foreknowledge and predestination of the apostle Paul in relation to those who are ultimately saved. God need not force events to fulfill His predictions; neither does His foreknowledge of our salvation necessitate the coercion of our will, or the weight of a breath to turn anything out of its natural course. The predestination is based on the foreknowledge, and the foreknowledge is wholly determined by the *actual and necessary condition of things*. Our voluntary acts, and their power to affect the course of things, are not the product of an arbitrary decree; but the decree lies back of all phenomena, in the Eternal All-knowledge, and suits itself to the foreknown, and is limited by it. None but a blinded theorist could have any respect for a God who saves many or few *only because He will*. The Divine will has reason and justice in it as well as Omniscience and Omnipotence.

It would be wonderful indeed if God did not foreknow His own acts, and the results thereof. With God's reasons or purposes as related to Himself, it is not our business to meddle. He who sees the end from the beginning, is able to take care of His own honor and His own glory. The foreknowledge and predestination has its objective reason *in what will actually be*; the calling and justification, in *that which is*. God does not foredetermine independent of foreknowledge; neither does He call or justify independent of existing necessities and conditions. As Christ is to be "the Firstborn among many brethren," there must be an agreement in the manner of birth, or calling, between His and theirs. His birth was not arbitrary. It was foreknown, predestined, and consummated in the view of, and by the help of, the human instrumentalities which were wholly at the disposal of powers alien to God.

Before the foundation of the world my fate and yours was foreknown, or God could have neither thought or done anything for us in His purpose in His Son. That foreknowledge took in all the facts and circumstances by which our lot is determined. And on this rests the predestination, the call, the justification, the glorifying, and all that follows.

◆

SAYING AND DOING.

BY D. B. MENTZER.

OUR PROMISES TO OTHERS.

NOW and then we are reminded of that excellent modern precept: *make few promises*. If I could just persuade you, my dear reader, to think of its great excellence, many of us would doubtless cause less disappointment and grievance among those with whom our society in life is connected. If there is any one great reason why this has gone forth as an appropriate precept among the people, it must be because so many people fail to make good their promises. If few promises are made it follows as a sequence, that few disappointments will occur.

We are prone to make many promises—quick, thoughtless promises. Thus we acquire a *habit* of promising, more or less losing the sense of the importance and the responsibility of making a promise. But there is another stand-point from which to make this observation, and that is,—we are inclined to exact promises unconditional, unconsiderate promises. There is fault on both sides, and it is because we are human, and made weak through the transgression. But we must rise above this plane of fallen humanity, or sink deeper and deeper still. Blessed is he that can keep his promises and fulfil them well. That is the direction in which we should be trained. But we are far more easily trained the other way—the wrong way. It requires no small amount of care, watchfulness and self-possession now-a-days to act prudently in our promises and in our asking.

I have known men who have never yet "put on Christ" who are exceedingly guarded in their promises. This makes me think that in one thing at least they would make good Christians. A true Christian has to be so many things that a perfect man can rarely be found. If any man have one specially admirable trait of character, it is this: promising rightly and carrying out the same wisely. The community needs such men; the nation needs hosts of such men; and the church wants her weak places replenished with believers of the same sterling character, God wants such men. The promise-maker ought to be the promise-fulfiller. When he says definitely, "I'll pay," he *does* pay. When he promises, whatever it be, he can be depended upon. If he fails, he learns to be more careful, and particular, more guarded. This is wisdom, and as Solomon would say, "Therefore, get wisdom." Many a man who is loose in his promises, would be very strict to fulfil even the least, if failing to do so would take his possessions from him. A broken promise is generally a loss—a moral loss. The loose promise-maker forgets, or is not aware, that he loses the confidence of those whom he disappoints, and finally his moral value is set so low, that if he realized it he would be greatly ashamed. But let us turn to the most serious side of our thought—

OUR PROMISES TO GOD.

To man we may say, "yes, yes," and exercise our own selfish will in meeting our obligations or disappointing those who confide in our promises. We still live and may seek the confidence of others. But not so with our promises to God. If we pay our vows to the Lord, and disappoint Him, then unto whom shall we go for salvation. His conditions are laid down, we promise to comply with them, but this is not salvation. Saying is not doing, but *doing* is both saying *and* doing. "Why call ye Me, 'Lord, Lord,' and *do not* the things that I say?" It takes Jesus to ask a close question, and stop all mouths from quibbling. But Matthew an eye-witness and hearer, learning at the feet of Jesus, has recorded a very simple thought of the Savior: "Not every one that says unto Me, 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." This makes the profession of the Christian religion a most solemn condition. It is of the highest moment,—first, to *know* the will, and last to *do* the will. We may feel the necessity of religion, and be tired of sin. We may promise God to serve Him, and then, after all, keep "the commandments of men," because somebody persuaded us by his learning, or "flattering words," or "fair speeches," to embrace the religion he has. But if we would come "into Christ," we must "know no man after the flesh" or anything else.

He is in error whose religion is not plainly taught by the Holy Scriptures. No matter how solemn and well-meant his promises are, "the word of the Lord standeth sure." Jesus is the "One Lord," His doctrine is the "One Faith," and the Church is the "One Body." He is the Head and His church is His Body. It is *one* Head with *one* Body, and He that makes it otherwise rejects the Word of God. O that men would seek Jesus and hear His voice! His gracious words are the beauty and sweetness and life of every page from Matthew to Revelation. Nowhere does He teach men to believe on Him as they please, and live as they desire. All creeds and systems of a worldly religion must be abandoned, and the one truth received with firm faith and through deep repentance. Then the work begins on the only and true foundation. But even then, we must not only *say* we are in the Truth, in Christ, in the Church. The work must be done, or we are not changed. Jesus said, "Ye *must* be born again." Our estimate of self must be "loss," and of Christ, "gain." The lips must not only say, "I offer sacrifice," but the heart, and the head, and the body must be presented a changed and "living sacrifice" to God continually. Not only *saying* but DOING is the all-needful requisite for citizenship in the "Kingdom which cannot be moved."

O brother, sister, let us look inward. What a sad end, that we should fail of the grace of God" (Heb. 12: 15). Let us take heed *now* while time is. The Holy Scriptures declare that some will be disappointed. Let us be concerned about so important a matter, like the primitive disciples were—"Lord, is it I?" We can know it now. "Examine yourselves and see whether ye be in the faith." Let us cling to the old standard, though we be despised and accounted ignorant among men. The day is fast hastening when our work shall be tried "as by fire." Our *work*, not our saying. After we have done all that we have been commanded to *do*, THEN let us *say*—"We are unprofitable servants."

◆

BEGINNING OF THE DAY.

BY SILVIA MISAMORE.

WE all know how hard it is to go on pleasantly if we have made a bad beginning. Breakfast time gives the turn to the whole day. If father is stern and mother is cross; if the big brother gives a short answer, the little children catch the feeling and the infection; one discordant note, sets the whole household choir jarring; one cross face repeats itself in very many variations: one angry word challenges another.

Let us be careful to begin right in the morning. Are we careful to pray? Do we open the day with a petition to the mighty One who guards them in life and in death? Sunny faces at the breakfast table, and cheerful good morning to each other, are blessed missionaries; they start everything right, and all housekeepers know the value of that. Others who are not housekeepers know it too, and benedictions follow the man or woman who goes down the street in the morning with a bright look and a word of cheer for every one he meets on the way.

Vanlue, Ohio.

◆

BREVITY OF TIME.

BY E. R. STIFLER.

"FOR here we have no continuing city, but we seek one to come" (Heb. 13: 14). A thousand years with Christ is as a day with us. Time is fleeting, and passes quickly into eternity. Then sinner delay not in giving your heart to Christ in your youthful days, for your life at greatest length is but a span. And remember that we have no continuing, no abiding city in this our dwelling place, but should seek one to come, beyond the bright Elysian skies. Let nothing of this world's goods, vanities or vain delusions attract you or rivet your faith to them, but consider your faith in Christ Jesus, and flee the wrath to come. O! sinner, seek that golden city, that heavenly mansion, whose streets are paved with gold, and whose builder and maker is God. Seek it now, for your life may be but for a day. Remember,

Life is short and time is fleeting,
  And we may not long be here,
May we then to Him surrender,
  All our labor, toil, and care.

He who gave His life a ransom,
  For us all that we might live,
Why not then ye wretched sinners
  Turn to Jesus Christ and live?

Live above the sky in glory,
  Dwell among the saints of light,
Wait not then until to-morrow
  Come, O! come to Christ to-night.

To-night you have His promise, for many of us may not behold the light of to-morrow. Many a poor fallen mortal is brought to intense agony and grief, by waiting for repentance until a more convenient season. Then remember, dear reader, that death-bed repentance is highly improbable. Then the sinner has no promise of a prolonged life; for the Lord says, "The fear of the Lord prolongeth days: but the years of the wicked shall be shortened" (Prov. 10: 27).

Hollidaysburg, Pa.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

Edited by M. M. Eshelman.

"GIVE me your heart," says Jesus, "and I'll make you rich and happy. I am your friend, will you be mine?" Come, dear youth, and say, Yes.

SEEK not the riches of this world, for they bring sorrow, trouble and often destruction, but ever seek the riches of Christ—riches that are full of joy and peace.

MY young friends, the Winter is passing away very fast; and soon many of you, if you live, must quit school and go to work with your hands. Study well, and do not idle away your time if you would be good men and women.

VERY BAD.—It is hard to distinguish some Christian churches from amateur theatrical associations now-a-days. It is beyond the power of a microscope, magnifying one thousand times, to show the line where the world ends and the church begins.—*Christian Index.*

WHILE you are reading the Home Circle, learning how pleasant many homes are, and enjoying yourselves with all of the comforts of life, think of the thousands and millions who are poor, and wretched, full of misery and suffering. Yes, think of these, and then go and do all the good you can.

WHAT an unhappy place that must be, where father and mother scold each other, scold their children from the time they rise until they go to bed. And we have heard parents even scold the pigs because they went through the fence where some careless fence-builder left a hole, scold the chickens, the wind, the rain, the garden seeds because they did not grow fast enough. Ah! a scolder is a poor, sad creature. God pities him; so do we.

HOW THEY LOVE IT.

Dear Brother,—

I THINK your youth's department adds a good deal to the usefulness of your paper. It gives the youth an eagerness to peruse your pages, and thereby lead the gentle lambs along the line of duty, then those that will, can easily step into the fold. I pray that your paper may be kept clean and unspotted from the world; yea, when the proper means are used, it brings food to many a hungry soul. I believe that there are thousands that feed on the husks of carnality, and they do it with a clear conscience, thinking they are feasting on the Lord Jesus.

H. B. LEHMAN.

Garrison, Iowa.

HAPPY HOME.

HOME, O happy home! What makes home so happy this evening? Why, it is happy because all the people in the house try to make each other happy. The little folks are kind and gentle to each other; they don't scold and push each other, not one is pouting, not one crying—all busy, trying to do each other good. Father and mother are so kind to their dear children, and their dear children are so kind to them—and home is so happy!

Now, here comes sister Mary. She wants to sing the pretty songs about Jesus, His love and grace, how He calls, and calls for people to quit doing bad deeds, and come to Him and live. Little sisters, brothers, father and mother all join in singing, smiles are on each face, no unkind words are heard—home is happy. When they have sung many pretty words, all kneel down, and father or mother or one of the loving children leads in a good, heartfelt prayer, while the others' hearts silently send up their thanks and petitions for themselves and others—and home is happy.

When the last united "Amen" is heard, all arise and again sing, "Take it to the Lord in Prayer," or some other pretty hymn, then the happy children kiss their happy father and mother, and each other "Good night," and then quietly go away to rest their tender bodies—and home is happy. Father and mother also go to rest, feeling so good that the evening was spent so pleasantly. Their hearts utter praise after praise to God for such good, kind children—and home is happy.

TO THE CHILDREN.

LITTLE children, love your father,
For he has been kind to you;
And be ready to obey him,
What he telleth you to do.

Little children, love your mother,
For she is your kindest friend;
She doth care for you in childhood,
And will care till life shall end.

Little children, hear the Savior—
All His words are full of light;
Children, now obey your parents
In the Lord, for this is right.

Honor father and your mother,
That it may be well with thee,
And your days be long and happy,
On this earth where e'r you be.

Little children, hear the Savior,
When He speaks in tones of love;
Let them come, oh hear Him saying
For of such are those above.

Little children, do your duty,
Love your brothers, sisters, all;
Let me say to you, dear children,
Always heed the Savior's call.

UNCLE JOHN.

Lincolnville, Ind.

A TALK WITH THE CHILDEN.

Dear Children,—

BEING much interested in the Home Circle, I will also try to add my mite. I will try to give you an interesting little Bible incident. Our story is about a little maid of the land of Israel.

This little girl, no doubt, had a pleasant home in her native country, surrounded by vineyards and olive gardens. We may imagine she was one of a happy home circle, having a kind father, an affectionate mother, fond brothers and sisters, but oh, how war, cruel, bloody war, changed this bright scene into wretchedness and woe. This dear little dark-eyed maiden, all unsuspecting and innocent, was, perhaps, rambling over her native valleys or hills, when lo! suddenly she was seized by some rough, fierce looking men (these men were soldiers in the service of Syria) and taken far from her home, her kindred, her playmates, and everything dear to her, into a strange country. Here she was perhaps sold into slavery, this is not expressly stated, but that is what they generally did with captives in those days.

Dear children, think of this little girl, imagine yourselves in her painful circumstances, and then say, if you haven't much to be grateful for. Instead of receiving the loving caresses of father, mother, brothers and sisters, she is now a little servant, having to wait on, and attend a haughty mistress. And what made it still worse, this mistress was a heathen, a worshiper of idols; she knew nothing of the great Jehovah, whom this little girl had been taught to worship.

Now, perhaps some of our dear little readers think, if they were so painfully situated, they could do nothing but weep, and repine; no doubt this maiden's little heart was nearly broken, but her conduct shows she was a good little girl. She, no doubt, had been blessed with pious parents, who had taken her to Jerusalem, where she had seen the solemn and gorgeous worship of the temple; she had also known a very good, aged man whose name was Elisha; this man was a prophet. She had learned that this prophet could do wonderful things. Now, this little girl's master, though a very rich man, was afflicted with a most dreadful disease. This little maid, though her master had been the means of so much misery to her, yet she bore him no hatred, but desired his good, so she said to her mistress, "Would to God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." Her master went, at her suggestion, and the happy result was, a cure from his leprosy and his conversion from idolatry, to be a worshiper of the true God.

Now you see, dear children, how much good a little girl was instrumental in bringing about. It all was the result of her faithfulness, and kindness of heart. She, no doubt, also indirectly reaped the benefit of her piety, for her master having been converted, perhaps returned her to her native home; if not that, we may well suppose, in gratitude to her, for having directed him to such great blessings, he ever after treated her with marked kindness.

AUNT MATTIE.

DO A LITTLE.

MANY a Christian destroys his peace and usefulness, because he is not willing to do little things. He wants to speak and pray well, eloquently, edifyingly, or not at all. Because he can't do something great, he won't do anything. If all were willing to add a little to a prayer-meeting, a Sunday-school, or to the strength and influence of the church, there would not be so many praying to be excused. If we were willing to be weak, make simple prayers and speeches when we can do no better, we should pray oftener, better, and in every way do more good. Happy is the man who is willing to do a little, to be the servant of all, a door-keeper, bell-ringer, fire-builder, lamp-lighter, anything that will serve Christ in the house of God.—*Selected.*

CHRISTMAS NIGHT.

I WOULD like to add my mite to the Home Circle. I am eleven years old and attend school regularly. We had a nice time on Christmas night. We had pieces to speak and sing, and the teacher gave us all presents. I gave the opening address which was prepared by my sister. It run as follows: Kind friends: A happy Christmas to you all. We invite you to listen to our childish efforts to-night. It gives us pleasure to know that we have the privilege to entertain you, making our parents happy and our hearts leap with joy, as we look around the room and see so many kind faces helping us to celebrate the birthday of our Savior, who came into the world to bless little children, and teach men the way to heaven. Little children, our Savior was once a little child like you and I; and 1878 years ago to-night, there was great joy in the land of Judea, because a Savior was born. The glad tidings were made known to the world by the heavenly host, and the star in the East guided the good men to where the Savior lay. What a time of rejoicing! They took presents to the humble place and worshipped Him. He taught peace, love and good will to all.

DELLA LIERLE.

Liberty, Ill.

ABOUT SOME QUESTIONS.

SEEING A. J. Robinson's question, asking what name in the Bible spells the same backwards as forwards, by placing the fourth letter before the fifth, I answer, Nathan. But instead of placing the fourth before the fifth, it is the third before the fourth. Now am I right? We read of Nathan in 2 Sam. 12: 1, and the same of Naaman. Now, I have a question: Who was the oldest man that ever lived, yet died before his father?

My grandmother is here at our house, very sick. She was anointed last Thursday. She is now getting better. Our Sunday-school has closed for this Winter.

MARY J. BOWERS.

Waddam's Grove, Ill.

FROM MELISSA FORNEY.

OH, what thoughts and tender emotions cluster in those few words, "The Home Circle." How eagerly we love to peruse the page devoted to tidings from the loved ones of that circle. It is delightful to commune with our dear fellow-pilgrims, even at the distance of many miles, and to feel that the bond which unites us together in a home circle, is our fellowship with heaven. To love in Christ, is the happiest earthly feeling, and I do trust that each true member of "The Home Circle," thus love each other. It seems a preparation for another state of being, where "God will be all in all;" for the love that belongs to the soul, cannot die. But in our Father's house, purified and made one in Jesus, we still will love and not the less, for remembering, that in this earth's pilgrimage we held sweet converse and often met in spirit before the Lord.

Gentle reader, have you not often looked with the eye of faith to yonder home, and the many loved ones that help form that circle? What innocent faith and love I see displayed in those letters from the little folks; and I think of many little jewels that embellish the coronet of our Master, and are happy in that bright circle above. I often tell my little boys and girls that, if they are obedient to their parents, that God will take them to the bright world above, if called away in their young years; for, little ones, the promise is to you. "Suffer little children to come unto me, for of such is the kingdom of heaven."

When you speak to any person look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Never listen to idle or loose conversation.

Your character cannot be essentially injured except by your own acts.

CHILDREN AT WORK.

From Charles Moonaw.—*Dear Editor:*—I am ever so glad to read letters from little boys and girls. I have not the chances to learn, as some other boys have. I am the oldest boy, and as father has to be away preaching very often, I must stay at home and attend to things. I love to go to meeting. Was with pa and ma to a Love-feast last Fall and felt good there. I shall go to school whenever I can, but in the Spring I must stay at home all the time, to plow and harrow. I am ten years old.

Purple Cane, Neb.

From Sharon R. Bosserman.—*Dear Editor:*—I wish to become a member of the "Children at Work." I live in the town of Dunkirk, Ohio. Like to go to meeting. My father is a minister and I often go with him to meeting. I am nine years old, and do some work for my parents. We live six miles from the place of meeting. We talk some of building a meeting-house in town.

From Louie C. Hickey.—*Dear Editor:*—I am a little girl, eleven years old, and go to school. I read in the sixth reader, study geography, spelling, mental and written arithmetic. I will ask the little folks a question: Which is the shortest chapter in the Bible? I want to see who can answer this first.

Whitesville, Mo.

From S. H. Claar.—*Dear Editor:*—All the little boys and girls are writing letters, so I guess I must write one too. I am sixteen years old, and am going to school; am not gifted in learning as some boys are. Went to Sunday-school last Summer and to a Bible class this Winter. Have one sister and two brothers; one is a member of the church. My pa and mamma are members too. We have preaching every two weeks. This is the first year that we get your worthy paper, and we all like to read it. We have received four copies; we have not the time to read very much. My morning and evening work is, to feed and chop wood. I am young in years, but have come out from among the world, and am now trying to serve the Lord.

Woodbury, Pa.

From Milton J. Keiser.—*Dear Brother:*—I have been reading your paper, and I find many good little letters. We have had a good protracted meeting this Winter; there were nineteen baptized and four more have applied, and I can say that I am one of them. I like to go to meeting. Have two brothers and three sisters living, and one sister dead; and I have a father which, I have reasons to believe, is in the paradise of God. He tried to teach us the Will of God. Only one of my sisters belongs to the church, and my mother belongs too. I would like to see all you little boys and girls and talk with you. I am thirteen years old.

Valley Furnace, W. Va.

From Michael Overholtzer.—*Dear Editor:*—I have five brothers and three sisters. I am thirteen years old. My father and mother belong to the church. We have meeting in our school-house every two weeks; it is three quarters of a mile from our house. I love to go to meeting and hear them talk of the Scriptures. I was in Illinois last Fall a year ago, with my father and mother, to see my grandpa and grandma Harnish, and my uncles, aunts, and cousins. It is too cold to live there; I would sooner live in California, where we have a pleasant climate and plenty of all kinds of fruit. We have lived here thirteen years.

Bantas, Cal.

From Flora Stoner.—*Dear Editor:*—I see so many nice letters in your paper, written by little boys and girls. I am nearly twelve years old. I live with my aunt, near Columbia City, Iowa; my father lives in Jasper Co., Iowa. My mother is dead. I don't go to school at present. I like to read the paper. There are no Brethren here. We would like to have some Brethren come here and preach for us. Grandpa Toms lives with us. I hope the little boys and girls will read this with pleasure.

From John H. Nowlan.—*Dear Editor:*—I am a little boy, ten years old, and go to school to Mr. George Grigg. I like to go to school and meeting too. The church is on one corner of our farm, and about a quarter of a mile from our house. Pa and ma belong to the Brethren church. Pa (my step-father, J. P. Lilligh) used to know Mr. Eshelman in Pennsylvania, when they were boys. Brethren Metzger and Hendricks come here sometimes and preach for us. They were both here this Fall and Winter, and had meeting. Pa takes your paper, and I like to read it.

Mulberry Grove, Ill.

CORRESPONDENCE.

FROM DENMARK.

Dear Brethren.—

AS you desire to hear from us every week, we will pen you a few thoughts; but have nothing of unusual interest to chronicle for your paper at this date relative to the prosperity of the Mission, and little church in Denmark. No additions since the middle of December; but from different manifestations we are made to believe there are some that are not far from the kingdom; and calls for preaching are sent in from time to time, which will, in time, enlarge the Mission field. It now extends about forty English or ten Danish miles North and South, and about fifteen East and West; and North of this from sea to sea.

Our dear ministering brethren were about twenty miles North a few weeks ago; had six or eight appointments at different places; were absent four days, and in that time walked over fifty milés, and part of the time but little comfortable sleep. They report much encouragement, good attention paid to the Word preached, and strong desires for more preaching. hence left sixteen or eighteen appointments to be filled, commencing on the 9th of February.

The brethren seemed to be much pleased with the inhabitants of that part of the country, although most of them make their living by fishing; not a bad omen for missionary success, when we take into consideration that the first heralds of the Gospel were fishermen; the Savior calling, they gladly and willingly left all, even their father, Zebedee, and followed Him, and they became fishers of men. Would to God the same joyful story could be told of North Denmark before many years.

They have great success in fishing, as they enjoy advantages rarely to be found; the country being only about eight miles wide from sea to sea. As the nature of those fish is to follow the current of the wind, when the wind is from the East, they come to the Eastern shore, and *vice versa*, on the Western. The fisherman having only eight miles across the land, it is a small matter to haul their boats across, and thus have the benefit of both shores. Thousands are brought into our markets daily, and can be had on much cheaper terms than beef, pork or even horse flesh; it being the cheapest, and hence made use of by many of the poorer inhabitants. They use it generally dried and smoked: but in this I can say like Peter, nothing common or unclean has entered my mouth (knowingly), and the fish we think are not quite so palatable as fresh water fish in America, yet are considered excellent by the natives.

One thought more in reference to the fish and the Mission in North Denmark, and I am done with that. I entertain strong hopes for the Brethren's success up North, from what I have learned of them, and what little we have learned of human nature. In spiritual things man is so much like those fish, inclined to go the way the wind blows; and in this the apostle warned his brethren that they should not be blown about with every wind of doctrine; and in consequence of the people being priest-ridden by a proud, hired ministry, they have become dissatisfied, and the yoke being too galling, they have thrown it off, and consequently no more preaching by the Sribes and Pharisees and hypocrites, which bind heavy burdens and lay them on men's shoulders, while they will not touch them with one of their fingers; who love to sit in Moses' seat, and choose the uppermost rooms at feasts, and the chief seats in the synagogues, and to be called of men, Rabbi, Rabbi. As a matter, of course, that religious tide is so low that their ship is stuck, and when they see the Brethren steer the good old ship Zion, all built good and strong with Gospel material, able to sail amidst the rocks and quicksand without sustaining any injury to herself or passengers, and offers a free passage without price; methinks many will heed the call and set sail. Let us pray for it dear brethren.

If I rightly remember I wrote you in a former letter of the full organization of the church. They are now officially, and we think mentally, qualified to carry out the ordinances and duties connected with the church as introduced by our Savior, and handed down by the apostles. All the members. and especilly the ministering brethren, manifest a commendable zeal in the Master's cause; willing to do all in their power, yea, and beyond their power to spread the Truth, and save perishing souls; but Satan is already busy scheming for their fall, and to sift them as wheat. Already a sister was heard say, "Brethren I fear I must leave the church. for the treatment of my husband towards me because of my connection with the church, is almost intolerable." But we have frequently met with similar cases. and not unfrequently were they brought to see their wickedness in due time, and hope and pray it may be so in this case.

To-morrow, if the Lord will, Bro. Fry and myself intend to start for Germany, and leave our wives here until we ascertian whether our labors will be appreciated, and whether we can secure a suitable place for their abode while in Germany without additional expense. If so, we shall send for them and remain several weeks; but if not, go to England and spend sometime there. And the success we meet with in those two places, will determine the time of our departure for America, if no other unforeseen events transpire to frustrate our designs, hence cannot give a satisfactory answer to those of our correspondents who would like to know, and say, "We wish you to come as soon as you can," while others say, "Do not be too much in a hurry; since you are over there, spend some time in Germany and England; there will be sufficient means forth-coming." If such who think so, will suit the action to the word, we can venture, but so far we do not feel to venture too far. Our last information was, "not much in the treasury," and a treasury without anything in it, is more of a nuisance than an advantage; but it may be quite otherwise by this time, as our remoteness gives ample time for great revolutions to take place before we can be apprized of it.

Sometimes our conversation runs like this, relative to crossing the ocean. Well, if we can get around satisfactorily so we think we have done our duty, we would like to cross about the last of February or first of March; but if not, then we would rather wait till between the first and middle of April. That is about as near as we can tell you at this time when we will start for America. But all such temporary decisions are like the door on its hinges.

Our health still continues to be good, for which we truly try to be thankful; though sickness and death is prevalent. For almost every day for at least a week, the bells in the village have been ringing to signal the death of some loved one. I say ringing instead of tolling, because their method of ringing to an Amercan would be the signal of fire. The three bells all commence a vigorous ringing (I am told) when the grave is ready, and continue till the corpse is in the grave and the ceremony is performed, which consists in singing a few verses, and brief remarks, then a short prayer and a short ceremony over the dead, and then the Doxology is sung and the congregation is dismissed; then the grave is left in the charge of the sexton.

The weather still contnues to be mild, mostly damp and foggy, and sometimes rain. Had three or four little snows, but soon melts away; does not leave the roads quite as deep with mud as in the Western States in America, (from what we can learn from papers and letters); the soil being more sandy and heavey, yet the walking is unpleasant; hence adds to the labor of our ministering brethren.

Some of our correspondents say, "Let us have a piece in the Brethren at Work every week. Whatever you write, whether about the church or country, will be read with interest." The face of the country, the nature and quality of the soil with the staple articles of produce, all have been promiscuously itemized in my former communications. Matters of more profound interest, such as the true state of national affairs, the progress of education, feelings and opinions of the people in matters of religion, &c, are items pretty difficult to ascertain, not being able to converse with but a few, and with those we cannot associate much, being too far apart. But the country with its low, straw-roofed buildings, the customs and habits of the people, with their farming implements and household funiture, their looms and spinning wheels, wool and flax, manner of cook- and eating, all combine to carry our minds back to our boyhood, but more especially back to our father's boyhood, nearly one century ago, when our grandfather's carried the European customs and habits across the ocean, and introduced them into America; but soon lost them or exchanged them for better ones, having become wealthy, hence more energetic than those they left behind in their native country.

The Americans have out-stripped every nation under heaven, in point of wealth and improvement, education, government and religion, (counting true and false, or pure and undefiled). The Europeans have in a great measure stood still; they are satisfied with the old, want nothing new. So in matters of religion; many of them are satisfied with what their fathers taught them. They are afraid of our new religion, (as they suppose it to be) until they see that our's is much older than their's, for we trace our's to Christ and the Apostles; they can their's only to the Reformation.

Much love to all the saints.

Hjorring, Denmark, Jan. 21, 1878.

FROM INDIANA.

Dear Brethren:—

I FELT somewhat grieved when you started the Brethren at Work, just at the time when we thought to have gained our object,—the consolidation of the two, or rather three periodicals, expecting now to get all the news and good counsels of the whole brotherhood for a small amount of money. You know it is a fixed principle in man, to get the most for the least return. But your move disappointed us; nevertheless I now feel reconciled, not that I think your paper better than others; but the title stirred up some brethren that lay dormant, and some that were prejudiced against the other publications. I look forward with fond anticipations to the time that this mountain of prejudice will gradually melt away before the illuminating rays of light until every family of our dear brotherhood is supplied with reading matter, brought forth by those whom we dearly love.

I will here remark that I think it is an uncalled for modesty to withhold one's name from the public when it would have the effect to bring us in sympathy with each other, besides encouraging us in perseverance when we see the improvements made in or by the writers.—For instance, there appears a number of names of persons formerly opposers to church literature, now zealous workers in that field. Names are on the list, who formerly opposed church extension and went so far as to forbid continuous preaching in one and the same place. Now they are earnest advocates in the missionary movement. I acknowledge myself one of the class. As early as 1834 brother H. Kurtz, solicited my co-operation to publish a Brethren's paper. But my objections then were that other brethren would rise to publish papers, and a paper war would be the result. He desisted until the year 1851. My objections appeared in the two first volumes as well as other brethren's.—The third volume presented my conversion on the first page and first number. I procured dozens of subscribers in consequence.

Thus brethren like myself progressed steadily until opposition to Brethren's periodicals is held but by a few, comparitively speaking. Yet there are still too many of that class who stand in their own light.

I objected to the building of churches; others did the same. I repented, and others followed my example. There are still some of the kind, even where I am laboring, we can have but evening meetings. Outsiders urge the Brethren to build a meeting-house. Some will give $100, others $50, $25 and so on. Yet a few of the wealthiest brethren are conscientious (?) about it, so the majority must yield to the minority.

Church extension, missionary work, Sunday Schools, meetings like those that the first Christians held when Peter knocked at the door, all are opposed by a few for the want of better education; for I bear them testimony that they have a zeal in the Master's cause, only lack light and a little less self-will. Conscience would feel much easier and the purse-string a great deal looser, the heart would expand wider, the blood, (I mean love) would flow easier throughout the whole body, (church) health and peace and joy and comfort would be extended from shore to shore. Glory to God in the highest, peace on earth, and good will to man would echo throughout the universe.

I would not wish to be understood that I slander my beloved brethren, that see differently from me. I was once on that side in most of those things which I named above, and even an opponent to education, yet all the time studying with all my might in any and every way to become a worker approved of God and men; and no small satisfaction was it to me, when adversities reached their hight, and a smile or a word of approval was tendered. I don't frown at you, brethren when you still think it wrong to give money to your brethren when they labor for you and the world. While you think it might make them proud, I assure you of a different feeling when they have left their families, spent their scanty dimes, and have wept and prayed on the road to you. I say, I don't frown at you, but it freezes my heart and closes the avenues of tho mind, because you cannot sympathize with your brethren.

I wish you could have a peep into the heart of a brother when his need is supplied by an open hand and a smiling face. I wish your ear could hear the words, issuing from the inmost of his soul, you would perhaps stand amazed and smite your breast.

It is true there are egotistic ministers, but they cannot be spoiled worse than egotistic lay members, and they are not only found among the young, but—sad to tell—in equal proportion among sages!

Now, brethren Editors, before I began to write I asked myself the question, Will it pay? The answer was, Try. My egotism does not insist on you that you must publish what I have written. When you have looked it over, and think it will not pay, throw it in the waste basket. Farewell!

F. P. Lœhr.

FROM GRUNDY CENTER, IOWA.

Dear Brethren:—

ON the 29th of Jan., Bro. Bauman returned from Marshall Co., to our town, and preached nine sermons for us. During this time six souls were made willing to forsake sin and join in with the children of God. During all of our meetings, lately held, Bro. Bauman being the speaker, twenty-one have come out on the Lord's side.

I feel like giving the way and manner that the meetings were conducted, but for the present will not do so. I will however give a little hint to my brethren by saying to them: Aim right at the sinner with the Word of God and tell him that you mean him, etc. Again, let all indifference among believers be put away and all watch and work more with the ministers.—We all have an influence, and that influence is either for good or bad.

Jesus says: "Let your light shine, etc. This means, dear brethren and sisters, we ought to always be careful what we say and do. Sometimes after preaching I think this was a good meeting, and that we have been all made stronger; but in a few days we hear some outsider complain about a member which makes our heart bleed. Then the thought presents itself, there it is again, it will take several meetings to heal that over.

Right here comes in the great necessity of us, who have made a profession, to always be on our guard, not only when brethren and sisters are around us, but always Remember, dear Christians, that outsiders notice all these things and then make capital of them. Oh how careful we ought to live! If we would live, as we ought to live, nine-tenths of the preaching would be done.

J. M. Snyder.

FROM CENTREVIEW, MO.

I AM a new member, formerly a member of the Campbellite church. We, my husband and I, joined about three months ago. We have been living very happy ever since, as we are both in the same church.

We have a very intelligent congregation here. We number about forty or more, members, and are in a very prosperous condition, though we have a great many oppositions to endure from various sources, and our town, although it is but small, is very much divided in matters of religion.

The brethren and sisters are all in love and union. It appears to me that they go to church to worship God, as Christ's followers will do.—This is the church I have had in my mind before I knew of the Brethren, and thanks be to God, I have found it.

We had a series of meetings in January with no accessions, but we felt that our labors were not in vain, for I feel that some were almost persuaded. Attendance good, considering the bad roads. The meeting only continued a few days. Bro. Bowman from near Versailles, Morgan Co., preached for us. Bro. Andrew Hutchinson and Bro. Weaver have gone on a missionary tour to Texas. Bro. Reese of Warrensburg, and others, will preach for us while Bro. Hutchinson is gone.

Katie E. Royer.

FROM PRIMROSE, OHIO.

Dear Brethren:—

WE can read in God's Word, that there is more rejoicing in heaven over one sinner that repenteth, than there is over ninety and nine just persons that need no repentance. We believe that every honest brother and sister is at all times made to rejoice when they see with their eyes and hear with their ears that through the power of the Gospel sinners are made to forsake their sins and willing to unite with the people of God. Such has been our joy. Rejoice with us all ye that love the Lord.

Some four weeks ago I wrote a letter to the many readers of your paper. We then expected to have Bro. I. J. Rosenberger and Levi Dickey, but through mistake Rosenberger came alone. Bro. Forney of Ill., also came amongst

THE BRETHREN AT WORK.

A RELIGIOUS WEEKLY.

J. H. MOORE,
S. H. BASHOR,
M. M. ESHELMAN, } EDITORS.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15 00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore, Bashor & Eshelman.— Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE, BASHOR & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., FEBRUARY 21, 1878.

BROTHER Bashor's address, until further notice, will be Gilboa, Hancock Co., Ohio, care of I. J. Rosenberger.

◆

BROTHER D. C. Hardman, of Polo, Mo., under date of Feb. 13th says: "The weather is mild, but the roads are muddy. Health is very good. Ten came out on the Lord's side, during the past year, and were baptized."

◆

THE time for the commencement of the public oral discussion between Bro. Stein and D. B. Ray, of the Baptists, has not yet been made known to us. It is left for Mr. Ray to set the time when the debate shall commence.

◆

IN this issue we expected to hear our first lesson from Dr. Greenwald on Sprinkling, but owing to the fact that so much other matter was standing and knocking for admittance, we are obliged to withhold it until next week.

◆

BROTHER Jesse Y. Heckler, of Hickory Grove, preached in the Brethren's meeting-house in this city, on Saturday evening, Sunday forenoon and evening. We always rejoice in being able to listen to good, sound Gospel preaching.

◆

BROTHER Jacob Beeghly, of the Sandy Creek church, Fayette Co., Pa., says, the church there is in a healthy condition, and that ninety persons have been received into fellowship since last December, among the number, one who is eighty-one years old.

◆

Do not let the length of Bro. Stein's series of articles, now being published in our paper, keep any one from giving them a careful reading. They are not only worth reading, but well worth preserving, and are calculated to instruct even the best informed.

◆

As an experiment, some have introduced the paper among outsiders, and find that it takes well. One agent persuaded his neighbor to take it just six months, but when the six months were up, the man would not consent to do without the paper. Readers, give it a trial among your neighbors.

◆

BROTHER Daniel Vaniman, of Virden, Ill., has in contemplation another prospecting tour to Texas. His knowledge of farming and good business qualities generally, amply qualify him to give a correct report of the country. Hope he will take his time to it, and let our readers know the results of his visit.

◆

THOMAS D. Lyon, of Hudson, Ill., writes: "Our meetings are very interesting. We continue right along, notwithstanding the condition of the weather and roads." We know how that goes, for we have had mud here too, nevertheless we cannot do without meetings—dare not neglect the assembling of ourselves together.

◆

JUST before going to press we received an interesting letter from Bro. Enoch Eby, dated Jan. 30th. He and Bro. Fry had spent several days in Germany, and when he wrote, they were at David Glock's, at Hoheneck, on their way to Hamburg where their wives would join them, and then all would proceed to England.

◆

BROTHER J. S. Flory, of Greeley, Colorado, in a recent letter to this office says: "Our Winter has been a most delightful one, but little snow, no rain—mud a rare thing—health good. On last Sunday evening, the Baptists of this town had four additions to their number by baptism. The ordinance was administered in the baptistry in the church—the water made *warm by the use of hot irons.* To-day we were present where two more were baptized in the clear, flowing river. The administrator said, 'I baptize you in the name of the Father,' (but he didn't) 'and into the name of the Son,' (but he did no such thing) 'and into the name of the Holy Ghost,' and then threw them backward."

WE certainly have good reason to admire the commendable degree of courtesy manifested by our contributors toward each other. We receive very few articles calculated to produce contention. They, like us, want peace in the church; want love and harmony to pervade every part of the body. "Blessed are the peace makers."

◆

HOPE the Brethren at Ashland, Ohio, will pardon us for not getting the notice of their special school meeting in last issue. The notice was hung on the hook at the proper place, but overlooked in the make up of the paper. We would insert this week, but it is now too late to get the notice before the public in time. Will try and do better next time.

◆

ELDER R. H. Miller, of Ladoga, Ind., has again been confined to his room with sickness, having caught cold while out preaching, and it settled on his lungs. He is now better, and hopes to be ready for duty soon. May the Lord spare him for still greater usefulness in the future, though he has already done much in defense of the Brethren in their faith and practice.

◆

OUR agents, generally, have been doing remarkably well, and are still at work sending in new subscribers. Some have already sent in nearly seventy-five names, and "still more to come" they say. Hope they will keep the good work going till not one family in the church will be without it. Those wishing prospectus and sample copies will notify us and we will send them by return mail.

◆

IN reply to the brother who wants an explanation of what is said regarding Melchisedec's genealogy, we remark that, the subject was pretty fully explained in No. 51, of last volume. We will soon publish an article by Bro. Balsbaugh relating to the same question, though his views are somewhat different from ours. Our readers will, therefore, have a chance of seeing both sides.

◆

HOPE our correspondents will not think strange of it if their articles do not appear within a few weeks after being sent in. During the Winter we are usually over-run with matter, but it comes good in the Summer when people do not have time to write. We make room for articles as fast as we can, and in due time, all will be accommodated, so far as their matter may be adapted to the wants or needs of our readers.

◆

MEN who have good homes, and are prospering well, would better keep them. The American people move too much. Let those go West who need homes, and build up the country there. But those who have good farms, are out of debt and getting pretty well up in years, ought not to face the hardships of a frontier life. We need strong, healthy men for this purpose, young and middle aged men who can work and endure the toils and privations of a new country.

◆

SISTER Mary C. Dale truthfully says: "If Christians, when they have a matter of difference, would graciously agree to meet with each other in prayer, and pray together kindly for each other, their contention would soon end, but one will not stop, neither will the other. They are not so wise as Luther's two goats, which met upon a narrow plank over a deep water; they would not go back and dare not fight; at length one of them lay down while the other walked over him; so peace and safety attended both. Why should not Christians try this method?"

◆

J. H. ESHELMAN, of Libertyville, Iowa, after sending in more subscribers, says: "Your welcome paper still comes with its usual weekly visits of good news to Zion, bearing throughout the length and breadth of our land, which is read with interest to both old and young, and a great many others that get to read them. I send mine out to those that have not the means to get the paper otherwise. An old gentleman, one of my neighbors says, there are some of the strongest articles in them, that he ever read. May God bless you and yours in the efforts of spreading the Gospel."

◆

BROTHER David Norcross, of Shoals, Ind., writes as follows: "Bro. Cripe came to us on the 18th of January, and expected to remain two weeks, but we had the pleasure of hearing him only twice, as he took sick and had to return home. We feel that our disappointments are great, yet we console ourselves through the precious word of God, that "all things work together for good to them that love the Lord." We make the best of our troubles, and try to add patience, so that we may have that rich and abounding experience which brings the blessed hope of eternal life."

BROTHER Henry Strickler, of Swan, Ind., says: "Our series of meetings have closed without any additions, but we hope that some good impressions have been made that never will be forgotten. Brethren G. W. Studebaker and W. R. Deeter were with us from the evening of the 2nd of Jan., to the 27th. Good attention was paid to the word preached. While these brethren were with us they preached the funeral of sister Andrews, aged 58 years and ten months. Her conversation, during her sickness, was altogether of the eternal world."

◆

THIS is the way Bro. Levi Hoffert, of Carleton, Neb., tells of their rejoicing: "We are having glorious meetings. Brethren Brubaker and Price from Beatrice, and Reed and Fadely from Kansas are here, declaring the words of eternal life. We have meeting in day-time and in the evening. Five souls were buried with Christ in baptism, yesterday and to-day. A few weeks ago, two were baptized, also two reclaimed. We trust that many more are near the kingdom. May the Lord continue to shower His grace upon His servants, is my prayer."

◆

WANTED. Not the love of money, not riches, lands, honor, worldly pleasure, but more real honesty, more of the *principle* that comes by eating of the Bread of Life, and drinking of the Fountain opened for sin and uncleanness. The immense amount of corruption, the dishonesty, the bickerings and strifes that are continually running to the surface, not only out of the church, but even in it, makes those who desire to live right, maintain pure and undefiled religion, sad and troubled. Often our confidence is shaken by men who have long been regarded as examples and models of piety and holy principles, because they have broken out with corruption and dishonesty. God help all such to stop short, confess their faults, reform, do good, and die happy.

◆

FROM the *Primitive Christian*, as well as a letter received from the *P. C.* brethren, we are informed that the small-pox malady, in Huntingdon, was not so bad as was at first supposed. It seems that when the disease broke out, some of the city authorities acted a little imprudently, as also did some *local* papers, publishing exagerated stories, and thus causing a panic. But two, we are informed, died with the disease, and several others had it in a mild form. In behalf of the *P. C.* we remark, that the readers of that periodical need not fear the disease through the handling of the paper, as the editors state that every needful precaution was used to keep their office clear of the disease. The malady has entirely abated, and things are going on in the even tenor of their way.

◆

THE Advent Publishing Society, in one week, sent out $1296.27 worth of books. This shows great zeal in spreading their doctrine. They know that their doctrine can be very successfully spread by that means. Why cannot the doctrine of complete obedience to Christ in "all things" be extensively disseminated in the same manner? It can. Let us then, brethren and sisters, fully awake to the importance of the work, and earnestly take hold of the good cause. The Gospel Tract Association affords an excellent opportunity to thus spread the Truth. Read again, the article on this subject in No 3, Vol, 3. Already much has been done in that direction, but the field is yet large. Will we occupy it? or will we leave it to others? What answer shall we have?

◆

WE have received an article of some length, on the beard question, which we have not yet had time to carefully examine. Will say to those who had the article prepared and sent in, that we are very careful what we publish on that subject, not that the editors have any conscientious scruples about the wearing of the beard,—just so it is plain and respectable—but it is a question, over which some people bother their minds a great deal more than over the salvation of sinners, and hence should be treated sparingly. Our motto is peace, union and general harmony, and hope that all our readers will help us to live up to it. Of the two editors here in the office, one wears a full beard and the other does not. Of course, some want to know if we ever argue the question? No, for the simple reason that we have more important matters to attend to. The article will be examined the first opportunity.

EDITORIAL NOTES.

WE have on hand a number of letters, queries and articles requiring my special attention, all of which will be attended to the first opportunity. Having fallen behind with my part of the work, it will take a few weeks to catch fully up, yet all will be promptly attended to in due time, and therefore all are requested to exercise a little patience toward us. Do not conclude that because we fail to respond to your letters immediately, that we are unmindful of the great assistance you have rendered our paper. We are always glad to hear from those who have taken much interest in our work, and are doing all in their power to help it along, though we do not, and cannot answer all their letters.

Having been holding meetings and preaching daily for nearly two weeks, our private correspondence has been entirely neglected, and will be for at least one week yet, until we get through with present meeting engagements. Week before last we commenced meeting with the Brethren in Mt. Carroll, and continued until Tuesday evening the 13th, when our meetings closed, with no additions however, though we had attentive congregations. On Wednesday evening had meeting in Lanark, large congregation and an interesting time of it. Meeting on Thursday evening, congregation still larger, and interest greatly increased. On Friday, at 1 P. M., meeting again. Went down to the water side and baptized three young men, one of them recently from North Manchester, Ind. Many others seemed near the kingdom. Meeting again in the evening: roads very muddy, yet good congregation. Very much regret that we have to leave for other parts. Working in the office all day, and preaching at night, is rather laborious, but being blessed with good health can stand it. Saturday morning, went to the Georgetown church to preach the funeral of sister Clara H. Eby, who died in this city, at the residence of brother D. F. Eby, on the 14th inst. Addressed a large congregation from John 11: 20–35. Immediately after the last sad respects were shown the departed, we returned home and now in a few minutes shall leave for Chelsea, Stephenson Co., this State, to labor with the brethren and sisters in our Master's cause. God grant us all a profitable season. J. H. M.

ARROGANCE

HE spreads himself wherever he can. He thinks himself the blanket, the overcoat of the neighborhood, and others must freeze if he chooses not to cover them, and there can be no good government unless *he* turns the crank.

Arrogance assumes what belongs to others. If he be engaged in business with others, the people *must know* that *he* is top, bottom and sides, whether he is or not. The people *must* believe this, whether he is or not. He swings and sweeps to his satisfaction, whether any man or woman is made richer in Christ or not. At home he is miller, waterwheel, engineer, grain-inspector, proprietor—everything, and if he chances to go from home a few days, he fails not to tell all the people that the *chief miller* is gone, that the clear white flour will not come rolling out as usual, but that the dear people must for a while live on *unbolted* meal until he returns to refresh them. And he will even go further. If the dear people will not believe this arrogant story, to have things *his way*, he will not hesitate to break the kneading troughs and batter down the ovens, though multitudes starve for good bread. *Self*, SELF is the outside and inside of arrogance and no chips of truth dare fall from other's hewing unless he *scores first*. No indeed; they would not be *first class chips* unless *his* axe *first* went through them. If he chances to be an officer in the church, he cares not for the injunction, "in honor preferring one another," but gets up a little injunction for himself which reads, "in honor preferring thyself." Now don't say that I have been shooting at *you*; I aimed all the time at Arrogance, and if I hit him, he'll speak out.

M. M. E.

WHISPERING.

THIS week, while Bro. Moore is absent holding forth the Word of life, urging sinners to turn to God and live, exhorting the children of God to greater steadfastness and holiness, I want to tell our readers something about him. He is my text just now, and I shall use him for our edification. Do you know that Bro. Moore cannot hear a whisper? The man that whispers to him, labors in vain. He will not hear you; he cannot. He can hear you in any ordinary low tone of voice, but it is useless to whisper to him, either low or loud. What a blessing it would be if more of us were thus favored! I say favored, for in these times of secretism whisperings and behind-the-back work it would be a blessing if many could not hear whispering.

But brother Moore possesses another advantage. While he cannot *hear* a whisper, he is fortunate also in that *he cannot whisper*. This is still a greater blessing. Too often heads go together and engage in whispering to the detriment of church, neighborhood and nation. It may be right at times to whisper, but because it is right to do so at the right time and place, it by no means follows that it is right to run from house to house and whisper about a brother, sister or neighbor. There would be more peace, more love, more holy zeal, more real piety if there were fewer whisperings in matters that concern the church and neighborhoods. My object in writing this article is, to apprise you of brother Moore's inability to either whisper or hear whispering and thus avoid some unpleasantness at times. And then, too, I think we may all gather something for our edification from these facts, and thus become still better in our holy profession. M. M. E.

WANTED!—A LITTLE MORE PRUDENCE.

WHAT do you suppose a general would think of his soldiers, were they, while in the midst of battle, to cease fighting and go to killing insects? He would certainly conclude that they were a foolish set of warriors. Well, there are scores of just such inconsistent soldiers claiming to belong to the army of the Lord. In the midst of the most important conflicts, they will pause and trifle with minor questions that are of no vital consequence to either God or man. They will spend more time and money to settle something the Creator never wanted settled than in the salvation of souls. To set a little supposed wrong, right, they will do more real harm than forty such imaginary wrongs would amount to. Such a course is about as logical as a man burning down his barn, with all the contents, just to get rid of the rats.

People want to learn to be consistent, and see that in their attempts at reforming, they don't do more harm than good. There are men who will run the risk of ruining the peace and prosperity of a whole congregation, just to have a member corrected of a fault that is not half so bad as some of their own. Then there are people who, when trouble comes up about their brother or sister, are wonderfully active gathering up evidence and helping (?) the case along, yet, when a project is on foot, to build up the kingdom and advance the cause, they are as quiet and unconcerned about it as a dead forest tree. Their zeal, like the ocean tide, seems to ebb and flow as the case may demand. Their running, like a stationary windmill, depends upon which way the wind blows.

It is a good thing to be zealously effected in a good work, but a zeal without either knowledge or prudence, is detrimental to the prosperity of any cause. Men want to learn the art of taking hold of difficulties in the *right* way and for a good purpose; and then learn *when* to take hold of them. Never allow an important case to go neglected for the sake of a few minor matters. Sometimes we may see a brother or sister do something about which the Bible is as silent as the grave, yet think it a sin of the first magnitude, and will almost ruin the church, just to get that brother or sister set right. Such a course does not display the wisdom that should characterize the children of God. A skillful physician will not ruin the health of his patient just to save one finger, neither will he torture the whole body beyond endurance, just to cure a small bruise on one of the limbs.

If the children of the kingdom, in their generation, would display half the wisdom that is practiced by the children of the world, the church of God to-day would be better off. There is too much beating against the wind; too much time spent over uninstructive questions, and not enough interest taken in the vital questions of Christianity. The man who runs his wagon against a tree, just to avoid a little stump, needs to learn another lesson. Some one says, "Little foxes spoil the vines." Yes, that is true, but then remember that the *big* foxes catch the chickens. It is good to *watch* the little foxes, but don't become so absorbed as to allow the wolves to enter the fold unmolested, and destroy the sheep.

There are ministers who will lose all their influence, and endanger the internal peace of the church, just to retain and parade before the public some unprofitable hobby they have succeeded in raising. They have their peculiar ideas about things, and think as they are preachers, the congregation must be content with whatever is given, whether it is appropriate or not. Sometimes the wants of a few hundred people will go unsupplied, just for the sake of giving one or two persons in the congregation a going over. It is disgusting to hear a minister, in public, hinting at the faults and defects of some person, and not instruct his congregation as it ought to be. A minister's business is, to preach the Gospel—tell the old Bible story as it was wont to be told in days of yore by inspired men. This they should do, and not condescend to using the sacred desk, from whence to deal out little, low personal trash. Leave that for the enemies of the Cross to do. To every minister, Christ would say, "Feed my sheep," and I don't believe in a minister letting the "sheep" starve, while he is annoying the "goats." Take good care of the Master's flock and He will reward you abundantly. Christians, like sheep, are easily managed, if properly handled, but if abused, become troublesome.

Use consistency and judgment in religious matters as well as those belonging to the world. It is not enough to be as "harmless as doves," but we must be as "wise as serpents," using every lawful means subservient to the Master's cause. See that your efforts are calculated to accomplish good. Don't throw till you know what you are going to hit. Never shoot till you get something to shoot at. Don't make a fuss till you are sure that your reason is good. Don't cross a stream before you get to it, and above all things, do not tell a thing until *you know* it is true. Let us remember that the church got along before we came into the world, and I presume can get through all right after we are gone. Let us labor diligently to do our duty—keep ourselves pure, unspotted from the world, and God will take care of the church. We don't want to fret so much about the church and its condition, but more about ourselves and our own hearts. If each member will keep his own heart right, he will not have much time left to meddle with things belonging exclusively to his neighbor. It is a good thing to watch over each other for good, but there is such a thing as a farmer bothering himself so much about his neighbor's neglected farm, as to entirely neglect his own. Let us first set our own matters right, and afterwards see to those belonging to others. "Cast out first, the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye," was not spoken for naught. J. H. M.

EDITORIAL CORRESPONDENCE.

Dear Paper:—

ON Saturday, Jan. 26th, was conveyed to the depot by Bro. David Wolf, where we were met by Bro. David Emmert, one of the teachers of Huntingdon Normal School, who accompanied us to Brownsville, Md., to attend the series of meetings there. On the way down, were met by several other brethren and sisters *en route* for the same place. Arrived in good time, and were met by Eld.——Cassel, who conveyed us to his home, where we were kindly cared for until services. This congregation, at one time, belonged to what is known as the Grossnickle arm of the church, but in latter years, when the membership increased in the valley, each side of the mountain, a division was made, forming two distinct congregations. Bro. Emanuel Slifer has presided as Bishop, since its organization; though quite advanced in years, is still enjoying good health, and retains the full powers of mind. Brethren Cassel and Yourtee are his co-laborers in the cause of Christ, workers of righteousness laboring for the kingdom of peace, and the crown of immortality. For some years the cause seemed to wane, but within the past few months, they have experienced refreshing showers from the gracious Lord; adding over fifty in all, to the church, by confession and baptism. Our meeting begun and continued with an unusual attendance, increasing in numbers each meeting, until the snow storm of Thursday, Jan. 31st, interfered, when, our time being up, we closed, and bidding adieu to all, parted, perhaps forever in this land of sorrow. During our meetings, a number made the good confession and were baptized into the Body of Christ; others confessed, but owing to the severe storm on the last day of meeting, could not be immersed. We were informed their number is seven. A meeting was announced for the following Lord's day, when, it is presumable, they were received into the church.

We return our thanks to the church here, for the liberality and hospitality shown us while among them. May the Lord reward and bless them all, to joy in Christ, in life, and salvation through Him in the world to come. Preached at Funkstown in the evening to a very attentive audience. Spent the night with Bro. E. S. Miller and family. Feb. 1st, took the train at Hagerstown, for Boiling Springs, Cumberland Co., Pa. At Greencastle, Bro. Oller and wife joined us, and their daughter, sister Annie, who had been with us in Maryland, separated from our company, to return home and to school. We trust the Spirit of God may and will ever guide this fair daughter in the path of purity till it ends beyond the pearly gates in the city of gold.

Arrived at Boiling Springs in time for church; good congregation and good attention. Have held services each evening since here, with large audiences in attendance, and an encouraging interest manifested. Expect, to-morrow, to see the grave opened in the beautiful stream near here, and the dead buried and raised to new life in Christ.

While we see the Lord's cause prospering at this place, other churches in the valley are witnessing the troubling of the waters. Just ten miles from here, Bro. Mohler, of Lewistown, Pa., and Eld. J. F. Oller, of Waynesboro, are conducting a successful meeting. When last heard from, eleven had been added by confession and baptism. Ten miles below here, Bro. James A. Sell is doing a good work. Farther up, a Bro. Baker of Shady Grove, is meeting with success; seven had been added when last heard from, and among them, a State Senator's son. Bro. Graybill Meyers recently closed a meeting not far from here, with twelve additions; and in other localities equal success is attending the efforts of the churches in the interest of the cause.

One thing is apparent now, and that is, that notwithstanding the fears of some, that, under our present system of church government and labor, the church will be a thing of history only fifty or one hundred years from hence, never has it been known among us, to see our numbers increasing as fast and surely as now. Churches, which one and two years ago, opposed series of meetings, are now holding them, and hundreds are flocking home to Christ. Where then there was coldness and weariness, now there is life, warmth and general activity. Where formality ruled the day, true religion now swings aloof over the fort of iniquity, and as time moves on, we look and pray for greater achievements, and brighter work. May Heaven lend a helping hand, and the old Gospel banner unfurl her folds to the breeze, and span this entire domain, and over the broad land of America be heard the shout of victory in and through the blood of Christ, and united be the followers of Jehovah rushing on to victory over the consolidated forces of hell. More of our meeting, and the church next week. May God bless all, now and forever. S. H. B.

Boiling Springs,, Pa. Feb. 5th, 1878.

A GOOD EXAMPLE.

THIS is the way Bro. Daniel Vaniman, of Virden, Ill., approves of Westward missionary work: "I presume you have noticed in No. 5 of *Primitive Christian*, the *noble* example of the little church in Boulder Co., Col., in responding so manfully to the call for help in Texas. This church, though yet in its infancy, and battling against the poverty and hardships of the frontiers of Col., and without a meeting-house, and many other conveniences enjoyed in older churches, was yet rich enough, when the earnest call for the Gospel came, to raise the means and send a minister from Mo., at once to see after it. What a noble example for older churches to copy after!"

What other congregations will now volunteer to send some minister West, or wherever he may be needed to work in the vineyard of the Lord? We have plenty of preachers, but they want to be scattered a little more. When sending preachers, however, fancy not that they should bear the cross alone and all the church go free. Not only say "go," but HELP them go.

THE Greek Anaximander being told that the very boys laughed at his singing, remarked, "Then I must learn to sing better." Here is a text from which we may all learn a useful lesson. Learn to do things better, ought to be the motto of every devoted follower of the Master. Do not become despondent when people chance to laugh at your mistakes, but resolve to learn to do better. If people would cultivate this trait of excelling, the world would be better off, and scholars of every grade and order have less reason to criticise each other.

SATURDAY NIGHT.

The Preacher and His Family.

THE week's work is over. We are all one week nearer the tomb: one week nearer the time when we shall lay our armor by, and be at rest among those who have gone before. The preacher's work is not yet over. To-morrow is an anxious day, not only for him, but for his family also. He feels great responsibilities resting upon him, and must be prepared for them.

May be he has been working hard, has had but little time for either reading or meditating upon a subject. He is too tired to study much to-night—needs rest, yet it will not do to have the cause of God dishonored, and so it becomes him to apply himself diligently. Perhaps he is away from home, on a mission of usefulness, proclaiming the eternal truths of God to a lost and ruined world. Though he may be among the best of friends, and well provided for, yet he feels and thinks, "there is no place like home." The dear ones are at home, he left them in God's care, who watches them as a mother would her children. But gentle reader, will you pause and ponder a few moments, the condition of many ministers and their families to-night? Do you know how many of them suffer in executing their mission, while you are at home enjoying the fruits of their labors? Do you know that we have poor ministers, who do more for the cause of Christ, and keeping up the church, than many of those who possess this world's goods in abundance?

Nearly all our ministers are working men; most of them farmers, many are mechanics. Some are poor, yes, very poor, and have a hard time of it, working by the day to make a living; have a large family to support, and must lose a great deal of time preaching funerals &c. I fear that in some instances they bear this cross alone and all the rest go free. Not long since, a poor minister told me that, during the first eight years of his ministerial labors, he spent five hundred dollars out of his own pocket. Then, says he, "I had to quit traveling." "But," says one, "that minister will get his reward in the home beyond." Yes, thank God, such noble actions are too good to be rewarded by anything of an earthly character. But what will be the reward of those wealthy ones, who stand by and see the poor minister, his family and the cause suffer? Ah! that is where the trouble comes in, not so much in this world as in that which is to come.

There are many men, who want to see the cause prosper, yet refuse to help bear the burden. They can see poor, useful ministers suffer, yet refuse to suffer with them. But it is not the preacher that suffers so much as it is his family. God bless the families of poor, hard-working ministers to-night, for many of them have a hard time of it; the wife especially, has more than her portion of the burden to bear, and therefore needs the sympathies, prayers and assistance of God's children. Her husband may be an able preacher, honored and respected by all, and of course has to be away from home a great deal. While on his preaching tours, is well cared for, and wants for nothing, but think of a poor, hard-working wife at home—she is alone with a family of children. They are poor, she must work hard with but few bright prospects before. Her husband is required to spend his time and means, building up the church, and she fears that soon they will be left in want, with no home on earth. God bless the poor, hard-working preacher and his family to-night, who have no home. To the wife, home is not happy under these circumstances; she spends many gloomy hours, while others enjoy life with bright prospects before them.

Some, who know not what it is to be in want, may say, the picture is too dark, it cannot be true, but the writer knows just what he is writing about, and there are ministers and their families who know the truthfulness of this. I am not writing about wealthy ministers and their well-to-do families, but about those who are poor, or in very limited circumstances. Gentle reader, have you a *poor* minister in your congregation? Do you help him bear his burdens, or do you let him bear them alone? When he is away preaching, do you see to it that his family is well provided for? Sisters, do you visit his hard-working wife and help her along with her work? Do you now and then make her a present of a dress? or do you use that money for buying luxuries for your family? Do you occasionally give the children suits of clothes? or do you use that money to buy *toys for your* children?

Says one, "We pray for our preacher, and encourage him." Do you know how much good your *empty* prayers do? Can your poor ministers live on such prayers as yours? You say, God will help the poor minister and supply his wants. That is it; you want God to do it all, and you nothing. The best way to pray for such poor persons is, to wrap a sack of flour, or something useful, up in your prayers and send it to the preacher's family. Some good, benevolent saints' prayers are large enough to wrap up a whole load of corn and wheat in. These are the prayers that do poor hearts good, and ascend up to heaven as a memorial. Let your prayers be kept alive by the use of good works. There are a thousand ways of helping the poor minister along, provided there are willing hands and hearts to take hold of the work. Then see to it that your poor minister does not suffer, and especially his family. Inasmuch as ye assist not those, who are thus poor and needy, ye assist not Christ and His cause.—J. H. MOORE.

THE DYING WIFE.

MISS JULIA E. BLANCHARD.

RAISE my pillow, husband dearest,
  Faint and fainter comes my breath;
And the shadows stealing slowly
  Must, I now, be near to death.
Sit down close beside me, darling,
  Let me clasp your warm, strong hand,
Yours that has ever sustained me,
  To the border of this land.

I've had visions and been dreaming
  O'er the past of joy and pain;
Year by year I've wandered backward
  Until I was a child again.
Dreams of thee and all the earth-cords
  Firmly twine about my heart;
Oh, the bitter, burning anguish,
  When I know that we must part!

It has passed, and God has promised
  All thy footsteps to attend;
He is more than friend or brother,
  He'll be with you to the end.
There's no shadow on the portal
  Leading to my heavenly home,
Christ has promised life immortal,
  It is He who bids me come.

Do not weep so, mother dearest,
  Wipe those mournful tears away;
I am going home to heaven—
  I'll be there at dawn of day.
Tell my husband to love Jesus,
  And when the toils of life are o'er
He may have a home in heaven
  With the blest forevermore.

Do not mourn so, father—mother,
  Wipe, oh, wipe those tears away!
I will soon be with the angels,
  You will come some other day.
Father, scenes of life are fading;
  Mother, I am almost o'er;
Brother, give your heart to Jesus;
  Sister, we shall meet once more.

Clasp, my hand still closer, dearest
  'Tis the last night of my life;
For to-morrow I shall never
  Answer when you call me wife.
Fare thee well, my noble husband!
  You may not wait so very long
Before you come to meet your darling
  In that bright home where she has gone.

Farewell parents, brother, sister,
  I can see the other shore—
I can see the great white mansion—
  Farewell all, I am almost o'er.

—*Selected.*

Oxford, Mich.

THE LITERAL MEANING OF THE INSPIRED PRECEPTS OUR ONLY SAFE GUIDE IN RELIGIOUS FAITH AND PRACTICE.

BY J. W. STEIN.

"Thou shalt guide me with thy counsel."—(Psalms 73: 24)

NUMBER IV.

But again we urge our position because

2. *It is the only alternative by which to avoid the evils of of human priestcraft and superstition.* Much has been said about Papal intolerance. Protestants have deeply commiserated the spiritual serfdom of her priest-ridden subjects, because they were deprived of the Bible. But if Papists actually took the Bible from the people for many centuries, it is only what Protestants are *virtually* doing now. They exhort the people to read the Bible, but if they presume to believe and obey many of its plain precepts, at once the clergy labors hard to make them believe something else, and thus many are persuaded to think they cannot understand the Word without an interpreter, and being destitute of any personal reason for their faith and practice, are only the dupes of wily priestcraft, neither knowing the truth nor walking therein. Between the position of the Brethren and that of the Papist who denies that the Bible is adapted to the understanding of the people, and hence pleads a necessity for the spiritualizing system of the priesthood, there is no alternative, no tenable intermediate ground.

If you grant that one plain precept must be taken literally, you grant all we ask, for it is a precedent which will force our conclusion, and when you strip one Bible precept of its literal force, and substitute your own theory, you have adopted the controlling principle of the Papal hierarchy and granted all the Papist asks, for such a precedent will inevitably result sooner or later in priestcraft, and surely Protestant priestcraft is no better than Papal priestcraft. Deny a Christian church the right to believe they "ought to wash one another's feet" (John 13: 14, 15), observe the "holy kiss" (Rom. 16: 16; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Pet. 1; 14), the 'anointing" of the sick (Jas. 5: 14, 15) the prohibition of oaths (Matt. 5: 33–37; (Jas. 5: 12), to baptize into each of the three names Father, Son and Holy Spirit (Matt. 28: 19), or any other plain New Testament command, and substitute a theory which will explain these away, and with the same arguments you can go further and make an onslaught upon the duty of baptism, communion, preaching the Word, praying, singing, etc., until you have nothing left, and the Bible is supplanted by a priestcraft which "makes the commands of God of none effect by its traditions," and if we depend on human priests, to those of which, of all the varying and conflicting systems shall we apply? for if dependent upon the interpretation of one, why not upon another? and who shall decide which is right?—and if the Bible is a sealed Book and its interpreters are not agreed, what are the poor masses, who are thirsting for truth, and for whom Christ died, to do? Surely if any man, or set of men, has a right to put private interpretation upon, or opinion in lieu, of any part of God's Law, then all others have, and the plain statements of truth may be supplanted by the opinions of men, who instead of obeying the Law presume to be its judges from all their varying stand-points.

You must then, dear reader, to be consistent, either to accept every divine precept, *with its own Scriptural modifiers* literally, or you are compelled to virtually surrender the Word of God, and endorse the policy of Papal Rome. Which will you do? There is no half Bible and half priest here. Adhering to the same principle by which millions to-day disregard many of the plain commands of Christ and His apostles. I could if the principle were correct, disprove the authority of the entire Gospel, leaving it no spiritual vitality, nor practical power, but since it is God's message to man, every precept demands our faith and obedience, regardless of human opposition. While then we disclaim, as I have already endeavored to show, the right of judgment, reason, conscience or any other human faculty to substitute their creations for the Word of God, we do most earnestly maintain that the common mind, under the controlling influences of the Holy Spirit, is adapted to the thorough understanding of every divine command. But again we urge the literal interpretation of the divine precepts because

3. *The very accurate and literal fulfillment of prophecy* (Gen. 6: 17), proves it. Both the prediction and fullfilment of the flood were literal (Gen, 7:). The same is true of the prophecy respecting the sojourning and affliction of Abraham's posterity and God's judgments on their oppressors (Gen. 15: 13–16; Exod 7: 14), of their promised inheritance (Gen. 17: 8; 26: 3, 4; 28: 13, 14; Josh. 1: 3, 4, 4), of the destruction of Sodom (Gen. 19: 12–26), of the seven years of plenty and famine in Egypt (Gen. 41: 29–57), of the curse upon him who would attempt to rebuild Jericob (Josh. 6: 26; 1 Kings 16: 34). Of the destruction of Eli's sons (1 Sam. 2: 27–34; 4: 17), of Elijah's prophecy to Ahab of famine (1 Kings 17: 1), of the doom of Ahab and Jesebel (Kings 21: 17–24 22: 38), of Elisha's prophecy to Hazael of his royalty and crimes (2 Kings 2: 8 11–13; 13 22; 2 Chron. 11: 21), of Daniel's explanation of the rise, progress, and fall of earth's universal empires *viz.*, the Chaldean or Babylonian, the Medo-Persian, the Grecian, the Roman with its divisons and subdivisions as exhibited in Nebuchadnezzar's great image (Dan. 7: 8–10), of the desolation of Babylon, Assyria, Moab, Egypt, Ethiopia, Arabia, Tyre, Israel and Jerusalem (Is. 8: 9, 13, 14, 15, 16, 17, 18, 20, 23, 29, Jer. 19: 49, 50, 51; Ezek. 25, 31, 32). Of the prophecies concerning Christ; He was born of a virgin (Is. 7: 14; Matt. 1: 18–23; Luke 1: 26–35) in Bethlehem of Judea (Mich. 5: 2; Luke 2: 4–7), called out of Egypt (Hos. 11: 1; Matt. 2: 15), called a Nazarene (Matt 11: 23), rode into Jerusalem upon an ass (Zech. 11: 12, 13; John 12: 14, 15), offered rest to the weary (Is. 50: 4; Matt. 2: 28, 30), preached the Gospel to the poor (Is. 61: 1–3; Luke 4: 17–21), was despised and rejected of men (Is. 53: 3; John 19: 15), suffered not for Himself, but for others (Is. 53: 46; Luke 23: 14), was betrayed for thirty pieces of silver (Zech 11: 12, 13; Matt. 26: 15), was delivered to the Gentiles (Lu. 18: 32), contrary to the laws according to their charge (Lev. 24: 13–16) which they attempted, but failed to execute (John 8: 59). He was mocked, spit upon and crucified (Matt. 20: 19; Mark 10: 33; Luke 18: 32). They gave Him gall and vinegar (Ps. 69: 21; Matt. 27: 34). They parted His garments and casts lots for His vesture (Ps. 22: 18; Matt. 27: 35). They laughed Him to scorn, shooting out the lip, shaking the head and saying, "He trusted in the Lord that He would deliver Him; let Him deliver Him, seeing He delighted in Him" (Ps. 22: 7, 8; Matt. 27: 39, 40). He was numbered with the transgressors (Is. 53: 12; Matt. 27: 38; Mark 15: 27). He was with the rich in His death (Is. 53: 9; Matt. 27: 57–60). Not a bone of Him was broken (John 19: 33) which corresponds exactly with the paschal type (Exod. 12: 46; Num. 9: 12). They pierced his hands and feet (Ps. 22: 16). They looked on Him whom they had pierced (Zech. 12: 10; John 19: 24, 37). He rose from the dead the third day (Matt. 28: 6; Luke 18: 32). The same is true respecting New Testament prophecies.

WORK WHILE IT IS CALLED TO-DAY.

BY CHARLOTTE T. BOND.

IT is natural for us to defer matters and imagine it will be more convenient to attend to such and such things at some future time. To-day only is ours, we know not what a day may bring forth, if we have a duty to perform, now is the time to attend to it, if we should wait until to-morrow, we may lose the opportunity, and we are among the slothful servants. There are very few persons living, but have it in their minds to serve God and prepare for death before it comes upon them, but alas! they put the matter off until it is too late and they are forever lost. To-day if you hear His voice, harden not your hearts. Now is the time to work. If there is a good deed before you to be done, go and do it, do not wait until to-morrow, or next week; for Satan always has some mischief for idle hands to do.

Work while it is called to-day, for each day has its duties, and if you defer this day's work for to-morrow, there will be certain duties for that day also (if you should live to see it) and you must crowd two days work in one or be constantly falling behind, each duty should be filled as they present themselves. And again if we ever intend to become followers of our Savior, now is the time to begin as we have lost much time already, and should we employ every moment of our future time in His service, it is no more than our reasonable service, and cannot make up the time we have lost. Let us therefore begin to-day and work diligently; for no man knows what a day may bring forth. To-morrow our friends may be preparing these tenements of clay for their last resting place, or these mental powers that we can exercise to-day with so much delicacy and precision, to-morrow may be paralyzed and obscured and we may be a howling maniac. Such is our mental and physical construction, that at any moment all can be destroyed. Why, then plan for the future? Let us live for to-day, casting all our care on Jesus, and trusting in God for His blessings, receiving them with thankful hearts as they come; never harassing ourselves with imaginary evils yet to come; "Sufficient to the day is the evil thereof." Surely we can trust the One, that has given us life and health in the past, for the future. He has blessed each day as it passed, and to-day He is sending numberless blessings upon us.

The future is before us, we know not what it is to bring forth. But the same Hand that guided our weary footsteps thus far, and the same protecting Arm that is over us to-day, is able to conduct us through the rest of our journey, whether it be long or short. When the end comes He has promised to go with us through the dark valley and gloomy shadow of death, and finally receive us into His own Divine presence, where there will be one eternal day.

Arcanum, Ohio.

THOUGHTS.

BY W. HERTZLER.

SELF-GOVERNMENT is a great, and good work; especially if well performed, in two ways; temporally and spiritually. Temporal government includes among others, temperance; not merely in drinking, but also eating moderately, working, sleeping, and thinking; all of these functions well governed, brings happiness and cheerful days to the one engaged in it, in the present life. It also qualifies the individual for duty whatever his calling may be. But when this government is wanting, it seems to have a drawback, and a downward tendency in every case. But in spiritual life, good government brings "religion undefiled," religion that rules even the mind, the heart, and brings into subjection the inner and outer man, so that the image of Christ is readily seen in man, in all his callings and movements among men. Is not religion the cause of the family altar, whence the sweet smellings arise unto the Lord? Yes, it is. Does not religion transform the lion into a sheep? Yes, if religion dare govern, it has that effect. Sometimes the disciples get the idea, they are without power, they cannot work unless urged on by the Spirit of the Lord. Not quite so; where would free agency be if we could not work? God wants free agents, men and women that display a willingness to do what little they can for the cause of the Master, which in every case will meet with the approbation of God, and draws from above the smiles of the Savior and opens His store-house for the needy; whence they draw a daily supply. God's children must be minded, like our obedient ones. An obedient child does not want to be pushed on the work; no, that disposition or nature they abhor; but lazy ones look for it every time they work.

Now, dear brethren, let us not imitate idlers and laziness. But religion so moulds and fashions our deportment among men, that a new creature may be visible. In the morning lift up your hands to God in fervent prayer. At the table show in a few words that meat and drink "comes from above, the Father of lights" to whom honor is due. Also let us bridle our tongues, since we have to "give an account for every idle word we say." Religion also brings kindness into existence, kind talk in the family, between husband and wife, parents and children, masters and servants. Even the creatures on the yard find it out. Proper treatment is given, in feeding and working. Solomon says, "A righteous man regardeth the life of his beast." The neighbors will find tokens of love, and in all the necessary duties; the church will have affectionate members, attending meetings with joy and longing; not merely as a duty. When there, engaged in prayer for the church, for the preachers, and the welfare of mankind in general. No sleepers, nor head-heavy individuals, who must prop, or if not engaged in that business, every time the door moves there goes the face. No, religion keeps awake, creates attention, desiring to catch every word spoken, in singing, prayer, or preaching. Christ's religion stamps a "peculiar people, zealous of good works," at home and abroad.

Another thought. Some years ago it struck me sensibly as if the Brethren are rather fast in multiplying papers; and wished they would consolidate all those in existence, and then I would be satisfied. Now a partial consolidation has been accomplished, and another sprung up. And so I went to work to examine them all, and finally came to the conclusion to make choice of the youngest, being the nicest type, the easiest read, if eyes commence to fail like mine for years already. Also find it brimful of wholesome matter every time it comes. May God speed the work, and give a special blessing to the beloved editors, and grant that their labors may be the means of doing much good among men.

Elizabethtown, Lancaster Co., Pa.

THE SECRETS OF THE LORD.

BY MATTIE A. LEAR.

"THE secret of the Lord is with them that fear Him; and He will shew them His covenant" (Psalms 25: 14). Great men of the earth such as kings, or rulers have their intimate or confidential friends to whom they reveal their plans, purposes or designs. To be thus taken into the hidden or secret counsel of some great earthly potentate, is considered an honor that most persons would earnestly covet. Jehovah has His dear and intimate friends, to whom He reveals His secrets or hidden purposes. Who are they who are accounted worthy of such distinguished honor? Our text says, they that fear Him. But what is meant by the term "fear Him?" There are two kinds of fear spoken of in the Scriptures, the former is the kind of fear referred to in our text. This fear of God is a holy affection wrought in the soul, inclining the individual to obey all God's commandments, no matter how difficult, or self-sacrificing they may be.

To fear God then in this sense, is synonymous with the term love Him, and obedience is the expression, or divinely appointed manifestation of love. It would still further elucidate our text to give it this reading: "The secrets of the Lord are with them that obey Him." This explanation is still further borne out by the language of our Savior to his disciples. "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you." A friend is one to whom we impart our minds more freely than to others. This is what our Savior does to his followers, he admits them into a very close intimacy with himself, and unfolds unto them mysteries of his love, his grace, and his providence (see Lamentations 5: 1).

But says one, this title of FRIEND was only applicable to the apostles, or at most to some high official, or dignitary of the church. The papist would say, the clerical orders alone possess this superior wisdom, it is never vouchsafed to the laity. But what says Christ? Upon one occasion after commanding John the Baptist, he added, "But he that is least in the kingdom of God, is greater than he." That is the most lowly, the most humble, the one who has the least of self, and the most of Christ. Again our Savior addresses his Father thus, "I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for it seemed good in thy sight." It is then to the humble, the poor in spirit, irrespective of his office, or position in this world, that God particularly reveals himself.

We will next try to notice some of these secrets of the Lord which our text says, are with those that fear him. Though these purposes are all revealed in his Word, yet they may very properly be called secrets, first because of the many, and deep mysteries in them, secondly, because they are said to be hid from many, because of their carnality. (1 Cor. 2: 14).

A close and patient application, is necessary to the full understanding of any department of knowledge. This applies to the science of religion. One person cannot be proficient in more than one branch of knowledge. Paul knew this, hence when he chose the religion of Christ, we hear him exclaim: "I determined not to know anything among, you, save Jesus Christ and him crucified." But the teachings of Christ are unique. The principles and maxims which he inculcated are nowhere else taught. The utmost stretch of human reason could never approximate its loftiness and purity. Human science was far, FAR too weak to explore this domain of knowledge. So now, since life and immortality have been brought to light through the Gospel, neither do we now need the aid of human science, or human bearing in any of its departments to enable us to understand these great, and heaven-born truths. They emanated solely from God, and he alone can unfold unto us their true and spiritual import. And this will he do if we are humble and teachable.

That human knowledge is not necessary to enable us to understand God's holy Word, is still further deducible, from the fact that nearly, if not quite all, the errors that have so deformed the church, all the departures from the plain and obvious meaning of the sacred Scriptures, have originated with the learned. Had mankind only gone to the Scriptures for knowledge in divine things, and had they only sought the illuminations of the Holy Spirit, the church would not, as it now is, be rent into fragments. But blessed be God, there have always been some who have refused to offer incense with strange fire in their censers. They would take their coals from the altar of burnt-offering, no matter at what cost. Even in the darkest days of that overshadowing evil, the great apostasy, there was not wanting a period in which there were not some to offer a pure testimony for Jesus. In Rev. 7: 1, John saw "four angles standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." Now why this suspension of judgment? Why not let the trumpets immediately proclaim the vengeance of God. Ah! these restraining angels are to keep in check the impending devastations, until the servants of God are sealed on their foreheads.

A fierce and prolonged contest between truth and error, was now about to be inaugurated. That dreadful colossus, the hierarchy of Rome was being rapidly developed. Ignorance, superstition, and wickedness were about to spread themselves like a dark pall over the earth. But God was preparing a noble army of torch-bearers to hold forth the true light during these degenerate times. There must be a pause, a respite, during which period the apostasy might have an opportunity for repentance and reformation, and the true followers of the Lamb might become established and confirmed in the truth. They were sealed in their foreheads. God wrote, as it were, his Law on the tablets of their minds, to them the promise was verified. "Then shall we know, if we follow on to know the Lord." And in the others was fulfilled the saying, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

The secrets of the Lord, or His deep mysteries, then are with his people, with those who love, serve, and obey him; to such are constantly unfolded new beauties, new wonders, and new grandeurs. The depth of divine love is unfathomable, but the nearer we live to the cross, the more perfectly obedient, and submissive we are, the more we shall be enabled to comprehend of this wonderful mystery. So with the providence of God. His dealings with individuals often seem strangely inexplicable, and sometimes arbitrary. We see the wicked and the nominal professors, "in great power, and spreading themselves like a green bay tree." We see them in the enjoyment of everything that this world can bestow, having health, friends, wealth everything. We see the devout and humble Christian deprived of all these, "plagued all the day long, and chastened every morning," and in a moment of despondency, we exclaim, "Verily I have cleansed my heart in vain, and washed my hands in innocency." But when we draw near to the sacred Oracles, we hear, as it were, a voice from between the Cherubim, saying to us, "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." "As many as I love I rebuke and chasten."

Now we see that there was "a needs be" in all that we have suffered, whether it was mental or physical suffering, yea, necessary, that we should know that bitterest sorrows, the insincerity of friends and we doubt if greater pangs can be experienced by human hearts, than to be wounded in the house of our friends." Blessed indeed are they who have learned sufficiently in the school of Christ, to know that all these things are necessary. And so it is, when the outer darkness is thickest and densest, the inner light is most bright and glorious.

A HIGH CALLING

BY S. M. MINNICH.

"I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are (were) called" (Eph. 4: 1). To walk worthy is to conduct ones self in a proper manner. The Word exhorts us "to walk by *faith*, to walk in *love*, to walk *honestly*, to walk in the *truth*," and "to walk in wisdom toward them that are without." Some professors conduct themselves very circumspectly in the presence of their brethren, but very unbecomingly in the presence of "them without." "Worthy of the vocation," worthy of your calling, profession or business. A man may *honor* or *dishonor*, the humblest profession or business in life; may be an honorable tinker or a dishonorable artisan.

The called will honor the labor, or business to which he is called, more readily when called by the honorable. Reader, has father and mother called you? The church has called you. The Spirit calls; the Son calls; the Father calls.

Called "to be saints, called to fellowship with the Son; called to be children of God; called to share the life of Christ" (Eph. 2: 5). Who is able for these things? Who can comprehend this high calling? Who can walk worthy of *such* a call and *such* a calling?

Only the spiritually minded can honor this calling, that calls us from death unto life. "For to be carnally minded is death, but to be spiritually-minded, is life and peace "(Rom. 8: 6).

Antioch, Ind.

"WHAT NEXT."

A GENTLEMAN, riding near the city overtook a well-dresssed young man, and invited him to a seat in his carriage.

"What," said the gentleman to the young stranger, "are your plans for the future?"

"I am a clerk," replied the young man, "and my hope is to succeed, and get into business for myself."

"And what next?" said the gentleman.

"Why, I intend to marry and set up an establishment of my own," said the youth.

"And what next?"

"Why, continue in business, and accumulate wealth."

"And what next?"

"It is the lot of all to die, and I, of course cannot escape," replied the young man.

"And what next?" once more asked the gentleman; but the young man had no answer to make; he had no purpose that reached beyond the present life. How many young men are in precisely the same condition? What pertains to the world to come has no place in all their plans.—*Bible Banner.*

us. Our meetings commenced on the 24th of January and ended on the 11th of February. We had preaching every evening and most of the time in the forenoon of each day. The Gospel was preached so pure and simple, that no honest person could help but understand it. Our home ministers and in fact all the members, tended the meetings well, done their part nobly, everybody seemed to enjoy himself. It was truly a time of rejoicing for both saint and sinner. One of the converts said: "I am sorry I did not start six years ago." Another said: "Twenty years of the best of my life were spent in sin to no profit."

We hope to soon start meetings in other parts of the district, and we have good reasons to expect a large ingathering, as the doctrine of the Bible is preached in its purity, many seem to be willing to accept it.

Through our series of meetings twenty-five have been made willing to accept Christ and enter the army of the Lord. Now, brethren and sisters, let us pray that they may put on the whole armor of God that they may withstand the attacks of the evil one. Of the number that joined, eighteen were Brethren's children, seventeen of them under twenty years of age. Seven were persons between forty and fifty years old. We hope and trust they may all prove faithful and fight the good fight of faith, that in the end they may say with the apostle. "I have fought a good fight, I have finished my course, I have kept the faith, hence there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing."

May the good Lord help us and keep us all in that strait and narrow way, that we may finally enter in through the gate into the city, is the prayer of your unworthy brother,

J. Shanlour.

NOTES OF TRAVEL.

Dear Brethren:—

IN company with my wife and two sons, I left Pennsylvania on Dec. 18, 1878, and arrived at Mansfield, Ohio, at 7 A. M. Here I put my family on board the train for Tiffin, Ohio. I returned to Tuscarawas Co., Ohio, and remained with the brethren one week, and preached for them. Had a very pleasant sojourn among them. On the 27th I passed on to Seneca Co., Ohio, where I again joined my family; and remained until the fifth of January, 1878.

In company with Bro. S. T. Bosserman went to the Eagle Creek congregation, where we remained until the 14th Then went to J. P. Ebersole's charge. Remained until the 21st. Then went to Allen Co, where I remained until the 24th. Then to Marshall Co, Ind., where I stayed until the 29th.

My next point was Lanark, Illinois. Here I remained until the fourth of February. Thence to the Arnold's Grove congregation, where we remained until the sixth. In the evening of the sixth, I spoke in Mt. Carroll, Ill, to a very attentive audience. After resting at the house of my old acquaintance, Bro. W. Clemmer, we boarded the train for Waterloo, where we arrived safely on the seventh, about noon.

We had a very pleasant journey. Enjoyed good health and pleasant weather most of the time all along our journey. We had very pleasant meetings wherever I stopped with the Brethren. Now I will say to my many friends in the East, who were so much concerned for us, we are now at the home of our dear Bro. Michael and sister Susan Reher. They make us feel as much at home as possible.

We had the pleasure of seeing some precious souls come to the church. Among them I will name the wife of Bro. Urias Fink of Green Springs, Seneca Co., O. May God bless the dear ones where we stopped, who cared for us like brethren.

John Wise.

THE KANSAS COLONY.

HAVING been requested by a colony to hunt a place for its location in Kansas, I did as I was desired to do. It required considerable searching, for some wanted Government land, especially the poorer class. I examined the country along the Atchison, Topeka & Santa Fe R. R as far as Kinsley. Also along the Union Pacific and the Kansas Pacific. Along the latter I selected Government land for a colony.

I was West as far as Ellis, 302 miles from Kansas City. Along this railroad the colony is going to locate, and not along the Atchison, Topeka & Santa Fe R. R, as inserted in your paper. My name also, is not David Keller, but Daniel Keller.

I am getting many letters from brethren and sisters, asking me many questions, so I thought it proper to give some satisfaction through your paper. In regard to the State of Kansas I would first say, that I did not only take notice of the land along the different roads, but stopped off at many places and made search through the country. After having spent about two months, being at work all the time, I concluded that Kansas is, without controversy, a great State. The soil is deep and rich, the land is slightly rolling. There are no sloughs to be found, no stagnant water and no underdraining needed. Good roads throughout the country, and particularly along the K. P. R. R. In my judgment, three-fourths of the country is better adapted to the raising of wheat, while one fourth is better adapted to the raising of corn. Vegetables grow in abundance; also fruit, if properly cultivated, and timber of different kinds.

If any intend moving out there, and wish to get to plowing, they can get at it right away. The water is generally good through the parts I made investigation of; the depth of digging wells varies from twenty to forty feet. Along the A. T. & Santa Fe R. R. they use driving pumps because of quicksand. But along the K. P. R. R, they dig wells like they do in Pa. They wall them, so there is no danger of caving in. I bought three farms, six miles South-west of Wilson for two of my sons and one son-in-law. They intend to move on those farms in the Spring. Wilson is situated 239 miles West of Kansas City. The exact place for the colony to locate is not yet fully decided. Most of our members intend moving somewhere in the neighborhood where I have bought. There are seven members in that part of the country now, and with those who intend to go there, there will be about twenty-five or thirty. No church organized there yet; but hope when we arrive there will be a sufficient number to organize a church. The nearest organized church is about forty miles North of Wilson.

I will now, in a brief way, answer some of the more particular questions I have been asked to answer. In the first place I will say that there is no government land worth while along the line of the first-named railroad. Railroad land can be bought from three to ten dollars per acre between Ellsworth and Ellis, depending how near it is to the railroad and how it lays School-houses are built as fast as they are needed. At most of the towns they have built good, two-story school-houses, have graded schools, and use these school-houses for religious services. Some churches have built themselves places for worship, and I think the Brethren ought to do the same.

Coal may be found at many different points in the State. About three miles from Wilson is a coal mine, and eighteen miles North of same place is another one. Wood costs from two to five dollars a cord, coal three dollars a ton at the mine. The climate is very good and healthy; the towns and country fast improving.

In answer to the colony plan I would say, that the colony started on a regular colony course, elected officers, at least as far as circumstances required, before and until they have moved. Whether the colony intends to buy land and lay out a town, and then cast lots whose that shall be, I know not, but I think that would be doing justly The colony meets every Wednesday evening near Hentsville, Cumberland Co., Pa. I have thus far answered your questions. If anything more is necessary, no doubt those interested will ask.

We have a series of meetings in progress at our meeting-house in Milltown. Bro. John Mohler of Mifflin Co, is with us. Last Lord's day we baptized five precious souls, and to-morrow at least eight more have given their consent to be baptized.

Daniel Keller.

Feb. 1, 1878.

FROM PENNSYLVANIA.

[The following should have appeared sooner, but was unintentionaly mislaid, and hence is inserted now.—Eds.]

LAST Sunday the 23rd inst, we had meeting for the first time in a new and commodious meeting-house near Union Station, a small village in Lancaster Co., Pa. On Sunday, December 6th, we had meeting for the first time in a new meeting-house, about three-fourths of a mile from the former. We had good attendance during the meeting. Good attention paid to the Word preached. The congregation seemed to take more interest in this meeting, than in the center part of our own district where we are better known.

I will here say, that these two meeting-houses were built under somewhat peculiar circumstances.—The Brethren did not build them, but the community rather built them for the Brethren. The people about Union Station had in contemplation for some time to build a meeting-house. There are two grave-yards near the village; one, one and one-fourth mile East of town, and the other a little North of the place. The people were anxious to have a meeting-house erected near these, for better accommodations for funerals, and also that these burial places might not go to ruin. Had consultations among themselves in regard to building a meeting-house between the two places, but not being able to come to a satisfactory agreement among themselves, as regarding the proposed situation for the house, the two parties concluded to build a house to themselves; (but all on friendly terms—no ill feeling existing between the two parties as far as I know.)

The houses have been built as "Union meeting-houses," by the community to the service of the Brethren, Mennonites, Lutheran and Reformed churches; but giving the Brethren the pre-eminence. The Brethren opened the two houses (dedicated as some say) by public worship. While at these meetings, my mind was made to wander back through the dark ages of past centuries when the followers of Christ had to meet in secluded places to worship, and were often molested while thus engaged, and by the enemy of our holy religion. I had to think, What a contrast! Our Christian ancestors met in caves and clefts to worship together, clothed with fears and anguish of soul. We come together to worship, not in caves and dens, but in comfortable houses.

The hand of a civilized State law, holds to our view the words, "Fear no molestation, but worship your God at all times, according to the dictates of your own conscience, in a land of peace and plenty. I am your guardian—I will let no molestations come upon you." I would say in conclusion, let us be thankful, and pray the Lord to give His increase to the ingathering of many souls.

L. Andes.

Lincoln, Pa., Dec. 23, 1877.

FROM INDIANA.

ACCORDING to previous arrangements, brethren Lewis Kinsey and Lewis W. Teeter were to go to Fulton and Marshall counties to hold some meetings, and in order to enjoy these meetings and visit relatives and friends, I concluded to accompany them, the time being set to start on Friday, the 11th of January. The day previous to starting we got the sad news that Bro. Teeter was sick and consequently could not go with us. Not to disappoint the brethren entirely Bro. Kinsey and I went, and were met at Logansport by Bro. Aaron Brower (my father-in-law) who took us to his home sixteen miles north-west of Logansport, where there are no members living but himself and sister Brower. Saturday at ten o'clock, we met at Brower's school house for worship. The weather being disagreeable, and in a Catholic community, the congregation was small, but in the evening the house was pretty well filled. On Sunday morning and evening we had meeting about four miles farther north in a little town called Pleasant Grove, preaching in the Disciple's meeting-house. Here we had large congregations. The subject in the morning was taken from Acts 8: 6, and in the evening from Luke 17: 26. Many expressed themselves pleased with the doctrine and said it was the first preaching they ever heard from the Brethren.—They seemed anxious to have the meetings continued longer, but the appointments were made ahead and we could not stay. On Monday evening we were back at the school house again; had a full house and the best of order and attention. This was our last meeting in this neighborhood. Bro. Kinsey held the word and will of God forcibly and plainly before his hearers, and I believe by the power of the Word preached there were many good and solemn impressions made. There was the same trouble here that is frequently complained of, just when a good interest was awakened and the congregation warmed up, we had to leave them. Now, brethren, here is a missionary field open close at home, and one in which there might be much good done. On Tuesday, the 15th, we were taken into Marshall county, about twenty-five miles north-east, near Argos, on the Michigan and Indianapolis road. Here we met with a number of brethren and sisters and it made us feel like getting home to assemble with them. This church numbers about seventy members Brethren Henry Deardorff, Amon Huffman and Aaron Swihart are their ministers. Bro. Abraham Miller is their elder but does not live in this congregation. Here Bro. Kinsey commenced a series of meetings on Tuesday evening continuing the evening meetings through the week and on Sunday had two meetings. On Sunday one made it her choice to follow her blessed Savior into the stream and be baptized according to his Word The scene at the water was truly solemn, and tears rolled down the cheeks of many. Some were tears of joy, while we believe some were tears of conviction. Some said they knew it was their duty to come out upon the Lord's side but it seems they could not quite get the consent of their minds. Oh, may God help them to come while they have the blessed opportunity and while they have health and strength. This church seems to be in a prosperous condition. They had several additions this winter.

On Monday, the 21st, Bro. Jonathan Hoover took us some twenty miles to the Beaver Dam congregation. Here I met my only brother in the flesh that I have living. Had three meetings at the Nichols' meeting-house with good congregations and good order. In this church is where Elder David Bechtelhimer lives, He met with us at two of the meetings. The last meeting, on Tuesday evening, ended Bro. Kinsey's labors on this mission, making fifteen sermons while he was out. Hope there may much fruit grow out of his labors to the glory of God and the good of souls. We thank the Brethren and friends for their kindness toward us. Got home the 23rd and found all well, for which we feel to thank the Lord Abraham Bowman.

Hagerstown, Ind.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

EBY.—In the city of Lanark, Carroll Co, Ill., Feb 14, 1878, at the residence of Bro. D. F. Eby, sister Clara H. Eby, aged 27 years, 7 months and 20 days.

HOLSINGER.—In Bethel church, Fillmore Co., Nebraska, November 20th, 1877, Nelson Holsinger, aged 7 years, 4 months and 29 days.

HOLSINGER—In same congregation, Dec. 1, 1877, Henry Holsinger, aged 9 years, 1 month and 7 days.

HOLSINGER.—In same congregation, Dec. 22, 1877, Sylvin Holsinger, aged 5 years, 1 month and 7 days. A. Holsinger.

WILLIAMS.—In the Nettle Creek church, Ind., on Feb. 7th, 1878, sister Susanna Williams, aged 76 years, 11 months and 5 days.
A. Bowman.

SPITZER.—In Ray Co., Mo., February 6th '78, Joel Spitzer, in his 73rd year of age.

BOWMAN.—In the same place, January 23, '78, Anna Bowman, aged about 57 years.
A. Harper.

STEPHENS.—In Darke Co., Ohio, February 6th, 1878, Adaline Stephens, aged 28 years, 6 months and 25 days. W. K. S.

BASHORE.—In the Oakland church, Darke Co, Ohio, February 4th, 1878, Mary Bashor, aged 24 years, 9 months and 8 days.
M. C. Hardman.

STOFFER.—In the Sandy church, Columbiana Co., Ohio., Jan. 25th, 1878, John Arthur, aged 1 year, 3 months and 11 days.
A. Shively.

CRILL.—In the North Manchester church, Wabash Co., Ind, January, 17, 1878, sister Lydia Crill, aged 47 years, 3 months and 28 days.
D. Neff.

SWIHART.—In Butler, Richland Co., O., Jan. 25th, 1878, Martha Ellen Swihart, aged 3 years, 7 months and 27 days. W. A. Murray.

COVER.—In the Indian Creek Branch, Fayette Co., Pa., December 23rd, 1877, sister Elizabeth Cover aged 72 years, 3 months, and 27 days.
D. D. Horner.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc, should be brief, and written on paper separate from other business.

The Brethren of Northern Iowa and Minnesota will hold their District Meeting, in the Root River congregation, Fillmore Co, Minn., on March 15, 1878. J. Ogg.

The "One Faith," Vindicated.—By M. M. Eshelman. 10 pages, price, 15 cents, 8 copies, $1 00 Advocates and "earnestly contends for the faith once delivered to the saints"

A Sermon on Baptism.—Delivered by Bro S H Bashor in the Elk Lick Congregation, Somerset county, Pa. A neatly printed pamphlet of thirty-two pages. Price, 20 cents.

One Baptism—A dialogue showing that trine immersion is the only ground of union, that can be conscientiously occupied by the leading denominations of Christendom. By J. H. Moore One copy, 15 cents, 10 copies, $1 00, 25 copies, $2 00

True Evangelical Obedience, its nature and necessity, as taught and practiced among the Brethren or German Baptists. By J W. Stein, being one of his twenty reasons for a change in church relations This is an excellent work, and should be circulated by the thousands all over the country. Price, 20 cents, 7 copies, $1 00; 15 copies $2 00

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:21 P M, and arrives in Racine at 6.45 P. M.

Day passenger train going west leaves Lanark at 2: 16 P. M., and arrives at Rock Island at 5 50 P. M

Night passenger trains, going east and west, meet and leave Lanark at 2 21 A. M, arriving in Racine at 9:00 A. M., and at Rock Island at 6 00 A. M.

Freight and Accommodation Trains will run west at 12: 55 P. M, 10. 50 A M, and 12: 20 P. M, and east at 4: 10 A. M., 1 P. M. and 4: 50 P M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction

G. A. Smith, Agent.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

Vol. III. Lanark, Ill., February 28, 1878. No. 9.

The Brethren at Work.
EDITED AND PUBLISHED WEEKLY
—BY—
J. H. Moore, S. H. Bashor, M. M. Eshelman.

SPECIAL CONTRIBUTORS:
R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

THE CROSS OF CHRIST.

BY JAMES Y. HECKLER.

In Love Submitted to Bro. L. Hillery of Shannon, Ill.

I. N. R. I.

The cross of Christ,
My brother dear,
Is much despised,
By mortals here.
But if we would
Its glories share,
'Tis understood,—
That we must bear
Its burden on our flesh and crucify,
In us our carnal man, who would deny,
Ignore and nullify the work of grace,
With means appropriated to our case,
Of leprosy within. Go, preach the cross,
Live under the cross, show sinners the loss
They will sustain,
If they remain
Strangers to grace,
To truth and faith,
They will not see
The Lord, nor be
Like Him, but they
Who disobey, —
Will all receive,
By sentence hard,
A just reward,
Of punishment, —
And banishment
From ceaseless bliss
To the great abyss
Of dark despair,
To welter there
Eternally where,
The devil reigns,
In fire and chains,
And sinners groan,
Lament and moan.
Dear brother thou,
Hast learned how
To stoop and bow
Under the cross
Of Christ because
The cross with trials
Of self-denials,
On you was laid,
And you obeyed,
Those who believe
The truth, receive
ETERNAL LIFE!

IT IS THE LORD.

BY C. H. BALSBAUGH.

To Brother S. H. Bashor:—

YOUR welcome missive, written from the Manor Church, Maryland, was duly received. As you gave no specific directions where to address you, I venture to reach you through this public medium.

Take care of your health. It is the gift of God, and a priceless one. The effectiveness of your ministry is largely dependent on its preservation. Heed the principle of Paul's advice to Timothy, without adopting it literally (1 Tim. 5: 23). Paul's prescription was in accordance with the current therapeutic notion, but it showed his concern for his brother, and his conception of the relation of health to public Gospel work.

All that we do has reference to law, and the efficiency of law is the presence of God. Not only is "sin the sting of death, and law the strength of sin," but God is the strength of the law. This truth unravels many mysteries in the Sacred Record. Nothing occurs, no matter how wicked the immediate agency through which it originates, which does not involve a principle which justifies the expression of John to his fellow-disciples, "It is the Lord." If we deliberately thrust our hand into the fire, there could be no suffering as the penalty of our folly, if the act did not interfere with a law in which Deity is active, and which is the basis of suffering. If we commit sin, and suffer the hidden horrors of damnation, or repeat sin until we are petrified beyond compunction, both results are the inflictions of Divine Righteousness through the ministry of law. In its ultimate analysis all joy and all sorrow centres in the being of God, in the law of whose essential self-existence all effects are determined. There is no escape from suffering, and as little from happiness in the relation to law whence these diverse effects issue.

When some zealous, Christ-loving, sinner-pitying herald of th Cross becomes zealous beyond his organic capacity, and imposes a strain upon his powers, exceeding his recuperative capital, God soon "takes off his chariot wheels and makes him drive heavily." Many a Samson becomes his own Delilah, and applies the fatal shears to the locks that have their roots in the inflexible law of Jehovah. I have seen many a giant in Israel "grind in the prison-house, eyeless and lockless, with no hope of a second growth of their pristine vigor, and no possibility of a great final crowning victory over the Philistine of wickedness. I recall to mind some of the noblest workers in the vineyard who sank in middle life to the stroke of avenging law, whom God had endowed with the vital resources of four-score. When a false relation to law becomes second nature, it requires a fearful wrench to get back into harmony with God in His authoritative behests of organic law. If there is any thing which I would represent with all the energy of God-head, with all the glory and beatitude of true peace, and all the agony of self-condemnation, and all the terrors of Divine wrath, it is this: "I KEEP MY BODY UNDER, AND BRING IT INTO SUBJECTION: LEST THAT BY ANY MEANS, WHEN I HAVE PREACHED TO OTHERS, I MYSELF SHOULD BE A CASTAWAY" (1 Cor. 9: 27). Some of the most fatal violations belong to our higher nature, originating in the consciousness of moral power, and work their way down, sometimes slowly and sometimes rapidly, into the baser elements, until the man becomes an open castaway. *"It is the Lord."* His retributive presence accompanied every wrong thought, aspiration, and act; and in the final wreck when soul and body are quivering in the hell of self-inflicted woe, He is asserting His Eternal Law of Righteousness. Sin belongs to man, but "the *law* of sin and death" belong to God. Hell is His, and all its horrors, but not the link that connects His law with the effect of its infringement. This link is our choice of a self-pleasing to a self-sacrificing life. The controlling thought of God, will put sanctity into the more retired relations and acts of life, and put the most ardent and unmanageable elements of our being at the command of the Holy Ghost. We will have a living sense of the Divine presence in the food and drink which is to sustain the temple of the Holy Spirit, and in our sleep and our labor we will recognize forces which are no other than the benign or blasting presence of the Omnipresent, according as we honor or disregard His arrangements. This is THE Law which binds not only body and soul, men and devils and angels, but God Himself. Instead of being lawless He is the essence of Law. All our living and all our preaching, is summed up in this. All is under law, and whether we are to have Heaven or Hell here or hereafter, is decided by our relation to law. If we do well, and bask in the smile of righteousness, *"It is the Lord."* If we do evil, and writhe in the coils and torments of the worm that never dies, *"It is the Lord."* Conscience is God in miniature. Hell is His final and highest expression of retributive holiness. How prone we are to disown the Lord both in our blessings and our tribulations. We all need "line upon line, precept upon precept." Let us take home into our heart of hearts the great truth that JOHN is always the first to recognize the Divine presence (John 21: 7).

Love finds Jesus when faith is dead (John 20: 11-14). Self-keeping means harmony with God in all His laws, where we are completely beyond the reach of Satan as God Himself (1 John 5: 28). Infraction on our part means victory for the devil. "These things command and teach" (1 Tim. 4: 11-16). Forget not that to labor more than six days consecutively is a breach of the Divine order. God has given you many great draughts of fishes, in dragging which to the shore some threads in your seine broke. Sun yourself awhile on the bank of Gennesaret, mending your net: and when you again "launch out into the deep," and the blessed Jesus fills your net with precious souls, may your heart break forth in the joyous recognition, "IT IS THE LORD."

◆

THE FRUIT OF THE SPIRIT

BY PHEBE WEAKLEY.

I. LOVE.

"BUT the fruit of the Spirit is, love, joy, peace, and long-suffering, gentleness, goodness, faith meekness, temperance: against such there is no law" (Gal. 5: 22, 23). Draw aside the misty curtain of the past, and in imagination let us traverse the fruitful garden of Eden. Here, dwelling in a bower of bloom and beauty, we see a man made in the image of God, after His likeness. Careful study of the mysterious parts, which, taken together, form this complete whole, reveals to us that this human being is composed of mind and matter—the latter material substance, visible to the eye—the former we become acquainted with only by analyzing its phenomena as presented to our observation and consciousness.

The first man, Adam, is a type of all our race. The mind of man is *not* complex, as is frequently asserted, but is, in reality one and indivisible. However, its activity can be exercised in different ways, and the three general divisions given by metaphysicians are these: Intellect, Sensibilities and Will. We shall consider only one department of the Sensibilities at present. The heart is the seat of affection, both benevolent and malevolent. Belonging to the former class, is *love*, which, Paul tells us, is a fruit of the Spirit. Gloomy indeed would this world be without its purifying influence. The heart craves some object upon whom to lavish the wealth of its affection. Deeply to be commiserated is the man who can call no human being his friend. Imagination refuses to paint such a gloomy picture. Parents love their children with a deep, intense affection; the laughing lads and light-hearted lasses return the sentiment; we *all* love our kindred, friends, homes, and country. But are we satisfied with these objects of affection? No, we long for something nobler, purer, holier. We look around us, and behold the world as a vast picture gallery, whose beauties are presented to our vision in kaleidoscopic splendor; and we are lost in a transport of wonder and admiration. Or "Mother earth," with a beautiful hand, lavishes rich gifts upon us—golden treasures and ebon diamonds from the mine—amber grain, luscious fruits and fragrant flowers from her inexhaustible store-house—drapery of velvet softness and silken texture, a mossy carpet and starry canopy, what can the heart desire now? Are we ungrateful sons and daughters? Oh! no; for God has endowed us with an immortality that saves beyond this perishable earth, folding not its snowy wings until it searches a region of perfect bliss—even the Paradise of God.

When earthly affection fails to satisfy, He sends down His Holy Spirit to teach us of a love greater than that ever felt by fallen humanity, even that which led to an ignominious death on the cross—the innocent for the guilty, the holy for the unholy. We listen to its gentle pleadings, and *believe*. We look aloft and behold the radiant star of faith is shining, and we fancy the golden gates ajar, and Jesus, with a halo of glory encircling His blessed brow, smiles sweetly upon us. Our hearts glow with a new and purer affection, inspired by Him who loves as man never loved. Everything seems to have undergone a magical change, "Old things have passed away, and all things have become new."

This fruit of the Spirit, which now animates every fibre of our being, developes all the best and holiest impulses of our nature. "How sweet the name of Jesus sounds," now that we are trying to walk in His footsteps. But if we are His disciples, we must obey His commandments. "Little children, love one another." Jesus "went about doing good" and we must imitate His holy example. Thickly strewn along life's pathway, are precious souls exposed to the poisoned arrow of the enemy. Let us hasten to their rescue, and hide them under the shadow of the wings of the Most High. Our heavenly Father loved the human family with such a depth of affection that He sacrificed His only and well-beloved Son that we might receive the precious gift of salvation. "We love Him because He first loved us; but this is not enough; we must cherish an affection for *all mankind* and labor, earnestly help them to become partakers with us of this never-fading fountain of bliss whose source is in regions celestial, and whose crystal waters are for the cleansing of all nations. Thus, if we endeavor faithfully to discharge all the duties devolving upon us, we shall be happy in this life, and when we get up yonder, in our "Father's house of many mansions," we shall evermore enjoy unalloyed affection. "For love is heaven, and heaven is love."

Brethren and sisters, are we all bearing this "fruit of the Spirit?" The apostle says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2: 15). Let us strive earnestly—trusting in our Divine Helper for strength and assistance, to "set our affections on things above rather than things on the earth." Let us labor more eneregetically in the Master's vineyard, and endeavor to guide many wandering feet into the straight and narrow path that leadeth unto life eternal."

And you dear friend, who are as yet outside the ark of safety—fly to the shelter of the Rock of ages ere the whirlpool of sin engulfs you. Delay not this important matter—*come now.*

Earthly friends ofttimes deceive us;
Those we love forsake and leave us:
Can we find true friendship never?
Jesus' love abideth ever,

Seek, oh seek this precious treasure;
Stay not for the world's vain pleasure:
Jesus loves you—oh, receive Him!
He will save you—oh, believe Him!

Scoff not, His commandments hating.
Love His heart is animating;
Light His burden, pearly portal,
Open! See!—a crown immortal.

◆

What a magnificent gift the Creator makes to man each successive Spring! What refreshment of mind and body, what conscious or unconscious revivals of hope in dull hearts, what profusion of things of beauty which are a joy forever, come with every Spring! O, for the thankful heart, to acknowledge that ancient promise so faithfully kept—"While the earth remaineth, seed-time and harvest, cold and heat, Summer and Winter, day and night, shall not cease."—*Dr. Guthrie.*

"THE NIGHT IS FAR SPENT, THE DAY IS AT HAND."

BY GEORGE D. ZOLLERS.

The night is dark, the shades are growing deeper,
As the dreary hours are rolling on,
And lo! in Zion there is many a sleeper,
Who fails to watch till the morning dawn.

The day of our salvation now is nearer,
Than when its joyful news we first believed:
And though our trials yet may be severer,
'Tis joy to hope we soon shall be relieved.

O brethren heed the Master's solemn warning,
To watch amid temptation's gloomy hour,
Until the dawn of the resplendent morning,
When He will come with glory and with power.

Sweet day of rest, for Zion's mourners
When all their tears of sorrow shall be wiped away,
Who now must bear the vile reproach of scorners
Shall wear a crown of beauty in that day.

But they who now will live in ease and pleasure
Who love to make the flesh their daily care,
And store upon the earth a fading treasure
To sink them into ruin and despair,

Who wily avoid the self-denials
And shun the daily cross which they should bear,
Ah! if they fear to share the Christian's trials,
How can they hope the robes of light to wear.

Their state is sad beyond imagination,
Who do not in the love of God abide,
Who reject the laws of heaven's great salvation
The solemn warning of the crucified.

O I wish with one of old my head were waters,
And mine eyes were a fountain too, of tears,
Then for Zion precious slain, sons and daughters
I would weep day and night in my fears.

Would we heed the counsels of our Heavenly Teacher,
And follow Him upon the narrow way,
And shun the fictions of the human creature,
Which only tend to lead the soul astray.

Naught will fit us for the day of full salvation,
But obedience to the Savior's perfect Word,
And constant, meek and humble resignation,
In the trials we must suffer for the Lord.

This will yield to us the hope of consolation
And calm the struggling conscience in our breast,
Then with Christian in the night of tribulaton,
We'll be longing for the day of promised rest.

Let us bring the Lord a pure oblation,
And seek the good old path our fathers trod.
Lest we hear the dread denunciation,
And sink beneath the awful frown of God.

THE LITERAL MEANING OF THE INSPIRED PRECEPTS OUR ONLY SAFE GUIDE IN RELIGIOUS FAITH AND PRACTICE.

BY J. W. STEIN.

"Thou shalt guide me with thy counsel."—(Psalms 73: 24)

NUMBER V.

Christ's prediction of Jerusalem, the destruction of the temple, leaving not one stone upon another, the long captivity, exile and oppression of the Jews, assuring His disciples' safety, and directing them when to escape, (Mark 13: 2; Luke 19: 43, 44; 21: 18–21), are striking illustrations of the literal meaning of prophecy. Josephus in his account of the destruction of Jerusalem by Titus, tells us that Turnus Rufus ploughed up the ground on which the temple stood (Wars of the Jews, Bk. 5; Bk. 6; Bk. 7, chap. 1, 2, Whiston's translation, compare with (Jer. 26: 18; and Micah 3: 12). The flight of the church from Jerusalem, supposed to have taken place during the unaccountable withdrawal of Cestius' army, prior to the last siege by Titus (Wars of the Jews Bk. 2: Ch. 20: sec. 1), is thus described by the historian Eusebius, "The whole body of the church at Jerusalem having been commanded by a divine revelation, given to men of approved piety, these before the war removed from the city and dwelt at a certain town beyond Jordan called Pilla" (Eusebius' Eccl. Hist. p. 86; Cruse's translation). The dispersed condition of Abraham's seed for eighteen centuries, without a king, a prince, a sceptre, a sanctuary, a sacrifice, an altar, an ephod or divine communications; oppressed and persecuted by all nations, with no rest for the soles of their feet; no right of franchise or property until the last few decades, except in the United States, their interests fostered by no benign sovereign, notwithstanding the superior intellectual attraction of their men, and the unsurpassed beauty of their women; the lonely exiles of earth though the children "of the father of the faithful," is a subject too familiar to need comment.

The sympathetic heart may heave the pensive sigh and ask, "Why was all this?" I tell you they have been living witnesses to all men of the *literal* truthfulness of *his* doctrine whom they rejected, and who told them even weeping, "Behold your house is left unto you desolate." Their present condition and restoration with their thousands attendant circumstances and events, fraught with momentous interest and destiny to Christian, Jew, Mohammedan, and Pagan, and the whole moral and physical world around us, is a subject of intense and thrilling interest, to the student of prophecy who believes what he reads, and observes closely the striking prophetic coincidents of the present century. And now, dear reader, I pause to ask you, suppose the prophecies alluded to had been received, understood and prepared for according to the spiritualizing theory of the schools of modern divinity, what disappointments, chagrin and helpless ruin would have been the result? But those who believed the Word of God found it certain and its own interpretation sure.

I have read some spiritualizing works on prophecy, but could never derive much satisfaction from them, they were so contradictory, until finally concluding I could understand the Bible best by believing just what it said, and compiling and classifying its own statements. Since then my short insight into prophecy has been at least intelligent and edifying to my own mind, furnishing me a standard by which I can test the productions of men. I have also found much comfort in associating with brethren to find many here and there strangers in the flesh, to myself and one another, having never read any book on prophecy but the Bible, holding clearly the same outlines of prophecy with myself, which has often made me feel that we had been fellow-students at the same school, and learned of Jesus together.

Peter says, we have a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts; *knowing this first, that no prophecy of the Scripture is of any* PRIVATE *interpretation.* For prophecy came not in olden time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (Pet. 2: 19–21). Paul says, "Whatsoever things were written aforetime, were written for *our learning* that we through patience and comfort of the Scriptures might have hope" (Rom. 15: 4). Notice then, we have a "*sure* word of prophecy." Is it not therefore certain and reliable? We have a Word "unto which we *do well to take heed*," and these things were "*written for our learning.*" May we not therefore understand them? We have a Word that "shineth *as a light in a dark place.*" Need we therefore abide in darkness? We have a Word through the *learning of which* we may have a patient and comfortable hope of the things of which we have been assured. May we not therefore depend upon it? We have what holy men of God "spake as they were moved by the Holy Spirit." Therefore they spake what the Holy Spirit meant, not some human speculation.

We have prophecy, no part of which is of any "*private interpretation*," therefore we need not the spiritualizing inventions of man, nor his logical deductions from human premises which antagonize the divine Word. We have a given method by which to prosecute our Scriptural investigations, with accuracy, comfort and profit, and God's Word may indeed be "a lamp to our feet and a light to our path." But again we urge our position, because

4. *The Word itself declares it.* The apostle Paul says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16, 17) But if any part is of doubtful interpretation when taken in connection with the whole, "comparing spiritual things with spiritual" the whole cannot be adapted to the thorough preparation and perfection of the child of God. But since it is "profitable for doctrine," it may be understood; since "for reproof," no sin need go unrebuked; since "for correction," all error may be exposed and abandoned; and since "for instruction in righteousness," we need not remain ignorant of any part of our whole duty; *all*, is suited to furnish the "man of God," not partially in things of doubtful character, but "*thoroughly unto all good works.*" "The Law of the Lord is *perfect*, converting the soul: the testimony of the Lord is *sure*, making wise the simple. The statutes of the Lord *are right*, rejoicing the heart: the commandment of the Lord *is pure, enlightening the eyes*" (Ps. 19: 7, 8). "The words of the Lord are *pure words:* as silver *tried in a furnace* of earth, purified *seven times*" (Ps. 12: 6). "*All His commandments are sure*" (Ps. 111: 7). "His Word *is true* from the beginning" (Ps. 119: 160). "*All* the words of His mouth *are in righteousness;* there *is nothing froward or perverse in them.* They *are plain to him that understandeth*, and right to them that seek knowledge" (Prov. 8: 8, 9). Their writers have used "great plainness of speech" (2 Cor. 3: 12), and to distort them by sophistical reasoning, or misrepresent them by injudicious *spiritualizing* comments, is to pervert the divine Law and utterly destroy the foundation of man's present hope, or future fruition, leaving the reader in awful suspense, respecting the Lord's will, and his own duty or destiny.

Hence, I maintain that the semi-infidelity that accepts just so much of the Word as suits it, and rejects the rest, converts "the truth of God into a lie," is one of the most treacherous foes with which true Christianity has to contend. Paul commended the Bereans because they tested the preaching of his day by Scriptural examination, "They received the Word with all readiness of mind and searched the Scriptures daily, whether these things were so" (Acts 17: 10). *They* could decide the character even of the apostolic teachings by comparing them with what had been written, which was plain enough for them to understand. So let it be with us. Let us humbly and prayerfully seek the wisdom which cometh from above, relying upon the influences of the "Spirit of truth." That many who profess to be influenced by the Holy Spirit, are influenced by other spirits, appears not only from the principles which they propagate, but that their teaching, not only contradict the Word, but each other.

May the Lord guide us with His counsel, for His "counsels of old are faithfulness and truth" (Is. 25: 1), that when our conflicts here are over, we may sing the victor's "song of Moses and the Lamb, saying, great and marvelous are thy works, Lord God Almighty; *just and true are thy ways,* thou King of saints" (Rev. 15: 3). *May the Lord add His blessings.*

(*Concluded.*)

"NO HELL."

BY J. S. FLORY.

To D. M:—

DEAR FRIEND: In response to your request, I will pen a few thoughts upon the subject of "no hell" which is the all-absorbing topic at present among many religionists. Why this great stir all at once? Why this great commotion about a matter so plainly taught in the Scriptures? Do not these convulsions in the religious world, clearly demonstrate to every right-thinking mind, that the masses instead of thinking for themselves, have a few men to do their thinking for them, especially in religious matters? How else could we account for so many running pell-mell (like a flock of sheep), the way a Beecher or a Farrar leads?

People talk of liberty and freedom while slaves to the wild views of sensationalists, who are ever studying how to keep in the way of the popular current, no matter how adverse that may be to the divine Scriptures. Let us look this matter squarely in the face. Suppose you were passing along the highway, surrounded by the light and warmth of the noonday sun, and you meet a man and he says to you, "Do you believe in there being a sun?" You say of course, "yes." He laughs at you and says, "My friend, you are mistaken, your belief is a matter of wrong education, your views are imaginary, figuratively speaking there is a sun, but really there is no such thing," you would consider the man an idiot or a man wanting in common sense. So when a man says there is no future hell you may set it down he is a monomaniac or a hypocrite in the superlative degree. If there be any one thing prominent and emphatic in the Scriptures, it is the fact set forth there is a hell for the wicked. How any man can be so inconsistent as to profess to believe in the "blood of Christ" and at the same time deny the existence of a future punishment, is something we can't understand.

The same authority that said Christ shed His blood that the world might be saved, also says, "the wicked shall be turned into hell." He that sinneth against the Holy Ghost, is "in danger of eternal damnation." That there is a sin that shall not be forgiven in this world "neither in the world to come," and many other like passages, prove most conclusively there is a terrible doom awaiting the wicked. But, says one, those terms that speak of future punishment, do not mean what they say—*are mistranslations.* If so, then what assurance have we for endless or eternal happiness? The term given to portray to the mind the beauties of heaven, may in like manner mean something else. Away with this infidelity that would modify the terrors of hell to suit the ideas of men; and theories that object not to the good that is in the Gospel, but would make God a liar in respect to all the sterner aspects of the free law of liberty.

Beecher and men of his mold of mind, don't go to the heaven of such a God as will "create millions of human beings and then sweep them off like flies into misery and ruin." What blasphemy, what terrible words coming from men of such influence! Is a judge a mean man because he sentences the prisoner at the bar, to death or to a life of misery behind iron bars? No, justice demands that he thus pass sentence. It is not the judge that is to blame for passing sentence; it is the *law* that does it. The judge gives decision according to law, and execution follows as a matter of justice. There is an inexorable law as fixed and unalterable as God Himself that shapes the destiny of all men. God's mercy has intervened to save men, and by His mercy all may be saved. But just so certain as men transgress the Law of God, that Law that raises men on a plane with Divinity, upward toward heaven and eternal glory—I say all that transgress that Law must sink down on a level with devils; there is no power can or will save them; God would have them saved, but they would not be saved, hence they cannot nor will not be saved, to hell they must go. Who can blame God for the separation when He done all in the bounds of justice to have them come to Him in union and love?

Let us reason a little on the subject. If you know that to thrust your hand into the fire, burns it, can you blame the fire for doing that which according to natural laws it will do? If a man walk, against knowledge and reason, over a precipice and meets death at the bottom, who can blame the precipice or the law of gravitation for the catastrophe? the man alone is to blame. If a man throws himself into the sea and is drowned, is the water to blame? No the man is to blame and he alone. So with men and women who in the very face of what is God's Law, choose to walk into the fire, walk over the precipice, or are drowned in the sea of iniquity, can they blame God for their folly? they and they alone are to blame.

As regards our views upon the subject under consideration, I hope I have none other than Scriptural views—they are the best. Better believe what God says, about everlasting punishment, than to even *hope* the views of men may be correct. The New Testament Scriptures tell us there is a heaven for the just, let us *believe that* with all our heart. They also tell us there is a hell for the wicked and unjust, let us *believe that* with all our soul. So believing, let us worship God with our body, soul, and spirit, that all may be sanctified, purified and fitted for communion with God here and hereafter we need not be perplexed about whether there is hell or not. It will be enough for us to know there is a heaven. The devils know there is a hell and the wicked shall most certainly find it out in due time.

What else hell may mean, it means *separation* from God and *this to all eternity*. Take away all the literal fire and brimstone from the lake and it will be a *hell* even then beyond our finite conception. My idea is that heaven and the joys of heaven, are far beyond our comprehension in what God has laid up for the righteous; in like manner the horrors of the doomed souls in eternity, are far beyond our comprehension—we have not, even in the Scriptural illustration "a lake burning with fire and brimstone," the slightest conception of the misery and woe of souls alienated from God in the spiritual state.

You, my friend, fear or intimate that you think it a bad state of affairs for men of such influence to give vent to such thoughts as Beecher did. It may be all for the better. It will open the eyes of some, we trust, to see where human theories will lead and what folly to accept of opinions that savor of the slime of the *Serpent*. If Satan would come out from under the sacerdotal robes so that we might see him from his horns to his cloven feet, we could see better where to throw the spear, and how to fight him. This fighting him in ambush, clothed in the "being of heaven" and with the *name* of Jesus on his banner, is what is doing so much mischief, and enables him to lead so many captive at his will. If he will come forth and show his true colors, how long suppose you he could stand the glare of the Gospel rays? Not long. Popular opinion invites him out—he now shirks the responsibility of eternal punishment. Ere long, (we have an idea) he will come out and through the medium of some high-minded trumpets, startle the world with the theory that the doctrine of *atonement* "is all a farce!" Startle not, reader, that day is not far off. Just so soon as the popular mind is ready for it, it will come.

But we are growing too lengthy. We close by saying, we have of late been reminded (while reading those extracts of sermons which modifies hell so beautifully!) of the anecdote of a certain man, who, when even he went to his prayers he would speak well of both God and Satan; not knowing into which one's hands he would fall, he wanted to keep on friendly terms with both God and Satan. So with some men these days, they would have a soft, pleasant bed made for them in Hades, it being possible they may take up lodging there.

BALDWIN'S PROPHECY.

CONSIDERABLE interest has been manifested in S. D. Baldwin's prophecy, made in 1854. We therefore print his remarkable exposition of the prophecy of Daniel. According to Mr. Baldwin's views of Daniel, Russia was to overthrow Turkey within eighteen months after the commencement of the struggle, and this seems to have already been fulfilled. We look with interest to his future predictions —Eds.

A book out of print, entitled "Armageddon, or the United States in Prophecy," written by the Rev. S. D. Baldwin, a Presbyterian minister of Nashville, Tenn., then Presdent of Soule Female College, but long deceased, was publihsed in 1854. When the work appeared it attracted very wide attention. Among the predictions was a bloody and furious war to begin in 1861, and end on the 117th day of 1865—a war which exactly fulfills the term of the late rebellion, Johnston having surrendered to Sherman April 26, 1865, and thus terminated the array of arms. From the exposition of the prophetic parts of the Bible we copy as follows:

"At the time of the end." This period was to be that between the first and last endings of the three and a half times, or between 1776 and 1878, or between the 1,290, and 1,335 days. During this period this willful king was to come to his end: but before his end, he was to engage in war for some outlying countries, and was to be interrupted by two great powers, but was to conquer and prosper till the "last end of the indignation." As this was to be the great monarchy power represented by the image that was to be broken by the stone (since it was Rome), it is evident that its head must be in Europe, and must be the empire represented by the septimo-octave head of the beast in Revelation. Now, the great power which fills half of Europe and overshadows and controls the rest, is the rising colossus, Russia; Russia, therefore, must be the power intended as falling in the holy mountain. Now, as Ezekiel, almost literally, describes Russia as falling on the mountains of Israel, in the latter day he furnishes further evidence that the fourth kingdom, in the time of the end, was to be resurrected in or by Russia. The willful kingdom was an autocrat among nations, and so is the Russian kingdom.

"The king of the south shall push or butt at him, and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships."

The two kingdoms, under the names north and south, are to be identified by their relative positions to the Russian power, or to each other. The king or kingdom of the south would, very naturally, apply to Turkey, on the south of Russia; but as Turkey exists by the sufferance of France and England, it is possible that the two great Western powers, which hold to each other the relation of north and south, may be intended. At any rate, the southern king makes a short flight of it, if anything is to be understood by the butting at the willful king, or he brings on the flight. The kingdoms of Syria and Egypt, called the kingdoms of the north and south, held about the same close relation to each other and to Rome that England and France do to each other and to Russia; only on the east of Rome, and the case is just now reversed. The king of the north is Great Britain. This is evident from its northern position as a great power, and from the immense naval as well as land forces it possesses. No nation but a very great one would attack the autocratic king, and no nation has such a navy as Britain. This north nation was to come like a whirlwind, with his great naval and land forces, which are indicated by "many ships" and "chariots" and "horsemen." The attack was to be great and furious, but finally unsuccessful: for the autocrat moves right on to his purpose, and more than gains it, according to the prophet.

"He shall enter into the countries, and shall overflow, and pass over."

His entering the countries intimates that this was his original design, in which he had been interrupted by the two great powers that confederated against him. England and France, or England and Turkey, will unite against Russia. And it seems that a considerable effort was to be made to check Russia's designs: yet Russia is to take the countries this side of the crossings, and then to pass over into Asia, it would seem. The word "overflow" signifies the great increase of his armies and triumphs. To "pass over" implies the advancement of conquest, by some great crossing, into a new scene of warfare.

"He shall enter the glorious land." This at once reveals his advancement into Palestine, and shows that the passing over related to the conquest of Asia minor, and the Turkish Empire generally.

"Many countries shall be overthrown: but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon." This would literally imply the conquest of a great portion of Asiatic Turkey, with some exceptions. These were conquests in Asia.

"He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape." This expression implies the exertion of severe sovereignty. African countries are here referred to, as Egypt is used as specific for a generic term or a part of the whole." "He shall have power over the treasures of gold and silver, and over all the precious things of Egypt."

"The Libyans and Ethiopians shall be at his steps." This still further teaches the unlimited dominion over Africa in the west and south. Thus having obtained nearly all Europe, Asia, and Africa, he becomes indomitable, and his empire almost limitless: it emulates old Rome, as the possessor of three continents.—*Inter Ocean, Oct.* 23, 1876.

HURRY! HURRY!!

BY C. WRAY.

HURRY to be in time for the train, thought I on my way to the railroad. Of course the time for the train's arrival was nearly up, and I had no time to spend carelessly. You who travel by railroad understand the importance of being on time. The railroad companies furnish us with maps and time tables, so that we may know when to arrive at the depot. Their maps show us every crook and turn of their roads, give name of stations and all needful information.

Suppose a traveler should request a conductor to wait five minutes or an hour until he could prepare himself for his journey, what reply would the conductor make? Would he not say, "Sir we furnish you maps and time tables, and by these you must be governed; we cannot wait on you. You knew we would arrive and depart as we gave notice, but you have been careless; we must be off." Precisely so with Jesus, our great Conductor. His train is here waiting. Soon the signal will be given, and it will then speed away, leaving us behind if we have not prepared ourselves, and gone forth with Him. He has given us this great Map—the New Testament, and if we will not heed that, stay behind we must. Paul says, "Behold *now* is the accepted time; behold now is the day of salvation." He says *now;* not to-morrow or next year.

God tells us how and where to start. Repentance is the first station. There we get on board the train. Faith, baptism and full obedience all follow in regular order. All along we must follow the Guide-book, and hold fast that which we have procured. O, how necessary to hurry up and get aboard the Lord's great train! O what a glorious thought, to be ready when God calls! Then when He comes with His immense train to gather His elect, oh think of those who are unprepared! Dear sinner, Christ calls you, and you are not hurrying to the heavenly depot. Come quickly or you will miss the train.

Longmont, Col.

* * *

Wo unto you when men shall speak well of you! A man whom nobody traduces amounts to but little in this world.

* * *

See to it that each hour's feelings, thoughts and actions are pure and true, then will your life be such.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
S. H. BASHOR,
M. M. ESHELMAN, } EDITORS.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1 60 per annum. Those sending ten names and $15 00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore, Bashor & Eshelman. — Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE, BASHOR & ESHELMAN,
Lanark, Carroll Co., Ill

LANARK, ILL., FEBRUARY 28, 1878.

BRO. Bashor's address, until further notice will be Fostoria, Seneca Co., O., care of J. P. Ebersole.

CORRESPONDENTS of brother K. Heckman will please notice that his address is now Cornell, Livingston Co., Ill., instead of Tuscola, same State.

THERE is quite a demand for the "Philosophy of the Plan of Salvation." It is an excellent book—should be read by every preacher and others. Price, $1.50.

WE have on hand a quantity of Nos. 1 and 2, current volume, which we desire our readers to distribute wherever they think they will do good. Send for a lot and put them to work.

ON the 21st we received a telegram from Bro. Enoch Eby, dated at London, stating that they would start for New York, on the steamer Elysia, Feb 27. May God grant them a safe and pleasant voyage.

OUR trade in the book business is becoming quite extensive, thus enabling us to handle a great many publications. Don't fail to send for our book catalogue giving price of the publications kept at this office.

AND the ark of the Lord is still moving on in Falls City, Nebraska. Bro. J. J. Lichty held a series of meetings there, and six precious souls were brought into fellowship. "Praise God from whom all blessings flow."

THE weather in this part of the State still continues warm, more like April than February. In fact we have had no Winter of any consequence yet. Considerable rain has fallen, and mud abounds, thus rendering it very disagreeable for holding meetings.

FROM the *Baptist Battle Flag* we learn that the discussion between D. B. Ray and Bro. J. W. Stein, is to be held at Newtonia, Mo., commencing Wednesday, March the 6th, at 10 o'clock. The notice is rather short, but will likely reach most of our readers in time.

A TERRIBLE famine is raging in North China. 70,000,000 of persons are now starving. The imagination fails to cope with so great a calamity. Famine is one of the signs of Christ's second coming. Let us be watchful and prayerful that we be fully prepared at His coming.

BRO. Daniel Vaniman of Virden, Ill., is now traveling in Texas and finds the climate delightful. With other flowers he sends us peach blossoms, showing the advanced state of the season there. Don't fail to read his short letter on last page, and then, like us, wonder, if several colonies of Brethren cannot be planted in that State, and thus spread the Gospel and build up churches?

THERE is a talk of holding an Anti-secret Methodist Convention, looking towards concert of action on the part of all those who are opposed to secret societies. It is a sad comment on a religious body, when a convention must be called to root out an evil. Why not strictly follow the good Master and avoid all such breakers?

As the result of a series of meetings at Carleton, Neb., Bro. Levi Hoffert writes: "This informs you that ten souls have been wedded to Christ by adoption, during our meetings Six of the number were married persons and in the prime of life. The other four are quite young. May the good Lord enable them to hold out faithful unto death. And I pray the Lord will bless our dear brethren that labored faithfully while with us. Truly we had a soul-cheering meeting, both for saint and sinner. Blessed be the Lord for his goodness."

ON the 20th inst., Cardinal Pecci was elected Pope, and assumed the title of Leo XIII. He is claimed as a liberal, but announces that he will pursue the same course towards the Italian Government as did Pius IX, so that unity of action between the two is as far off as ever. The new Pope is 68 years of age, quite tall and very dignified.

WE are always glad to receive clear and pointed articles, and to do good and reach many minds, should be brief, unless the subject really requires it. But we feel sad when we have to pay from six to twelve Cents postage on an article, that, after careful examination cannot escape the waste-basket. But we will endure all this, only send on your words of comfort, words of conviction in a brief way, and we shall all try to let patience have her perfect work.

P. T. BARNUM, in a late speech in Denver, Colorado, discussed the right of saloon keepers to sell liquor, even if possessed of license. He says, "If I had a license to show in Denver, and should release a lot of rattlesnakes in the public streets where school children passed, would my license save me from action for murder or criminal carelessness? No. Neither does a license justify a man in selling a poison which robs men of that intellect sufficient to keep them from deeds of violence."

GOD must have His sledge-hammer men — His Peters who feel the need of reformation in themselves and others, and then are fearless to take hold and *work*. The namby pamby men, nicely dressed in satin, and scented with lavender water, may do as dolls, but they are mere ciphers in the work of reformation. A good, warm house, though made of roughly hewn logs, should not be despised simply because it looks rough. It shelters from the cold as well as the smooth and fancy painted house.

CORRECTION.—In No. 37, Vol. II, I presented some strictures on a sermon by Charles E. Hiscox, of Greenport, N. Y. In number 51, same volume, C. L. Culbertson came to the support of C. E. Hiscox, and I replied to him. In No. 6, current volume, we had another hearing, and now friend Culbertson informs me that he is not a Baptist, but "hopes to get to heaven by Methodist faith." I make this correction which is due him, having been erroneously led to believe him a Baptist, by his defense of Baptist theory. M. M. E.

PRESIDENT J. F. Cook of La Grange, Mo., offers the sum of $25 for the best tract on the Lord's Supper. Of course, it is understood that the supper is to be *before* dinner. Those proposing to write a tract on that subject for Pres. Cook will keep this in view. If they attempt to prove that the Lord Jesus, in the same *night* in which He was betrayed, took bread, they certainly will not get the $25. If Paul were here, he could not get it either.

IN reply to a sister who gets her mail at Philadelphia, and wants to know why the figures telling when her subscription expires are not stamped to the right of her name on the paper, we remark, that sometimes the name and number of street take up all the room in the width of the mailing galley, and hence there is not room enough to put in the figures. This is the way with most of our subscribers in Philadelphia and other large cities where it is necessary to give the number of street.

THE world is passing through a terrible crisis. Governments in Europe seem to be agitated, those in Asia are no less disturbed, and even on our continent, corruption, distrust and uneasiness seem to prevail. No doubt the present age is fulfilling some of the predictions of the prophets of long time ago. Everything points to strife and contention in the political world, while popular Christianity is running wild over the sayings of men who seek the applause of the multitude rather than the pleasure of God. With these facts before us, brethren and sisters, we need to constantly watch and pray that we be not overtaken and carried away into the whirlpool of destruction.

A BROTHER who appreciates our paper very highly, says: "*Dear Brother*, have just read your Editorial in No. 8: "Wanted! A Little More Prudence," and I must thank you heartily for writing it. If the old proverb be true, that 'Words, fitly spoken, are like apples of gold in pictures of silver,' then this article should be printed on silver, framed in gold, and hung where every one of our members could read it at least once a week. Or better still, if it could be graven on the tablets of the hearts of a class of imprudent, meddling persons, it would effect incalculable good. I am not given to fulsome flattery, but write these words out of the fullness of my heart.—Yours Fraternally, D. L. MILLER."

WE are now supplied with a full stock of the Brethren's Hymn Books, and all orders up to the present time have been filled. Should any who have ordered, not receive the books in due time, they will inform us at once. We would apologize for not filling orders sooner, but have been doing all in our power to get the books, having ordered them six months ago. Our terms for Hymn Books are strictly cash, as the profit for handling them is so small that we cannot afford to sell them on credit. Those who send the cash for books, will have their orders filled immediately.

SOME months ago we published a commendatory notice of the proposed History of Carroll county, thinking that the parties having the work in charge would render satisfaction. The book is now out and being delivered, but fails to give anything like satisfaction, and has excited a general feeling of indignation against the publishers, hundreds refusing to accept the work. Some names in this part of the country were obtained by very unfair means. We say this in justice to the welfare of brethren in other counties where the same parties are getting up other books. If any of them get deceived after reading this notice, they must not blame us, as we say once for all that the history of Carroll Co., is not what the people had reason to expect it would be. Many of them are refusing to take the book, and every secular paper in the county is denouncing it. Reader, keep your eyes open

OUR CHELSEA MEETINGS

WE left Lanark about noon, Saturday 16th, and reached Nora, some thirty miles North of here, about five in the evening. Were met at the depot by Bro. Wm. Moore and taken to his home, some two miles out in the country. Had meeting in the evening at what is known as the Chelsea meeting-house. This is a part of the Waddam's Grove district, and is under the oversight of Bro. Enoch Eby.

Meeting the next day at ten and also in the evening. The congregations were good, and attention excellent. Had meeting twice each day Monday and Tuesday, but had to contend with considerable mud which finally became so bad as to render roads almost impassable. Our last meeting was on Thursday evening. It rained all next day, hence no meeting. Left for home Friday afternoon; arrived safe at midnight and found all well. Very much regret that the meetings could not be continued, as they had just reached the point of real interest.

Our stay among the members was a pleasant one, as it always is with the faithful, and trust that our mutual labors together were not entirely in vain, though there were no immediate accessions to the church. The members here attend meeting well, and take great interest in the prosperity of the church. We made our home with Bro. Moore and family, and found it a pleasant stopping place. Many thanks for the kind treatment received at the hands of all, however, very much regretting that we could not visit around more, and attend the proposed meetings at Waddam's Grove church, at which place we were to have preached a few sermons before leaving. J. H. M.

PRINCIPLE AND POLICY.

POLICY puts the best dress on the outside; Principle is content to have all of one piece. Policy leans on men for houses, lands, money; Principle goes about his business daily and lets God *add* these. Policy puts the best wheat at the mouth of the sack: Principle lets the good and bad run together, and shows it all before selling. Principle tells the whole truth whether men will hear or whether they will forbear; Policy will tell a little of it, and keep back the rest. Policy goes no further than bread and butter; Principle goes straight ahead whether there be bread and butter or not. Policy bows, scrapes and covers; Principle stands up without show and lets the light shine all over him. Principle is always easy, never disturbed; Policy is restless, and dreams considerably. — Principle has nerve; Policy is easily scared, and dodges.

Policy carries a twisty grindstone to sharpen axes to hew for *it;* Principle hews a straight line, no difference about the grindstone. Policy turns judgment into crooked lanes; Principle follows the "old paths," that have along them the "marks of the Lord Jesus." Policy seeks for itself only; Principle hunts for others also. Policy works slow, to kill time; Principle strikes out right and left, and does a good day's work. Policy visits if its *policy;* Principle goes and comforts, and is happy. Principle is alive and green from the roots to the top; Policy is dead at the top, and a little at the roots. Policy wants to *know how* the *multitude* will go; Principle does not concern herself about that. Policy wants somebody else to admonish him who is in fault; Principle goes and tells the fault to him who is faulty. Policy is a poor fellow, and if he could only *see himself*, he would be straightway ashamed, and repent.

Now let us have less policy and more principle, both in and out of the church. A little policy may be good at times for principle to work with, but it is a poor thing to put in principle's place. There is too much shirking of duty in matters that are clear and plain;—too much *evasion* when there should be distinct utterance. The load is often divided for *policy's sake*, and the innocent made to carry a heavy load, when the guilty alone should have borne the whole burden. "Bear ye one another's burden's" don't mean that one of the innocent shall carry a part of the guilty one's load, for policy's sake, but means that if there is to be any *bearing*, the whole body shall do it. If the ear is guilty, it is not right that simply the little finger should suffer, but let the whole hand take its part. Now let Policy step behind and permit Principle to lead as God doth most truly direct. M. M. E.

A PEACEFUL FAMILY.

A DEAR brother who is active and zealous in his Master's work writes: "I read, with tears, Bro. Moore's article on 'Sweet Home.' My heart rejoiced that God has blessed me with a little home and a pleasant family. I have a kind companion who is willing to share my joys and sorrows, and a dear little one who is large enough to help me sing the sweet songs of Zion. And in place of being scolded, as many weary husbands are, I am met with a smile and words of comfort. I can sympathize with the homeless and the tippler. I have traveled that road, and you do not know how thankful I am that God gave me the strength and moral courage to get my feet out of the broad road that leads to destruction. Ah! we can all do wonders by making use of the means of grace."

How many husbands can, with this dear brother, say, "My companion is willing to share my joys and my sorrows? Instead of being scolded, I am met with a smile?" Ah! there are too many unhappy homes—homes that should, for father's sake, for mother's sake, for the sake of the children, and the blessed Master, be made happy. If you bring up your children in a peevish, fretful manner, O, think of the misery they must endure in this life, and perhaps, also in the life to come. You should make home pleasant, because God requires it, because your duty to your children requires it. Let love through every action run, and there will be much sunshine in your home. Then be pleasant, be kind, and your children will soon learn to go that way. M. M. E.

EDITORIAL CORRESPONDENCE.

Dear Paper:—

OUR meetings in the vicinity of Boiling Springs, Pa., continued some over a week at different places, only a few meetings at one place and that, too, sometimes interchangeable, thus lessening the power of our labors for good, especially in the conversion of sinners. Though it would have been preferable to us to have concentrated our efforts while in this church, yet we felt it our duty to submit to the wishes of the brethren, and thus labor together in harmony and good will.

This is one of the oldest organizations of our fraternity in Pennsylvania, having been established in 1791. The first speaker was elected in 1823, and since that time has been feeding the West with emigrants of our faith, who, in their work, have caused the Gospel to sound in more than one corner of the Western States. The church now numbers several hundred; all in perfect order and union, as far as we were able to see. Bro. Moses Miller is the Bishop of the flock, and has the hearty co-operation of all the workers among them. It is useless to remark much upon the life and labors of Bro. Miller, as his name and history are too well known among our people, and his position as a member, our Annual Council and committees speak out the general confidence of the brotherhood at large, and the special respect of his own district where his every day life is best known.

Bro. Miller received us with a Christian welcome, and the kindness and courtesy shown toward us while there, will ever command our respect and esteem. At Boiling Springs, confession was made by the alien unto salvation; also at Baker's, four miles from the Springs, some turned to God. Preached two sermons in Mechanicsburg, a neat little town of 3,000 inhabitants. Also had the pleasure of again meeting Bro. J. M. Mohler, of Lewistown, Pa., and hearing him preach one discourse. At the close of our meetings here, some who believed, requested to be baptized, which was attended to after we left.

On the 12th, we bid Bro. Oller and companion farewell, as they left our company for home, and on the 13th, in company with Bro. Mohler, we were conveyed to Harrisburg; took the fast train West at 4:30 A. M., and soon left the East. Here we had some trouble in having our baggage checked, as the evening before it was sent to Barrisburg, in care of C. V. R. R. Co., and when we called for it, their agent was absent, and the other company would not exchange checks; but through the kindness of the night ticket agent of P. C. R. R., we were made all right, and thus lost no time. This work, probably, is synonymous with the workings of the great through train to Heaven. She does not stop to exchange baggage or checks with the world or the devil, and this too, probably, is why so many fail to make connection. They stop to parley with the world too long, and ere their pleasures and merchandising is over, the Gospel train passes on and they are left behind. At Lewistown we bade Bro. Mohler farewell, in hopes of a union above, when our labors end below, and we pass through the gloom and silent shadows of the grave-land or death-world, to receive our reward for labors below. Passed on through Huntingdon and learned that the small-pox scare was over, and business was resumed in every way as usual. The disease was not as bad, some say, as was first reported. At Johnstown we exchanged greetings with Bro. Mahlon Keim and others, thence to Pittsburg and the West. Arrived at Dunkirk the 14th inst., at 9:30 A. M. Was met at the station by Bro. S. T. Bosserman. Spent a few hours in resting, at his home; were then conveyed to Eld. E. Bosserman's, six miles out in the country, where we have been conducting meetings each evening since. The roads are extremely muddy and going about is rendered very unpleasant, yet our congregations are good and the attention and interest increasing. We hope to be able to report a profitable meeting at the close, yet the work is in the hands of the Lord, and His will be done.

Many letters come to our address, soliciting assistance in revival work, but full arrangements are completed until A. M., and after. Will not be able to reach New Philadelphia, O., before A. M. Bro. E. L. Yoder's call could be filled better, one month later. Wm. Hertzler's, in August. May the blessings of God attend the efforts of His people everywhere now and forevermore.

S. H. B.

"SPRINKLING,
THE
TRUE MODE OF BAPTISM"

NUMBER I.

"1. *We read of the Baptism of Jesus:—Was Jesus immersed?* Let us examine what the Scriptures say about it. The account is given us in Matthew 3: 13–17, and reads as follows: 'Then cometh Jesus from Galilee to Jordan, to John, to be baptized of him. But John forbade him, saying: 'I have need to be baptized of thee, and comest thou to me?' And Jesus answering, said unto him: 'Suffer it to be so now, for thus it becometh us to fulfil all righteousness.' Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water (or, as the Greek may be equally correctly rendered, '*from* the water'), and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him.'

2. Jesus stood at the edge of the bank, whilst John stooped down, and dipping up in his hand some of its clear water, he sprinkled it upon the head of Jesus, bent forward to receive it. By this ceremony, the law which said, 'Take the priests and sprinkle water of purifying upon them, that they may execute the service of the Lord,' was fulfilled. The law said water must be sprinkled, and it was sprinkled upon Him. His Baptism was required by the law, and it must be done as the law directed. No other form of administration would have been according to the law. Those who came to fulfil the law, would not violate the law by acting contrary to its provisions. He came to John to be baptized, because, thus it 'became Him to fulfil all righteousness,' and that righteousness could only be fulfilled by doing precisely as it directed. It required Him to be sprinkled, and His immersion would not have been the fulfilment, but the violation of that law. He was, without doubt, sprinkled as that law required. Thus was the one part of His consecration to His work effected."

Here Dr. Greenwald wants us to believe that "went up straightway *out of* the water," means "*from* the water."* Very well if "*up out of*" means "*from*," does not "*from*" mean *up out of?* If the Doctor were in the water and would go out of it, how would he tell a man that he went out of the water? Would he say he went "down out of the water?" Not at all! But he would say, if he had been in the water, "I went up out of the water." In the original it reads thus: "And having been dipped *(Badtidzeis)* he went up immediately from *(apo)* or out of the water." Of course He went up *from* the water, from the river because the river did not go with Him. Infallible inspiration says not one word about Jews going down *to* the water and there being *sprinkled*. Had He been sprinkled, the translators would have rendered it *sprinkled*. But not finding *rhantizo* in the original, but *baptizo*, they were compelled to render it baptize, *dipping*.

The man who looks into the "perfect law of liberty," wants not simply a *mode* of baptism, but baptism itself; not something *nearly like* baptism, but BAPTISM. The holy Oracles do not say that John's hand was dipped, baptized, and Jesus sprinkled. That idea has a scope only in the mind of him who seeks for a *substitute, something else,* and not the real thing itself. Jesus was not sprinkled, nor poured *with* water, but baptized *in* water. Jesus was the subject of the action. He came to John to *be baptized in Jordan*, not to be poured or sprinkled into Jordan. Nor did John sprinkle Jordan on Him, nor pour *Jordan* on Him, nor *sprinkle* a little water on Him, nor *pour* water on Him, but to baptize *Him* in Jordan, in water.

"Thus it becometh us to fulfil all righteousness." Thus *How?* What was done to fulfil righteousness? Baptized *in* Jordan. In view of this fact, how can those fulfil *all* righteousness who refuse to *thus* fulfil it?

"His baptism was by sprinkling." This is the same old story: a thing by the same thing. A man ran by crawling, would be just as sensible. Or if creeping be running then it would be proper to say a man crawled by running. But if sprinkling be baptism, then it would be just as sensible to say a man crawled by crawling, as to say a man was sprinkled by sprinkling. If Christ was sprinkled, why not say He was sprinkled? Why say He was sprinkled *by* sprinkling? The Doctor well knows that his learning, his scholarship would be called into question by every well read man, were he to say "Sprinkled by sprinkling," and yet he virtually does that, when he asserts that Jesus' "Baptism was *by sprinkling,*" *i. e.,* if baptism means sprinkling.

When we learn from God's holy Book that persons are to be *baptized* "into the name of the Father, and of the Son, and of the Holy Ghost," "*baptized* into Jesus Christ," it becomes a matter of great importance to every one to know whether he has been *baptized,* or only received a miserable *substitute* for baptism. It is important for him to know whether *he has himself* obeyed the Lord's commandment, or simply had imposed on him, when an infant, before he had any faith, any volition in the matter, *a something* instead of baptism.

The Holy Spirit commanded the first persons who inquired the way of salvation after Christ's ascension, to "Repent and *be baptized,*" not sprinkled, "in the name of Jesus Christ for the remission of sins" (Acts 2: 38). Dr. Clarke would not allow his scholarship to be questioned by saying, Jesus was sprinkled *at* Jordan, but plainly remarks, "That three distinct persons are here represented." (Matt. 3: 16). 1. The *person* of *Jesus Christ* baptized by John in Jordan. 2. The *person* of the *Holy Ghost* in a *bodily shape* like a dove. 3. The *person* of the Father; a *voice* came out of heaven saying, "This is my beloved Son." Dr. Clarke does not say that Jesus was sprinkled in Jordan, but "*baptized* by John *in* Jordan." Luther, Calvin, Macnight, Doddridge, Geo. Campbell, Watson, and nearly all critics, expositors, translators, commentators, and reformers, take the ground that Jesus was *baptized* in Jordan—not sprinkled *at* Jordan. Dr. Greenwald stands out almost alone, evading the force of the clearest language of the Word of God, and trying to justify something not commanded of the Lord. Such work can only mislead, and confound such as trust in mere assertions and the arm of flesh. The only true way, safe way, is to set forth the way of salvation as the Lord and Apostles set it forth—show what the inquiring penitent must do to be saved, to inherit eternal life. More next week.

M. M. E.

ORIGIN OF BAPTISM.

THE following, clipped from a monthly, published in North Carolina, shows how a well-read gentleman looks at the history of baptism, though he belongs to no church. It is the history of baptism in a nut-shell:

The New Testament statements indicate that three distinct kinds of places were resorted to by Christ's apostles for the performance of baptism: Rivers, pools and baths.

The earliest known writer after Luke, was Clement of Rome; he says, baptism may be performed in a river, in the sea, or in a lake, so it is done in the name of the Holy Trinity.—Clement died in the year A. D., 165.

Tertullian describes the ordinance of baptism as being three actions. He says it is unimportant at what place one is baptized, whether in a river, sea, or lake, in standing or running water, so it is done in the name of the Holy Trinity. Tertullian died in the year A. D. 220.

Ambrose established an order of Scripture reading, singing and prayers, in the language of the people. He baptized in the name of the Father, and the Son and the Holy Spirit. He says this was the primitive mode prior to the year A. D., 360.

Pascalin baptized by immersion up to the year A. D., 444.

Cyril baptized by three actions, having a mystic reference by figure to the three days burial of Christ. Cyril died in the year A. D. 444.

Strabo says, trine immersion was the ancient mode. Strabo died in the eigth century.

Sprinkling was granted by Pope Stephen II, of France, in the eighth century, by pouring water on the head of the person in the name of the Holy Trinity.

Luther, Stephens and Calvin baptized by pouring three times on the head of the person in the name of the Holy Trinity, A. D., 1522.

It appears that there are three actions required in baptism, according to the ancient mode.

Eunomius invented single immersion in the year A. D. 360.

Brother Stein's series of articles on "The Literal Meaning of the Inspired Precepts our Only Safe Guide in Religious Faith and Practice," closes with this issue. Hope all our readers have carefully read them. We have on hand another series from his pen. These will be published sometime during the Spring months.

* * *

In an Autograph Album I find the following truthful saying: "No man is wise at all times." This is the experience of every man and woman of observation. The wisest of men have their foolish spells, and do that of which they would be ashamed in their deliberate moments. It is important that we learn how to take people.

* * *

Though you may not be able to accomplish great things the world is full of small ones demanding your attention. Learn to execute little things well and thereby qualify yourself for a more extensive sphere of usefulness. He that was found faithful over a few things was counted worthy to become ruler over many things and enter into the joy of his Lord. Go thou and do likewise.

* * *

G. W. Fesler, of Anderson, Ind., says: "At the District Meeting in 1877, we asked for aid to pay our church debt. We have received twenty-five dollars and fifteen cents from the Four Mile church, and four dollars from the Nettle Creek church. We are very thankful for this and would be very glad for any more that the Brethren will be so kind as to give us."

* * *

We have received another lot of Bro. Miller's defense of the Brethren's doctrine, and are again prepared to fill orders. Price, $1.60.

SATURDAY NIGHT.

Sad Homes.

THERE are many sad homes to-night, not because the inmates are not kind to each other, but because of bereavements over which human skill has no power.

I have been preaching most of the week, but omitted one meeting to attend the funeral of a young lady who died away from home. Eleven months ago, there was a happy family composed of husband, wife, daughter and two sons; but in an unexpected moment the wife was taken away by death. The heavy stroke almost broke the husband's heart. He, however, had a kind daughter left to guide and take charge of his household labors, and thus became reconciled to his sad state. His daughter goes on a visit to relatives, but returns a corpse after the absence of a few weeks. The unhealed wounds of the father were broken afresh, and he felt the keen dart piercing to his heart.

While viewing the friends taking a last farewell look at their departed friend I thought of the many sad homes thus occasioned, and of the painful situation of those who are bereft of the loved ones. The husband and wife set out on life's uneven voyage, thinking only of the joys and pleasures awaiting. They little dream of the parting hour, little do they think of the sad years to come, of the bereavements and sufferings to which they must be subjected. This world is not all sunshine, not all bright and pleasant. Those who glide through life on "flow'ry beds of ease" are seldom found. Though our pathway may be strewn with roses of the most delightful fragrance, yet there are fields of thorns ahead, and often where we least expect them. A calm after a storm is no less true of nature than grief after joys.

So far many of us may have been fortunate, but still we know not what awaits us—we know not what is coming, and it is well we do not. The Lord knows what is best for all. Affliction may seem severe, yet it is often an excellent remedy. None are entirely exempt from these sore afflictions—they will come sooner or later; it therefore becomes all to prepare for them.

Gentle reader, think of the many sad homes thus caused to-night, not only among the poor, but even among the wealthy and learned. Strong hearts are bowed down in grief, and many a poor, broken-hearted wife or mother goes about mourning. We think of the sad mother who has just buried her tender lamb; she shares her grief alone, none can weep as she does, the dart comes home to her heart keenly. But what must be the secret feelings of the wife—the last ray of light seems gone—she goes from the church-yard alone, with trembling steps she enters the lonely dwelling—there is one missing—the side companion of life, the joy and comfort of her tender heart lies cold in death's embrace. There is none on earth to comfort her. God pity the poor, broken-hearted to-night. I often think of the lonely, frontier settler—the wife is left with a group of helpless children depending on her for support. She is alone with but few neighbors and little substance. Such persons need comforting.

There are husbands and fathers in grief. Though men's hearts may seem stronger than those of finer feelings, yet they can be melted by bereavements, and softened by afflictions. They feel the dart—it pierces home to their hearts, and not unfrequently follows them to the grave. To return home from the little burying city—enter the lonely cottage and find no wife—no tender mate—no welcome smiles from a loving companion, is enough to break an iron heart. But such things must come, may God help us prepare for them.

In view of these coming afflictions that are in waiting for the rich as well as the poor, husbands and wives should put forth greater efforts to make each other happy, and thus render the thorny pathway of life as pleasant as possible. The world is full of thorns and thistles, sore afflictions and temptations which causes many homes to be dreary and uninviting. But much of this may be alleviated by due kindness and conjugal affection upon the part of the companions of life. Forgetting their "first love," has rendered the lives of millions miserable in the extreme.

Beyond this vale of tears we look for a better clime, where the sad ones who have lived faithfully, shall meet and be forever at rest. On yon beautiful shore, amid the delightful scenery in the Paradise of God, we can walk and talk of the blessedness of the redeemed. Husband and wife, father and mother, brothers and sisters can greet each other beyond the stormy waters, where sickness and bereavements never come; there they can walk and sing the song of the saved evermore. Gentle reader, are you ready to-night to leave earth with all its sorrows and join the happy and immortal throng that stands ready to welcome you home?—J. H. Moore.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

Edited by M. M. Eshelman.

If you find you are getting angry, just begin to count, and don't stop until the anger is all gone. It is a sure cure; try it and be happy.

This week we give up the Home Circle to our writers, for they have been very kind in sending us much good matter. Read all with care, and pray the Lord that it may do you much good.

Answers to John R. Snavely's queries in No. 7.

1. Levi died in Egypt.
2. He was one hundred and thirty-seven years old.
3. He was the grandfather of Libni, Shimi, Amram, Izhar, Hebron, Uzziel, Mahali, and Mushi. (Exodus 6: 17, 18).
4. Ishmael died 1773 years B. C., at the age of 137 years.
5. Seth died 2962 years B. C., at the age of 912.

First, second, third and fifth, answered by a Friend. First, second, fourth and fifth, correctly answered by John L. Frantz. Same by Clara E. Lutz.

In answer to Iva Thomas' query, in No. 5, J. H. of Va. says, Asa.

Queries, by John L. Frantz: 1 Who was the first blacksmith? 2. Who caused iron to swim? 3. What king reigned only one month? 4. Who wrote with a pen of iron and the point of a diamond? 5. How many miracles did Jesus perform?

By A Friend: How many knives did the children of Israel take out of Egypt?

By Clara E. Lutz: 1. How many years after the departure of the children of Israel out of Egypt did Solomon lay the foundation of the temple? 2. Whom did the Lord appoint to succeed Moses?

By Michael F. Snavely: 1. How old was Noah when the flood came upon the earth? 2. Who was the first man that died a natural death, and how old was he?

FROM GRANDPA.

GRANDPA has concluded to write to the children at work in the Home Circle again.

Youth is the time to serve the Lord,
The time to insure the great reward.

I would advise the children to do all the good they can, and forsake all evil that is termed carnal pleasures, such as pride, superfluity of apparel, all species of gambling, reveling, church suppers, and all vanities. The earlier in life you come out of the kingdom of this world and come into Christ's kingdom, (church) and become spiritually minded, the better. The Savior says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." I don't think there is one of our little readers but what wants rest. You cannot get spiritual rest outside of the church, and you will have to make a choice of a church that will condemn the above named reveling and carnal pleasures, and preach and practice non-conformity to the world. I am old now, and lived in a fashionable church for many years, and in reading what Paul says, "come out from among them," and also to "have no fellowship with them," I finally took brother Paul's advice, obeyed his teachings, and joined with the Brethren. I rejoice to-day, that I made this step, So I would say, make the right start for glory.

The best news I see in the Home Circle is, that so many children come out on the Lord's side and are baptized, and come into the church. It is glad tidings of great joy to us. Be faithful, for you have made the right start. There is one thing that I will vouch for, if you live to be as old as grandpa, you will never regret that you came into the church while young. When you hear men preach their opinion against the inspired Word of God, (which is done in many places) don't heed it, but take the Bible for your counsel, and if you or your parents can raise $1.60, get Bro. R. H. Miller's book, "The Doctrine of the Brethren Defended," and read and re-read it, and lend it to your neighbors, and resolve to serve the Lord.

Girard, Ill.

IN THE GRAVE-YARD SOFTLY SLEEPING.

IN the grave-yard softly sleeping,
Where the cypress branches wave,
Lies our little school-mate, keeping
Silence in the narrow grave.
There she sleeps, and no to-morrow
Wakes her in that silent home;
There she rests, no sign of sorrow
Clouds with grief, her rural home.

There the daisies and the roses,
Pour their incense at her feet,
On the spot where she reposes,
Where the grass is green and sweet.
There the wood-lark, sweetly singing,
With her music charms the air,
And the busy wild bee winging
Hum a hymn for flow'rets fair.

But they cannot wake our sister,
On her bed within the tomb;
Angels up in heaven missed her,
So they came and took her home.
Took her where the wond'rous glory,
Fills her happy soul with love,
Where her heart can feel no sorrow
In her blessed home above.

Selected by Clara E. Lutz.

Winslow, Ill.

THE CITY OF JERUSALEM.

Dear Young Readers of the Home Circle:—

NO doubt some of you have read of the wisdom of Solomon, and that beautiful city—Jerusalem.

Solomon was the flower of all the kings of the earth, and an ornament to Israel. For order and perfection none excelled him. He made Jerusalem the dwelling place of holiness and queen of all the earth. In the city on Mount Moriah, he built one of the most splendid temples that ever was erected; adorned and ornamented the marble stones, of which it was composed, with gold and silver, shining in splendor like the majestic sun. Many thousand workmen were employed in this structure for several years. All manner of carved work, linens of various colors covered the sanctum sanctorum, the holy of holies. In it were the altar for burning incense, and the ark of the covenant. There was no city, but the city of Jerusalem, where the Almighty could be thus publicly worshipped.

Jesus, in order to fulfil the prophecy, entered the city on an ass, and therefore he sent two of his disciples to fetch it; and they placed the Lord of lords thereon. A great many people assembled themselves and came out of the city, not armed with weapons, but with green branches, in order to escort their King in triumph into the city. All were full of joy; every one looked on Jesus, who could be seen above all the rest, riding, surrounded by a host of his disciples who cried, "Hosanna to the son of David!" "Blessed is he who cometh in the name of the Lord!" The cry was so great that the Pharisees became very much displeased and went to Jesus, entreating him to command his disciples to be quiet. But Jesus told them that it was impossible now to be silent and not praise God, and that otherwise, the stones would cry out.

When he saw the city plainly, which was very handsome and splendid, and also the beautiful temple with its golden roof glittering in the sunshine, together with the white and precious stones of its walls; and at the same time, considering its future condition that would befall this great city on account of its sins, of which they would not repent; but continued to be impenitent, he wept bitterly. When he came into the city the cry was, "Who is this?" but the host that followed answered, "This is Jesus the prophet of Nazareth, of Galilee."

Susan Wingert.

Franklin Grove, Ill.

LETTERS FROM THE EAST.

NUMBER II.

My Dear Young Readers:—

IT gives me much pleasure to find "Children at Work" among the pages of the Brethren at Work. I see brother Eshelman is in true earnest and doing finely. So it becomes us to help him. Boys and girls are known to ask what we are put in this world for. They are not old enough to think much about it, and so this seems dark to them. If you were asked this question, *Why are we here in this world?* what would you say? I think many of you could give a good answer. It is one of the greatest questions that can be asked, but the answer is so easy and simple that many good boys and girls can answer it. We are not here only to live awhile and then die, like the birds and beasts. Oh no. We are not here to drink the pleasures of the world and eat the fruits that the Lord forbids. No, no. We are here to do what God says. He has told men and women many things to do as we read in the Bible, and if they do them because they love the Lord, they become good men and good women. This is why we are in the world—to

DO GOD'S WILL.

He says in the Scripture, that boys and girls should love and hear their parents. "Honor thy father and thy mother." This is what God says. It is His will that you should do so. And now here is what He promises you: "That thy days may be long in the land." Now, look at it! long life He promises to obedient children, and how sweet life is! How good it is to live long in this world to do right and help others to do right. This is what we should live for. While we are at home with mamma and papa, we ought to be good children, and to do this we must do what a great and good preacher once said: "Children, obey your parents in the Lord, for this is right." See, He gives us the reason—it is *right* to do so, and of course wrong to not obey them. We ought

ALWAYS DO RIGHT.

If you do wrong because you can't help it, you must watch that point and do so no more, and so step by step you may come up to a good and great life when you are men and women. The time will soon be when father and mother will sleep to wake no more in this world, then you must take care of yourselves, and do for yourselves. How good it will then be to look back and say, "I tried to do right." Such a boy or girl can go through this life and always find friends and homes to bid them *Welcome!* Love only what is good, and true and beautiful. Scorn to do a mean act. Don't say bad words. Be kind to all. If some one treats you badly, *try*, O try hard, to do good to them. If they have any good at all about their hearts, they will be ashamed and come back, and love you all the more. Uncle Thomas will say too, this is true. Do right always toward others, and as you learn, and grow older, may you also learn to give your hearts early to the Lord. I am still,

Your Brother,
D. B. Mentzer.

FROM IDA CLEMMER.

EVE was the first woman, and with Adam was put in the garden of Eden. Eve was also told that she might eat of the fruit of all the trees in the garden except the tree of the knowledge of good and evil. But Satan came along and told them to eat, and Eve listened to the lying words and took of the fruit. She not only ate of the forbidden fruit herself, but gave some to Adam, and he too sinned. When God saw what they had done, He was angry at them, and as He walked in the garden in the cool of the day, they heard His voice which made them afraid. God asked them whether they had eaten of the forbidden fruit, and Adam answered, "The woman gave it to me and I did eat." He did not humbly confess his fault, nor did Eve, so both were driven out of their beautiful home.

Mt. Carroll, Ill.

FROM KATIE A. SNAVELY.

Dear Editor:—

I SAW an article in the Home Circle, Dec. No. 51, written by Daniel Brubaker, about the foolish boy, and he asked several questions about it, and wished the little boys and girls to answer his questions. I will tell you what I think about it. He wishes us to tell him who told it and what he wanted them to learn from it. I think it was Jesus told it, and He wanted us to learn that when we come to the years of understanding we should not do as the foolish boy, which means the prodigal son, and not wander away from our Father's house, and go on in sin and folly until we come to want. We then see our condition as the prodigal son did, and are glad to go back to our Father's house and ask Him only to use us as one of His hired servants. We would not think of asking God to let us be heirs of His and joint heirs with Jesus Christ, but God has said, if we return to Him, we shall be heirs of His and joint heirs with Jesus. As there was joy when the prodigal son returned, so I think there will be joy when we return; for Christ says, "There is more joy over one sinner that repenteth, than over ninety and nine just persons which need no repentance." I think Jesus is the elder son, for He never wandered away from His Father's house. If this is not correct, will some one please tell me who the elder son is?

Hudson, Ill.

The soul is a soil which requires to be dug and stirred deeply, otherwise nothing will grow in it but weeds.

CHILDREN AT WORK.

From Annie C. Long.—*Dear Editor:*—I see so many letters written by little folks that I thought I would try and write one too; though it may not be as good as some of them. I go to school every day, and mamma and papa says I am learning very fast. I like my teacher, because she is so kind, and try to obey her. I am eight years old. I mean to be a good girl, but often come short. I pray to God to help me to do better, so when I get older, I can be His child, and do all His commandments. I read the good Book every day. I love to read the little letters.

Lanark, Ill.

From Ella Lehman.—Since the first of 1877, I lost two dear sisters. Sister Ida, the first of Feb. 1877, and sister Cora the thirteenth of Nov. Five of us children had the typhoid fever this Fall for three months. Sister Cora May died with the diphtheria. Since my health has so failed in the last ten months, I do not go to school. I visited the school which my two brothers attend, last Friday. The scholars are making rapid progress. Since the Summer Sabbath-school has closed, they have it twice a month. We are eight miles from the church. On account of bad weather and muddy roads, our attendance is very irregular. I am thirteen years old.

Marshalltown, Iowa.

From Ira Miller.—*Kind Editor:*—I am twelve years old. I like to read the Brethren at Work and the young folks' letters; and also the letters from the missionaries in Denmark. Hope they will return safely.

Freeport, Ill.

From Mary C. E. E. Sider.—*Mr. Editor:*—I thought I would let you know what we are doing in Canada. I am ten years old. I have taken the "Children's Paper" for four years; but now my father takes the Brethren at Work and I like it better, because it contains more reading and comes oftener. I like to read good books and papers. Aunt Nancy lives with us now; She came from Dupage County, Ill., last Oct., and is a member of the church. When Michael Forney was in Canada last Nov., he paid us a visit and preached one evening in our house. My parents are members of the River Brethren. We have meeting here every Sabbath. I love to go to meeting and hear the Word preached. I have one sister and three brothers; they are all living yet. I like to read letters sent to you by other children.

Stevensville, Ont.

From Annie Raffensperger.—*Dear Editor:*—I am fifteen years old. Went to school last Winter until I took sick, and have been sick ten months. I was able to go to church and Sabbath-school about three months ago, when brethren Bashor and Gibson were holding meeting here, and I was then baptized, and am now one of God's little lambs. I wish you would all know what a friend we have in Jesus, if we believe in Him, when we are sick.

Rock Run District, Ind.

From Jennety Buck.—I attended Sabbath-school last Summer, at our meeting-house; only missed one Sabbath. My teacher was Mrs. Hattie A. Hazen. I have one sister and one brother. I love to go and see my grandma and grandpa; they live at Fremont. Mamma is taking this paper and we like it real well. I wish all the little girls would write a letter for this paper. I am twelve years old.

Fostoria, Ind.

From Dora Simmons.—*Dear Editor:*—I am nearly ten years old. I never wrote a letter, but will write a little letter for the Home Circle. We have no Sunday-School here that I can go to, but I go to meeting nearly every Sunday with pa and ma, in the carriage. I like to go to meeting and hear them sing and preach about Jesus. I go to school and read in the third reader. I live in the country and our school-house is only three-fourths of a mile from our house. Mr. Editor, tell Miss Vinnie Eshelman that I thank her for inviting me to come and see her. I cannot come to see her for awhile yet.

Union City, Ind.

From Leora C. Lynn.—*Dear Editor:*—I am ten years old. I went to Sabbath-school last Summer. Rebecca Snavely was my teacher. I have three brothers and four sisters living, and one sister dead. One of my sisters is in West Virginia; she went away last March; I would like very much to see her. We live three and a half miles from the church. My father, mother and sister Alice are members of the church. I am going to school this Winter, and have not missed a day yet.

Hudson, Ill.

CORRESPONDENCE.

FROM GERMANY.

Dear Brethren:—

WE left Denmark on the 22nd inst., where and when my last communication was written. Came to Reichen Sachsen on Friday evening after dark; went to the hotel and next morning started out in search of the friends we were requested to visit in that place, and preach to them.

As a matter of course in this country, the minister in charge has to be consulted first, as he has the entire control of church matters. — Hence we, in company with two of his members, paid him a friendly visit, and as a natural result, our Mission and its success and prospects, soon became the topic of conversation, and with the plainest hints possible, given, he nevertheless seemed dull of comprehension to understand us, hence did not even invite us to come to meeting next day, much less offered us the church for services. And as we did not like to leave before Monday morning, we visited some six or eight families and spake to them from house to house. We went to meeting on Sunday and heard a polished but saltless sermon of twenty-five minutes, and as the minister lords over his flock in this country, all felt a timidity in saying, You may preach in our house; but on Sunday evening quite a number of friends met to bid us farewell. We availed ourselves of the opportunity and Bro. Fry spent about an hour in speaking to them with good effect, seemingly, and I feel persuaded they heard some things they never heard before and will most likely not soon forget.

Although liberty of conscience in Germany has, of late years, been much improved, yet the churches and schools are both under the control of the clergy; hence both closed against strangers, especially when they think their craft is in danger; we then hear them say with one voice; "Great is the Diana of the Ephesians." We think however in places good might be done if the brethren could live among them a length of time and live out what they preach, associate with the people, so they will open their doors.

But we proceeded further and came to this place, and am now writing in the house of David Glock, brother of John Glock of Aughwick Mills, Huntingdon Co., Pa., who is extensively known in our brotherhood. Here we found a similar state of things. The minister said, he had not the privilege of offering the use of the church, being employed by the government, and obliged to go according to law.— So we will shake the dust from our feet and return to Hamburg where we expect to meet our companion, and go to England.

The country in Germany is more hilly than we expected to find it. Between Hanover and Frankfort we passed through five tunnels, one of several miles; and between Heidelberg and Ludwigsburg we passed through some smaller ones. We passed through some excellent country on our way here; but the most indescribable sight I ever saw, in an agricultural point of view is the vine-yard here in Hoheneck on a hill side.

The weather is still pleasant, yet the temperature is cold enough to render traveling pleasant. There is from one to three inches of snow on the ground. Our health is still very good, and hope our companions are enjoying good health also.

Our privileges for writing are very limited in traveling around; hence please excuse for short and imperfect notes.

Yours Fraternally,

ENOCH EBY.

Hoheneck, Ludwigsburg, Wurtemberg, Europe, Jan. 30th, 1878.

THE WAY SOME GOATS WERE MILKED.

WHILE reading Bro. M. M. Eshelman's article on "Goat's Milk Enough," I thought I would give you a plan that was concocted in this vicinity for milking goats. They have been milked so long and often, they are getting pretty shy. It is getting rather difficult to decoy them into the fold when milk is wanted. But the fertile brain of the milkmen seems to be equal to the occasion.

There is a temple in Vicksburg, Mich., said to have been dedicated to God. The worshippers of said temple seem to be rather faithless with regard to God's power to provide for His own, or protect them against danger and loss. So they concluded to take it from under his kind care, and put it under the fostering care of a worldly institution. The protection of such an one cannot be had without money and price, and the sheep being short of the life-giving fluid, and undoubtedly also of the bread of life which cometh down from above: they concluded to get up an old-fashioned party. The sheep were to dress plain and in the good, old style of one hundred years ago. Some were to represent George Washington and Lady, and other noted characters of that day. The best of all was, however, they were to have an old-fashioned supper of baked pork and beans. They had old music such as Yankee Doodle and the like; Psalms and spiritual songs were counted out of order. Those things being such a novelty, they took amazingly. The goats flocked in from all quarters; they were patted, coaxed and seated around the tables with the sheep, and they all partook of their repast without asking a blessing or returning thanks to the Giver of every good and perfect gift. And while they were around the table, some of the most fascinating lambs milked them to their heart's content. The needed cash was raised, and now they are living under the kind and protecting care of a worldly organization.

There are a few members of this society dissatisfied with such things and we have the above from them. We passed around among some of them the paper, containing Bro. Eshelman's comments on Prov. 27: 27, "And thou shalt have goat's milk enough for thy food, for the food of thy household, and for the maintainance of thy maidens." They were highly exasperated, and said they had as good a right to the goats' money, as saloon-keepers and the like.

In this expression we think all the humble followers of the meek and lowly Lamb will concur; but that don't make either right. We pass your paper among those, that we think will be benefited by it; and it seems to be causing the scales to fall from their eyes. We hope the day is not far distant when they will see as they are seen, and that they will conform to the pure and unadulterated Gospel of Jesus Christ.

FRANK ALLEN.

Vicksburg, Mich.

FROM IOWA.

Dear Brethren:—

THE church is in a prosperous condition.— Since the first of January, eight precious souls have united with us and have been received into the church by baptism. They have enlisted under the banner of King Emmanuel.

To the comfort and encouragement of many, we would say that they are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God. They are building upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

O what a joyful thought, that we are building upon that good foundation that even the gates of hell cannot prevail against us. If God be for us who can be against us. "For I am persuaded that neither death nor life, nor angels, nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus, our Lord" (Rom. 8: 39). The eyes of the Lord are over the righteous and his ears are open unto their prayers.

Five more have become willing to unite with us soon. May God guide them with His holy Spirit into all truth, is my prayer.

P. HEIL.

Baldwin, Iowa.

HOME MISSION.

Dear Brethren:—

ON Friday, the eighth of February, Elder George Irvin came to us and remained over Sunday. He preached six discourses in all and while he was with us, the Word of God was preached in its purity. No accessions to the church, yet we hope that his labors of love will be as bread cast upon the water, to be gathered not many days hence.

May God help us, dear brethren and sisters, that we may become more earnest in prayer, as we believe it is prayer that makes the Christian's armor bright, and without prayer we cannot enter into the rest that remains for the children of God. We are commanded to watch and pray, lest we enter into temptation.

May God help us to do all we can to persuade sinners to come to Christ and seek an interest in the saving blood of Him who died on the cross to redeem sinful mankind from their sins.

We number twenty-one members here. We have prayer-meeting three times a week, for we know it is good to wait on the Lord and to mingle our voices together in singing and praying to God as did Paul and Silas. Brethren and sisters pray for us, that we may live faithful, that others, seeing our earnestness in the cause of the Lord, may come and join with us in serving the true and living God. Pray that there may be a great and mighty church of Jesus Christ reared up here in Belmont Co., Ohio, here in the midst of sectarians of most all kinds. God is working in the hearts of many for the good of their souls.

A SISTER.

Warnock, O.

FROM KANSAS.

Dear Brethren:—

WE have seen in your worthy paper that brethren from the East were out West, looking for R. R. land to locate a colony on. — Now, why pay from 4 to 8 dollars per acre for such land, when you can come here and get just as good land for one dollar and a quarter? This land is for actual settlers, and no one can get it without living on it.

We have a beautiful climate with good water and good health, live in Sumner Co., on State Creek, thirteen miles North-West of Wellington and thirty miles South-west of Vichita. — There are sixteen members here and all willing and ready to do their part as far as they are able.

Well, we cannot close without repeating the same call: "Come and help us." Have but one speaker here and there are more calls than two or three can fill. Now, dear brethren do not stop and make first one excuse and then another, but come along and do your part, and the rest will be done. The Lord will provide for those who trust him!

Yours in the One Faith,

A. HOLLOWAY.

TEXAS LAND SWINDLERS.

AS many brethren are now looking at Texas as a place to locate, it is needful that they be cautious in the matter of fraudulent deeds. We clip the following from one of our exchanges, and those going to Texas should cut this out and carry it with them for reference.

"A few months ago a number of men were arrested at Kansas City, implicated in enormous swindlings in Texas lands. An immense number of bogus deeds have been issued. Through a special agent of the United States Postal service, the names of most of those who issued these fraudulent deeds have been ascertained, and we give their names below. The publication of the names is made for the reason that large quantaties of land were sold or transferred by members of the gang in most of the Western and Southern States, and it is pretty nearly certain that all the titles which have emanated for the past eight or ten years from any of these parties are fraudulent, and of no value whatever. The names are as follows:

E. E. Atwell, E. B. Bates, Job D. Barry, John Burt, George D. Brawn, John R. Davis, Thos. Dalton, H. A. Edwards, J. F. Goodman, J. R. Hammil, Aaron Hughes, John Jones, D. R. Jackson, H. C. Brown, Herman Brandt, John Hall, J. B. Hughes, A. G. Hazelton, Jonas Cheek, Job M. Davis, George Dawson, W. H. Gibbs, J. R. Hamilton, John R. Hall, Bartlett Heckman, John L. Hudson, James A. Haws, A. M. Jones, N. G. Kelley, John M. Mercer, John M Martin, Orlando Kiger, Alexander Kelley, John T. Martin, D. A. Newberry, Zero Oakes, Allen Oakley, Luke O. Bannon, John Ryan, Uriah P. Smith, W. L. Stephens, Geo. W. Smith, Robt. W. Teasdall, B. F. Williams, Jacob J. Bates, George Arnsby, J. T. Ogden, S. A. Oliver & Co., Sylvester Oppice, E. L. Rockwell & Co., D. R. Stein, A. J. Smith, Geo. A. Stevens and Geo. H. Thomson."

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

BOWMAN,—In the Wakenda Branch, Mo., on the 23rd of Jan. '78: sister Annie Bowman ; wife of brother D.B. Bowman; aged 56 years, 10 months and 25 days. Occasion improved from Rev. 7: 13, 14, by A. Harper.

S. B. SHIRKY.

BLILER.—At South Bend, Ind., Feb. 12, 1878, sister Nancy Bliler, aged 77 years. Text: Numbers 20: 23.

J. B. WRIGHTSMAN.

RERR.—On the 31st day of January, 1878, our old and respected sister Sarah Rerr, wife of brother John Rerr, aged 70 years, 1 month and 19 days. Funeral services conducted by the writer, from 2 Tim. 4: 6,7,8.

J. L. FRANTZ.

GLEANINGS.

From Jesse Calvert.—I went to Newton, Miami Co., Ohio, Feb. 7th. Bro. Davis Younce was there and had held two meetings before I arrived. We continued our labors there until Feb. 11, having two meetings a day. The largest congregations we have seen this Winter, and much opposition, probably the most from the Cadwalader fraternity; but amidst all the opposition thirty-four were led down into the water and took upon them the name of Jesus. One more made her wants known, and we think will soon unite with the band; two made application to be restored, and many more said they would come soon. Several of the Cadwalader people said they were dissatisfied, and I think they will return back to the fold again.

I was in Ohio about eight weeks on this trip. Had seventy-one meetings, besides two communion meetings. One hundred and fifty-seven were added to the church by baptism, with the promise of twenty-one more. May the Lord bless all the brethren, sisters and friends. Came home on the 12th. Found all well with the exceptions of bad colds. Thanks be to God.

From G. W. Cripe. — Bro. Samuel Ulery held several meetings in the Northern part of the congregation and as the result of his labors twelve were added to the church, and prospects are good for more. Have meeting here now, Bro. Murray doing the preaching. Three have made application to be received into the church. The roads are so bad that we think of stopping for the present. Yet we have much to be thankful for. God bless the labors of all the Brethren to the conversion of many souls to Christ!—*Petit, Ind., Feb., 10, 1878.*

From Jacob Hiestand.— Bro. Samuel Bosserman of Dunkirk was with us, preached in the evening and on Sabbath at 10: 30. The church was made to rejoice when four precious souls were made to forsake sin and follow their Master. In the afternoon a large crowd of people assembled on the banks of the Sandusky River, where the ordinance of baptism was performed by Bro. Bosserman. Those that were received were all sisters, the youngest being eleven, the oldest about eighteen years of age. The weather was cold and snowy, but we never saw as much fortitude. The ordinance passed off quiet and orderly. May God bless them and may they keep close to the foot of the Cross!—*Little York, O., Feb. 11, 1878.*

From C. Forney.—Elder J. J. Lichty from Brown Co., Kansas came to us Feb. 2nd. Commenced a series of meetings which closed on the 10th. Six accessions to the church. Bad weather and bad roads on account of mud, greatly interfered with the success of the meeting. We think more are counting the cost. As one, we feel that the benefit of such meetings need not necessarily depend only on the number of accessions. The Master says to Peter, "Feed my sheep" which was not forgotten at our meetings, and the amount of good accomplished by our brother's labors, is hard to tell. The members here seem to be in union, and growing more zealous in the good cause.—*Falls City, Neb., Feb. 13, 1878.*

From Delia A. Bolin.—In this neighborhood most of the brethren take the BRETHREN AT WORK. Last Sunday after meeting, I went to brother Shelins', and there lay your paper on the stand, full of good news as usual. One poor old sister said she wished she could have the paper, as it has such plain print; but she is too poor to pay for it. If you have a poor fund, please send the paper to her. May God bless you in your labors of love; and may Zion prosper, that when the labors of life are o'er, may we find sweet rest in our heavenly home.—*Niles, Mich.*

From J. M. Replogle.—There are fifteen members living here, and no one to preach for us, only when we can get some one from other arms of the church. Bro. Samuel C. Stump just closed a series of meetings here. We hope the Lord will bless his labors here and elsewhere. Would be glad if some of our ministering brethren would stop here and give us a few meetings, or if some one would wish to move to a good country, we would invite them to come and see our country. Remember, Farragut is our Station.—*Farragut, Ia., Jan. 28, '78.*

From Isaac Wampler.—Snow at present three or four inches deep, and roads almost impassable; however our meetings are well attended. Have no minister living in this part of the district. This would be a good place for one to locate, as the harvest is abundant. We have a brick meeting-house, 40 by 60 with basement, and prospects for doing good are all that can be desired.—*Knobnoster, Mo., Feb. 12, 1878.*

From Daniel Vaniman.—I herewith enclose some peach blossoms taken from a tree in Lawrence and a variety of flowers which I gathered out on the open prairie while walking from Lawrence to our stopping place, one mile from Lawrence.—My brother George and I, arrived here last Friday, and spent yesterday pleasantly prospecting over rich and beautiful prairie; to-day spent the day in Lawrence. Preached in the Methodist church to a large and attentive audience at 11 A. M. At 3 P. M. went to Sabbath-school. Lawrence is a newly settled place, containing two churches, one grist mill, and a number of stores.

The citizens of both town and vicinity so far as we have learned, are all from the North, and seem so kind and sociable, that we can scarcely realize that we are in Texas. They seem very anxious for the Brethren to settle among them, and help build up the country. The weather is very pleasant and warm; roads a little dusty.—People have been sowing oats, making garden &c. The right thinking and enterprising people here, are battling against the sale of spirituous liquors, and are making good progress.

The Methodist minister at this place gave me a list of counties in Texas that had succeeded in banishing every liquor shop from their county, and others will soon reach the same important end which is accomplished by a majority of the votes of the people of a county or incorporated town.

I brought with me a bundle of the BRETHREN AT WORK and *Primitive Christian*. At the close of the meeting I announced what they were, and that I would distribute them free, which I did. Fifty more would not have supplied the demand. In this way people will get better acquainted with the Brethren, and thereby may be brought to know and embrace the truth.

We leave here to-morrow to prospect further in other counties.—*Lawrence, Texas, Feb.* 17, 1878.

From John Reichard.—I am happy that I can send you a few subscribers for the BRETHREN AT WORK. Those that are already getting the paper, seem to read it with great interest, and appreciate it very much for its plainness and sound doctrine. Seeing that men appreciate the Truth for its simplicity and plainness, we ought to be the more encouraged to show forth the Gospel Truth in all its purity, as it is in Christ Jesus.—And again, when we see men going forth claiming to be the servants of God, perverting the Truth as much as possible, and see the influence they have over some people, we are made to feel the great need of true and faithful workers for Jesus. Therefore I would say dear brethren, be not afraid to give pointed counsel to both saint and sinner. May God add His blessings to all.—*Fordwich, Ont.*

From Joseph Zook.—Grace, mercy and peace be multiplied to you in your heavenly calling in preaching the Word of Life to thousands of anxious listeners or readers each week. May your columns continue to be filled with the wholesome meats for the soul, to the encouragement of those that have started in the Divine Life, that we may all go forth as an army with banners, and not faint by the way. We feel to pray with you and for you in your trials, and rejoice with you in your prosperity. The health here in general is good. The work of the Lord is prospering here; over fifty have been added to the church by baptism since last April. Weather continues to be warm, and roads very muddy.—*Unionville, Iowa, Feb.* 16, 1878.

From J. R. Cripe.—Your paper comes regular. It is the only preaching we have here. We live 40 miles from the church. My wife and I have been the only members here for a long time; but some of our children have now come to the church, and some have moved here. In all now we number nine.—*Dorchester, Neb. Feb.* 18, 1878.

From W. McWhorter.—I am well pleased with the BRETHREN AT WORK. Its pages furnish us with good wholesome instruction, and we consider it worthy of a place in every family of the brotherhood. May the good Master grant you abundant success.

From Levi L. Landis.—Bro. Jesse Calvert held meeting here for two weeks; thirty-three added by baptism. He is now at Newton. Good attention paid to the Word preached. One baptized yesterday. May the Lord bless his labors here and elsewhere.—*Covington, O.*

An Impostor.—The Bretheren and friends are hereby cautioned in regard to a man about sixty years of age, somewhat gray. He rides a small bay animal, has an army saddle. Says his name is Mc Glochlin; and never tells the same tale twice. He will bear watching.

S. C. ULERY.

Liberty Mills, Ind.

From John Metzger.—Myself and son met at West Lebanon about the middle of January. Had some meetings, and baptized two. From here went to Vermillion Co., Ill., near Mariesville Meeting one week. Baptized eight at that place. There are thirteen members living there.

The ark of the Lord is still moving in our church at home; twelve were recently added to the church by baptism. Had election in our church for two deacons; the lot fell on Brn. John Blickenstaff and Leonard Blickenstoff. Hope they will be faithful in their office.—*Cerro Gordo, Ill., Feb.* 18, 1878.

ANNOUNCEMENTS.

NOTICES of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

Please announce through your paper that the brethren and sisters of the North end of the Vermillion church intend holding a series of meetings commencing on the 20th of March next, 1878.—A cordial invitation is given to all, and especially ministering brethren. The meeting to be held in Cornell, Livingston Co., Ill.

J. W. GEPHART.

NOTICE.—I expect to make arrangements on the Toledo, Wabash and Great Western R. R., for the benefit of the Brethren traveling to and from the Annual Meeting at a reduced rate. I hope no one will interfere.

JOHN BEECHLY.

INTERESTING ITEMS.

STAY ON THE FARM.—This is the advice I would give every one who has lived for any considerable length of time on a farm. There seems to be a great disposition among farmers to leave their farms and move to town when they and their wives begin to get old, and work begins to go hard with them. Farmers get the impression that it is much easier to live in town than in the country. This is a great mistake as far as the wife is concerned. It is nearly as much work to keep house in town as it is in the country. If the men will milk the cows and make the garden on the farm, which they should do, and make things as convenient about the farm house as they generally are in town, which may be done at a very trifling expense, the wife will find the difference very small. The farmer will also find it much cheaper to make garden and do the milking than to buy the vegetables, butter and milk. He will also find a great difference between having marketing to sell and having everything to buy. This is much more noticeable to persons who come from the country to town, than it is to persons who were raised in town. If you have children you would better raise them on the farm than in town—more especially boys.

Country people, while living on their farms, only see the sunny side of town life. When they come to town and see persons in the street, they generally see them well dressed, especially the ladies; but it is often very different if you were to see them in their poorly supplied kitchens, butteries, etc.—*The Farmer.*

AT THE foot of Mount Gargano, a buried town has been laid bare, the houses being twenty feet below the surface. A temple of Diana was first brought to light, then a portico composed of columns without capitals, and, finally, a necropolis covering nearly four acres. The Italian government has taken measures to continue the excavations on a large scale, and has already discovered a monument erected in honor of Pompey after his victory over the pirates. The town is the ancient Sipontum, of which Strabo and Livy, speak, and which was buried by an earthquake.

THE American Bible-revision committee report that the Old Testament company have nearly finished their first revision of Jeremiah, and will next take up Ezekiel. They had previously revised the Pentateuch, Psalms and Isaiah. The New Testament company have reached the eleventh chapter of the second epistle to the Corinthians. The gospel, Acts, and two-thirds of the epistles have also had a first revision. The American committee are but little behind their co-operating revisers in England.

Miss Cook, a teacher in Missouri, lectured her class of girls on the evils of tight lacing, and gave them a lesson in anatomy and physiology. The girls, at home repeated portions of the lecture to their mothers, who decided that it was improper, and forthwith combined against the teacher, and did not rest until she was dismissed from school. Miss Cook has brought suit for damages against the directors.

DR. ANGUS, Baptist, and one of the Bible Revision Committee, preaching in Glasgow recently, reassured those who are not without anxiety as to the changes that may be made. He said that, when the work was done, they would find the same Testament they had been using from childhood, though there had been many changes. Chapter after chapter would be read without their observing the changes, unless by comparison. They would have substantially the same text, and the same translation.

THE Milwaukee Common Council recently adopted a resolution protesting against public Bible-reading or prayer or hymns in the State University and normal schools, and also instructed the representatives of Milwaukee to present this protest to the Legislature. Vigorous counter-protests have followed from many quarters.

JUDGE Westbrook, at Utica, New York, the other day charged the grand jury, that lottery is a lottery whether conducted at a church fair or some other place, and lotteries are prohibited by law. This is unhappy news at a season of the year when church fairs are doing a reasonbly good business.

BOOKS, PAMPHLETS, ETC.,

FOR SALE

AT THIS OFFICE.

Pengilly's Guide to Christian Baptism. — Price 50 cents.

Quinter and Snyder's Debate on Immersion.—Price, 75 cents.

Cruden's Concordance to the Bible.—Best edition, Imperial 8vo, Cloth, $2 75. Library Sheep, $3 50.

History of Palestine, or The Holy Land By M. Russell. LL. D., Engravings 18 mo., Cloth, 75 cents.

Christian Baptism.—With its Antecedents and Consequences. By Alexander Campbell. Cloth, $1.25

Ancient and Modern Egypt. — View of Ancient and Modern Egypt By M. Russell, LL D. Engravings. 18 mo, Cloth, 75 cents

Nead's Theological Works, or a Vindication of Primitive Christianity. By Elder Peter Nead. Bound in cloth; 472 pages; price, $1.25.

Christianity Utterly Incompatible with War. Being one of Twenty Reasons, for a change in my church relations By J. W Stein. Price, 25 cents; 25 copies, $5 00

Family Rules and Regulations. — By J. W. Stein. Beautifully printed in three colors on good card board. Is intended for framing, and should be in every family Price 20 cents.

Voice of the Seven Thunders; Or, Lectures on the Book of Revelations By J L. Martin. Among modern books this is really a curiosity. You can't help but understand it. $1.50.

Passover and Lord's Supper.—By J W. Beer. An able work of great merit, and should be in the hands of every person, who wishes to thoroughly understand this subject. Bound in good cloth; 268 pages. Price, 75 cents.

Buck's Theological Dictionary.—Containing Definitions of all religious terms; a comprehensive view of every ticle in the system of Divinity; account of all the principal denominations; and an accurate statement of the most remarkable transactions and events recorded in ecclesiastical history. 8vo., Sheep, $2.50.

The Pillar of Fire; or, Israel in Bondage.—Being an account of the Wonderful Scenes in the Life of the Son of Pharaoh's Daughter (Moses) Together with Picturesque Sketches of the Hebrews under their Task-masters. By Rev. J. B. Ingraham, LL. D., author of "Prince of the House of David." Large 12mo, Cloth, $2.00.

Trine Immersion Traced to the Apostles.—Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors By J. H. Moore. 64 pages. price, 25 cents, five copies, $1 10, ten copies, $2 00

The Last Supper.—A beautiful, colored picture, showing Jesus and his disciples at the table, with the supper spread before them, He has just announced that one of them should betray him. Each of the twelve present is pointed out by name in the margin of the picture. Price, one copy, 15 cents; 2 copies, 25 cents; 10 copies $1 00.

The "One Faith," Vindicated. — By M. M. Eshelman. 40 pages, price, 15 cents, 8 copies, $1 00 Advocates and "earnestly contends for the faith once delivered to the saints"

A Sermon on Baptism. — Delivered by Brn. S. H. Bashor in the Elk Lick Congregation, Somerset county, Pa A neatly printed pamphlet of thirty-two pages. Price, 20 cents.

One Baptism —A dialogue showing that trine immersion is the only ground of union, that can be conscientiously occupied by the leading denominations of Christendom. By J. H. Moore One copy, 15 cents; 10 copies, $1 00; 25 copies, $2 00.

True Evangelical Obedience, its nature and necessity, as taught and practiced among the Brethren or German Baptists. By J. W. Stein, being one of his twenty reasons for a change in church relations. This is an excellent work, and should be circulated by the thousands all over the country. Price, 20 cents; 7 copies, $1 00; 15 copies $2 00.

The Doctrine of the Brethren Defended. — This a work of over 400 pages, lately published in defense of the faith and practice of the Brethren on the following points: The Divinity of Christ and the Holy Spirit, Immersion vs. Affusion, Trine Immersion, Feet-washing, the Holy Kiss, Non-conformity or Plainness of Dress, and Anti-Secretism. The work is complete, and is so arranged that the arguments on each subject may be easily found and understood. It should have a wide circulation, both among members and the world. The work is printed in large, plain type, is neatly bound in cloth, and sells at the low price of $ 1.60 per copy by mail. When ordered by the dozen, a reduction of 10 per cent. and the express charges will be made The work may be had at this office or from the author, R. H. Miller, Ladoga, Ind.

Certificates of Membership in Book Form.—They are neatly printed on good paper, ready to fill out, with duplicate attached and all well bound together in neat book form, somewhat after the style of blank note books. One of these books should be in the hands of each congregation: then, when a member calls for a certificate, one of these can be filled out, signed by the officers, cut off from the duplicate and handed to the member. The duplicate has on it, in substance, what is in the certificate; this remains in the book, thus enabling each congregation to keep a record of this part of her business We put up two sizes of books: No. 1, containing one hundred certificates, price 75 cents, No. 2, containing fifty certificates, price, 50 cents. Those wanting books, containing two hundred certificates, can obtain them for $1 25.

Reason and Revelation.—By R. Milligan. This work should not only be read, but carefully studied by every minister in the brotherhood $2.50.

Student's New Testament History. — With an introduction, connecting the History of the old and New Testament. Edited by Wm. Smith, LL D With maps and wood-cuts. Large 12mo, Cloth, $2.00.

Philosophy of the Plan of Salvation.—12mo. By J. B. Walker. This is a work of uncommon merit, clear, instructive, and should be in the hands of all Bible students. Cloth, $1.50

Why I left the Baptist Church. —By J. W. Stein. A tract of 16 pages and intended for an extensive circulation among the Baptist people. Price, 2 copies, 10 cents; 6 copies 25 cents, 100 copies $3 00.

The Perfect Plan of Salvation, or Safe Ground. By J. H. Moore. Showing that the position occupied by the Brethren, is infallibly safe. Price 1 copy, 15 cents; 2 copies, 25 cents; 10 copies, $1 00.

A Treatise on Trine Immersion.—Proving from the New Testament, and the Established Rules and Principles of Language, that Baptism by Trine Immersion is the only valid Baptism Consisting of a Grammatical Analysis of the Commission, and Analogy of the Commission and other passages, and miscellaneous proofs. By Lewis W Teeter. Put up in a neat pamphlet form, and will be sent post paid for 15 cts, or two copies 25 cts.

Historical Chart of Baptism. — This Chart exhibits the years of the birth and death of the Ancient Fathers who have written on the action in baptism—the length of their lives, who of them lived at the same period, and shows how easy it was for them to transmit, to each succeeding generation, a correct understanding of the Apostolic method of baptizing By J. H. Moore Price, 20 cents.

The Origin of Single Immersion —Showing that single immersion was invented by Eunomius and as a practice, cannot be traced beyond the middle of the fourth century. By Elder James Quinter. It is a tract of sixteen pages and the Brethren should take an active part in giving it an extensive circulation. Price, 2 copies, 10 cents, 6 copies, 25 cents; 30 copies $1 00

Truth Triumphant In six numbers of four pages each. Baptism, Grace and Truth, Feet-washing. Brotherly Kindness, Non-resistance. Non-Essentialism Measured, and Found too Short. Price 1 cent each, or 80 cents per hundred.

The Throne of David.— from the consecration of the Shepherd of Bethlehem to the rebellion of prince Absalom. By the Rev. J. H Ingraham, LL D., author of "The Prince of the House of David," and the "Pillar of fire" With five splendid illustrations. Large 12 mo, Cloth, $2.00

Campbellism Weighed in the Balance, and Found Wanting.—A written sermon in reply to Elder C——, By J. H. Moore. It is a well printed tract of sixteen pages. Should be circulated by the hundreds in almost every locality. Price, 2 copies, 10 cents, 6 copies, 25 cents; 25 copies $1 00; 100 copies, $3 50

Sabbatism.—By M M. Eshelman. 16 pages, price 10 cents, 15 copies $1 00 Treats the Sabbath question, briefly showing that the observance of the seventh-day Sabbath passed away with all other Jewish days, and that the "first day of the week," is the preferred day for Christians to assemble in worship.

Eusebius' Ecclesiastical History.—This author lived in the fourth century, had a thorough knowledge of the History of the church, and his writings are therefore of considerable value to the student of Ancient History. 8vo, Cloth, 2.50

Campbell and Owen Debate. —Containing an examination of the Social System, and all the systems of Skepticism, ancient and modern. Complete in one volume. This will always remain a leading work on the evidences of Christianity. $1.75

Brethren's Envelopes.—Prepared especially for the use of our people. They contain, neatly printed on the back, a complete summary of our position as a religious body. Price 15 cts per package—25 in a package—or 50 cts per hundred.

Brethren's Hymn Books.—1 copy Turkey Morocco, post-paid, $1.00, per dozen, post-paid, $11.00; per dozen by express, $10 00 1 copy Arabesque or Sheep, post-paid, 75 cents, per dozen, post-paid, $8.25; per dozen, by express, $7.25. When ordering hymn books sent by express, it is expected that the purchaser will pay the express charges at the office where the books are received.

Biblical Antiquities.—By Dr John Nevin. We know no work, intended to enlighten the reader on Bible customs, etc, that we can recommend to all Bible readers more cheerfully than this volume. It should be in every library. 12mo, Cloth, 1.50.

Union Bible Dictionary.—A Bible Dictionary giving an accurate account and description of every place, as well as a history of all persons and places mentioned in the Bible. It will be found particularly useful to all Bible students. 100 pages, with maps and numerous illustrations. Cloth, $1.50.

The Holy Land.—This is the name of a beautiful lithographic map, giving a complete Bird's Eye view of the Holy Land, and enables the observer, at a glance to behold all the cities, towns rivers, brooks, lakes, valleys and mountains. In short, it is a perfect picture of the whole country from Damascus to the desert of Gaza. It is the most complete thing of the kind we ever saw. By a few hours careful study, the different places mentioned in the Bible about Palestine, may be firmly fixed in the mind, making the reader as familiar with the location of these different places, as the county in which he lives; thus aiding him in understanding the Bible. Those who think there was not water enough in Palestine to immerse people should carefully study this map. It is printed in beautiful colors, suspended on rollers ready for hanging, is 23 by 35 inches in size, and will be sent by express for $1.50.

☞ Any of the above works sent post-paid on receipt of the annexed price. Address:

MOORE, BASHOR & ESHELMAN,
LANARK, Carroll Co., Ill.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12.25 P. M., and arrives in Racine at 6:48 P. M.

Day passenger train going west leaves Lanark at 2: 14 P. M., and arrives at Rock Island at 5:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2.18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6.00 A M.

Freight and Accommodation Trains will run west at 12 10 A. M., 10: 50 A. M., and east at 12 10 A M. and 4 45 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

Vol. III. Lanark, Ill., March 7, 1878. No. 10.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. Moore, S. H. Bashor, M. M. Eshelman.

—:o:—

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA
MATTIE A. LEAR, - - - - - - URBANA, ILL.

OUR SISTER IS GONE.

BY LAMAN EBY.

ONE dear sister has left us,
To receive her blest reward,
To be with her blessed Savior,
And the angels of the Lord.

She was patient in affliction,
But the Lord her help was near,
Pouring oil of consolation
And in speaking words of cheer.

She was dear and kind toward us,
Helping us with heart-felt glee;
But in heaven she now rejoices,
Singing songs of jubilee.

Her dear sisters left behind her,
Mourn her loss with heart-felt grief.
But in Jesus our dear Savior,
They do trust with strong belief.

Her dear brothers now heart-broken,
Are bereft of one they loved,
For she was to them a token,
Of the love which she adored.

We no more can bow together,
Round the altar here below;
For thou art removed up higher,
Up where heavenly anthems flow.

But in faith we can look forward,
To the time when we shall meet;
Before Jehovah's unsheathed sword,
At the throne, the mercy-seat.

Where we then can join in singing,
Songs of joy and songs of praise;
With the saints of heaven joining,
In the chorus and the lays.

Lanark, Ill.

I, YET NOT I.

BY C. H. BALSBAUGH.

To Elder D. P. Sayler;—

GRACE and peace be multiplied. I am too weak to write, and in constant suffering, not violent as sometimes, but a kind of dumb agony that gnaws at the rootlets of life. All day something is whispering deep down in my soul, *write to Brother Sayler.* Yesterday two angels entered my hermitage, in the persons of dear brethren Trostle, of Linganore, and George Bucher, of Cornwall. Trostle tendered me the greeting you committed to him, which I lovingly accept. I perceive by your contributions that you still write with the energy of twenty years ago. I am glad it is so. You seem to carry the heart of youth under your hoary locks. A young old man in the best sense, is a blessed demonstration of the rejuvenating, sustaining power of the Holy Spirit. The supremacy of Jesus in us prolongs, freshens, sweetens life. The wisdom of experience gathered from a long life devoted to the interests of the soul and the glory of God, is most valuable, and when scattered like leaves from the Tree of Life through our papers, is an inestimable Godsend to the Church. If we have dove's eyes, such eyes as the Holy Ghost alone can give, we cannot fail to discover that many of the leaves which are offered for the healing of the nations, are plucked from the Tree of knowledge of good and evil. It requires a wonderful inwrapping of the soul in God to gain such acquaintance with self as to make it a facile vehicle of His Holy Spirit.

This is the urgent and solemn lesson for us all to learn. Preaching, praying, writing, conversing, are often so heavily charged with self, that to a Spirit-taught soul it is sickening. "Pure religion and undefiled before God and the Father," is in many instances so lost in signs and symbols, and so overlaid by the tangible and natural, that "the powers of the world to come" are missed in the commanding, eloquent outgushing of a richly gifted emotionalism. To be born of God, and grow up in Him, taking our childhood into our manhood, is indeed a glorious attainment, and rare as glorious. To *live* Christ, to *speak* as "the *oracles of God*," to *write* as "of the *abundance* that *God* giveth," to wait ever at "the gate of Righteousness" for the communication of the Divine Mind, to keep the moon beneath our feet, and the sun as our vesture—O this is a work which in very deed requires the indwelling of the Holy Trinity, the inweaving of the very life of God with our life, the blending of the Holy Spirit with our spirit, the origination of all the soul's activities under the Divinely natural influence of a veritable incarnation of the All-Holy.

What shall I write, what shall I speak, how shall I give the most force to my arguments, the most loftiness and originality to my ideas, often engage mind and heart more intensely than the far more solemn and practical question: *What* AM *I?* How am I related to God? How deeply and really are the expressions of my life the unfoldings of the indwelling Christ? (Gal. 2: 20), is the only *fundamental* qualification for the ministry of the Word of God, whether with tongue or pen, because it is the one central condition of Divine illumination and power. "The end of all things is at hand," the seventh angel is preparing to put the trumpet to his lips for the final peal, and all things in and out of the church call upon us for the most thorough, soul-investigating scrutiny of the *real character* of Christianity, the *cardinal* terms of salvation, and our own personal relation to Almighty God. O Brother Sayler, let your sanctified wisdom, your Spirit-impelled pen, break forth mightly in your closing ministry in behalf of the higher themes of the Gospel, and the deeper necessities of our nature. The Brotherhood is as impregnable a bulwark of the sacramental side of Christianity, as were the Jews of the ancient dispensation. But have not we, like they, to an alarming extent overlooked and denied the deep cementing bond that constitutes our saving fellowship with God, in the attention we bestow on "the outside of the cup and of the platter?" This *tendency* is an *inevitable accompaniment* of all religion, and how easily is it developed into a fixed, ruling, soul-destroying idolatry. I know that your Christ-loving heart has often bled over the sad evidences of a *form* of godliness covering up, as with a fig leaf apron, a *life* which denies that Jesus Christ is come in the flesh.

Blessed be the Most High, there are yet many in Zion who are in very truth the children of God, who have been crucified with Christ, who "*know* Him and the *power* of His *resurrection.*" to whom the outward is nothing save as it is the sincere expression of the life of Him to whose presence it owes its validity. To fill the symbols of grace with the life of their Author is to put them to Christian service, and make them both exhibitions and channels of salvation. "*For me to* LIVE *is* CHRIST." This only is redemption. All else is deception, hypocrisy, and perdition. O the grandeur and glory of a true life—a reproduction in human mould of the life of God. O how prone is every soul to live in itself. A self-centered, self-reposing, self-governed soul is *lost,* LOST. "*Our life is hid with Christ in God.*" "CHRIST IS OUR LIFE" These are the God-born. These are joint-heirs with the Only-begotten.

WATCHING JESUS

BY D. B. MENTZER.

THE WORLD WATCHING.

NO passage from the writings of the evangelists is so full of mingled interest to the believer as that recording the arrest, mock-trial and crucifixion of Jesus of Nazareth, our Adorable Redeemer. It is not my purpose to describe this wonderful series of events happening within a night and a day, for I should fail to be satisfied with my insignificant effort.

But come with me, dear and dying reader, let us go near, and look upon the scene and gather some lessons for our profit and pleasure in Christ.

It is a hill on the north-east side of Jerusalem, and a place specially appropriated to the crucifixion of malefactors, or transgressors of the civil laws of that immediate country. Matthew, Mark and John call it Golgotha, but Luke writing about twenty-five years after Matthew, calls it Calvary. Both words mean the same thing —"The place of a skull"— in two different languages. The idea is, the place where criminals are put to death.

Here sin was made to appear in its most hideous form, for nothing could be more so than the lingering death of the crucifixion, bringing upon the victims the most painful and shameful death. Here death gained its victory in the most cruel way possible. Here man was degraded to the uttermost degree, and in that condition severed forever from this life.

To this desecrated spot was brought the Lamb of God, our Savior, to be crucified. Here the "Good Shepherd" was brought to lay down His life for His sheep—His lost sheep. Here is the place we see Jesus saving His people from their sins by the offering up of Himself, the Only Sacrifice to the insulted and barred Heavens. Grand and glorious "suffering and death!" But O the pain, the agony! Three hours of unutterable anguish!! My heart sinks within me. Our nature pities and sorrows, but our spirits leap for the joy of salvation. So we watch and are comforted. But the world is watching too. Jesus is crucified and enduring the death agonies. The Roman soldiers are watching. They put the vinegar and gall to His innocent lips. They took charge of His outer garment, and cast their lots or votes for the soldier whose it should be; then "sitting down, then watched Him there." O the sight to them! Never did they see such a striking object. Many were here executed but all were criminals. No one professed what Jesus did. He taught that He was the Messiah, the Son of God, the Savior of the world. So correct was His deportment in life that even Pilate, His judge was made to say, "I find in Him no fault at all." He did justice, loved mercy, and walked humbly. Condemned though acknowledged guiltless; delivered to a base people to die a cruel and ignominious death, and yet pronounced innocent. How singular this conduct! He pities His foes. He prays for His murderers. He comforts the mourners. He was greatly misrepresented. Few took of Him a right view of His character, or speak of Him as He truly deserved. But such is the world's reproach of Jesus and His true disciples, then and now. Wherever the worldly spirit is found it sits down on the stool of depravity and watches for advantages.

THE CHRISTIAN WATCHING.

The more our eyes are anointed with the eye-salve of Heaven (Rev. 3: 18), the more we love to watch Jesus, "The king in in His beauty." Nothing is more precious than the story of redeeming grace. Our feeble sight traces the lines of the inspired Word of God, and it becomes a mirror of wonder and delight.

Let me illustrate: say you stand on the bank of a pure stream of water on a clear day when the sun shines in its splendor. You look down into the water, and you think you see the sun down there in its beauty and brightness. It is only a reflection. So it is with the written Word. We look into it and we think we see Jesus, but it is only His beautiful, wonderful reflection. Yet, a little while, my faithful brethren, sisters, and we shall look up into "the Heaven of Heavens" and "see Him as He is." If so beautiful, and lovely, and interesting *now*, what must it be when we shall behold Him on His White Throne, and surrounded by all the hosts of His Heavenly Kingdom!

But let us commune together of His relations to our present life that we may prepare and be in waiting for "His glorious appearing." May the memory of His life and death be so impressed upon the tablets of our hearts that we may carefully go through life and society as "living epistles, known and read of all men." Should we be so wise and fortunate as to attain to this, we will doubtless see and feel the propriety of non-conformity to the world in our doctrinal views, our personal dress, conduct, indulgence and association. In any of these things we may be condemned with the wicked. If then we are not to be conformed to the world, let us by any means be conformed to the church, for also shall we be conformed to Christ the Head, as well as to the Church His Body. These self-denials will bring us away from the world, so that Christ, and Christ only, will have our eyes, and ears, and hands, and feet; yea, we will "glorify Him in our *body* and *spirit* which are His." Then shall we watch Jesus and follow Him wherever He leads, through prosperity *and* adversity, through joy *and* sorrow, through health *and* affliction. The soldiers of the world watched the expiring Savior that no one should come to Him and take Him away. Not so with the soldier of the Church. (I compare the Church and the world). The Christian soldier watches Jesus that He may learn of Him, imitate Him, and partake of His Divine Nature. Again, he sits at Jesus' feet and watches, not to guard Him as the Roman soldiers did, but that men may really come to Him and take Him with them into life, and "live godly in Christ Jesus." Every view of Him is wonderful. Every trait of character is full of interest. Every word has a meaning to invite us heavenward. O to watch Him, and love Him, and know Him in all He suffered for me! O for His grace more and more to follow Him whenever it goes ill or well. Soon He will come to gather the faithful to His Palace above. Let us be faithful.

THE FORCE OF BREVITY.

BE brief. Come to the point. Begin very near where you intend to leave off. Brevity is the soul of wisdom as well as wit. Without it you can seldom obtain currency. Only the gems of literature are treasured up and quoted; and gems are not reckoned by gross weight.

How compact all that comes down to us from olden times! In how few words we have the commandments and the history of creation—hardly embracing so many words as are now employed to welcome an alderman, or to make a complimentary present of a spoon.

The efficacy and value of compression can scarcely be overrated. The common air we beat aside with our breath, compressed, has the force of gunpowder and will rend the solid rock; so it is with our language. Eloquence will never flourish in a country where the public taste is infantile enough to measure the value of a speech by the hours it occupies.

A gentle stream of persuasiveness may flow through the mind, and leave no sediment. let it come at a blow, as a cataract, and it sweeps all before it. It is by this magnificent compression that Cicero confounds Cataline, and Demosthenes overwhelms Æschines; by this that Mark Anthony, as Shakespeare makes him speak, carries the heart away with a bad cause.—*Dixie Banner.*

THE SINNER.

BY JAS. T. BECKLER.

How terribly wicked the sinner must be,
Carousing in sin and iniquity free!
How vile the ungodly! How wretched in sin,
The man who rejects reformation within.

The pleasures of sin enticed him away
From innocence while he was young and was gay,
To worship the devil until he is old,
His feelings are hard, his affections are cold

The sinner will lie, and to cheat is not loath,
Blaspheming the name of the Lord with an oath.
He seemeth to challenge the judgment of God,
Nor fears to endure the effects of His rod.

He maddens his brain with the fumes of the bowl,
And sips of the fire to poison his soul:
Profanity follows: nor distant in time.
We see that his hands are polluted with crime.

Now selfishness reigns in the whole of his heart:
He cannot repent, nor from evil depart.
The lust of the flesh, and the lust of the eye,
And the pride of his life, his repentance defy.

He scorns to repent, for he sees not his sin;
Perceives not his moral corruption within,
Nor reads in his Bible the law of the Lord,
Or reads it, blindfolded, to reap his reward.

Before him are rolling the flames of despair:
And blindly he saunters away to get there:
Behind him is brandished a great flaming sword;
Retreat there is none from the wrath of the Lord.

O, could he awake from the sleep of his sin,
And see his corrupted condition within,
Methinks, it would give him a sensative shock,
And cause him to hide in the cleft of the Rock.

Surrender, surrender: 'tis all that you can do:
The best for your life which you never will rue:
Accept the Redeemer embraces his good word,
And try to obey the commands of the Lord.

The Cherubim stand in the presence of God;
They do His behests when they smite with His rod,
But sinners in darkness and error will grope,
Like groveling creatures without any hope.

Though sinners by thousands are moral and kind,
And fair to each other; in Scripture not blind;
And yet they neglect or refuse to repent,
Rejecting the message Jehovah hath sent.

But what will their kindness and fairness avail,
If faith and obedience be lacking or fail?
They all will be doomed to the flames of despair,
To dwell, in eternity, eternally there.

THE SEVENTH DAY.

BY R. H. MILLER.

ARE we under obligation to keep the seventh day a sabbath unto the Lord? This is an important question, and unsettled in the minds of some good people, and settled wrong in the minds of others.

In order to determine this question correctly, it is necessary to know what the law on that subject was, by whom it was given, whom it was given to, and what it was given for. When we have learned all these things concerning the seventh day, we may know whether it is to be kept under the Christian dispensation. All these questions are settled in the 16th chapter of Exodus, where the seventh day is for the first time given as a law. Then it was given to Israel, and bound upon them alone. In the 25th and 26th verses, God, by Moses, commads Israel to gather manna six days, but on the seventh day their should be none. Then he says in the 29th verse, "See, for that the Lord has given you the Sabbath; therfore He giveth you on the sixth day the bread of two days. Abide ye every man in his place. Let no man go out of his place on the seventh day." 30th verse, "So the people rested on the seventh day."

These Scriptures show what the law of the Sabbath was, and how it was to be kept when first given to Israel. They were not to go out of their houses, or tents, on that day. Surely such a law is not binding upon us in this age: it only could apply to Israel under their peculiar circumstances at the time it was given. We would observe, too, that this command was given before the law at Sinai—before the ten commandments were given to Israel, but when they were given, it was included among them. The manner in which it was given at Sinai shows that it had been given before, (Exodus 20: 18): "Remember the Sabbath day to keep it holy." This phrase, "Remember the Sabbath day," shows that it is a renewal of the former command given in the 16th chapter.

Further, concerning the law of the Sabbath given to Israel, (Ex. 35: 2), "Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest unto the Lord; whosoever doeth work therein shall be put to death." 3rd verse "Ye shall kindle no fire throughout your habitations upon the Sabbath day." This law that a man should build no fire on the Sabbath day, surely could not be intended for the whole earth. How could it be kept in the cold regions, where Christianity has spread, in countries covered with ice for months?

Again, in Numbers 15: 32–36, "And while the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day, * * * and all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses." From these Scriptures we learn that this law was a part of a penal code which belong to Israel alone, and could not be incorporated into the church now unless it was changed. But we have not the right to change God's law so as to suit us, and then keep it in our own way. If we were under that law now, no man could build a fire on that day. If he carries a bundle of sticks to build a fire, he must be stoned to death. Would it not be terrible thing now to see a congregation of professed Christians stoning a man to death for gathering sticks on the Sabbath day? Yet that was the law given to Israel, to teach them the awful consequence of violating the commands of God.

Surely this is enough to convince us that the law is not in force now. But the Sabbatarian says, we shall keep it in a different way. Then if we change the manner of keeping it, we must have divine authority for the change. But as we have no divine authority for changing that law of the Sabbath, adapting it to the Christian dispensation, we cannot believe that, that law was ever changed, but taken out of the way and nailed to the cross, as the other carnal ordinances were. We know nothing of any way of keeping the Sabbath, or seventh day, by divine authority, except the way God gave it to Israel; and as none will contend for keeping it in that way, we now have a right to demand of those who ask us to keep it, to give the law teaching it to be kept in a way different from that given to Israel; for we cannot keep it in that way. Then let no man put a yoke upon us which neither we nor our fathers were able to bear. Paul gets this subject before us in its true light, in Eph. 2: 14, 15, "For he is our peace, who hath made both one, and *hath* broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances." This shows that the law which was given to Israel did not survive the death of our Savior; and for that reason is not binding upon us. Paul says again, "We are free from the law, that being *dead* wherein we were held."

We might rest the whole matter here, and call upon the Sabbatarian to find a law for keeping the seventh day, different from that given to Israel; for until that is done, we are under no obligation to keep it. Not only that, but he must find a law teaching us how it is to be kept under the Gospel; and still further, he must show that keeping the law in a different way from that given to Israel, will be acceptable in the sight of God. Until this is done, (and we are confident it never will be), we are under no obligation to keep the seventh day as a Sabbath.

We would observe further, that the world was more than two thousand years old when this law of the Sabbath was given in Exodus; and since it was taken out the way by the Savior when He died upon the cross, the Sabbatarian must find something as evidence to prove his cause besides the law given to Israel. And in order to do that, he takes this position, that the seventh day was blessed and sanctified before the law was given. From this fact, he argues that the seventh day, or Sabbath, should be kept after the law was taken away. But that kind of reasoning is not sufficient to sustain his cause, where there is no command of God or divine precedent under the Gospel to support it. That course of reasoning, if admitted as an argument, would bring the sacrifices of the patriarchs over into the Gospel church; for they, too, existed long before the law was given and *never* accepted of God in their worship. In Gen. 4: 4, "And Abel he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering." Here we see that sacrifices were accepted of God from the very beginning —long before the law was given; and when the law was made, these offerings were incorporated into it like the seventh day, and made a part of the law. Now we might argue, like these Sabbatarians, that the sacrificial offerings should continue after the law was taken, *away* and as give the reason that they were accepted of God from the beginning—long before the law was given.

If, then, the seventh day must be kept because it was blessed before the law, and did not depend upon the law for its existence, so the offerings of Abel, which God accepted, must be continued under the Gospel; for they, too, were before the law, and did not depend upon it for existence. Such reasoning, or argument, founded on the existence and acceptance of either the sacrifices or the seventh day because they were sanctified or accepted in the days of the patriarchs, cannot without a plain command of God be made a law in the Christian dispensation. It requires a command and precedent to enjoin either of them upon the Christian, just as much as it required the command and precept to enjoin them upon Israel. The command to Israel does not enjoin them upon us; and the command, if there had been one, to the Patriarchs would not bind either of them upon the Christian, in the absence of Gospel command and precedent. We have a right to demand of the Sabbatarian an example or command, of some one of the inspired men, for the church to keep the seventh day after the Jewish law was abolished. We want them to show one Christian assembly meeting to worship together on the seventh day; then they will have an argument. The apostles met with the Jews and Greeks on the Sabbath, because they there had an opportunity to preach the Gospel to them; but those meetings were not Christian congregations; they were Jewish assemblies, therefore, not a precedent for us. But before we are done, we will find the precedent of the apostles' meeting with Christian congregations on the first day of the week.

We will now return to the second point to be noted, that is, by whom was this law given? We would not notice this point, were it not a fact that the Sabbatarian makes an unwarranted distinction, which leads him into error, when he says, "God gave the decalogue and Moses gave the law," when the truth is clear that God is the author of the whole law; as the apostle says, "Holy men of old spake as they were moved by the Holy Ghost." God gave the law through Moses. The error in making a distinction here, as Sabbatarians do, when they say the law of Moses passed away, but left the ten commandments binding upon us, is proved to be a dangerous theorem, by the language of our Savior in Matt. 22: 26–40. A lawyer says to the Savior, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Here are two commandments, on which all the law and the prophets hang, and neither of the two is in the decalogue. As the ten commandments are a part of the law, and all the law and prophets hang on these two commandments, and they have passed away, according to this error of the Sabbatarian, then, the law and the prophets went with them, and the decalogue must have gone too, for it would have nothing to stand on. As this is the result of his own logic, he has nothing to hang the seventh day upon; and it, too, is gone. We refer to this for the purpose of showing that the Savior condemns the unwarranted distinction they make between the ten commandments and the law given to Moses, when he gives us two commandments which lie at the foundation of the law, yet not in the decalogue.

We will now notice the third point in reference to this law of the Sabbath, that is, To whom was it given? We presume none will deny that this law was given to Israel, and not to the church under the Gospel. All its ceremonies and penalties had reference to Israel alone. The manner of keeping it, prescribed in the law, applied to none but Israel And that law to Israel did not bind the Christian any more than it did the Patriarch. Then we have several important quetions settled in regard to the law: 1. It was given to Israel alone; 2. It was not binding upon the patriarchs, for it was given after their day; 3. It was not given to the Christian, therefore he is not under obligation to keep it; 4. It must have passed away when the Jewish dispensation wound up, for they were the only people to whom it was given. But the Sabbatarian says the seventh day was given to the patriarchs before the law.

We say, too, the sacrifice were given to the patriarchs befor the law. Then when their dispensation was wound up and ended, like the Jewish dispensstion, its laws ended with it, and are not binding upon the Christian dispensation, unless made so by the command of God and precept of inspired men.

We will now notice the fourth point, that is, the object for which it was given (Gal. 3: 19). "Wherefore then serveth the law? It was added because of transgressions till the seed should come." There we have one reason why the law given—"because of transgression;" and also the length of time it should stand—"till the seed (Christ) should come." In Romans 7: 6, 7, we read, "But now we are delivered from the law, that being dead wherein we were held. * * * Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Paul makes three points here worthy of note: 1. The law under which we were held being dead, we are freed from it; 2. In the sixth verse, he declares the law to be dead; 3. In the seventh verse he connects the phrase, "thou shalt not covet," with the law *which* he tells us is dead; and notice, that is part of the ten commandments, showing again the Sabbatarian to be wrong, when he makes his distinction between the ten commandments and the law, saying one passes away and the other is perpetuated.

When God gave the law of the Sabbath to Israel, he said, (Ex. 16: 4), "And the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Here we have the object for which the Sabbath law was given to Israel—"*that I may prove them*," not to the Christians, or Gentiles, or Patriarchs, for they are to be proved by a different law. It was given to see if Israel would "*walk in it or no;*" not to see if the Christian, Gentile, or Patriarch would "walk in it or no."

In conclusion, upon this point, we would observe that the law was given to Israel to fence them in—to separate them from other nations—constituting them a peculiar people; making them the depository of God's law until Christ, the promised seed, should come. When Christ came, it was His work to break down "the *middle wall of partition between*" the Jew and Gentile, "to make in himself of twain one new man"—one new church; not to revise the old law and re-enact it; not to revise or change the old seventh day and re-enact it; but to take it out of the way. The Scriptures do not teach that the Jewish Sabbath is changed to a Christian Sabbath; but that it is taken away and a new one, with a new law, made for the Christian. Then we shall not try to prove that the Jewish Sabbath is changed, but taken away, and kept no more by inspired men after the law was dead.

THE FIRST DAY OF THE WEEK.

We now come to consider the authority of keeping the First day of the week, in the new church, as a sacred and holy day. In this investigation, we do not contend that the Jewish Sabbath, or seventh day, is changed to the Christian Sabbath, or to the first day; but the old one is taken away, and the first day is a new day of rest, given by a new law, in a new church, to be kept in a new way, by another people, where there is neither Jew nor Greek. When we come to the new church, we ask for a command to keep the Jewish Sabbath; but we ask in vain, for there is none given to the new church. We ask for an example of the apostles in the primitive church, keeping the seventh day as a day of meeting together, a day of rest; but we ask in vain, for there is no such example in the Gospel.

Then, as the Christians in the apostles' day must have some set time—some set day—on which to meet as a congregation to worship God, we ask when that day was: on which day of the week did they assemble for that purpose? If they assembled for that purpose, and kept the Jewish Sabbath, then we know the Christian should do so now; but if they assembled on the first day, and kept it as a day of worship, then we are assured, by their example, that the church should follow their divine precedent at this time. To determine this question, we must go to the inspired men—to those who were led by the Holy Spirit.

The first case which has a bearing as evidence on the subject of the first day as a day of peculiar, special, and great importance to the Christian, is predicated on the first that occurred after the Jewish law was taken away. The resurrection of our Savior was on the first day of the week. On that day, while the disciples, were assembled together, the Savior met with them, and gave them His blessing, saying, "Peace be with you;" and talked with them, teaching them the truth concerning the resurrection. That first Lord's day was spent in such a manner as to consecrate it in the mind of the first Christians, by their meeting together at one place, and Christ's meeting with them; the teaching on the great subject of the resurrection; the blessing of the Lord there given, as recorded in John 20: 19–22, "Then the same day, at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be with you." Here is the first Lord's day, the first Christian assembly, and the Lord Jesus meeting with them after the law is taken away.

Now these same disciples must soon pass a Jewish Sabbath, while the Savior is yet on earth. If they meet on the Jewish Sabbath, to keep it in the worship of God, it will then be good evidence that it should be kept now. Do they? No; they pass the Jewish Sabbath, and say not a word about it. There was no meeting with the Lord on that day, which must have left the first day of the week—the resurrection day—the day when the Lord met with them in their assembly, and blessed them, and breathed on them the Holy Spirit that they might understand the Scriptures—impressed deeply upon their minds and hearts. The resurrection, the meeting of the disciples, the presence of the Lord, His blessing and teaching consecrated it in their hearts in such a manner that they, by the Spirit, have given it to us as set apart for Christians to meet and worship God; and it was continued in the church as a meeting day, during the apostolic age, as we shall hereafter prove.

The second case of evidence is in John 20: 26, couched in the following language: "And after eight days, again His disciples were within, and Thomas with them. Then came Jesus, the door being shut, and stood in the midst, and said, Peace be unto you." Here it is most likely the phrase "after eight days" alluded to the same day of the week on which they had met before, for the apostle says, "And again His disciples were within," and adds, "the door being shut." And Jesus again meets with them, and blesses them, showing the same kind of a meeting, on a stated time. As the time included by both meetings would be eight days, it seems the apostles had the first day as a stated time to meet. One thing is evident in regard to these meetings, that is, neither of them was on the Jewish Sabbath; for they pass over that period without making any reference to it whatever. The question then is settled, that when the disciples met on the first day for the worship of God, and pass the seventh without such meeting, or in any way keeping it, they are accepted of Him; for when they did so, Jesus met with them and blessed them.

The third case which has a bearing on the subject is in Acts 2: 1, reading as follows: "And when the day of Pentecost was fully come, they were all with one accord in one place." Here is another example of the disciples being assembled together on the first day of the week. Pentecost being fifty days after the Passover Sabbath, it hardly leaves room for doubt that this Pentecost was just seven weeks from the resurrection of our Lord. Then it was that the Holy Spirit descended upon them, marking the first day of the week in their minds, with still more of the important wonders of the new dispensation. All the great miracles of the Christian religion being wrought on the first day of the week—the resurrection, the baptism of the Holy Spirit—shows that day as a proper time to commemorate, in solemn worship, the great work of man's redemption. The seventh day to the Jew did commemorate the creation of the world; but these solemn meetings of the disciples, when Jesus met with them and these greatest events ever witnessed by man, do fitly commemorate the new creation in Christ Jesus, when he "led captivity captive and gave gifts unto men;" when he was declared to be the Son of God with power by the resurrection from the dead. These three witnesses—the apostles three times assembling together on the first day and the Lord blessing them on that day—stand up in the church as sacred examples, ever commemorating the resurrection of our Lord, and giving us assurance of divine approbation, when we after their example, meet on the first day of the week to wait upon the Lord; while our meetings like theirs, keep in memory the wonders of His resurrection. Then since the Lord blessed the disciples in three meetings within fifty days after the resurrection, and all these meetings were on the first day of the week, and in that period there was no resting on the seventh day—no mention of keeping it in any manner—these facts make the way of the Christian so plain, clear, and safe, that we need not hesitate a moment on this subject. But we have more evidence than this.

The fourth case as evidence is in Acts 20: 7, where we read: "And upon the first day of the week, when the disciples came together to break bread." Here is important evidence on this subject. The apostles came to Troas, and abode seven days. Then they must have passed over the Jewish Sabbath again as though there had been no such thing known among them; for they say nothing about it: but when came to the first day of the week, then they came together as the Lord's people, in the Lord's name. Now if we follow the example of the apostle and the church at Troas, we must have the first day set apart for the worship of God. And this is another example of importance, because it is by the apostolic church and the apostle led by the Spirit of Truth.

The fifth case of evidence is in 1. Cor. 16: 2, where Paul says: "Upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." Notice this passage closely. The apostle does not tell them to come together on the first day of the week, but he commands them to do a certain work of charity on that day; and the way he commands it, shows conclusively that they were in the habit of assembling on that day. He says, "That there be no gathering when I come;" and the contribution made in the assembly, is the only way that could prevent the gathering when he came. If they had not kept the first day of the week, and assembled on that day, how could these directions make anything ready against the time of his coming. There is no fact more clear than this. If we would write to a church in the habit of meeting on the first day of the week, that we wished them to do something on that day, we would use just such language as Paul did; but we cannot see how writing in that manner to a church which kept Jewish time could prevent the gathering. That would be telling them to lay by their contribution the day after their meeting; and how that could save gathering when Paul came, is something that cannot be explained; therefore we believe it is not true.

The sixth evidence is in Rev. 1: 10, John says, "I was in the Spirit on the Lord's day." Here is a day distinguished from the Jewish Sabbath; because the Jewish Sabbath is not called the Lord's day. This phrase, and this day, are peculiarly Gospel in their appointment and importance. And what other day could be so well called the Lord's day as that of His resurrection? for that day in the Christian Scriptures is potent with great events, the most sacred and holy, and must ever be consecrated in the heart of the new church, built on the death, burial, and resurrection of our adorable Redeemer, as its great essential truths.

HISTORICAL EVIDENCE.

We will give another class of evidence before we close our arguments in favor of the first day. This becomes necessary, because some have said, that the first day was established as a day of worship by the authority of Constantine. But this is a great mistake, as we will show. Long before the time of Constantine, Ignatius, who was made bishop of Antioch about the year A. D. 70, a part of his life being contemporary with the the apostles, was sent by the Emperor Trajan to Rome, in the year A. D. 107, a captive for his faith as a Christian, to be devoured by wild beasts. He received his sentence with joy, exclaiming, "I thank thee, O Lord, that thou hast condescended to honor me with thy love, and has thought me worthy, with thy apostle Paul, to be bound in iron chains." On his way to Rome, he wrote from Smyrna to the church at Magnesia in these words, "Wherefore, if they who were brought up in these ancient laws came nevertheless to newness of hope, *no longer observing Sabbaths*, but keeping the Lord's day, in which our life is sprung up by Him, and through His death, whom yet some deny." He further says, "It is absurd to name Jesus Christ and to Judaize; for the Christian religion did not embrace the Jewish, but the Jewish, the Christian, that so every tongue that believeth might be gathered together in God." Epis. to Mag. chapter 3. How similar this to the language of Paul, (Col. 2: 16), "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days."

We would observe further that Pliny, Justin Martyr, Tertullian, Ireneus, Origen, and the learned Bengal, all unite to prove that the first day of the week was kept instead of the Jewish Sabbath, from the time of the apostles. There is no fact in the Christian religion that can be traced back to the apostles with more certainty than that of keeping the Lord's day as consecrated to public worship. And the Lord's day was kept from the very first in contradistinction from the Jewish Sabbath.

OBJECTIONS ANSWERED.

We will now speak of some objections that are brought against the first day, then we are done for the present.

We will first note that the Sabbatorian demands of us to prove that the seventh day has been repealed or changed. No need of proving that it has been repealed, until it is first proved to be a law given to the church. We deny its being a law given to the Christian. It was given to the Jewish church, but that has passed away with the law. Then it is evident that we need not, and could not, prove the repeal of a law until the law is proved to exist. So far as the Jewish church is concerned, we can easily prove the law to have existed, and just as easily can we prove the death of the law, and the end of the church; but so far as the Christian is concerned, it is not, and cannot be proved a law, therefore we could not prove the repeal of a law that did not exist. So far as the Patriarchs are concerned, it might have been a law to them; like the sacrifices of that age it might even constitute a part of their religion.

(*Concluded on 8th page.*)

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
S. H. BASHOR,
M. M. ESHELMAN,
} EDITORS.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore, Bashor & Eshelman, — Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE, BASHOR & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., MARCH 7, 1878.

"Over 1,200 citizens of New Haven, Conn., have signed a petition, asking the board of education to reconsider their vote, excluding the Bible from the public schools."

◆

EXPERIMENTS have lately been made with electricity to light up synagogues and streets. The light is not only much better, but a great deal cheaper. Some cities talk of trying it.

◆

THERE is no lack of work for those who wish to do something personally, to extend the Gospel. If the laity will unitedly engage in the great work, they can accomplish an untold amount of good.

◆

PERSONS, having No. 1 of Vol. I of the BRETHREN AT WORK and not wishing to preserve it, will confer a favor by forwarding to this office. We would like to have several copies.

◆

BRO. J. S. Flory has changed his address from Greeley, Colo., to Longmont, Colorado. The change is made in order to locate in the midst of the members in Boulder Co., and also to facilitate his business.

◆

BRO. Bashor closed his labors in Eagle Creek church, O., the 27th ult. The immediate result of his labors were ten additions by baptism and one more applicant. Among the number received into fellowship was a Methodist preacher.

◆

A POOR brother writes: "Some days ago Bro. ——— sent his little son to my hermitage with a basket of provisions." This is the kind of praying that makes the heart rejoice and God will bless all such for their acts of kindness.—Remember the poor and do them good.

◆

BY request it is re-announced that the District Meeting of Northern Indiana, will be held in the English Prairie congregation, May 9, 1878, commencing at 9 o'clock. Those coming from the South will stop at La Grange Center, and those from the North at Lima, where they will be met by the brethren.

◆

ALL our readers are anxious to know something about the Stein and Ray debate, and we are going to do our best to accommodate them. Remember that the paper will be sent from the beginning of the debate to the end of the present year for $1.20. Now let each of our present subscribers endeavor to send us at least one new subscriber.

◆

BRO. D. B. Gibson of Perrin, Mo., says: "The more I read your paper, the better I like it. —Your "Saturday Night" in last number, is a gem, and I am glad that there is one preacher that has the humble boldness to speak it right out, and appeal direct to the hearts of the brotherhood. Go on in the way you have begun, and the Lord will bless you."

◆

"ONE Sabbath, while at church with her mother, a little girl, about five years old, heard the preacher praying very loud. Turning to her mother, and beckoning the maternal ear to a speaking distance, she whispered: 'Mother, don't you think, that if he lived nearer to God, he wouldn't have to talk so loud?' Such a question is worth a volume of elocution in prayer."

◆

SUSAN W. Denton of Sulphur Springs, Texas, though not a member, speaks very highly of the paper, pamphlets and tracts, the members have been sending her. She says: "I am a Baptist, but esteem your church very highly, as I learn its tenets from the literature which has been kindly sent me for distribution. I have given it out to my neighbors and sent it out by mail and other ways to parties at a distance, and almost every one seems to be well pleased with it."

◆

A MINISTER who knows how to gladden poor hearts writes thus: "Please find enclosed two dollars (half the amount recently received for a little matter of my service, the other half sent to the *P. C.*) towards sending the papers to brethren who are unable to pay for them." "Go thou and do likewise" on the part of many others, might result in great good to those who hunger and thirst after righteousness.

◆

ON another page will be found an able article on the Sabbath question from the pen of Bro. R. H. Miller. It was published in the *Primitive Christian* some years ago, but as many of our readers need some assistance on this subject, we give them the article entire, trusting that from it they will be able to glean something of great worth in defending the doctrine of the Brethren.

◆

CARDS are in circulation containing the following which persons sign as a pledge:

"I, the undersigned, do pledge my word and honor, God helping me, to abstain from the use of profane language, and that I will by all honorable means, encourage others to abstain."

This is a good thing among those not professors, but evidently not needed among Christians, for they have already signed a pledge which reads, "Swear not at all."

◆

IN writing to this office, please be kind enough to give *name, post office, county* and *State plainly* written. We are generally able to read everything in a letter, but the way *names* are sometimes written, is too bad. There are some people, it would seem, just try how careless they can write their address. This is one reason why so many fail to get what they order—their *letters* are easily read, but when it comes to deciphering the address, it is terrible. A hint to the wise is sufficient.

◆

A MINISTER being asked why he made his sermons so long, remarked: "I haven't time to make them short." This means more than some people have an idea. It takes work to compress a long sermon into a short space, just like it takes time to analyze and rewrite an article, making it occupy but half its former space. The ability to condense matter is as rare as it is needful. Ministers, instead of studying how to string out their discourses, ought to be cultivating the habit of abridging them.

◆

LIZZIE K. HOWE, formerly from Wadaam's Grove, Ill., writes from Texas, under date of Feb. 20th as follows: "We are within nine miles of our destination. Although we are in a 'strange land,' we do not feel like 'strangers' at present, as we are stopping with Bro. Wagman. We can hardly realize that we are so far from loved ones; these large and beautiful prairies remind us of Northern Illinois. What a beautiful consolation in the thought that God dwells here as well as elsewhere, and has the same care for His children in this place as where they are more numerous."

◆

THE Ashland (Ohio) *Times* of Feb. 21 reports a successful meeting by the Brethren in the interest of the Ashland school. We would judge from present indications that their prospects are good, and ere long they will have things on a good working basis. The quiet and steady manner in which they have been working up the enterprise, is quite commendable, and shows what can be done by a careful, steady aim. The Board of Incorporators have already secured the charter of the institution, under the name of "The Ashland College." The election of twenty-one trustees was to have taken place on the 23rd.

◆

THERE is in Constantinople an old church building, erected by Justinian in the year 532, and called St Sophia. It was the most magnificent building of the age, and was to the old Greek church, what "St. Peter's," is to Rome. For nearly a thousand years it stood as the admiration of the Greek or Eastern church, and then fell into the hands of the Mohammedans and was made by them a mosque. But now since the "king of the North," has marched down and conquered Turkey, it is supposed that Russia will demand the restoration of St. Sophia to the Greek church, thus giving her a strong hold in the great capital of the East.

◆

IN reply to a correspondent who wants an explanation of his dream, we remark that we are not skilled in that kind of business. In fact we never had very much confidence in the generality of modern dreams. We are not required to believe in the dreams of these times, nor is it needful that we know the interpretation therefor. God has given us the perfect law of liberty, containing all about heaven, and divine things, that He intended we should know in this life, and therefore for a more thorough knowledge of that pertaining to our duty toward God and man, it becomes us to appeal directly to the Scriptures. If in all things we will hearken unto "that prophet" we need not be alarmed about either dreams or anything therewith connected.

◆

AMONG the Gleanings, will be found a scrap from Bro. Enoch Eby. It appears that instead of meeting their wives at Hamburg, they returned to Hjorring and expect to leave there for England soon after the fifth of February.—The telegram received, shows that they reached London in safety, and that they are now on the ocean; hence by the time this reaches our readers, they will be nearing the port of New York, if the Lord gave them a successful voyage. They earnestly request the prayers of the brethren and sisters, that they may return in safety to those of like precious faith, and loved ones at home. Bro. Eby says: "We think we have experienced since we left, that the prayers of the faithful are of great advantage. Will He not avenge His elect, which cry unto Him day and night? Yea, speedily."

◆

THERE are, at the present time about fifteen or twenty members in Chicago, but living in different parts of the city. These, including the members' children living there, might, if collected, make up a pretty fair congregation. The Brethren have held no meetings in the city of late, though they did some years ago. It seems however, that no special effort was made to build up a church, as there were but a few members in the place at the time, and the encouragement not very good. The house in which the Brethren preached is still standing, and belongs to the Winebrennarians. We think that some efforts should be made to hold some meetings in the city. We would like to have sent us the names of all the members in the city, and on what street they live. As we visit Chicago quite frequently, it would afford us much pleasure to call on them and become acquainted. Brethren, let us hear from you.

THE JEWS OF JERUSALEM.

THE crowded state of Jerusalem is becoming quite unpleasant of late, and is materially affecting the present condition of the sacred spot. The country is flooded with paupers of every grade depending on the charities of others for support; while the agricultural resources of the land in its present state of cultivation are not sufficient to supply the wants of all. Unless something is done to prevent the present rapid flow of emigration into the city, its suffering condition will become alarming.

A late writer says: "The heads of the different communities, especially of the Polish and German Minhagim should adopt the most stringent measures to stop immigration altogether. Persons arriving at Jerusalem without means of existence should not be received into any of the congregations. Circulars should be forwarded to the principal congregations of Poland, whence pauperism is mostly recruited, informing them that after a certain date, destitute strangers arriving would not be helped by any existing charity or private individual. Of course, all harshness, even in appearance, should be avoided in dealing with persons whose misfortunes may be attributed to the faults of a system rather than to their own. When the countries and classes supplying the flood of poverty flowing towards Palestine become convinced that the pretence of studying the law no longer suffices to secure the free maintainance, even of the poorest description, we may expect to see an amelioration in the state of the Jews in the Holy Land. Some scheme for the emigration of those who are physically competent to work, but are unable to find employment, might perhaps be devised. Several countries might be selected to form experiments of this nature."

THE STEIN—RAY DISCUSSION.

ON March sixth the discussion between Bro. J. W. Stein and Elder D. B. Ray of the Baptist church, will commence in Newtonia, Mo., and continue several days. Our readers may look for an interesting synopsis of the debate, as Bro. Moore left here on the afternoon of the fourth to attend the discussion throughout. The main arguments of both parties will be presented in our paper, thus affording our brethren not only an excellent opportunity of noticing the difference between the Brethren and the Baptists, but the world also can glean matter for serious reflection.

Would not this be a good opportunity to disseminate the Truth as we believe and practice it? The discussion is entered on the part of Bro. Stein, in order to do good,—that persons in the immediate vicinity of the debate may be induced to obey the Lord in "all things," whatsoever He has commanded. If it should reach hearts and convert them when hearing it orally, why not also reach some writtenly? We believe it will; therefore suggest and kindly request that each of our readers make an effort to send us subscribers. Have you a neighbor or a friend who would likely be benefited by reading our paper the balance of the year? Then extend to him the privilege, and if he refuse, or is not able to pay for it, then do the next best thing if you can—pay for it yourself and send it to him. Do not wait for a prospectus, but at once resolve yourself into an agent, go to work and let us see how active the army of *Brethren at Work* can be—how many new readers we shall have commencing with the Newtonia Discussion. From that, until Jan. 1st, 1879, the paper will be sent to any part of the United States or Canada, for $1.20. Put the amount in a well sealed envelope, address it plainly, Moore, Bashor and Eshelman, Lanark, Ill., and we shall run all risks. Don't fail to give this your attention. We will not publish a *full* report, but a synopsis of the discussion, and our readers may depend upon it that Bro. Moore will make it interesting for them, and well worth the price of the paper. Now let us see how many new subscribers we shall have. M. M. E.

NAAMAN.

IN the fifth chapter of second Kings we have an account of Naaman, the captain of the host of Syria, and how he was cured of a loathsome disease.

Naaman was a captain, or commander of the army of Syria. A man not only of rank, but evidently of great wealth. He wielded an influence of no small moment, not only with the king, but over the army of which he was commander. He had a loathsome disease known as the white leprosy, said in that country to be incurable.

With all his wealth, rank, learning and influence he was of no real enjoyment to either himself or any one else, because of his unpleasant and disagreeable disease. He had in his family a Hebrew maiden that was captured and carried from her native land, and became a servant in his family. This little maiden one day remarked that she wished her lord were with the prophet in Samaria, that he might be cured of his disease. Then the king of Syria gave Naaman letters, and sent him over to the king of Israel. But when Naaman presented his letters to the king of Israel, the king became exceedingly angry and said, "Am I God to kill and make alive? Why send such a man to me with a disease that is incurable? Does not the king of Syria know that the white leprosy cannot be cured? and now sends a case to me which I take as an insult."

But there was an old prophet, by the name of Elisha, in the land of Israel, and when he heard how the king of Israel had rent his clothes in anguish, he sent word for Naaman to come to him and he would show him there was yet a prophet in Israel. Naaman made his way to the humble dwelling where the prophet was, and halted with his splendid outfit and dazzling array in front of the prophet's house, expecting that something remarkable would occur. He was a man of rank and wealth, and therefore, as he thought, should be treated accordingly. When the prophet sent him word to go and wash himself seven times in Jordan and he should be cleansed, he was completely unnerved. He did not suppose that the prophet of God would tell him to do such a little insignificant work. He expected him to come out, strike his hand over him in some grand style, call on the name of his God and thus cure him.

Naaman wanted to be cured—had no desire to remain in the condition he was, and willing to do any great thing that the prophet might demand of him. He was like some people are now. They are sinners, away from God, and without hope. They want to be saved, but wish to have their own way about it—are willing to do any great thing that God may ask or require of them. Naaman became disgusted at the prophet, not because the prophet told him to do something, but because he did not tell him to do some great thing. In short he wanted to be cured, but wished to have his own way about it. He begins to reason: Are not the rivers of Abana and Pharpar—beautiful streams of clear water—better than all the waters of Israel? thus trying to evade God's positive command to go to Jordan. But if Naaman did not have good judgment he had servants with him who did. They told him if the prophet had bid thee do some great thing, wouldst thou not have done it? Naaman could not answer a word. If doing some great thing according to the command of the prophet would cure you, how much rather then when he sayeth to thee, wash and be clean. Naaman consented to go down to the river Jordan, and dips himself seven times according to the sayings of the man of God, and came forth a cured man.

But the question comes up, what cured Naaman? He goes down into the water a diseased man and comes up cured. Was it the water that cured him? I say nay, for there can be no real virtue in water. Was it the prophet that cured him? Not at all, for man has no power over such a disease as that. Was it the seven dips that cured him? We answer nay, for he might have dipped himself forty times in some other place and would not have been benefited in the least. Then again, what was it that cured him? We answer, it was God. The prophet of the Lord had told him if he would dip himself seven times in Jordan he should be cleansed of the leprosy. He went and did just what God told him to do, and then God, according to promise, cleansed him of his leprosy. A parallel case to this may be found where the Savior told the blind man to go wash in the pool of Siloam, and he should come seeing. The blind man did so and his sight was restored immediately. It was a divine power that restored his eyes and not the water in which he washed.

From these, we may learn valuable lessons regarding other divine commands. The truly penitent believer is told to be baptized in the name of Jesus Christ for the remission of sin. Paul was told to "arise and be baptized and wash away thy sin, calling on the name of the Lord." Was it water that washed away the sins of the three thousand Pentecostians? That could not be, for there is no sin-pardoning virtue in the simple element of water. Water has no power to wash away sin—the virtue does not lie in the water, but in the power of God. No power, but divine power, can cleanse the sinner of his sin. Nothing but a super-human power can remove from the transgressor, the great burden of sin resting on him. We are told that, without the shedding of blood there is no remission of sin; and also, that Christ's blood cleanseth us from all sin. The sinner is told to believe, repent and be baptized. These three things constitute the human part for the sinner to perform, or duties enjoined upon him. On condition he does these three things, God promises to pardon his sins. The virtue then is not at the beginning of the command, not in the middle, but at the end. God places the virtue at the end of the commandment. Then those who obey Him, come in contact with that virtue and are cleansed of their sins. Thus it was in Naaman's case. The virtue was placed at the end of the seven dips, and when he came to the end of the seventh dip he came in contact with that virtue, or power of God, and became a cured man. So with the blind man at the pool of Siloam. He too came in contact with that virtue at the end of the command. Likewise do we in obeying the commands which God has enjoined upon us.

Our divine Law-giver has told us just what to do in order that we may be pardoned; then, when we do that, He fulfills His promise and remits our sins. Then friendly reader, you perceive that it is not man that pardons our sins, it is not the water in which we are immersed, but it is God who gave us these commandments, that does the pardoning. To Him, and Him alone, be all the honor and the glory for our salvation from sin.

J. H. M.

"SPRINKLING,
THE
TRUE MODE OF BAPTISM."

NUMBER II.

DOCTOR, if you are ready, we will hear you recite again. There is so much repetition in your lessons that we shall simply hear from you on pages 13, 16, 17, 22, 23, 24 and 25, this time.

"2. *The Scriptures speak of Baptism with water, and Baptism with the Holy Ghost. Was either of these by immersion?* These two are almost always united. Jesus was baptized with water, and, at the same time, with the Holy Ghost, also. In His conversation with Nicodemus, He speaks of being 'born of water, and of the Holy Ghost.'

In Acts 1: 5, we are informed that our Lord uttered to His disciples, ten days before the pouring out of the Holy Ghost at Pentecost, these words: 'John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence.' We note here that the same word 'baptized,' both in English and in the Greek, is applied to water and to the Holy Ghost—'baptized with water'—'baptized with the Holy Ghost.' As the same word is used in connection, both with water and with the Holy Ghost, the mode of the one must be the mode of the other. If to baptize with water, means to dip into water, then to baptize with the Holy Ghost must mean to dip into the Holy Ghost. The word must, of course, have a meaning, and if it means, to dip, then it must mean, to dip, in the one connection as well as in the other. If its meaning is to dip, and as it is used in connection, both with water and the Holy Ghost, it must mean to dip, both into water and into the Holy Ghost. To dip into the Holy Ghost is, of course, absurd.

How they were baptized with the Holy Ghost, we will ascertain presently, but I wish, now, to have the attention fixed upon the fact that the same word 'baptized,' in the original, and in our translation, is used with water and with the Holy Ghost. If, therefore, to 'baptize with water' means to dip into water, to 'baptize with the Holy Ghost,' must mean to dip into the Holy Ghost.

On the very same day, Peter addressed the Jews, who were, in great numbers, attracted to the place where the disciples were speaking the Word of God to the people in every known language, and referring to the Holy Ghost as the divine cause of it, quotes the Prophet Joel, saying: 'But this is that which was spoken by the Prophet Joel. And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh.' Here, this application of the Holy Ghost, to the disciples of Pentecost, is called pouring. Of course, it was not dipping. In the 33rd verse of the same chapter, he says of the same event: 'This Jesus, being by the right hand of God exalted, and having received of the Father, the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.' Here it is described by the words 'shed forth.' We speak of shedding blood, when it squirts out of the veins and arteries in streams; of the trees shedding their leaves, and of animals shedding their hair, meaning that they fall or drop down, or are sprinkled upon the ground. It, of course, does not mean dipping.

If we turn to the 10th chapter of the Acts of the Apostles, and 44th and 45th verses, we read the account of the 'Baptism with the Holy Ghost,' as applied to Cornelius and his family. Peter was called from Joppa to the house of Centurian Cornelius, and he preached Christ unto them. Let us read the verses: 'While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.' Here the mode of the Holy Ghost's application is stated by the words 'fell on.' We proceed to read: 'And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles, also, was poured out the gift of the Holy Ghost.' Here it is described by the words 'poured out.' When Peter saw them thus visibly baptized with the Holy Ghost, he said, 'Can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we?' And he baptized with water those who had been baptized with the Holy Ghost. As he had the pattern of the 'Baptism with the Holy Ghost' before him, he no doubt administered the 'Baptism with water,' then and there, according to that pattern. When Peter came to Jerusalem, and was called to account for going into the house of a Gentile, and baptizing them, he defended himself in these words (Acts 11: 15): 'And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost.' Here he expressly calls the falling of the Holy Ghost 'as on us at the beginning,' *i. e.*, with the same luminous tongues descending from the ceiling upon the inmates of the room, 'Baptism with the Holy Ghost.' How was this their 'Baptism with the Holy Ghost' effected? Was it by dipping? Every one perceives the contrary. The Holy Ghost fell on them—was poured upon them—and this mode of application is called their 'Baptism with the Holy Ghost.' This mode was sprinkling. Does not this case settle, beyond all controversy, the meaning and use of the words 'Baptized' and 'Baptism?' And as the 'Baptism with the Holy Ghost' and 'Baptism with water' are so uniformly used together, and are described by the same word both in Greek and in English, does it not mean the same mode in both cases?

If the Holy Ghost falling on them was 'Baptism with the Holy Ghost,' was not water falling on them 'Baptism with water?' If the Holy Ghost poured out upon them was 'Baptism with the Holy Ghost,' was not water poured out upon them 'Baptism with water?' If the Holy Ghost rained down upon them in a shower of luminous flame was 'Baptism with water,' was not water sprinkled down upon them in the same manner 'Baptism with water?' If the word 'baptized,' in Greek, described that mode of application to the person, on the part of the Holy Ghost, does it not settle the meaning of the word, and must it not necessarily be understood in the same way, when it is used in the very same verse, to describe the application to the person, of water?"

"BAPTISM WITH WATER."

We will bring the Divine record and look at this "*with*." Hear it. "John indeed dipped *in* water" (Acts 1: 5). The Greek *en* means *in*, and is so translated by Wilson. Jesus does not say anything about baptism *with* water, but baptized *in* water; and the man who insists on saying it differently from Jesus, is not particular about the exact truth —is a little reckless in his assertions. Do not marvel, ye sprinklers at the words "dip, dipped, dipping," for in using them I simply follow the usages of commentators, expositors, annotators, and scholars of the Greek language.

The gentleman's method of reasoning is not altogether logical. He assumes that the Greek preposition *en*, which, in King James' translation is sometimes rendered *with*, has the meaning of *with*. In the translation alluded to it is, "I indeed baptize you with water," but this is evidently incorrect, for *en* in the Greek is the same as *in* in the English, hence John baptized *in* water. The reason we say *dipped* is because that is the precise meaning of the original word *baptizo*, and is so understood by the best Greek lexicographers in the world. The people were dipped by John in Jordan. We read that Naaman *dipped* himself seven times in Jordan. Dipped, in Naaman's case, is from the same original word as *baptizo*, where it speaks of John baptizing in Jordan, hence both have the same meaning in English. Had John sprinkled with water it would stand in the original, "John indeed *rhantized* with water," but fortunately it is baptized, "*dipped in* water."

"WITH THE HOLY GHOST."

This "*with*" seems to be the Doctor's *entering wedge*. But it happens not to be the Lord's *with*. Hear the Lord Christ: "John indeed dipped in water, but you shall be dipped in the Holy Ghost, after a few days" (Acts 1: 5). This is God's side. He positively says, "you shall be dipped *in* the Holy Ghost." Now here is the point: The Doctor says, "If to baptize with water means to dip into water, then to baptize with the Holy Ghost must mean to dip into the Holy Ghost," and then adds, "To dip into the Holy Ghost is, of course, absurd." Since the Lord said, "dipped into the Holy Ghost," it is, "of course," *not* absurd, for our Lord never uttered absurd things.

We have now shown that God positively says, baptize or dip *in water*—*in* the Holy Ghost, and the Doctor himself admits that if "baptized with" (in) "water" means "dip into water," then to "baptize with" (in) "the Holy Ghost must mean to dip into the Holy Ghost."

But there is another idea connected with this question which sprinklers are always sure to overlook. Suppose the Lord had said, "with water—with the Holy Ghost," what should we understand by this? Should we not understand by the word *with* is meant the thing which the Lord used, rather than the manner in which it was done? When we say, The woman washed the clothes *with* water, we understand the term *with* simply shows relationship between the things washed and the water employed in washing. John baptized *with water*,—not with sand or dust. God baptized with the Holy Ghost—not with earth. Thus we see that even if we should concede to them the word "*with*" they gain nothing. But the Lord wisely says, "*in* water—in the Holy Ghost," and that stops all caviling.

Our attention is next called to the prophet Joel. We must complain of your finding something that is not in the Bible. The prophet Joel says nothing about "baptizing by pouring, baptizing by sprinkling." We should be slow to question what is asserted by a "Doctor of Divinity," but if he will show where Joel or Isaiah or Ezekiel predicted "baptizing by sprinkling," or that Christ and His disciples taught men and women should be baptized into Christ by sprinkling, we should feel under the necessity of making a trip to Lancaster to be "baptized by sprinkling." No divinely inspired writer or preacher ever used such unmeaning terms as "baptism by sprinkling."

Now look at the language of Peter: "And as I began to speak, the Holy Ghost fell on them, even as on us in the beginning. And I remembered the word of the Lord, how he said, John indeed dipped in water, but you shall be dipped in the Holy Ghost" (Acts 11: 15, 16). Not one word about being "sprinkled with the Holy Ghost." The Holy Ghost falling on them as on the apostles at the beginning, means that the room, in which were Peter, Cornelius and household, was filled just as the room was where the apostles were on the day of Pentecost. And here, as on the day of Pentecost, not one word is said about the holy Holy Ghost being *sprinkled* on any one. Is the Holy Ghost so little that in falling on a man, it cannot envelop him? cannot wholly *cover* him?

But Dr. Greenwald insists that the Holy Ghost not only *fell* upon the disciples, was not simply *poured out* upon them, but that it *rained down* (*down* simply means *at* or *to*, Doctor, hence rained *at* or *to* them) "sprinkled down" (*at*, Doctor,) "upon them." You have the Holy Ghost falling, pouring, raining, sprinkling, baptizing on them. Come now, Doctor, we cannot get along with such higgling as this. Take your stand and do not get so many things mixed. When shall the people believe you? You want them to believe that baptism is by sprinkling, by pouring, by raining, by shedding, by falling, when the Lord says not one word about water baptism by any of those methods. If sprinkling a little water on a person is baptism, say so. Don't have it by raining, by pouring, falling, shedding, and by sprinkling. Choose what you mean and stand by it.

Why attempt to mix God's part of the work with man's part? Man is required to be baptized in water by man. When man has thus complied, then God does His part; pardons his sins, and gives him the "gift of the Holy Ghost," and if faithful, saves him in heaven. In the introduction of the "New Covenant," there were visible manifestations of the Holy Spirit, as at Christ's baptism and on Pentecost &c., but who has seen the Holy Ghost manifested in *form* since then? Has Dr. Greenwald? Our ears are open to hear, our hearts to conversion in this matter if it can be shown. Dr. Greenwald well knows that at Christ's baptism, on the day of Pentecost, and at Cornelius' conversion, the "New Covenant" was not yet written; the words of the Lord were not yet put in *form*, hence the visible manifestation of the Holy Ghost, but since we have the words of the Holy Ghost—God's Truth always with us, there is no longer any such manifestations of the Divine Spirit.

Again, it was not the Holy Ghost that was baptized; it was the people. Jordan was not baptized on the people, but the people *in* Jordan. The Holy Ghost was not baptized on the people, but the people in the Holy Ghost. The Holy Ghost fell on the people, but that does not prove that Jordan fell on them. If the Holy Ghost was poured out on the people, that by no means proves that the people of Judea and Jerusalem, and all the regions round about, had Jordan poured on them. "The application of water to a person," is not the language of God, nor an inspired child of God. Thus far, therefore, we have not found a man or woman on whom Jordan was rained, sprinkled, poured, shed, or baptized; hence we dismiss you, Doctor, until another sitting.

M. M. E.

A RATIONALIST'S LOGIC.

A RATIONALIST, sure of his logic, accosted Mr. Moody the other day with "Mr. Moody, will you meet me on this whole question?"

"No," said Moody; "I will not."

"Just as I expected. You can dogmatize *ad libitum* at the Tabernacle, but you dare not meet the tests of reason."

"Look here, my friend," said Moody; "you are an educated man, and have a wide range of learning; now, do you suppose that you could make a fly understand all that you know?"

"No; of course I could not."

"Well, the difference between you and God is a million times greater than the difference between you and a fly. Would it not be more in keeping if you would not deny what *you* know that God has said to you *through your own conscience?* Settle the quarrel of yours with God, and you'll have enough to do."

There was no answer to this, because the man knew that he was having just that battle on hand.—*Selected.*

* * *

CORN-PLANTING is progressing in Texas, and the wheat fields present a grand appearance. Good reports from the growing wheat come from all the sections heard from.

MARCH came in like a lamb; may go out like a lion.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives"
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

Edited by M. M. Eshelman.

SUNDAY MORNING.

The Poor Mother.

IT is Sunday morning. Looking around, there is not much difference between this and other mornings only it is *Sunday* morning. The family rise as usual. Father and sons go out to attend to the wants of the hogs, horses and cattle. Mother goes down to the kitchen, makes fire and puts things in order for the morning meal. Pretty soon Nannie, the darling child of six months, calls mother, and she goes and brings the sweet innocent and sits it on a chair in the kitchen.

About this time Mary, the only grown daughter, arises, goes to the kitchen, washes her face, combs her hair and then withdraws to the parlor, throws back the great piano lid, arranges her book, and is soon lost in the sweetness of the music. But where is poor mother? In the kitchen doing all she can to arrange a good breakfast. She says, "I must hurry; I want to go to meeting to-day." While she is thus consoling herself, fondly looking forward to the blessed enjoyments in the assembly of the saints, her lovely Nannie falls from the chair and is badly hurt. Poor child! It is badly hurt, and screams, but the loud and prolonged tones of the piano do not allow Mary to hear the child and come to mother's aid. Poor mother! Sad and worried she carries her child, in vain trying to quiet it. Soon another trouble arises. The victuals on the stove begin to burn. "Oh dear," says she, "what shall I do! My poor baby is hurt, the victuals are burning, the table is not prepared, and I wanted to go to meeting—where is Mary?" "In the parlor, at the piano," comes the answer. God bless poor mother! Her troubles come not singly. She wanted to go to meeting to-day, but lovely Nannie is hurt, and "I must stay at home." With this thought, she takes Nannie in one arm and with the other hand rescues her morning meal. In comes Levi fresh and rosy from his morning work, and asks, "Where is Mary?" Echo answers, "In the parlor at the piano." Finally the baby is somewhat quieted, and breakfast is ready.

Father comes to the kitchen and says, "Dear wife, are you going to meeting to-day?" "Oh I was so anxious to go, but Nannie fell from the chair—the poor child is hurt; I must stay at home; and then it is too late; I have the dishes to wash, beds to make up and things here and there to set in order. No husband, I cannot go." Poor dear woman, she is almost ready to sink down with care and trouble. It is Sunday morning, and Oh how she would like to go to meeting to-day!

Mary, father and sons enjoy the meal. The repast over, Mary says, "It is nine o'clock and I must get ready for meeting." Away to her room she speeds, spends a half hour in arranging her curls and clothes to make the best appearance. And where is poor mother? In the kitchen cleaning the dishes, and caring for her baby. God bless her for her patience. She wanted to go to meeting this morning, but now cannot. This is *her* Sunday morning.

Soon the sons bring out the handsome carriage and horses, father and Mary take their seats, and away rolls the conveyance with the four cheerful faces. And now where is mother? At home making up the beds, sweeping the rooms, and preparing something for dinner. Oh poor mother! there she is alone with her sweet child, and so lonely. No one to drop a tear for her, none to sympathize with her. She wanted to go to meeting this Sunday morning, but too much work, too much trouble.

"Oh I wish mother was with us," exclaims Mary as the wind drives a huge curl into her face. With you? The answer to that lies near the piano, near your selfish pleasures. How glad mother would have been, had you gone to the kitchen and done your part, to the bed-rooms and put them in order. Then she could have enjoyed the fellowship of the saints, the music of the birds and the beauties of nature. But this enjoyment is not hers. At home she must stay, bowed down with sorrow and care. God bless poor mother! "What would we do without mother?" queries Mary. Ah! yes, "*without* mother." How you could have made her happy, but you would not. Up in heaven, when her toils are all over, when the bell tolls the sad news of her death, when she has crossed over the dark river, she shall have joy, communion, eternal glory. God bless mother this Sunday morning!—ED.

ABOUT BREAKING DOWN THE GIRLS.

A GREAT deal of talk is heard now-a-days about the idleness and general good-for-nothingness of girls. Such talk is all very well, in its right place; and it seems to me that the place for it is a pretty large one. Some girls are too lazy for anything; and they sit around the house, and loll in rocking-chairs, and read novels, and putter at bits of fancy-work, and talk scandal about their neighbors, till it needs a great amount of charity to believe they are really of any use in this world.

The dear girls themselves are not always so much to blame as their parents, who encourage such idleness and gossiping in their children. Parents should have right notions themselves, and understand that it is a harm to a girl to be brought up to do nothing. It gives her false notions about herself, scornful to the poor and deceitful to the rich, and fills her with nervousness and other diseases. If girls have enough money to stand in no need of right hard work, their riches will only make them miserable if they grow up to do nothing at all. God has ordained that all should be busied at something useful; and any family that gets above His ways, will suffer for it sometime.

But our country has a great many girls that are worked too hard. Among mechanics and farmers and many other families of moderate means, the girls and "women folks" have too much to do. Strong and hearty fathers are apt to measure by their own strength and endurance, the strength and endurance of their wife and daughters. And for that matter, mothers who never knew sickness for a day, may measure their daughters' strength by their own.—The fathers work hard, and the family are all anxious to get on in the world; and so the girls are twitted about "playing lady," and told they mustn't be "idling around," and reminded that the mother used to work so and so, "when she was a girl." All through the family, it is work and hurry and drive, from early morning till night, just as if women were like saw mills and could run all the time.

If a girl has only small ambition, she gets disheartened and unhappy; and then she grows obstinate and don't want to do anything, because she never gets any credit for what she does, and the harder she works, the harder she has to do it. Or she contrives to get away from home into dress-making or something of the kind that is light. Or else she marries the first stick of a man that comes along, for the sake of escaping from the drive and drudgery of her father's house. So it is that many a home has brought misery into it.

But if the girl is ambitious, she determines to do her share, and not give up to anything.—And the willing ones are always made to bear the burden of the lazy ones, and so have their load of hard work doubled. With the energy of a steam engine such girls work on — sweeping; cooking, washing, scrubbing, churning, and doing a thousand other things about the house. Not a moment do they rest, from early rising till late bed-time; but every minute their hands, bodies and brains are going on the jump and stretch.

Now such kind of work will break any woman. If the constitution is very strong, it will stand a good many years; but at last it will give way all at once, and the woman will die suddenly, and the people will wonder that such a strong person couldn't stand sickness any better. Poor thing! She had stood burdens and taxations all her life, and had no strength left to endure disease, but snapped under it as an old harness would snap at a moderate pull. But if it is a youngish woman who has to do such constant and heavy work, and she is small in frame and not overly tough, she breaks early. Many, many girls and young wives are taxed and ruined by work, and the parents or husbands do not understand why it should be so. They want as much lifting and toiling from a slender woman as would tire out the stoutest man; and they want her to begin it in the morning as soon as they do, and to finish up in the evening two or three hours after the men-folks have quit and are gossiping with their neighbors or snoozing on the lounge.

A woman's work should be graded by her strength, and no woman should ever be put to her full utmost. If parents and husbands want to break down daughters and wife, they can do it surely by straining work kept up day after day. And then they will spend the rest of their lives in trying to get back what was lost through a broom or in a wash-tub. But if parents and husbands want wife and daughters comfortable, healthy, and models of cheerfulness, they will watch that the burdens do not become too heavy, and regulate the work to the strength according to reason. No woman of the least ambition will ever idle if she feels well; and young women of spirit need to be stopped long before they tire and lag. This is the only way to save their constitutions; and dollars saved by being penurious about hiring enough help in the house, will cost hundreds of dollars afterwards in doctors' bills and misery.—*Physio-Medical Recorder.*

HINTS FOR HUSBANDS.

THERE is an article afloat in the papers, entitled "Golden Rules for Wives," which enjoins upon the ladies a rather abject submission to their husband's will and whims. Iron rules, not golden ones, we should call them. But the art of living together in harmony is a very difficult art; and instead of confuting the positions of the author of the rules aforesaid, we offer the following, as a substance of what a wife likes in a husband.

Fidelity is her heart's first and most just demand. The act of infidelity a true wife cannot forgive. It breaks the tie that bound her heart to his, and that tie can nevermore exist.

The first place in her husband's affections no true wife can do without. When she loses that she has lost her husband; she is a widow, and has to endure the pangs of bereavement intensified by the person she no longer possesses. There is a living memory in the house, reminding her of her loss in the most painful manner.

A woman likes her husband to excel in those qualities which distinguish the masculine from the feminine being, such as strength, courage, fortitude and judgment. She wants her husband to be a holy man. A wife dearly likes to have her husband stand high in the estimation of the community in which they live. She likes to be thought, by her own sex, a fortunate woman in having such a husband as she has. She has a a taste for the respectable, desires to have a good looking front door; and keep up a good appearance generally. Some wives, it is said, carry this too far; and some husbands, we know, are too ready in yielding to the front door ambition of their wives. But a good husband will like to gratify his wife in that respect, as far as he can, without sacrificing more important objects.

Perfect sincerity a wife expects, or at least has a right to expect from her husband. She desires to know the real state of the case, however it may be concealed from the world. It wrings her heart and wounds her pride to discover that her husband has not wholly confided in her. A man may profitably consult his wife on almost any project; it is due to her that he should do so, and she is glad to be consulted.

Above most other things, a wife craves from her husband appreciations. The majority of wives lead lives of severe and anxious toil. With unimaginable anguish and peril to their own lives, they become mothers. Their children require incessant care. Only the eye of God watches like a mother's, says Fannie Fern, in that chapter of "Ruth Hall," which depicts with such power and truth a mother's agonizing anxieties. And besides her maternal cares, a wife is the queen regent of a household kingdom. She has to think and plan for everybody. If, in all her labor and cares, she feels that she has her husband's sympathy and gratitude, if he helps her when a man can help a woman, if he notices her efforts, applauds her skill, and allows for deficiencies, all is well; but to endure all this, and meet no appreciating word or glance from him for whom she toils and bears, is very bitter.

A wife likes her husband to show her all due respect in the presence of others; she cannot endure to be reproved or criticised by him when others can hear it. Indeed, it is most wrong in a husband thus to put his wife to shame; and we cannot help secretly admiring the spirit of that French woman who, when her husband had so wronged her, refused even for twenty years to utter a word, and lived in the house a dumb woman. We admire her spirit, but not her mode of manifesting it. Husbands owe the most profound respect to their wives, for their wives are the mothers of their children. No man has the slightest claim to the character of a gentleman, who is not more scrupulously polite to his wife than to any other woman. We refer to the essentials of politeness, not its forms; we mean kindness and justice in little things.

A wife likes her husband to be considerate. Unexpected kindness and unsolicited favors touch her heart. She appreciates the softening tread when she is sick; she enjoys the gift brought from a distance, and everything which proves to her that husband *thinks* of her comfort and her good.

Husbands, reflect upon these things. Your wife has confided her happiness to you. You can make her life proudly happy if you are kind and wise. You can make it unspeakably wretched, if you are ignoble and short-sighted. Let the contest between husbands and wives be this: Which shall do the most happiness for the other? Selected by a young husband.

Mt. Morris, Ill.

CHILDREN AT WORK.

From John B. Glock.—*Dear Editor:*—I see in your last paper a note, that Enoch Eby and Daniel Fry were at David Glocks in Hoheneck. That is my papa's brother. And also a letter from Mary J. Bowers, stating that her grandma was very sick, but is getting better. Glad to hear of that. She is my papa's sister. Now to her question, "Who was the oldest man?" I will say it was Methuselah; he lived 969 years and died and Enoch, his father, walked with God and he was not; for God took him. Where can the passage be found which says, the child sneezed seven times?

Aughwick Mills, Pa.

From F. E. Esterly.—I had to lay in bed eleven weeks, and not until Christmas morning could I walk a step. I then got up and walked out of the bed-room on crutches. O, how glad I was! But I must tell you what happened. I was cutting off corn, and cut my knee. I had a hard time of it, and suffered much pain. I now know what it is to be in bed, sick; and now little boys and girls you do not know what you are enjoying when you are well. I go to Sunday-school. We have Sunday-school all Winter.

Columbiana, Ohio.

From Cora I. Swab.—I also attend school, and try to learn. My father, mother and grandma are members of the church, and I hope I may be a good girl and join too sometime. I like to go to meeting and hear preaching. I am thirteen years old.

Cherry Grove, Ill.

From Alice Price.—All the other little folks are writing; why not I? My mother is a member of the church, and tries to do right. I love to go to church and hear the truth preached. I hope we may all belong to the church soon. I think the children's letters are so nice. I go to Sunday-school, and there learn God's words. When you come to Lexington, come to see me.

Lexington, Ind.

From Clinton Eisenbise. — I am twelve years old. I go to school and like my teacher very well. I try to obey my teacher, and try to be kind to my school-mates. I go to meeting nearly every Sunday, and I love our Savior. We have no Sunday-school here. I like your paper very much, and I think there is a great deal of good in it for both old and young. I am always waiting anxiously for the next paper.

Polo, Ill.

From Clara E. Swihart.—Pa and I went nine miles to council meeting to-day. Came home, and then pa and ma went six miles to meeting to-night. I am a member of the church, was baptized six months ago. I have four brothers and one sister living. I think I have a great interest in the better world, as I have three sisters and two brothers in the promised land. Jesus says, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

Ligonier, Ind.

From Sarah F. Yoder.—*Kind Editor:*—I am going to school and like it very much. I would like to attend Sunday-school, but there is none here now. I hope we will have one next Summer. We don't get to meeting very often. I would like to attend meeting. I love to hear the Brethren preach. I am so glad that you have given us little folks a column in your good paper. My father, mother and one of my sisters belong to the church. I am eleven years old.

From Annie Viola Hiestand.—*Dear Editor:*—I read dear grandpa's letters, and was so glad. I am pleased that there is a grandpa in the church that cares for us little folks. Brethren Levi Dickey and Isaac Rosenberger were with us and held meetings. Grandpa, I wish you could have been here and enjoyed the meetings with us. O, they preached so good! I went to Sunday-school last Summer, but it has closed this Winter. I love to read this good paper. Good bye grandpa; hope you will remember all of us little folks.

Seal, Ohio.

From Emma Sandrock.—*Dear Editor:*—I am a little girl who has seen twelve Summers. We often go to meeting, and I like to hear the Brethren preach the true Gospel. The year has gone, and where is the church in the brotherhood that has not laid some loved one in the grave? There were three laid in their resting places here, and one of them was my dear grandma. God took her to rest.

Waddam's Grove, Ill.

* * *

THE BRETHREN AT WORK, from March 1st, to Jan. 1st, 1879 only $1.20.

CORRESPONDENCE.

From Decatur Co., Iowa.

Dear Brethren.—

WE wish to say for the encouragement of the saints, that through the mercies of God we have been permitted to enjoy a season of grace at the Franklin church. Bro. J. H. Swihart of Derby, Iowa, was with us, and he labored faithfully nearly two weeks, presenting and impressing favorably the claims of Jesus. As the immediate result of his effort we record the edifying of our Father's faithful children, with five additions to the praying army by the solemn rite of Christian baptism. There are yet two more applicants for membership.

Our heart rejoices in our Savior and our God, to hear from all parts of the success of the Master's cause, and of sinners turning to the Lord. Our prayer is, that the grace of God may be sufficient for all, so that ultimately we may meet on the other shore,

"Where congregations ne'er break up,
And Sabbaths never end."

L. M. Kob.

Franklin, Ia., Feb. 22, 1878.

From Madison Co., Ind.

Dear Brethren:—

WE have just closed a series of meetings here. They were well attended. Although there were no additions, I think many good impressions were made Saints were made to rejoice on seeing our old father in Israel contend so earnestly for the faith once delivered to the saints.

Brethren F. P. Lœhr of Michigan, and Rosenberger of Northern Indiana were our ministers. Our prayer is, that they may be faithful till death and then pass into the better world.

We expect to commence another series of meetings soon. May the good Lord bless us all.

G. W. Fessler.

From the Almena Congregation.

Dear Brethren:—

WE are still trying to labor in the cause of our Master. Our annual visit is a thing of the past. We did not find all things as we would like to have them, but still our church is in a healthy working condition, for which we are thankful to Him from whom all blessings flow.

Elder Moses Z. Baer, a very worthy and self-sacrificing brother, has the oversight of this arm of the church. Six years ago he commenced his labors of love among us. We had never heard the Gospel preached in its primitive purity before; but by his unceasing labors, holding forth the Gospel in its great beauty and strength he has built up a church.

On the 13th inst., Bro. Walter Clark of Cass Co., Michigan came among us and remained until the 18th. Through his earnest labors, combined with that of our Elder, three souls were made willing to unite with the people of God, and others almost persuaded to come.—May the Lord help them so they do not put it off until it is too late.

May peace be yours in this life, and eternal joy in the world to come.

F. Allen.

Vicksburg, Mich.

From California.

SINCE I last wrote you, we have been having a great deal of rain. Since the 15th, ult., it has rained so much that the ground is thoroughly soaked. The prospects for a crop, I think, were never better. The farmers are all in good courage. Work is progressing finely; nearly all are done seeding. Grain and grass are growing very rapidly. Health in general is good. All fears of another dry year have fled. O how thankful we ought to be to the Giver of all good. Truly His ways are not our ways, neither are His thoughts our thoughts. O that men would praise the Lord for His loving-kindness to the children of men.

Your paper continues its weekly visits as usual, bringing "glad tidings of great joy" to the children of God in this remote part of God's vineyard. I am so fortunate as to receive two copies of your very welcome paper. You may continue sending as before, and I will pay for the extra copy as soon as I can get the change, and I shall press it into the service of the ministry; as we need ministerial help here very much. Isolated as we are from the body of the brotherhood, Brethren, we need your prayers in our behalf. "The prayer of the righteous availeth much."

J. Funk.

Ripon, Cal., Feb. 9, 1878.

From Christine, California.

I WILL drop you a few lines to let you know how we are getting along in the far West.

In temporal things, thanks be to God, we are blest. I still think we are on the Lord's side, are striving to serve Him. Although it is hard, as we are alone—only three of us, my wife, a sister from Ohio and myself. Sometimes we feel lonesome, but the Lord has told us in His Word, that if we would draw nigh to Him, He would draw nigh to us. Then when the Lord draws nigh, we are not alone, but we feel happy and can help to make others happy, and this is one way to serve the Lord. Paul says, we should rejoice, and weep with them that weep. This is Christ-like. We are trying to live right, as actions speak louder than words. Good actions speak powerfully to the world.

In a few meetings which we have had, we tried in our weakness to hold forth the Word in its purity. We have a great many rough people here, a great many infidels. I think more than in any other place. If it were not for the beauty of the climate, its healthfulness, the rich land and good markets, I would move away. I love to be among the brethren. I still think some will come here. There is some very good government land here yet, but will not be very long, as the country is settling up very fast.

D. & N. Studebaker.

Feb. 6, 1878.

From Tuscola, Illinois.

Dear Brethren:—

INASMUCH as we expect to change our place of residence from Tuscola, Illinois to Cornell, Illinois, we send you the following church news.

The members are in union and love, but somewhat lonesome. Eleven of our members have moved away since last Fall, reducing our number from nineteen to eight. Our prayer is that the few remaining may hold out faithfully and the Lord bless them.

We left home on Saturday, Feb., 9th for La Place, where we held meeting on Sunday morning and night, Monday and Tuesday night.—Had council meeting and all went off in love and union. After meeting we went to the water side, where prayer was offered and five precious souls buried by baptism to rise and walk in newness of life. May they be faithful until death, that they might obtain that crown of life whereof the apostle speaks, that fadeth not away. Had meeting again at night, after which we had to bid farewell to the dear brethren and sisters. May God bless them all, and if we meet no more on earth, may we meet in heaven, is my prayer.

K. Heckman.

Report of Travel.

I WILL now, according to promise, drop you a few words for the benefit of the cause.—I left the Brethren in Kansas on the 28th of December. The last church I visited was Paint Creek. Found the brethren alive to the work, though they have a strong opposition by Baptists and Methodists; but we would say, brethren stand firm, and the Lord will give you a crown of life in the end.

We read and understand there are many spirits gone out into the world, but we are to try them by the Word of Eternal Truth—see whether they are on the rock Christ Jesus. We stayed with the brethren at this place until there were nineteen sermons preached in all; meeting in the school-houses in the evening and in dwelling houses in the day time. They have no meeting-house here, but will have one soon. During our stay with them, four precious souls came out on the Lord's side and were buried in baptism, and arose, we hope and trust, to walk in newness of life

They were young people; hope they will be a light to the world. Brethren care for the young members, for they will be the bone and sinew of the church when we are gone. We think sometimes the young members are not treated with that degree of lenity that they should be, and are discouraged and driven back into the world. Then some say that is where your series of meetings runs to. By saying this, I do not intend to encourage pride, not by any means; but there is a growth of grace.

Brethren traveling through here, will please remember the brethren of Paint Creek church. There are also some brethren living in Ft. Scott. I preached one sermon there. Those traveling through that part of the country, and wish to stop with the Brethren should inquire for Bro. Everet. I feel to thank the Brethren in Kansas for their kindness shown towards me, while with them.

Myself and wife arrived here (where we expect to reside) on the 12th inst. Found all well.

Dorsey Hododen.

Huntington, Ind., Feb. 21st, 1878.

From Valton, Wis.

Dear Brethren:—

I THOUGHT that some news from the few branches that are planted into the Vine at this place, would be encouraging to the church. There are six at this place that have been received into the church by baptism. On Saturday the 16th of February, brother Caleb Fogle of West Lima, Wis., came to visit us. He preached two sermons for us, one one on Saturday evening, choosing for his subject, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers" 1 Peter 1:18. The brother treated largely upon the trinity of Christ.

On Sunday he preached from James 2:10, giving a good discourse on the ordinances of God's house. The few branches here were watered with the dews of heaven. The meeting on Sunday was held at a neighbor's house; it was well filled. There were two ministers present of other denominations, one of the United Brethren, and the other of the Methodists.—The discourse did not suit them, so on Sunday evening after Bro. Fogle had taken leave for home, they endeavored to pick Bro. Fogle's discourse to pieces. But the Lord was with some one in the congregation, and they met with opposition. There was one that was not afraid to stand for Jesus.

May the Lord bless Bro. Fogle in his labors wherever he may be. Hope the brethren of Ill. will remember us. Would be glad if Bro. S. H. Bashor could make us a visit sometime; also would be much rejoiced if Bro. Enoch Eby could come this way sometime after he returns from Denmark. Hope the good Lord will grant the brethren and sisters a safe return home from Denmark.

J. E. D. Short.

Feb. 18th, 1878.

From Missouri.

Dear Brethren:—

I WISH to say through the Brethren at Work to my numerous correspondents in regard to the land in this part of the country. Bro. Henry Wyland of Bloomingdale, Mich., moved here and appears very well satisfied with the description that I gave him. Also brother Michael Herman of Victor, Iowa. Bro. Herman made a pretty thorough examination of the soil here. If I understood him correctly he is quite favorable to our country. Land is being taken up fast within the last six months; yet there are several thousand acres of raw land for sale from 5 to 7 dollars per acre.

Also several farms of 160 acres with about 100 acres under cultivation. Good houses, orchards and water for 2,000 dollars. Brethren wishing to purchase some of this raw land had better do so before Spring. Land is rolling, plenty of timber and rock. Any desiring to know more can address the undersigned. Enclose stamp.

W. B. Sell.

Martinsville, Mo., Feb. 18th, 1878.

From Texas.

Dear Brethren:—

LIKE hundreds of others, we are still in Texas, learning all we can with a view of finally turning the knowledge we thus obtain to practical use. Arriving here at a late hour in the night, we put up at the hotel. Next day enjoyed the privilege of listening to a well directed discourse to the children and youth of this place. Text, "Remember now thy Creator in the days of thy youth," (Eccl. 12:1).

The preacher first explained the meaning of the word Ecclesiastes to be the preacher.

2. That Solomon was the preacher who wrote it; and that the meaning of Solomon is "the peaceful one."

3. That Solomon was wise and received his wisdom from God; that God gave it to him because he asked Him for it.

4. He reminded the children and youth that had a desire to become wise, and the time to begin to be wise is now, in the days of thy youth, and especially pressed the thought, that "the fear of the Lord is the beginning of wisdom," and that it must be by remembering their Creator, not by forgetting Him. People become wicked when they forget God.

5. He pressed the thought of the Bible being a lamp to our feet, and would only benefit us when we used it for the purpose of seeing where to go and what to do, the same as the lamps are used in these dark nights to enable the people to see how to keep their feet out of the mud and other difficulties they meet on the streets of Sherman.

SEEKING A DESIRABLE HOME.

It is quite instructive to see people coming in here by hundreds from many different States, seeking for desirable homes. Many will find themselves disappointed, when they get here, because they expect to find good, pleasant homes here without the necessary exertion on their part to secure and improve them. Even so it is to be feared that thousands will fail to secure a home in heaven, simply because they will not make the necessary effort to secure a title for it.

We visited Bro. LaRue's family, and there met the brother and sister, and brother P. R. Werts. We learned from them that a brother Snyder from Iowa would preach some three or four miles North, on Saturday night, Sunday, and Sunday night. Though quite anxious to meet him and other brethren and sisters, and join with them in the worship of God, in this land of flowers, our anxiety to prosecute speedily, the business for which we principally came here, in order to reach our absent families again as soon as possible, prevented us from going over, as that would have delayed us several days. The members here are well and seem to be well pleased with the country and are very desirous to have more brethren to settle in, and especially a minister, so that they might also have regular preaching.

Daniel Vaniman.

Sherman, Texas, Feb. 24th, 1878

From Lower Cumberland, Pa.

Dear Brethren:—

IF some of us do complain of hard times financially, yet we have certainly had a feast spiritually. That is, we have had the bread of Life richly administered amongst us. About the first of December last, brother Stouffer of Md., was with us about a week. On the 25th, (Christmas day) brethren H. Saylor and Wm. Franklin also commenced a series of meetings continuing over a week with good results.

About middle of January Brn. Grabill Myers and Christan Myers came and labored faithfully for about one week. On the first of February Bro. S. H. Bashor arrived here, preached at Boiling Springs, at Bakers and at Mechanicsburg. He was with us twelve days. Had good congregations most of the time, and taking all together, the labors of the brethren were not in vain. Since the first of December twenty-seven have been added to the church by baptism.

Hope those who have put on Christ may walk in Him, and those of us who have been longer in His service be the more faithful, knowing that our salvation is nearer than when we first believed.

H. Beelman.

Dillsburg, Pa., Feb. 25th, 1878.

From Fortville, Indiana.

Dear Brethren:—

THIS church formerly belonged to the Stony Creek church; but recently there was a division made, and the Eastern part is now called Beech Grove. We number near fifty members—still under the care of J. W. Caylor, the Elder of Stony Creek church. Our regular meetings are twice a month, and occasionally some brother comes in and holds a series of meetings. Bro. Jacob Rife came here on the 8, of February, and preached seven sermons.

There were none added to the church, but we hope his preaching may be as bread cast upon the waters, for we think many crumbs fell from the Master's table. Our prayer is that "nothing be wasted." Bro. Rife went from here to the District meeting at Honey Creek. He gave us a partial promise to come again next summer, if spared. May God be with him is my prayer.

We expect Bro. Geo. Studebaker here the 1st of March. He has preached here occasionally for several years, and has been the means of much good being done at this place. May God bless him in his labors.

C. A. Savage.

Feb. 21st, 1878.

The Brethren at Work from March 1st to Jan. 1st 1879 only $1.20.

"THE SEVENTH DAY."—Concluded from page three, present number.

But that could not make either of them a law to the Christian; and the Sabbatorian only has the force of inference to give as his reason for that as a law binding upon the Christian. The inference would bring over the sacrifices upon the same principle it would bring the Sabbath; and we deny the right of inference to make a law in the absence of divine command and example.

When they demand of us to prove a change from the seventh day, or Sabbath, to the first day, that is the very thing we do not believe. The Sabbath was not changed; but it and the law that bound it upon Israel were taken away, and a new day, a new law, for a new purpose, was given to a new people, under a new dispensation. Old things passed away and behold all things are become new.

It is said that the Savior did not abrogate, but kept the Sabbath. But we reply that He kept the whole law. The Savior came to fulfill the law and He did it, and then took it out of the way, nailing it to the cross; just like a piece of writing between two parties, no part of it can be abrogated by either, but must be fulfilled by both parties; then it, like the Jewish law, passes away, because it is dead, as Paul says, that being dead under which we were held, we are made free from it. It is evident that Jesus kept the law until He fulfilled it; then He taketh away the first that He may establish the second.

It has been said, as argument, that the apostles preached in synagogues on the Sabbath day, (Acts 13: 14–44). This we readily admit; but as the Jews and Gentiles were in the habit of assembling on that day, Paul took occasion whenever circumstances would permit to preach the Gospel to both Jews and Gentiles. There are many other occasions on which the apostle preached in the synagogue on the Sabbath day. He also stood in the Areopagus at Athens preaching the unknown God to them; but the assembly at Athens were not Christians, neither were these synagogues assemblies on the Sabbath, Christian congregations.—They were Jews, and they were held under Jewish authority. The Christians could not keep these Sabbaths with the Jews. There was the evening sacrifice offered about two o'clock.

This would be mockery in Christians, for they were preaching against such sacrifices — that the blood of bulls and goats could not take away sin. Paul met with the Jews on the Sabbath to preach to them, but he met with the Christians on the first day of the week, as we have proved. Then as we cannot find in the Gospel one time, one example of a Christian congregation meeting on the seventh day to worship God, but a number of times where they met and the Lord blessed them on the first day of the week, we have assurance that God will accept and bless the same practice now. And as the inspired apostles and the primitive church are the pattern God has given, we will not agree to accept this Jewish Sabbath, or seventh day, until the Sabbatarian can find one example, one precedent of the apostolic congregations meeting on that day. Until he does that, all his inference and far-fetched reasoning on something not in the Gospel, amount to nothing as argument.

The plain example of the primitive Christians and the inspired apostles meeting on the first day of the week to worship God, outweigh a thousand volumes of human opinions and Judaized notions concerning this matter. These can only divide the church, and lead it away from the example which God has set before us in the primitive church. The example of these first day meetings was acceptable then, it is acceptable now; it is founded on the rock of God's truth, tried, proved and accepted. Then let us keep it as they left it, and we, too, are built on the same rock.

Ladoga, Ind.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

CASSEL.—In the Indian Creek church, Montgomery Co., Pa., Feb. 18, sister Catharine, wife of Bro. David Cassel, in the 62nd year of her age.

BUSTARD.—In the same church, Feb. 20th, sister Leah, wife of Bro. James Bustord, in the 64th year of her age.

GARBER.—In Richland Co., O., February 24, 1878, Lewerlea, infant daughter of brother Simon and sister Anna Garber, aged one year and eleven days. W. A. MURRAY.

KAUB.—On February 19th, 1878, in the English Prairie district, Lagrange Co., Indiana, John, son of Bro. Daniel and sister Sarah Kaub, aged 6 years, 5 months and 12 days.

A. E. KEAGY.

GLEANINGS.

From Enoch Eby.—We have just returned from a tour of two weeks through Germany, in different places. Met with but little success, as the privileges for missionaries are very limited at best, and the only successful way is to live among them and live prejudice down, and Christianity up. But that is not the work of a day or two, but of years, but more of this sometime in the future.

Our health is still good, and the prospects for doing good as favorable as ever. Bro. Hope starts North on the ninth inst., to attend some 18 or 20 appointments. May the Lord give the increase.

Weather is still mild and pleasant, just cold enough to keep the roads in a good condition, yet melts what little snow we receive occasionally.

Hjorring, Denmark, Feb., 6, 1878.

From H. K. Meyers.—The Ashland College is now chartered and the following brethren have been appointed Trustees, to meet at Ashland, Ohio, on Thursday, March 7th, 1878, at 10 o'clock A. M.

Austin Moherman,......	Ashland County,	Ohio.
John Shidler,...........	" "	"
H. K. Meyers,..........	" "	"
Richard Arnold,........	" "	"
J. D. Parker,...........	" "	"
A. M. Dickey,..........	" "	"
Wm. Sadler,...........	" "	"
J. N. Roop,..........	" "	"
Wm. Workman,......	" "	"
A. J. Hixon,..........	Highland "	"
E. L. Yoder,...........	Wayne "	"
G. Irvin,.............	" "	"
Jacob Mishler,.......	Summit "	"
J. A. Clement,.........	Col. "	"
Josiah Keim,.........	Stark "	"

From D. J. Meyers.—Bro. A. M. Dickey of Maple Grove church, commenced a series of meetings on the ninth inst., and closed on the seventeenth. He preached seventeen sermons for us. The attention was good, all unite in saying the meetings were good. Many undoubtedly felt that all was not well with them. But Satan tells them not to get excited, that they are young and have plenty of time yet. Some who attended these meetings, confessed they were doing wrong, and that the Brethren are right, but they are not quite willing to give up. One young sister of thirteen Summers was made willing to come out on the side of the Lord.

Homersville, O., Feb. 21, 1878.

From John Nicholson.—Our series of meetings closed last evening with ten accessions. I am now in the house of Bro. C. Newcomer, near Bryan. Our series of meetings here will commence this evening and perhaps continue a week or more if the weather is favorable.

Bryant, O., Feb. 25, 1878.

From D. B. Sturgis.—I attended a series of meetings at the Hawpach meeting-house in La Grange Co., where I preached twenty-one times. Seven were baptized and one more application.—The house was crowded at every night meeting; in day-time not so many. Good order and deep interest prevailed all the time and it is believed there will be many more added to the church.

Feb. 21, 1878.

From John Pool. — Bro. Daniel Vaniman was with us one week in December. Although the roads and weather were bad, our meetings were well attended. Two souls came out on the Lord's side, and others felt the need of a Savior's love. May they heed the call before it is eternally too late. Brother A. S. Leer of Christian Co., was with us from the ninth to the seventeenth of this month. The weather and the roads were still bad. One more was added by baptism. The interest increased with the meetings. The Brethren here had never held a series of meetings before.

Prairie City, Ill.

From Allen Ives.—I am in receipt almost daily of letters calling for ministerial aid, and Gospel food. Have been in the field for the past four weeks Held meetings in the evening and visited families during the day. The meetings were all well attended, the members strengthened; but our field is entirely too large, and the dear members too much scattered for me to reach them all and do justice. Our territory extends North and South from the U. P. R. R. to the K. P. R. R. and west at least 180 miles.

Burr Oak, Kan., Feb. 28, 1878.

From John Wise.—As an item of news I will say, I closed a meeting of fifteen days in the Brethren's meeting place, the Hall, in Waterloo, on the evening of the 24th inst. No additions to the church, but the members seemed to be built up and encouraged. May God bless us and save us all. Amen.

Waterloo, Iowa., Feb. 27, 1878.

From W. B. Sell.—We have had, so far, the most pleasant Winter I ever saw; had muddy roads for six or eight days, this was about all. Some of our farmers have sown their wheat. We closed our meetings last night with the best of interest and good feelings. Bro. Herman preached six discourses for us; we appreciated his labors much. Would be glad if some more would come and labor for us, as we believe there could be good accomplished. We have many calls to come and preach, but my health is not good at present. Peace, love and union to all from our Lord and Master.

Martinsville, Mo., Feb. 18, 1878.

From D. A. Lichty.—Will you say to those who feel to rejoice with us, and with the angels, that during our series of meetings, conducted by our dearly beloved brother D. D. Sell from Mo., seven have already been initiated into the household of faith, and several others have openly and fearlessly expressed their convictions on the subject of their known duty? And now, may the good Lord grant them grace and resolution to put their faith into practice, "before the evil day come" in which the fowls of the air, the cares of this life, or the deceitfulness of riches, rob the heart and the mind of those sacred impressions made through the preaching of the word of life. And, as is customary on such occasions, the result was a general revival among the membership—an occasion, I trust, which will afford matter to many, laden with kindly feelings and happy reminiscence through all the ceaseless ages of eternity.

Hamlin, Kan., Feb., 22, 1878.

A TREE THAT RAINS.

THE Consul for the United States of Columbia in the department of Loreto, Peru, has recently called the attention of President Prado to a remarkable tree which exists in the forests adjoining the village of Moyobamba. This tree, known to the natives as Tumai-Caspi (rain tree), is about fifty-eight feet in height at full growth, and the diameter of its trunk is about thirty-nine inches.

It absorbs and condenses the moisture in the atmosphere with astonishing energy, and it is said that water constantly exudes from its trunk and pours like rain from its branches. So abundant is the water supply that the soil near by is turned in a marsh. The tree gives forth most water when the rivers are dry during the Summer season, and when water is generally scarce. Its cultivation is proposed throughout the arid regions of Peru.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business

The Brethren of the Beaver Dam congregation, Kosciusco Co., Ind., contemplate, the Lord willing, to hold our Communion meeting on Thursday, the 6th of June next, at my house, two miles South of Sevastopol, to commence at 4 o'clock in the afternoon. Those coming from North or South on the C. W. & M. R. R, will stop at Silver Lake the day before the meeting. Those coming from Chicago on the P. Ft. W. & C. R. R, will inform me, and we will meet them at Warsaw. Those coming on the Indianapolis, Peru & Michigan City R. R., please inform me, and we will meet them at Rochester, Fulton Co., Ind., on day before meeting. A hearty invitation is given to all. D. BECHTELHIMER.

The District Meeting of Northern Ind., will be held in English Prairie church, the Lord willing, Thursday, May 9th, 1878, commencing at 9 o'clock A. M., and all those, traveling by railroad, will please stop at Lima.

JESSE CALVERT, Clerk.

BOOKS, PAMPHLETS, ETC.,

FOR SALE

AT THIS OFFICE.

Pengilly's Guide to Christian Baptism. — Price 50 cents

Quinter and Snyder's Debate on Immersion.—Price, 75 cents

Cruden's Concordance to the Bible.—Best edition, Imperial 8vo, Cloth, $2 75; Library Sheep, $3.50.

History of Palestine, or The Holy Land. By M. Russell. LL. D., Engravings. 18 mo, Cloth, 75 cents.

Christian Baptism.—With its Antecedents and Consequences. By Alexander Campbell. Cloth, $1.25.

Passover and Lord's Supper.—By J. W. Beer An able work of great merit, and should be in the hands of every person, who wishes to thoroughly understand this subject. Bound in good cloth; 258 pages. Price, 75 cents.

Buck's Theological Dictionary.—Containing Definitions of all religious terms, a comprehensive view of every ticle in the system of Divinity, account of all the principal denominations; and an accurate statement of the most remarkable transactions and events recorded in ecclesiastical history. 8vo, Sheep, $2.50.

Reason and Revelation.—By R. Milligan. This work should not only be read, but carefully studied by every minister in the brotherhood. $2.50

Student's New Testament History. — With an Introduction, connecting the History of the old and New Testament. Edited by Wm Smith, LL. D With maps and wood-cuts. Large 12mo, Cloth, $2.00.

Philosophy of the Plan of Salvation.—12mo. By J. B. Walker. This is a work of uncommon merit, clear, instructive, and should be in the hands of all Bible students. Cloth, $1.50

Why I left the Baptist Church.—By J. W. Stein. A tract of 16 pages and intended for an extensive circulation among the Baptist people. Price, 2 copies, 10 cents; 6 copies 25 cents, 100 copies $3 00.

The Perfect Plan of Salvation, or Safe Ground. By J. H. Moore. Showing that the position occupied by the Brethren, is infallibly safe. Price 1 copy, 15 cents; 2 copies, 25 cents; 10 copies, $1 00.

A Treatise on Trine Immersion.—Proving from the New Testament, and the Established Rules and Principles of Language, that Baptism by Trine Immersion is the only valid Baptism Consisting of a Grammatical Analysis of the Commission, and Analogy of the Commission and other passages, and miscellaneous proofs By Lewis W. Teeter. Put up in a neat pamphlet form, and will be sent post paid for 15 cts, or two copies 25 cts

Historical Chart of Baptism. — This Chart exhibits the years of the birth and death of the Ancient Fathers who have written on the action in baptism—the length of their lives, who of them lived at the same period, and shows how easy it was for them to transmit, to each succeeding generation, a correct understanding of the Apostolic method of baptizing. By J H Moore. Price, 25 cents.

The Origin of Single Immersion.—Showing that single immersion was invented by Eunomius and as a practice, cannot be traced beyond the middle of the fourth century By Elder James Quinter. It is a tract of sixteen pages and the Brethren should take an active part in giving it an extensive circulation. Price, 2 copies, 10 cents; 6 copies, 25 cents; 30 copies $1 00

Truth Triumphant In six numbers of four pages each. Baptism, Grace and Truth, Feet-washing. Brotherly Kindness. Non-resistance. Non-Essentialism Measured, and Found too Short. Price 1 cent each, or 80 cents per hundred

The Throne of David.— from the consecration of the Shepherd of Bethlehem to the rebellion of prince Absalom By the Rev. J H Ingraham LL. D, author of "The Prince of the House of David," and the "Pillar of fire." With five splendid illustrations. Large 12 mo, Cloth, $2.00

Campbellism Weighed in the Balance, and Found Wanting.—A written sermon in reply to Elder C—— By J H Moore It is a well printed tract of sixteen pages Should be circulated by the hundreds in almost every locality. Price, 2 copies, 10 cents; 6 copies, 25 cents; 26 copies $1 00, 100 copies, $3 50.

Sabbatism.—By M. M. Eshelman. 16 pages, price 10 cents, 15 copies $1 00 Treats the Sabbath question, briefly showing that the observance of the seventh-day Sabbath passed away with all other Jewish days, and that the "first day of the week," is the preferred day for Christians to assemble in worship

Eusebius' Ecclesiastical History.—This author lived in the fourth century, had a thorough knowledge of the History of the church, and his writings are therefore of considerable value to the student of Ancient History. 8vo, Cloth, 2.50

Campbell and Owen Debate.—Containing an examination of the Social System, and all the systems of Skepticism, ancient and modern. Complete in one volume. This will always remain a leading work on the evidences of Christianity. $1.75.

Brethren's Envelopes.—Prepared especially for the use of our people They contain, neatly printed on the back, a complete summary of our position as a religious body Price 15 cts per package—25 in a package—or 50 cts. per hundred.

Brethren's Hymn Books.—1 copy Turkey Morocco, post-paid, $1.00, per dozen, post-paid, $11.00, per dozen by express, $10 00 1 copy Arabesque or Sheep, post-paid, 75 cents; per dozen, post-paid, $8 25, per dozen, by express, $7.25. When ordering hymn books sent by express, it is expected that the purchaser will pay the express charges at the office where the books are received.

Biblical Antiquities.—By Dr John Nevin. We know no work, intended to enlighten the reader on Bible customs, etc, that we can recommend to all Bible readers more cheerfully than this volume. It should be in every library. 12mo, Cloth, 1.50,

Union Bible Dictionary.—A Bible Dictionary giving an accurate account and description of every place, as well as a history of all persons and places mentioned in the Bible It will be found particularly useful to all Bible students. 100 pages, with maps and numerous illustrations. Cloth, $1.50

The Holy Land.—This is the name of a beautiful lithograhic map, giving a complete Bird's Eye view of the Holy Land, and enables the observer, at a glance to behold all the cities, towns rivers, brooks, lakes, valleys and mountains In short, it is a perfect picture of the whole country from Damascus to the desert of Gaza. It is the most complete thing of the kind we ever saw By a few hours careful study, the different places mentioned in the Bible about Palestine, may be firmly fixed in the mind, making the reader as familiar with the location of these different places, as the county in which he lives; thus aiding him in understanding the Bible Those who think there was not water enough in Palestine to immerse people should carefully study this map. It is printed in beautiful colors, suspended on rollers ready for hanging; is 23 by 35 inches in size, and will be sent by express for $1.50

☞ Any of the above works sent post-paid on receipt of the annexed price. Address

MOORE, BASHOR & ESHELMAN,
LANARK, Carroll Co., Ill.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:25 P. M, and arrives in Racine at 6:13 P. M

Day passenger train going west leaves Lanark at 2: 14 P. M., and arrives at Rock Island at 5:50 P M

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A M, arriving in Racine at 9 00 A. M, and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12: 10 A. M, 10: 50 A. M, and east at 12: 10 A. M. and 4: 45 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*"—LUKE 2: 10.

Vol. III. Lanark, Ill., March 14, 1878. No. 11.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. Moore, S. H. Bashor, M. M. Eshelman.

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

LOVE.

BY I. W. SOUTHWORTH.

LOVE should be outpouring,
From the heart and soul,
As we journey onward,
From the Christian goal.

We should ne'er be faltering,
In this Christian land;
For the cause is noble,
Work then hand in hand.

Let us love our neighbor
Even as ourself;
And if we have money,
Use it not as pelf.

We should love the Savior,
And His words obey;
Be baptized in water,
And wash our sins away.

They that love the Savior,
All His sayings keep;
Always working for Him,
Never found asleep.

Be then always loving,
Always kind and true;
Live for heaven and glory,
And your work pursue.

THE TRIPLE SACRAMENT.

BY C. H. BALSBAUGH.

To Brother Jacob Shancour, of Michigan.—

WE are to give a reason for the hope that is in us. What kind of reason? Logical? Philosophical? This is not required by Scripture, and in the majority of instances is impossible. The reason of the saint is moral, not intellectual; it is life, not theory. Sectarians of all grades ask us a reason for Feet-washing and the Lord's Supper, and aver that nothing will satisfy them which does not carry the precision and force of a mathematical demonstration. If we are unable to offer proof in that form, they clap their hands, wag their heads, and shout aha, aha! (Ps. 40; 15).

When *they* are pressed by infidels to give the same kind of proof for the Incarnation, and the presence of the Holy Ghost in the world as the Representative of Father and Son, they denounce their antagonists as *unreasonable* for not accepting as conclusive the kind of argument that *we* offer in support of what *they* deny. The best, most irrefragable argument in support of the Divine Incarnation is the incontestable historical fact of a Being in the flesh who did what Deity alone can do. The concession of Nicodemus is the most philosophical argument, without any thought of philosophy, not only for the manifestation of God as the Son of *Man*, but equally for Feet-washing and the Lord's Supper, and all other institutions of Grace: "Rabbi, we *know* that Thou art a Teacher *come from God*, for *no man* can do these *miracles* that *Thou doest*, EXCEPT GOD BE WITH HIM." When this same Person institutes a feast with wholly new accompaniments, preceding and following, and excludes from His Kingdom those who reject this arrangement, we need no other reason for the hope that is in us as connected with these observances.

That the original Paschal Institution is obsolete no one disputes. That Christ washed His disciples' feet is equally incontrovertible. There is not a symbol found in both Testaments ratified by more positive and solemn sanction than this "*If I wash thee not, thou hast no part with me.*" What can be more awful than such an assertion from the lips of God in the flesh? What can be more presumptuous and fatal than its rejection? "*If I your Lord and Master, have washed your feet, ye ought also to wash one another's feet.*" "*I have given you an* EXAMPLE, *that* YE SHOULD DO AS I HAVE DONE TO YOU." "*The servant is not greater than his Lord.*" What can be more imperative, more vital with the inflexible righteousness of God, than this repetition of authoritative command? Christ knew what treatment this symbol would receive, and enforced it with a minuteness and vigor found in connection with no other institution. "No part with me" unless you observe it. This sounds hard, but God has spoken it. The argument of Nicodemus comes in here with overwhelming force. "We *know* that Thou art a Teacher come from God." "We *know* that Thou art the *Christ* of God. We *know* that Thou art *God*, and that *thy word* is "without variableness and shadow of turning." Here human lore is nothing. Here theological science is nonsense. Here Doctors of Divinity are "fools and slow of heart to *believe*."

When the God-man speaks, what need of the twisty, diluting logic of the Seminary. Is not *faith* all-sufficient? When Jehovah proclaims, I am God, He does not condescend to cypher out the proof of His claims. His proof lies in the lightning and thunder and quaking of Mount Sinai, and in the impressive evidences of power and wisdom in all that meets eye and ear. When He says, "wash ye one another's feet," He has already established His right to command. The lowly, towel-girded Nazarene Carpenter who stoops to wash His disciples' feet, is the God of Sinai. In the gently spoken injunction, "wash ye one another's feet," were hid the terrific stores of Omnipotence that blazed forth in such awful majesty on the Mount of Revelation. The Christ of Moriah is the Lawgiver of Sinai. "Wash ye one another's feet," has the same authority as "Thou shalt have no other God's before me." The God-Christ who will bring every idle word into judgment, speaks no idle words Himself. "If I wash thee not, thou hast no part with me." Awful words, and true as awful. No one can slight them with impunity. "If ye *know* these things, happy are ye if you *do* them." "He that believeth not shall be damned."

This is the preparatory to the Supper: its sequal is the Eucharist. All churches accept this as obligatory. Let them show what authority attaches to this that Christ does not with equal weight impress on the antecedent two. If Feet-washing is non-essential, so is the Communion. Jesus laid less stress on the latter than on the former. To retain one and reject the other, is the boldest kind of arrogance. It is setting the disciple above his Lord, and reconstructing the plan of redemption. Were we to urge arguments against the Eucharist such as sectarian tinkers urge against Feet-washing and the Lord's Supper, they would laugh us to scorn, and justly. There never was a plea advanced against these institutions which has not been employed with equal validity against the existence of God, and the authenticity of the Bible. The popular Petrine remonstrance, "thou shalt never wash my feet," is only infidelity a little narrowed. To disown the requisitions of Eternal Truth is as really skepticism so far as it goes, as the baldest wholesale atheism that ever cursed mankind. To admit the principle that fritters into nothing this ordinance of God, leaves not an inch of ground on which to rest an argument for the Eternal Being. This brings me back to my starting point. The proof of the Divine Existence is patent in manifold evidence apart from all logic. The proof of Feet-washing and the Lord's Supper rests on the same foundation. The time, the circumstances, the language, combine to impart peculiar solemnity and authority to all that was done in that triple transaction. The *fact* of Feet-washing as an act of Christ is not disputed; only its significance and perpetuity.

Its validity for all the Christian age has been shown to rest on the same ground as that of the Eucharist. The principle that demands the acceptance of the one, obligates the other. Between these two comes the Supper. And here a question springs up spontaneously, which any one who is not wholly blinded and seared by sectarianism would be ashamed to answer in the affirmative. Did Christ insert the Jewish Passover between these two Christian Symbols, in flat contradiction of His own teachings, that no man putteth a piece of new cloth upon an old garment? If the meal eaten with His disciples on the night of His apprehension, was the Paschal Ordinance, He even committed a grosser blunder than He exposed in His avowed declaration of the Mind of God: *He took a rag from an old worn out garment, and patched it on a new one.* Can we, in such a supposition, rely on the conviction of Nicodemus, "we *know* that Thou art a Teacher come from God." What has that time-worn, antiquated Jewish wedge to do between these two Christian Ordinances? Why not disjoin the Bread and Wine with a wave-breast, or heave-shoulder? (Lev. 7: 30, 32). Who would plead for such an innovation? And yet those who would be the first to denounce such infringement, contend that Christ mixed a central Jewish ceremony with institutions characteristically Christian. To tear away Feet-washing is to tear the Eucharist with it. To defend the Communion is to rely on principles that Christ Himself applies with equal stringency to Feet-washing.

To admit the perpetuity of Feet-washing is to allow the inconsistent insertion of an effete ceremony as a disconnective between two Christian symbols, or else admit that the Supper is an institution that concerns us as much as it did the original group who first partook of it. I repeat the question, if Feet-washing has the significance that Christ has given it with such marked emphasis, what has the Paschal intrusion to do between two ordinances that demand the practical faith of every follower of Jesus until He "comes the second time without sin unto salvation?" Let those answer who trample on the authority of Jesus. If Feet-washing is not a Christian symbol of perpetual obligation, exhibit your proof that the Eucharist has that character. If neither has, then the Supper is also void. If one has, both have, and if both, one introducing and the other consummating the meal authorized by Christ, then the *three* are as truly symbolical and obligatory, as the Holy Trinity is Yea and Amen. If Christ may be gagged here, and His authority set at naught, He is not the Word that was with God, and was God, and liveth and abideth forever. When He says Feet-washing, He does not mean blacking boots as some affirm. When He institutes a Supper, guarding it on both sides with corresponding Christian symbols, He does not perpetuate the sprinkling of the blood of lambs and kids. First the symbolical washing, then the rite of fraternal fellowship, and lastly the higher communion with God.

WATCH AND PRAY.

BY EMMA C. NEWLAND.

"WHEREFORE let him that thinketh he standeth, take heed lest he fall" (1 10: 12). Do we take heed lest we fall? Do we think of this? If we think we stand, how shall we take heed? Watch and pray. Our blessed Savior commanded His disciples to pray that they might not enter into temptation. Did they obey? He found them sleeping for sorrow, and said unto them, "Why sleep ye? rise and pray, lest ye enter into temptation" (Luke 22: 45, 46). Now do we think we stand? If we do, let us watch and pray, lest we fall; and when we pray, we should pray earnestly. Think how our dear Savior, when He was in Gethsemane. His sweat was as it were great drops of blood falling down to the ground; being in agony, He prayed more earnestly.

O, it is truly heart-rending to read of Him, how righteous, how calm and mild He was, and yet how He suffered, for the heavy sins that were upon Him. I have heard some persons say, that there was no use of prayer; for those who were born to be saved, would be saved anyhow. Not so, away with such doctrine. That is not of Christ, the meek and lowly Jesus, who commanded us to pray. If such stuff be true, we have no use for the Bible. What a world this would be if we had to follow the doctrines of men. But thank God the Giver of all good gifts, He has give us a better plan whereby we may be saved. I fear some of those persons who do not believe in prayer, will receive the reward of the wicked. Upon the wicked He shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup (Ps. 11: 6).

O let us watch and pray, lest we enter into temptation; take heed lest we fall, and may we be made to exclaim, Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight. O, Lord my strength and my Redeemer (Ps. 19: 14).

Mt. Jackson, Va.

SECRET WRONGS.

BY L. P. FELLMAN.

WE have no right to hold within our hearts a secret thought, of a wrong done to us by a brother. "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him" (Lev. 19: 17). Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him" (Luke 17: 3).

These directions are imperative in them; both law and Gospel unite their sanctions. Christ and Moses alike condemns the hiding of wrongs committed by brethren within the heart, and and require us to rebuke the wrong doers. The word is not counsel, it is command, not advice, but authority; it must be obeyed. Be reconciled, heaven yearns with infinite compassion over a warring and tumultuous world. God is the only source of calm repose; acquaint thyself with Him, and be at peace; and let His peace not only fill your heart, but mould your life in Jesus. "Blessed are the peacemakers; for they shall be called the sons of God."

NOT AFRAID TO DIE.

A BELOVED friend, a young wife, lay dying. Suffering pain for a few moments, she said, "It is all easy now; it is all glory and brightness! Oh, such brightness! I never dreamed of such brightness. Let me go! I want to go!" and in a little while, in a tone of perfect assurance, "Every sin is forgiven; Jesus is with me now!" To the doctor who took her hand, she said, "Don't call me back; don't call me back." After which, her lips moved in prayer, and the word "Jesus" was the last spoken.

A Christian woman who had all her life been afraid of the cold waters of the river of death, said, when dying, "Wonderful! wonderful! it is only a rivulet!"

A young disciple just before dying said, "I now know what the martyr in the flames meant, who said, "I feel no more pain than if on a bed of roses." I bless God, I am so swallowed up of joy as not to regard my outward pains. 'Thy rod and staff, they comfort me.' I am going to my dear Jesus," were her last words.

Another dying sister said, "Blessed be the Lord, the sting of death is gone. I wish for death. I think every day, when it is night, I am a day nearer my blessed home. The blood of Jesus cleanses from all sin, and has cleansed me. Jesus is my all."

GOING TO CHURCH.

If I was rich, I don't believe,
I'd go to church to show it,
Because the Maker of us all
Most sartinly would know it.
I would'nt put on showy gear,
Of fashions grand arrayin
And think that was the kind of garb
To fit the mind for prayin'.

I never thought the house of God,
Was just the place for showin
All the fussy fugdy duds,
Of all the fashions goin'.
Ter nuss up envyin's and pride
And keep the mind a strayin'
From holy thoughts and holy things
In preachin' and in prayin'.

A house of worship made for God,
Don't mean a place for wearin'
Of rich and costly showy gear,
With colors all a flyin',
Ter frighten the distressed and poor,
Away from goodly teachin'
Who want to come, yet dare not come,
To listen to the preachin'.

They stand away with hungry hearts,
With souls like Lazarus' pleadin'
For crumbs of bread, yet fear to come
However much they'er needin'.
Fashion and show, and lofty pride,
Shut out the needier neighbor,
Who have a right to reap a share
From Christian work and labor.

The right to come and worship God,
Unmocked by showy splendor,
And calmly sit at Jesus feet
For rest and pity tender
And gather comfort for the strife
In daily toil and trial,
In all the crosses they must bear,
And all the self-denial.

—*Selected.*

THE CHRISTIAN.

BY JOSEPH I. HOOVER.

THE term Christian is found but three times in the Bible. Once in the plural and twice singular," And the disciples were called Christians first at Antioch" (Acts 11: 26). "Almost thou persuadest me to be a Christian " (Acts 26: 28). "Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf" (1. Pet. 4: 16). The Christian is sincere, truthful and just. He believes that Jesus Christ is the Son of God, and that he brought from heaven a saving Gospel. He has renounced Satan with all his pernicious ways, and the sinful pleasures of this world. He has covenanted with God in Christ Jesus to live faithful until death. He has been baptized into Christ. He has taken the yoke of Christ upon him. He leads a quiet and peaceable life in all godliness and honesty. He is good and acceptable in the sight of God. He is steadfast and immovable and always abounds in the work of the Lord. The eyes of the Lord are over him and His ears are open unto his prayers. He lets his light shine like a city that is set upon a hill that cannot be hid, and does not put the candle under the bushel.

He presents his body a living sacrifice holy and acceptable unto God. He is not ashamed of the Gospel of Christ. Neither is he conformed to the world, but transformed by the renewing of his mind, that he may prove what is that good and acceptable, and perfect will of God. He is the salt of the earth, and his righteousness exceeds the righteousness of the Scribes and Pharisees. He lives in a manner becoming a disciple of Christ hastening to eternity. He worships God in spirit and in truth, and lives by every word that proceedeth out of the mouth of God. He loves God with all his heart, soul, mind, and strength. He obeys the Bible. He knows this Book is right whether other books are right or not.

Suppose the infidel and atheist could prove their doctrine right, and the Christian find the Bible to be no revelation from God? even then he is safe; for atheists and infidels are bound to admit the morals of the Bible to be good, and those who obey it are as happy as they in this world, and stand as good a chance for happiness hereafter. Then if it were possible for them to prove their doctrine right, they gain nothing, and the Christian loses nothing here or hereafter. But should they be found mistaken, as they most certainly will, eternal consequences are involved. Here the Christian is safe.

The Christian is complete in Christ and possesses a Christian character. And this Christian character is made up of various elements or parts. As the body is formed of various parts which we call members, so is the Christian character formed of various elements or principles. In the following expressive language the apostle Peter mentions the variety of parts in the Christian character. "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity " (2 Pet. 1: 5–6). In reference to the absolute necessity of these parts, Peter declares that "he that lacketh these things is blind and cannot see afar off and hath forgotten that he was purged from his old sins "(verse 9). From this we see that if the Christian would be " neither barren nor unfruitful in the knowledge of our Lord Jesus Christ," these things must abound in him. Further the apostle says, if the Christian does " these things " he " shall never fall." Hence we see that the Christian character is a complete character, having all the parts the Divine Law requires.

We have said the Christian is complete in Christ and possesses a Christian character. This character is an ornament. It is " the ornament of a meek and quiet spirit, which is in the sight of God of great price." Christ was of a meek and quiet spirit. " When He was reviled He reviled not again; when He suffered He threatened not," but left us an example that we should follow His steps. " Let this mind be in you, which also was in Christ Jesus." "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." When danger and persecution and even death itself, appeared before Paul he said, " None of these things move me." And why was he not moved? Because he possessed a meek and quiet spirit, the Christian ornament. " Blessed are the meek: for they shall inherit the earth."

Marlboro, Ohio.

WORDS OF COMFORT.

BY MARY ROWLAND.

To my dear sister Elizabeth Hay;—

DEAR sister, oh how sad our poor hearts felt when we read the news our sister's letter contained, of the death of your dear Sadie. Our hearts are in sympathy with you for your dear departed child, and how we wished to be with you in that hour of affliction, could we have done so, and beheld the countenance of our dear niece and sister once more. How little did I think when we last parted with her, that we would no more greet her in this life: and as we could not sit with you in the congregation, as a mourner, we tried to remember you at a throne of grace, for death is no stranger at our threshold, and well do we remember the bitter cup we drank at that time. Oh dear parents, you are now bereft of your only daughter so young in years, at the age of nineteen; you can no more see her smiling face or hear her sweet voice utter kind words of love and affection in this world, but you have a strong hope of meeting her beyond the river, " nevermore to sever." Methinks she heard the Savior's voice telling her she had no continuing city here, therefore she sought one to come. We hear she suffered much, but hope she is gone where there is no suffering. " Yes, Sadie is gone," she can no more press the kisses on her mother's cheek nor entwine her with her loving arms.

We think it almost impossible for so sweet and loving a rose to wither and die in so short a time. She sprang up and budded on earth; and we trust she is blooming, in heaven. Oh, dear parents, methinks if Sadie could tell of her glorious new home, freed from all her pain and suffering, she would say, oh parents haste! O brothers come and don't delay in the pleasures of this world, which must all vanish away; but lay up treasures in heaven which shall forever stand.

This is a loud call to the young and unconverted associates: we trust it may be the means of bringing some to Christ. We hope her dear brothers who are in the far West may become willing to be the Lord's children, and obey all His commands, and try to meet their dear, pious father who was called home to heaven in their early childhood. Oh, dear sister, while your eyes are overflowing with tears, and your hearts are wounded with sorrow and disappointment, " look up to Jesus," for no other help we know. Try to be submissive to the will of the Lord, for His ways are not our ways: and they are past finding out. We are often made to wonder why death comes so often to the young and useful; and leaves the old and feeble; but the Lord has an object in it, and we may see it some time. I am one, too, that is disappointed, for I always looked up to her as one that would be a help to her mother in her old age. We trust she is resting

> " Safe in the arms of Jesus
> Safe on His gentle breast;"

for He thought it wise to call her home, for she was not ashamed to confess Christ before a multitude; she was young and innocent, and has escaped many trials, troubles and sorrows of this life. Dear sister look to the Lord for grace to sustain you in your sad bereavement. Methinks without the aid of Jesus, it would be impossible to bear a bereavement so great. Your afflictions have been severe, and your troubles hard to bear, but the Lord is able and willing to deliver you out of trouble. He has promised to be with us and not forsake us, if we live faithful and put our trust in Him. Jesus can turn weeping into joy; Jesus can comfort the broken-hearted, He will wipe all tears from our eyes. May you say as David said, " Hope thou in God, for I shall yet praise Him." Oh that we were all freed from trials, sorrows, temptation, and could join the angels praising God; but we are not there yet. No one knows of our troubles and trials, save Jesus alone; but if we trust Him and obey His commands, He will do all things for our eternal welfare. Let us all take courage anew and when our weary feet have wandered away from the Lord's commands, let us retrace them and not stray from the fold, but cling near to Jesus.

Dear sister it won't be long until we will be called to pass over the cold and icy stream of death, to meet our loved ones gone before; for if we live right, we shall die right. Then what joy unspeakable to know as we are known; and while we mourn let us not forget to pray; and pray often for ourselves and our children, for there are so many things to lead us astray, if we are not watchful and prayerful. It is hard to part with our children, but we believe it has been for our good.

Polo, Ill.

THE SIN UNTO DEATH

BY ENOCH EBY.

" IF any see his brother sin a sin which is unto death, he shall ask and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it" (1 John 5: 16). "All unrighteousness is sin, and there is a sin (or several sins, German), not unto death" (17th verse).

In the above text of Scripture we have a sin set forth much to be dreaded, more than any other sin; hence the question is often asked, what is that sin? We simply answer, any willful sin against better light and knowledge. It is not the crime we commit, but the knowledge of the crime, that makes it a sin unto death. A man may commit a crime and not have a Bible knowledge of the sin, or if he has and does not consent to it with his mind (Rom. 7: 25), but is overtaken in the temptation, hence, if prayed for, can be forgiven, for it was not done willfully, while another may commit the same crime with a perfect knowledge of its sinfulness, but yet with a less degree of temptation, but willfully and even willingly commits the crime and consequently becomes to be the sin unto death for which there is no use in praying, for there is no sacrifice for willful sin after we receive a knowledge of the truth and have been enlightened (Heb. 10: 26; 6: 4).

The Jews in searching the Old Testament Scriptures and prophecies, had obtained a perfect knowledge of the character of Christ, and when He appeared many of them believed on Him, but would not confess Him lest they would be turned out of the synagogue, loving the praise of men more than the praise of God (John 12: 42, 43). But in the face of all their knowledge and strong convictions of His Messiahship, and of the fact of Him casting out devils by the Spirit of God, they nevertheless charge Him with having an unclean spirit, and casting out devils by Beelzebub the prince of devils; whereupon He replies, "all manner of sin and blasphemy shall be forgiven unto the children of men, but the blasphemy against the Holy Ghost, shall never be forgiven neither in this world nor the world to come." It is a sin unto death, and the apostle John would say, there is no use in praying for such a willful rejection of the Son of God, and presumptuous blasphemy against the operation of the Holy Spirit.

I do not believe that they posessed the Holy Spirit, but they evidently possessed sufficient knowledge to know that their charge against Him was a lie, and that he did not cast out devils by the power of an unclean spirit, but by the Holy Spirit.

But of how much sorer punishment suppose ye he shall be thought worthy, who, after he has been enlightened and tasted the good word of God and of the powers of the world to come, if he shall fall away again, and crucify the Son of God afresh, by trampling Him under foot and counting the blood of the covenant wherewith he was sanctified an unholy thing, and doing despite to the spirit of grace (Heb. 10: 29).

And as a solemn warning and means to escape this much dreaded condition in which it is possible for the believer to fall into, he says, verse 25, in the same chapter, not to forsake the assembling of ourselves together as the manner of some is, but exhorting one another and so much the more as ye see the day approaching.

We should however use great caution in discerning between a willful and involuntary sin; for while some have been critical in their investigations in comparing their own experience with the Scriptures, have concluded that many of the sins which they have committed have been willful, simply because to some small degree they had obtained the consent of their mind, hence become desponding, and Satan gets the advantage of them in that way. While on the other hand, some may be too lenient in their investigations and attribute all their sins to the weakness of their flesh, and do not make use of the means of grace offered them (prayer and fasting) to overcome, and hence by degrees lose strength and fall back to such an extent that Satan may get the advantage of them in that way, and finally cause them to commit the sin unto death.

But I rejoice that I can entertain the hope that few fall into this lamentable condition. Nevertheless let him that thinketh he standeth take heed lest he fall. Written by request.

Hjorring, Denmark, Dec. 22, 1877.

◆

VISITING THE SICK.

BY A. J. BLOUGH.

VISITING the sick is a divine injunction enjoined on the believer. But how to do this and do it right is the point. Is it to see that they have the necessaries of life, or to speak a word of cheer and comfort to them? Or do we go there out of curiosity, or to taste the medicine, and interfere with the doctor? If you do, better not go near the sick. Some show very good sense in the sick-room, while others do not. If you enter the sick-room remember the following: Enter the room pleasantly, kindly, speak cheeringly, and speak no more than what is necessary. Don't stay all day unless you are asked to do so, as the cook has enough to do without preparing an extra dinner for you. If you are asked to stay, do so; if not, call again. Make your visits short and pleasant and they will do the patient good.

If you go in a sick-room, don't go in crying. If you do you will injure the patient every time. Better not go near. Don't go in and take a long breath and then commence, my dear, Mrs. A. told me that you were very sick, but did not expect to find you so very bad; oh how deathly pale you are, and that cough. I suppose you have no appetite. Next comes in No. 2; she was here before. "Oh how much worse you look this morning." Turns around to No. 1, "Don't you think she is going with the quick consumption; Mrs. B. was just so, and she did not last six weeks. And that large family of children. I think you could not take that medicine — bad to take, and so much of it. I think you would better change doctors. Dr. O. is such a nice man, and his medicine is so nice to take. I know a case just like yours that he cured in two weeks." This caller does more harm than good; the sooner you get rid of her the better; she don't care as much about the patient as she does about the doctor.

Next comes No. 3, not much to say, but her countenance speaks louder than words, which a sick person reads very readily. As a rule now No. 2 introduces the subject and the three hold a council, if not in the presence of the patient, they go into the next room and speak loud enough for the patient to hear them. And right here if they can't all three agree on one doctor there will be some blackmailing done; if not directly, indirectly. The doctor put the patient on a diet of beaf tea and toast, but these good-meaning callers say the patient will starve on that. One proposes chicken, another biscuit, the other something else.

When the doctor comes in the evening his patient is nearer ready for the coffin than for a night's rest. And all through these good meaning callers the patient dies, and the doctor has the blame of killing the patient. If you visit the sick, use your common sense; cheer them up all you can. It does not concern you who is doctoring, what medicine he gives. Don't pass your opinion on something you know nothing about. If you taste the medicine you don't know what it is, or what effect it has. Don't set your judgment against that of the doctor. A sick-room is gloomy enough at best. If a person needs a word of cheer in this world it is on a bed of sickness. Scores of patients are yearly talked or scared to a premature grave by these good-meaning callers.

Lanark, Ill.

◆

A LAYMAN TAKES HIS PREACHER TO TASK.

BY J. W. D.

"LOOK here, brother B., haven't you been idling away a good deal of your time lately?" Brother A. was standing by a large knotty oak log, upon which he had bestowed no little labor with no great result. His pastor, Bro. B., was thus saluted by way of invitation to get down from his horse and enter into conversation. The invitation was emphasized by Mr. A. sitting down upon the log holding the handle of his beetle with one hand and a piece of tobacco in the other. Not that he expected to entice the preacher with tobacco, but taking a generous supply of the weed to fortify himself for his argument. A. was strong in argument. While B. was securing his horse to a neighboring sapling, there was a merry twinkle in his eye and a half-concealed smile playing about the corners of his mouth, caused by an amusing train of thought. He was thinking how much like the knotty log was his parishoner, who sat on it; and thus unconsciously fortifying himself against the attack which he was about to encounter.

"Why do you ask me that question, my brother?" said B. as he approached the log and the man. "O, I just supposed you had taken no time to make new sermons lately as you gave me an old one yesterday," said A., and slowly he rolled the great mass of "the weed" across his mouth, bringing it to rest as he watched the effect of his heaviest shot. B. replied, "I am really glad you remembered that sermon a whole year. Do you remember all sermons so well!" "No, indeed," said A. a little disconcerted by the manner of his pastor. "No, but you preached about missions last year, you said enough about tobacco costing more than we give to missions. And one does not like to hear you pounding away everlastingly upon one thing."

"I am delighted to know that I made an impression upon you that lasted a whole year," said B. But you say I "said enough" then. Now let us see (taking out his memorandum) you gave fifty cents for missions then, and one dollar yesterday. It costs, you say, fifteen dollars to keep you in tobacco. Now I reckon it will take just five more repetitions of that sermon to you, provided you double your contribution every time, and the fifth time give up the use of the filthy weed and add the money saved to your benevolent contributions.

I did say enough last year to induce brother C. and D. to give up the "weed" and give liberally for missions, but the facts brother A. are proof positive I did not say enough for you. Now if you are ready to give up a foolish habit and enlarge your ability and disposition to give money for the cause of Christ in the world, I will confess that enough has been said to you upon that theme." The tobacco goes across his mouth and settles down on the other side, and it does not need that A. should speak the negative, it was apparent from the whole man. "Now I wish," said B. "to ask you the same question you put to me. Haven't you been idling away great deal of time lately?" A. is relieved, surely he will get the best of it now, and he replies with spirit, "No, sir! I am a hard-working man. Look at my farm, (rising to his feet), look at my fence and barns. Best in the country. Look at the new rails all split by these hands. Look at these hands hardened sir, by honest toil." And by way of emphasis he caught up his beetle, and with all his force, struck the half-driven wedge two ringing blows. The perspiration was standing on his flushed face as he turned to his pastor, demanding why he should ask such a question. "Me, idle, indeed, why ask me that?" "I only thought you had not put your wedge in a new log lately, but "kept pounding away on the same old piece." You just now smote that wedge twice and then complain of me for striking a wedge once a year. Do you not know I have some tough old oaks to split, as well as the straight saplings, my brother? Indeed I am only imitating your wisdom in pounding away at tough customers till the wedge goes through."—*Methodist Times.*

◆

THE EXAMPLES OF CHRIST.

BY JAMES WIRT.

THERE are many incentives held forth in the Scriptures to induce the humble follower of Jesus to imitate His actions, and the actions of good and virtuous characters, who endeavor to maintain a high standard of moral integrity. The Savior has set the brightest example of all that is lovely and right in the nature of things for us to copy, and he says to us in regard to those who do well, "Go thou and do likewise." During His youth He gave us a noble example of implicit obedience to His earthly parents.

When at the age of twelve having accompanied them to the temple in Jerusalem where they had gone to worship, and afterwards on leaving the city they found that Jesus had remained behind, they then turned back seeking Him, and to their astonishment found Him profitably engaged in an interesting conversation in the temple, in the midst of the doctors, those who were well versed in the law, both hearing them and asking them questions. However, upon the request of His mother, He willingly returned home and was subject unto them, increasing in wisdom and stature, and in favor with God and man.

Thus we see when children are obedient to their father and mother, they follow their Savior in this respect and do that which is right and have the promise of enjoying good days and long life. Before Christ entered upon His ministerial labors He worked at the carpenter trade and by this means He no doubt gained a livelihood for Himself and others, at least encouraged industry, and that too, to some profitable purpose, and our own impression received from the study of the Sacred Pages, is that the more we imitate His actions the more happy and useful we may be, and become an ornament to ourselves, to society, and finally to our Creator, into whose hands we commit the keeping of our souls.

There is plenty of labor to be found in God's moral vineyard, and no excuse to be found for idleness: if we are entrusted with any talent the command is, "Occupy till I come," and then receive merited rewards.

After Christ entered upon His mission of redeeming the world, his meat was to finish the work the Father gave him to do. The apostle in writing to believers in Christ, calls them workers together with him. The principle of co-operation is a grand one, and if all the members of the mystical body of Christ would unitedly put forth their best efforts in the cause of our blessed Master, Zion's borders would be extended. It is a hopeful sign that the brotherhood sees and feels the need of a unity or concentration of action in the great work for the salvation of immortal souls. When Jesus called the disciples they willingly left all and followed him, and he commanded those who sat at his feet listening to the truths which he proclaimed; and no wonder for they were such as would make them wise unto salvation if they heeded them. Those who render implicit obedience to the examples and teachings of Christ, will be made free from the law of sin and death. The apostle writes thus: "Christ also suffered for us, leaving us an example that we should follow his steps." Christ himself says, "I have given you an example that ye should do as I have done." "Whatsoever things were written aforetime were written for our learning."

May we as the followers of Christ humbly go forth in the discharge of the duties of our high and holy calling, looking unto Jesus the author and finisher of our faith, and not become weary in well-doing; for we know if we do our work well, our great Examplar will say to us, "Well done thou good and faithful servant thou hast been faithful over a few things; I will make thee ruler over many things, enter thou into the joys of thy Lord." Christ's examples in doing good to the children of men—to alleviate their sufferings, and proclaim such good news to poor humanity, are worthy of our imitation; for our acts of kindness to the faithful in the Lord, are the same as though done for him, and will be regarded as such when he comes to gather the redeemed home to dwell in those mansions in our Father's House prepared for all who are ready to awake in the likeness of their Redeemer.

Virden, Ill.

◆

The soul into which God puts gladness can never be empty of all joy.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
S. H. BASHOR,
M. M. ESHELMAN, } EDITORS.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1 60 per annum. Those sending ten names and $16.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore, Bashor & Eshelman.— Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE, BASHOR & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., MARCH 14, 1878.

Do not fail to read Bro. Enoch Eby's article this week, entitled "From Europe" and gather the kernels of truth that are in it. It ought to find lodgement in every heart.

IN current Vol. No 9, there appeared an article from Bro. A. Holloway of Kan., and by some means his address was omitted. We cannot now find it, and as Bro. Geo. Hardin of Hutsonville, Ill., desires his address, we take this means of procuring it.

BROTHER John Metzger lately held several meetings at Marysville, Ind., and five were persuaded to enroll themselves on the side of Christ. There are now eighteen members at that place, and it is hoped others will soon put on Christ and walk in the narrow way.

BROTHER J. M. Replogle of Farragut, Iowa, writes: "Bro. J. H. Fillmore came to us on the morning of the 18th of Feb.; preached at night for ten days; had large congregations, good order and attention, and six souls were made willing to put on the yoke of Christ."

MR. Wheeler, Vice President of the U. S., has announced that no liquor will be sold in the Capital building. This will be good news to those who want to live in a community where the laws are framed by sober men. We hope it may also not be *given* away in the same building and thus try and keep all our law-makers sober.

MRS. Nicholas Weiss of Fort Wayne, died in that city ten years ago. She was a woman weighing 200 pounds. Recently the body was disintered to remove to another cemetery, and it was found to be petrified, weighing nearly 2,000 pounds. The features were as natural as at the time of burial. The body is as rigid as a stone.

A PUBLIC discussion on the subjects of Baptism, Feet-washing and Lord's Supper, will likely occur sometime this Spring at Waynesboro, Pa., between Eld. P. Bergstresser of the Lutheran church and Bro. Bashor. Will give our readers a report, should the discussion come off. All that remains is to decide the wording of the propositions.

"WHO ever heard of a Jew being arrested for drunkenness or wife-beating?" asks the *Jewish Times*. *We* never have, and it is a credit to that people that they know how to behave themselves. We in turn ask: Who ever heard of a Christian being arrested for drunkenness or wife-beating? The man that does such things is no Christian.

WE are in receipt of a letter from Bro. Enoch Eby dated London, Feb. 18th, in which he says, "To-morrow we are going out to Bath to see Bro. Brinkworth, and see what the prospects are. If nothing unusual turns up to make it necessary to stay longer, we will leave for New York on the steamer Elysia, the 27th. Our health is still good, and the weather, since here, feels like May.

THE treaty of peace between Russia and Turkey was signed at Constantinople on Saturday, March 2nd. On the announcement of this, there was great rejoicing at St. Petersburg, and the opinion prevails that England has no longer any pretext to engage in war. We fondly hope that peace may perch upon the banners of all nations, for war is a fearful thing. In our solemn reflective moments we wonder how intelligent beings can deliberately shoot, mutilate and destroy each other. But then when we remember that *sin* lies at the root of all of it, we get an answer to our wondering.

IT is said that the firm stand taken by Moody against secret societies, while in Chicago one year ago, has produced considerable opposition to him even among members of his own church. They are wedded to their secret idols, and do not want the traffic of their goddess Diana interfered with. Even religious papers, that ought to be in better business, oppose him on the ground that he preaches against secret orders, and it is evident that these works of darkness have a wonderful influence over the modern clergy, and those who dare lift their voice against them may expect to have not only the secular, but also the religious press arrayed against them.

A LETTER received from Bro. Moore just as we go to press, informs us that he arrived at Newtonia on the afternoon of the 6th and the debate was then in progress. Our readers may rest assured the report will be interesting. Bro. Stein performs his part in a cool, Christian-like manner, pouring in the solid arguments with good effect while Eld. Ray presumes to carry the fort by storm. However, the old Gospel (not "Battle") Flag still waves triumphantly over the fortifications and in the hands of able defenders, victory will perch upon the banner of Truth.

BRETHREN and sisters, please do not forget your dear brother and sister Hope. They have spent even their own earnings in trying to establish the good, old apostolic doctrine in their native country, and are unable to earn anything. If you love them, you will pray for them. If you pray for them, let it be a real practical prayer. God bless them for they have endured much. Send your contributions either to this office or C. P. Rowland, Lanark, Ill., and they will be forwarded. Or if you prefer to send to him direct, address your letters, C. Hope, Hjorring, Wensyssel, Denmark, Europe, and look to God for your reward.

WE have received a communication entitled "Look, Before You Leap," in which the writer gives his experience and observations in Kansas. His conclusions are, that it is best to first go and look at the country, and we think this good advice, for no person should go head-long into a thing or place without due consideration. Just at present there is an immense rush of people to Kansas, Texas and Nebraska, and we hope that all will enjoy health and prosperity, but work as they will, there will be more or less disappointment. We hope the writer of "Look, Before You Leap" will pardon us for not publishing his article as it would likely occasion considerable ill-feeling, and create much needless and unedifying contention.

BROTHER Abraham Bowman says he is pleased with our manner of keeping accounts with agents. We hope all are pleased with it. By our present manner of doing business, we save much space for more interesting matter; and we have in contemplation some improvements in our office business which will be of vast advantage to us and all our patrons. We wish to avoid all mistakes, if possible, and do all we can to have every subscriber to receive his paper regularly. It is no advantage to us to withhold a single paper even if we wished to do so; hence a system of business that will enable us to faithfully perform our part was apparent, and we set ourselves to work to find it, and think we have. Write plainly, all names and addresses, and we shall follow your orders with pleasure.

THE subject of dancing is now being agitated in New York by popular ministers. The "no hell" theory being nearly worn out, of course another "sensation," another "agitation" must come forth. Dr. Theodore G. Thomas says, he "considered dancing a capital exercise." He thinks that the exercise that comes by a "tread-mill would be absolute drudgery," while dancing would be "pleasant companionship and amusement." One church in Chicago has also commenced an inquiring into the subject with a view of recommending it; and of course when a church once begins to *look* that way, they are pretty sure to *go* that way. It seems proper that *dancing* should follow the introduction of the "fiddle" and "horn" into the choir. Ere long the preacher can arise and say, "Let us fiddle, sing and dance the fortieth Psalm."

THE *Christian Standard* of March 2nd, says: "So far as is known to us, there is not another religious weekly published which exercises the same care to keep its advertising columns perfectly clean as it does the literary." In looking over its advertisements, we find notices of pianos, cooking stoves, gold and silver thimbles, mattresses, fashionable hats and caps, baptismal suits, bells, engines, yarns, vegetine, pills, silver spoons, tobacco, lounges, &c. We present a paper that is cleaner than all that, for we are determined to leave the secular field to whom it properly belongs, the secular press and the world. Of late the *Chicago Tribune* and the *Daily News* have been dealing out some hard arguments to certain "religious papers" for admitting swindling notices. And it is astonishing to see what even professors of religion will do for "filthy lucre." Many of them do not hesitate to assure their readers that those for whom they advertise are doing a legitimate business, when at the same time it ought to be obvious to them that the men who offer to sell gold-plated watches for $3, or to reveal how a man can make from $5 to $20 per day at home, are swindlers, top, bottom and all. We have been approached and offered "rare chances" for just *one insertion* in the BRETHREN AT WORK, but by the grace of God we intend to have nothing to do with a kind of business that reflects nothing but disgrace upon the Christian religion when mixed with it. "Ye are not of the world" still has the same old sound in it as in apostolic times.

OUR MISSOURI TRIP.

KNOWING the anxiety of our readers to learn the particulars of the Stein and Ray debate, we concluded to do our part toward giving them a synopsis of the discussion throughout, hence left Lanark at 2:16 Monday afternoon, March the 4th, and reached Rock Island at 5:50 in the evening. We left on the C. B. & Q. R. R., at 8 o'clock for St. Louis, where we arrived at 7:30 the next morning, to find that we could not get a train till 9:40 at night. This, of course, did not suit our arrangements exactly, but thought no use to borrow trouble over it, but make the best of it.

Most of the day was spent looking over different parts of the city, and especially at the large iron bridge across the Mississippi at this place. I cannot describe the huge structure; its complications are beyond all I know about bridge building; suffice it to say that it is a masterly piece of work, crossing the entire river with three spans, the ends of which are firmly held by huge abutments of well executed masonry. There are two tracks, the lower for the cars, and the upper for wagons, street cars and foot passengers. The heaviest trains moving over the bridge do not seem to jar it in the least.

I spent considerable time at the wharf watching the men unloading the boats. They were a rough looking set, yet each one seemed to know his place and business. Some of them I pitied, and in short had, perhaps, good reason for pitying all of them. Doubtless the most of them were unfamiliar with the Gospel plan of salvation, not because they had no opportunity of learning, but because they made no effort to add to "virtue, knowledge." I do not believe that the great Father will condemn any one for not doing that which he does not know, but it is evident and reasonable that some will have to give an account for not applying themselves more diligently, and not embracing the opportunities they have of learning the Truth.

This is an old city, having been settled by the French in the year 1764, and is consequently over one hundred years old. Kaskaskia, in Illinois, was also settled by the French in 1720, making it considerably older than St. Louis. St. Louis is nicely located on the Western bank of the Mississippi, but very poorly laid out. The streets are crooked and in some places very narrow, though generally clean. The city was first laid out by the French when it was thought imprudent to appropriate much land to the use of streets. The streets here forcibly remind me of some people we occasionally meet in the world. They want everything to go with the popular current, and as the river is crooked so must the streets be, and when once crooked there is no getting them straight again. And then there are others whose minds are so narrow that there is no getting a good share of divine light into them. They prefer groping their way through the narrow cells of darkness when the Lord has made light enough for them and as many more like them. But we learn another lesson from these crooked streets. They were laid out without the use of the compass, and now since the city is built up it will not do to change them, hence all who erect buildings here in this part of the city must conform to this crooked habit, and *help keep* the crooked thing crooked. That is just the way with some of these modern churches; they were formed and laid out, not according to the divine compass of Truth, but in harmony with somebody's conscience, and when they are shown their error it will not do to change, for that would spoil the whole church, and prove that the uninspired founders did not know what they were about. We have churches that were supposed to have been made according to the pattern of the Lord, but on a little closer investigation of late, it is discovered that some of them practice a method of baptizing not yet four hundred years old. Some even went so far as to take the bread and wine before *dinner*, and then call it the Lord's supper, just as though supper came before dinner; but on looking at the old Gospel compass it is found that "the Lord Jesus, in the same night in which he was betrayed took bread." As they have all their churches built up along the crooked line, it will not do to change, for it will destroy them entirely. I presume the better way would be to consume them in the fire of the holy Truth, and lay out and start them aright, and if possible get them on the old Gospel track.

I will leave St. Louis at 9:40 to-night and soon be at the place of discussion, from which the readers will hear more in the future.

J. H. M.

SOME PLAIN TALKING.

THERE are a class of people, and the number is not very small either, who pretend to be great lovers of the Truth, their plea is the *thus saith the Lord*, "we will go where He commanded, but no farther." The plea is a good one, but most woefully abused by them. It seems to be a kind of sacred curtain behind which they can commit their dark deeds. They, in fact, care as little about the Bible and its sacred teachings as the drunkard does about temperance. They have their heart set on sin, there are certain things they want to do and must have some excuse for sinning against better light and knowledge.

They can do this and that just because the Bible does not in so many words prohibit it. I tell the people that it is supposed that Christians would have a little good common sense at least, and therefore, they would know some things without being told. The man who claims that he can play cards and not sin, on the ground that the Bible is silent on it, lacks a few of the essential elements required to constitute him a fit subject of conversion. I once met a sister who spent much of her time reading novels, and undertook to justify herself in the habit, for the simple reason that the Bible said nothing against it. I told her that sisters, who claimed to be guided by the Holy Spirit, ought to know that much without being told.

Just so it is with many other pernicious habits that have crept into the world, and I fear, in some instances, are finding their way into the church. We have people who will ruffle and trim their clothes from head to foot, trim themselves out in all the modern styles, and go to church that way, claiming that they do not feel condemned, for God has said nothing against ruffles and ornamental trimmings. They call for a thus saith the Lord. When we refer them to the "plain apparel" of the Scripture, and "not of costly array" then they want to know what "plain apparel" is and what is understood by "costly array." Such people care very little about the Bible, or the thus saith the Lord either. Their heart is set on the world and they are determined to walk with it. There are people outside of the church, making no profession at all, who know better than that. I have seen men and women who belong to no church, yet seemed to be a good, moral kind of people, who would not be found guilty of doing some things that some members try to justify themselves in. I think it high time for reformation in some things when worldly people are in advance of professing Christians.

Our people started out as a plain people, repudiating and opposing everything that tended toward pride. This divine feature they learned, not from the decrees of men, but from the Word of the Lord. They stood aloof from the foolish fashions and vain customs of the world, and endeavored to hand the same principle of plainness and non-conformity down to coming generations This peculiarity did not belong exclusively to the Brethren, but was a leading feature among other denominations, but they got to pleading the Bible is silent on fine dressing, "we want a thus saith the Lord before we can consent to depart from the fashions of the world." Well they prayed for fashions and costly array and now they have got them, and I fear that among most of them there is but little genuine religion left.

Those who are acquainted with our people know that plainness in dress is one of our distinctive features, and for it our people have ever labored, and therefore when they unite with the church, instead of going to work and doing all they can to pull down what our ancient brethren have labored so hard to maintain, they ought to help build up the cause. If they have no respect for themselves and their salvation, they ought to have some for the church, and not try to destroy it. There are congregations which have been annoyed for years by these attempts to introduce pride into the church. If making trouble and causing dissensions contrary to the Word is their object, and all they have in view, there would be nothing wrong in the church politely informing such characters that there is plenty of room outside, that the church of God was not made for unconverted people. The best thing the church can do is to withdraw herself from every brother that walketh disorderly.

Then there is another class that opposes the *advice* of the church, do not want to be subject to the church, but are glad to have the church to submit to them. Of course, when it comes to religion they know more than the entire church put together, and are not particularly smart either. They are ever ready to give advice, but never ready to take it without a thus saith the Lord. Some of these persons can dress just as fine as the world dare dress, engage in their amusements and run after them in their sin and folly generally. They can and are willing to learn from the world, want worldly ways, and all this too without a thus saith the Lord, but are neither disposed nor willing to learn of those older than they are. They can enjoy themselves with disobedient members rigged out in all the gewgaws and flubdubs of fashion, without the first particle of thus saith the Lord, and then turn right round and make fun of and laugh at those who are dressed plainly. What do such people care for either the Bible or the church? Comparatively nothing aside from self-interest. It makes little difference with them what the Bible says.

Some may think this is too plain talking. Well I mean it, we need something that rings out clear and distinct, and the time is here that some plain talking should be done. We don't want to walk so close to the world that it takes a magnifying glass to tell which side of the line we are on. The church and the world should walk far apart, not only in dress, but in abstaining from every appearance of evil. If any find that in which they would like to engage, and the Bible is silent on it, I advise them to first go into their closet and ask God in earnest prayer to bless them in the act. If there are any who can ask God to bless them in playing cards, dancing, at the billiard table, following the foolish fashions of the world and a host of other similar things they have a different conscience from what I think they have.

J. H. M.

TEMPERANCE.

THE word *temperance*, from *temper*, which is derived from the Greek word *Temnein*, meaning "to cut off," is a word now used to express abstinence from strong drink. To be temperate, therefore, is to cut off all that is evil, not only in the matter of drinking, but in all things else. Felix said, "Go for the present," when Paul discoursed concerning temperance or self-government. Ah, what a strong advocate of temperance was that eminent apostle! No drunkenness, no slave to strong drink was Paul. He made no apologies, no excuses for tippling and intemperance. God blessed him for his faithfulness too.

"For those who sleep, sleep by night; and the drunkards drink by night" (1 Thess. 5: 7). Drunkards drink by night, that is they hide whenever they want to drink; are ashamed to come out boldly and carry on their brutish business before the public, but as soon as the strong drink brings them into subjection, makes them slaves and helpless creatures, they will show themselves to those around them. Poor fellows! First they simply tasted it; after awhile, they tasted a little more, then it went so nice that they could drink more freely, and finally they became so fully overcome that they could not avoid drinking more and more until they went reeling through the streets, cursing, swearing, staggering and degraded.

God says, that unrighteous persons, fornicators, idolaters, adulterers, effeminators, Sodomites, thieves, covetous persons, drunkards, revelers, extortioners, *shall not* inherit the kingdom of God, Ah! what terrible company. Where is there joy among such? Where is there comfort in such a company? None, none. Poor drunkard! There he goes, ragged, poor, filthy, disgraced, all because he thought he could take his drams and continue temperate.

I hope no brother will try to apologize for tippling. Is there one who has "put on Christ" that has the boldness to stand up and make excuses for the traffic in strong drink? If so, read 1 Cor. 6: 9, 10, then read it again, and look at the result.

Self-government don't mean to loiter around saloons, nor even to go in them for drinks. To-day the world is moving against this great evil, and why should a professional follower of Jesus fall behind the world in good works? It is the appearance of evil to go into saloons, to drink where drunkards revel and curse. Why then not avoid the very appearance of evil, as the Book enjoins? Do you know that when you join hands in the support of liquor traffic, you are virtually helping thousands on to ruin? Do you know that some of the cries of the poor orphan for bread may come up at the judgment, because you virtually helped his poor father to drink rum and go down into a drunkard's grave? Do you know that by either morally, socially or otherwise helping the saloon keeper to scatter death, woe, misery and want in many families, that you are in the same boat with him? Do you know that the rum-seller's and rum-drinker's army is a poor, miserable lot of humanity that brings no comfort to the homes of the friendless, the orphan, the widow? And you'll stand in this wretched looking army and say you are *a Christian?* A Christian in favor of ruin? No *Christian* is in favor of strong drinks as vended and poured out over this land. The man who apologizes for saloons and rum holes, has set himself up against the Bible standard of a *Christian*, and the man that runs against the *Standard*, has lost his *perfect title* to Christian possession. Stand therefore on the Bible doctrine of temperance. Be a man, not only for yourself, but for your neighborhood, the church and all around. Let your light shine, and never put it out with strong drink. And above all stay out of those sinks of vice and misery—saloons.

And now, brethren, why not lay this matter before candidates for baptism and fellowship? The doctrine of temperance is as clearly and as forcibly taught by the Lord as non-swearing, anti-secretism, non-conformity to the world, non-resistance or any other vital principle. Why insist on these on the part of applicants and not on that? Why be so particular as to *a part* of the requirements and not *all?* Would not a step *forward* here redound to the honor and glory of God? Would not a little *progression* right here be a healthy step for the church? I am inclined to think that the fact that the doctrine of temperance is not presented to applicants in every case is simply because of neglect, or want of thought. And I shall be happy if this suggestion puts many hearts to work in this neglected matter, and thus prove to the world and the Lord that we are in real earnest in temperance, and mean to shun the intoxicating cup, teaching all that we are strictly for Bible temperance. I do not wish to be understood as asserting that the church has not believed, and to a certain extent, practiced temperance, but I do assert that more good can be done, more homes made happy, Bible temperance more vividly impressed upon the mind by teaching it publicly to penitents. And on the other hand I see no good reason why we should not do so. God grant grace that all may look to Jesus, stand firm against intemperance and at last give us sweet rest in heaven.

M. M. E.

"BUT WHOM THE LORD COMMENDETH."

PAUL, in 2 Corinthians 10: 18, has set a stake against self-commendation — self-praise. He stretched not himself beyond his measure, but as a true man of God constantly sought to glorify his Lord. True, he sometimes had to remind his brethren with whom he labored, that he too was an apostle and had somewhat to boast; but mark you, he sent the letter to the church which he wished to remind. And there can be no just objection to any brother sending a letter to any church which he has helped to build up, reminding them how he labored day and night to present them as a chaste virgin to Christ. But there is no need to send such an epistle to *all* the churches. Paul did no such thing.

To you, therefore, who have fallen into the habit (for it is simply a habit, I think), of reporting your own work in such a manner as to leave the impression on the mind of the reader that you are seeking undue notice, I commend you to the noble example of Christ and the Apostles. Remember that Paul's letters were private for some time, and that they were not instantly spread abroad before all the churches and the world. I can see the wisdom of that. It is, no doubt, well that the progress of the Lord's work be given to the brethren and sisters, for it seems to strengthen and enliven many a poor, weary saint—especially if he be away off from the main body of the church, but for the good of the minister, the good of the general brotherhood, let some other person do it.

Some one in each congregation should, in a brief and simple manner, state that such or such a brother labored with them, and give the results. I think a minister should be encouraged; and James says, "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul and hide a multitude of sins." Right that *he* should know it, but hardly prudent that he should tell it abroad. Let others do that, and in doing so, please let the Lord do the commending. It is one thing to tell what was done, and another thing to commend it. "For not he that commendeth himself is approved, but whom the Lord commendeth." He does not even say that another shall commend publicly, but the Lord does the commending.

Now let us all, while we are trying to reform, become better, seeking unity and oneness, endeavor to always hold up the old Palestine Glass, and if we should see any spots on ourselves, straightway endeavor to get them off. "O well," says one, "if I am not to write up my own labors in my own way, I'll say nothing." Well, if you cannot leave out all of your *own*, and put in *all of Jesus*, you would better not write. Neither you nor the world, nor the brotherhood will become any the richer by so much of *your own*. I can see no apostolic order in crying "reform! reform!!" and at the same time pressing *self* into every article of ministerial labor, that the Pattern and the thing made have no resemblance whatever. Come, therefore, and let us have a real reform right here, and the world will take notice that we have been, and still are, with Christ.

M. M. E.

WITNESSES.

SUCH were the apostles, the disciples of our Master. God does not bring men and women to Himself with argument, but with testimony. He makes no apologies, no display of logic, but gives us testimony that we may believe. Jesus left a host of witnesses that He was the Christ. These said to the stiff-necked Jews: "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof *we are witnesses*" (Acts 3: 14, 15). Are not many *denying* the Holy One to-day? Do they not desire *another*,—one that makes no demands of them? Look at the Prince of life; look at the witnesses. They believed and practiced alike. They had *one faith, one practice, one hope.* God loved them for that. There are no witnesses to testify that God requires differently of us. The plan for those of the first century *must be* the plan for those of all centuries to the end. The Gospel then produced people that were alike in faith and practice. The same Gospel produces nothing different now. *Then*, all spake the "same thing." Similar people produced in a similar manner speak the same thing to-day. The witnesses of primitive times, speak the same testimony now, and we know that they are true, for they all speak alike.

You may deliver lecture, after lecture on the harmony of science and religion, but that does not save the soul. It is *testimony* that produces faith. There are many things in the Word of Truth that seem illogical to the worldly man, but faith is the Christian's weapon, not logic. It takes a Christ to put forth testimony that cannot be shaken to pieces. Will you believe the witnesses?

M. M. E.

SATURDAY NIGHT.

The Country Home.

I ALWAYS enjoyed the country home, for if given a little attention it is a home indeed. The man who has a good wife, a few happy children, and a farm amply improved, and out of debt, ought to be happy so far as this world is concerned. He has the little premises all to himself and the dear family. Of course no rent to pay, can raise his own produce and enjoy life generally. He *ought* to be happy.

Not every one knows how to make the country home happy; don't know how to make things cheerful, and some of these who do know, make no effort to put their knowledge into practice. There are plenty who know how to work, how to save money and accumulate wealth, but when it comes to making a little paradise of their homes they know not how to do it, and often care less. How necessary it is that country homes be made happy, for it is the best place on earth to raise a family and enjoy the good gifts of life.

I am just now reminded that once on a time a well-to-do farmer met me at the depot, gave me a seat in his buggy and soon had me to his pleasant home some distance out in the country. I soon discovered that it was a pleasant abode. The farmer was not rich, but had what he needed, and that is about all that any of us ought to have. They were not too rich and proud to work, nor too aristocratic to be kind to their neighbors and strangers. There was no quarreling and jarring in the family, each seemed delighted in pleasing the other. They all worked; no idlers were allowed in that hive, and it would be a good thing if none were allowed anywhere. It is said that "Idleness is the devil's workshop," and it is evident that he knows just how to make use of it to advance his own interest.

On looking around, I saw that things were neat and tidy, and well arranged. Every thing was in its place. Nothing, however, extravagant or gaudy, but conveniently arranged. When the men folks came into the house, they first cleaned off their boots well, and thus did not carry dirt into the rooms. That was right, for dirt was not made to be carried into houses; its place is out of doors, and there it will accomplish some good. It is very perplexing to mothers and sisters when the men carry great loads of mud on their boots into the house. Boys want to learn a lesson here. In the rooms were a number of deep-meaning attractions; none of these pictures that are a disgrace to a well regulated home. I allude to the pictures of persons in a half nude state. When I go into a family and see their walls covered with such tempting things, I feel like delivering a lecture on the "Proper culture of the human heart." Few are aware of the direful evils resulting from such pictures. If parents raise sons and daughters around things of this kind they need not expect but that they will fall into some disgraceful sin. Of course, such pictures are regarded as a skillful exhibition of the works of art, but their final tendency is evil in the extreme.

Hanging on the wall were some well selected mottoes neatly executed in needle work. One reads, "Thou God seest me." Another, "The Lord will provide." But lying on the floor was a small foot-carpet on which were worked these beautiful words: "Home, sweet Home." I wonder how many sweet homes there are to-night. I would that these words were inscribed in every room, and on every heart. Near the entrance I found this beautiful prayer: "God bless our Home;" yes, may God bless all sweet homes to-night, and help the inmates of every home in the land to make their abode a happy one.

There are no homes so capable of being rendered pleasant as those in the rural districts, and yet how sadly are many of them neglected. There are thousands of such to-night where the family is discontented, they are not following the avocations of life in which they would seem to delight. They imagine that they are out of their place. The boys must be put through college and prepared for professional life; the girls must be trained to accommodate the ways and shades belonging to the upper classes of society. Home in the country, to them, becomes a purgatory; they visit it only as a matter of necessity. The old people are forsaken, or urged to enter some mercantile business for which they are in no way fitted, and the consequence is bankruptcy. Not one in this once happy group can truthfully sing "sweet home." They have no home. The country home has passed into other hands. They go to their graves in sadness because they did not labor to make their rural home pleasant.

Fathers and mothers, make your country homes happy that you may keep your sons and daughters there. Do not run them off into city avocations, for these are becoming flooded from the ranks in the country. Prepare your sons for farmers and your daughters for farmer's wives. For real enjoyment there is no place like a well regulated country home. Learn to be content with your position in life and make the best of it, knowing that the farmer is the bone and sinew of our country. The time is coming when their positions will be envied by the people of our cities. Standing behind the plow is of more real worth than standing behind the counter. Instead of the farmer envying the merchant's position the day is not far distant when the merchant will gladly exchange with the farmer. Remember these things; stay on the farm and make home happy.—J. H. MOORE.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives"
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

Edited by M. M. Eshelman.

SUNDAY MORNING.

Going To Meeting.

"THANK the Lord we can all go to meeting to-day," says father, as he enters the room after looking to the wants of his animals. "Yes we can all go," says mother; "and I?" "and I too?" chime the little folks, and even little three year old Cora, who comes running and says, "Me too, mamma?" "Yes Cora too," replies the good mother, and the darling child's heart runs over with joy as she exclaims, "doodie, doodie!"

Now why are all so anxious, from parents down, to go to meeting? Is it because they want to *show* themselves? because there is to be *fun* there? or a *carnal* exhibition? No not because of these, but because that family has been taught that going to meeting is a duty we all owe to ourselves and to God—that it is wisdom to fear God and obey His commandments. The father and mother early sought the Lord, and from that time forth have tried to live under the cross, teaching their children that to assemble with the saints is joy and comfort in the Holy Ghost. In prayer they have pointed their children to God, and asked God to bless them and their children. God has done so.

The Bible was the chief study in that family. Jesus in the morning, Jesus at noon, Jesus in the evening—Jesus all the day long. They never tire of the "old, old story." When the old family Bible is brought out, silence takes hold of that family, and while one reads all are attentive. It is a Bible family. The seeds of Divine Truth are all the time being planted in that family, and the fruit is clear, rich and delicious.

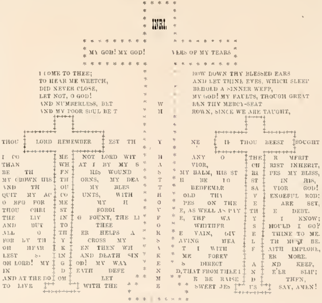
But finally all are ready, and they start to meeting. Does the father begin to tell some funny story just to amuse the children? No, not that. Does he tell how he will "beat" this or that neighbor in a trade which he has about consummated? Not at all. Does he talk about this neighbor's weakness—his faults, that brother or sister, how she or he acted, what they wore, or how their house and grounds are arranged? No, not such talk. Does he praise his own goodness and belittle that of others? No. Is he busy telling how much wheat and oats he will sow this Spring, how much corn he will plant? Not by any means. Is his wife scolding the children for their cheerfulness? No, no. Is she telling how sister S——M——has her dress made, the kind of strings to her bonnet or covering? No, she is not. Is she telling tales, finding fault with this member, that deacon, or such and such a brother? O no, she is not spending her time thus. How then are they engaged? Listen!

As the father goes driving along in the refreshing breeze and pleasant sunshine, he says, "Wife, I am so thankful that we can thus enjoy life. We shall have a good meeting to-day, for I feel that I love everybody." "O yes," says she, "I think we shall have a feast to-day, for I read the twelfth of Romans this morning and it gave me so much to think about. It told me to *abhor* that which is evil, *cleave* to that which is good; to be kindly affectioned to one another, and to have love without dissimulation. And then I learned that we should rejoice with those that rejoice, and weep with those that weep, and many other very useful lessons. I want to remember all these, for I fear I too often think *evil* of some of my brethren and sisters, and the Bible says *charity thinketh no evil.* I love all my brethren and sisters, hence do not even want to *think* evil of them, much less *talk* evil." "Yes," responds the husband, "you have spoken good things, and your lesson this morning was a godly lesson. From it we learn the necessity of being of the same mind, and dare not to be wise in our own conceits. Neither should we avenge ourselves, but live in peace. O, I know we will have a good meeting to-day, for our morning lesson was so good!"

Thus the parents spend the time on the way to meeting, and the children, too, have been listening, and have learned some good lessons. Soon they arrive at the place of meeting, and in they go with pleasant faces and words of love to all who meet them. They enjoyed their going to meeting, and you can see it in their faces. They are now in the assembly ready to pick up the grains of truth as they fall from the lips of the preacher, and if in his discourse he should throw out any chaff, this happy family pays no attention to it, but are much concerned for the pure wheat. In our next we shall tell you how this godly family behaved at meeting, and how they were blessed. God bless their going to meeting! They went with God before them, and all around them.—Ed.

THE CRUCIFIXION.

THE following is a curious piece of antiquity. The middle cross represents our Saviour, those on either side the two thieves, and on the top and down the cross are our Lord's expressions: "My God! My God! why hast thou forsaken me," and on the top of the cross is the Latin inscription: "INRI," *Jesus Nazarenus, Rex Judæorum,* meaning Jesus of Nazareth, King of the Jews. Upon the cross on the left hand is the prayer of one of the thieves: "Lord remember me when Thou comest into Thy Kingdom." On the right hand cross is the reproach of the other: "If thou beest the Christ, save Thyself and us." The whole comprised together makes an excellent piece of poetry, which is to be read across all the columns, and make as many lines as there are letters in the alphabet. It is perhaps one of the most curious pieces of composition to be found on record.



INRI
MY GOD! MY GOD! VERS OF MY TEARS
I COME TO THEE; BOW DOWN THY BLESSED EARS
TO HEAR ME WRETCH, AND LET THINE EYES, WHICH SLEEP
DID NEVER CLOSE, BEHOLD A SINNER WEEP,
LET NOT, O GOD! MY GOD! MY FAULTS, THOUGH GREAT
AND NUMBERLESS, BET W EEN THY MERCY-SEAT
AND MY POOR SOUL BE T H ROWN, SINCE WE ARE TAUGHT,
THOU LORD REMEMBER EST TH Y NE IF THOU BEEST SOUGHT
I CO ME NOT LORD WIT H ANY O THE R MERIT
THAN WH AT I BY MY S A VIOR, CH RIST INHERIT,
BE TH EN HIS WOUND S MY BALM, HIS ST RI PES MY BLISS,
MY CROWN HIS TH ORNS, MY DEA T H BE TO ST IN HIS,
AND TH OU MY BLES T REDEEMER SA VIOR GOD!
QUIT MY AC CO UNTS, WITH H OLD THY V ENGEFUL ROD:
O BEG FOR ME MY H O PES ON THE E ARE SET,
THOU CHRI ST FORGI V E, AS WELL AS PAY TH E DEBT.
THE LIV IN G FOUNT, THE LI F E, THE WA Y I KNOW;
AND BUT TO THEE O WHITHER S HOULD I GO?
ALL O TH ER HELPS A R E VAIN, GIV E THINE TO ME.
FOR BY TH Y CROSS MY S AVING HEA L TH MUST BE.
OH HEAR K EN THEN WH A T I WITH F AITH IMPLORE,
LEST S IN AND DEATH SIN K ME FOREV ER MORE.
OH LORD! MY G OD! MY WAY E S DIRECT A ND KEEP,
IN D EATH DEFE N D, THAT FROM THEE I N E'ER SLIP;
AND AT THE DO OM LET M E BE RAISE D THEN,
TO LIVE WITH THE E SWEET JES US SAY, AMEN!

"TOO YOUNG."

"I AM a little boy, ten years old, and go to school every day. My father is dead. I live with my mother. I want to join the Brethren church, but my grandpa thinks I am too young. What do you say dear Editor? I want to know in the next paper. I have a brother and sister, both older than myself.—They joined the church at the age of eleven. I wish success to your paper.

Geo. D. Trimmer.

Heidlesburg, Pa.

My Dear Little Friend:—

Do you know that you are a sinner? If you are old enough to know that, then you are old enough to turn to Jesus. Just as soon as a person knows that he is a sinner, he is old enough to look to the Redeemer for salvation. You are not too young to love Jesus, are you? If you can *love* Him, and know that you are a sinner, there is no reason why you should not be received into fellowship with God's people.

I'm not too young to sin,
I'm not too young to die;
I'm not too little to begin,
A life of faith and joy.

Let this be your sentiment; and may God bless you in your wish to love and serve Him.—Ed.

TO SHARON.

WHILE looking over the letters in the "Children at Work," I saw one from my little friend, Sharon R. Bosserman of Dunkirk, Ohio. It did me good to read your little letter, and that you wish to become a member of the "Children at Work." Of all the writers in that column your name is the only one I know. But go on, for you are doing well for a little boy. I have two little children, and they are so anxious to have their mamma read the letters written by the little folks. Your papa and I used to be well acquainted when he first came to Dunkirk. Your uncles, James and Joseph were then little boys. And how glad they were, when your papa brought each of them a little axe with him from the East. But now they have become members of the church. I often think of them and hope that the time may come that you will become a member too. Our Saviour loves little children and says: "Suffer little children to come unto me; for of such is the kingdom of God."

J. J. Hoover.

Marlboro, Ohio.

The Brethren at Work, from March 1st, to Jan. 1st, 1879 only $1.20.

Be Earnest.—"Each breath is burned with a bidding, and every minute hath its mission." Are we living aimless, useless lives, tossing golden opportunities from our hands, as so much worthless dust? Yet let us pause—these souls of ours are *immortal.* How regretfully may we exclaim with the heathen prince, "I've lost a day!" "Last night died its day; and the deeds thereof were judged." Is it not the duty of each heart to ask itself the question, "For what purpose do I live?" A noble aim alone can give dignity and beauty to a life, and

"There is a time, we know not when,
A point we know not where,
That marks the destiny of men,
'Twixt glory and despair."

Idea of Death.—That death and sleep are very much alike, the sages all tell us; but see how attractively Leigh Hunt desribes the latter. "It is a delicious moment, certainly, that of being well nestled in bed, and feeling that you shall drop gently to sleep. The good is to come—not past; the limbs have been just tired enough to render the remaining in one position delightful; the labor of the day is done. A gentle failure of the perceptions come creeping over one; the spirit of consciousness disengages itself more with slow and hushing degrees, like a mother detaching her hand from that of her sleeping child; the mind seems to have a balmy lid closing over it, like the eye; 'tis closing, 'tis closing,—'tis closed. The mysterious spirit has gone to take its airy round."

Old Age.—Old age is blessed time when, looking back over the follies, sins and mistakes of past life—too late, indeed, to remedy, but not too late to repent—we may put off earthly garments, one by one, and dress ourselves for heaven. Griefs that are heavy to the young, are to the old calm and almost joyful, as tokens of the near and ever-nearing time when there shall be no more death, neither sorrow and crying, neither any more pain. Even though walking in darkness for a while, the aged have the sure promise: "At eventide it shall be light."

Clustering.—You have seen the ivy and the woodbine clustering around our walls. Well, that is just sometimes the sweetest Christian graces cling to rough and hard natures. Jesus sometimes takes us as stones in the walls of His church, but He has to trim us off pretty well to make us fit. By nature we don't harmonize with goodness, and purity, and devotion.

Prayer, if it be done as a task, is no prayer.

CHILDREN AT WORK.

From Emma Watson.—*Dear Editor:*—We had one of the most able sermons preached for us, Tuesday eve, Dec. 18th, from the R. R. Sermon, we ever had the pleasure of listening to. It was delivered by Mr. Groe, of the Disciple church, from Randolph Co., this State. He preaches here once a month. When here four weeks ago, I gave him the R. R. Sermon to read. After reading it, he remarked, "I would give ten cents for that sermon." I gave him the paper; he thanked me, took it home and studied it; cut it out of the paper and pasted it in a pocket scrap book. The other evening he preached from it to quite an audience, saying it is too good to pass unnoticed; commended the brother very highly for the ideas presented and the comparison was very appropriate. If you have not yet published the sermon in pamphlet form, hope you will do so; for certainly good would be accomplished by it. Shall still try and do all I can for your paper.

Geneva, Ind.

From Lizzie May Johnson.—*Dear Editor.*—I am now twelve years old. I was baptized when nine, and I have never felt like going back into the world again, but am determined, by the grace of God, to live a Christian. And you, my dear young brethren and sisters, I pray you to so live that when you are called to leave this sinful world, you, with me, can be laid to rest in peace with God and all mankind, and then in the morning of the first resurrection we may all meet on the beautiful shore of the crystal river and forever sing praises to God. Let us be faithful and a crown of life shall be ours.

Warsaw, Ind.

From Lizzie Miller.—I want to get a good education, and be useful when I grow to be a woman. I have been trying to labor in the Master's cause for one year, and have enjoyed myself well. We have preaching every two weeks, and a good Sunday-school in the Summer, which is largely attended.

Plymouth, Ind.

From S. Mardie Baker.—*Dear Editor:*—I am only nine years old; go to school, and study my lessons in the evening also. When we all have our lessons, we read in the Testament before we go to bed. We read by turns, sometimes pa, sometimes ma, and sometimes the teacher, (for he boards with us), and so on round. I have three brothers older than I, and two little sisters who cannot read in the Testament. After prayer we all sing, and I think all little boys and girls ought to learn to sing.

Baker's Mill, Va.

From Sarah E. Brown.—*Dear Editor:*—I have three brothers that have gone to rest in Jesus. I want to be a good girl so that if I grow up I may be a good woman. I am thirteen years old this morning. So far in life I have been very happy. The sun has come up, making all things look bright. This makes me think of my blessed Master, how He gladdens our hearts. I went to preaching last Sunday and heard our dear uncle John Harshey, preach. I love him very much. I think he is a good man. We are taught of God to love one another, and I hope we all do.

Warrensburg, Mo.

From Charlie M. Mohler.—*Dear Editor:*—I like the "Home Circle." I am nine years old, and attend school. My pa and ma go to church, and I like to go too. I used to go to Sunday-school, but it is now closed. I like to be a good boy, and obey God's commandments. This is the first letter I ever wrote by myself, but I have written four more that my ma helped me to write.

Covington, O.

From Sarah L. Ellis.—*Dear Editor:*—I am quite a little girl eight years old. I go to meeting with father and mother. I have no brother or sister, so I have to make company of my books, toys and kittens. Some evenings I read a chapter in the Testament to my father, mother, great grandmother and aunt; this is all of our family. This evening I sat on father's knee and read the seventh chapter of Mark. I hope I shall learn to be a good little girl.

Huntington Co., Ind.

From George W. Wrightsman.—*Dear Editor:*—I think it must tire you to publish all the letters from the little folks. But I love you for it. Now I come to tell the little folks who it was that killed more people at his death than in his life. It was Samson. You will find it in Judges 16: 30. I read it. Now will some of the little folks tell us whose rod budded and brought forth buds, and bloomed blossoms and yielded almonds? In this letter I will send ten cents for the paper for the poor. Father and mother send twenty-five cents for the same purpose.

Lowder, Ill.

CORRESPONDENCE.

FROM EUROPE.

OUR beautiful vessel, *Iris*, conducted by captain Wittinghan, has anchored at or near the mouth of the river *Elbe*, where it enters into the North sea, having set sail at Hamburg for London yesterday evening at 11 o'clock and anchored this morning at 2 A. M. In consequence of a dense fog, so dense we can scarcely see the water from the deck, and notwithstanding the impatience and anxiety manifested on the part of many of the passengers, the captain will not go till he can see his way clear. Some of the passengers say, "Captain, can't you run by the compass?" "No, we may run into some other vessel and one or both of us suffer shipwreck."

We can learn several important lessons from this circumstance; as our journey through life can be, and often is, very appropriately compared to a voyage on the sea. If thousands in the world would act as cautious as our captain, they would not so likely make shipwreck. Men financially often get into the fog, and cannot see far ahead, and how they shall or can make their ends meet, yet they will drive ahead, make promises and contracts, one after another, and all on a risk, and run headlong into some other person's interest with his good credit and fair promises, that he himself suffers shipwreck and severely injures his neighbor. My brethren, these things ought not so to be among us. When we get into the fog, cast anchor and watch for the day, and nine cases out of ten, you will be the gainer, and your religion won't suffer.

But we can also learn a profitable lesson in our spiritual voyage. We often get into the fog and can't see our way clearly; then we would better cast anchor, if it does require some patience, like in our peculiar position at present. Some of the passengers say, "Captain, I think you might move on slowly without much danger," but all to no avail; he cannot be prevailed upon; he understands his business and cannot be influenced to do differently, though he desires to go as much as any, but he is more judicious than the rest, and says, like the Lord to Moses, or Moses to the people, "Stand still and see the salvation of the Lord." There is frequently more salvation in standing still, than in moving forward, but when the way is clear, the waters divided, then the command, go forward, should be obeyed.

I learn a lesson of firmness from the conduct of our captain—a trait taught by the apostle: "Be not carried about with every wind of doctrine." It is easy to be a Christian while the current or influence is favorable, but when this sect is everywhere spoken against, and strong opposition to meet with, it requires firmness. "Be steadfast, immovable, always abounding in the work of the Lord," is the apostle's injunction.

We also learn to have forbearance with each other, another apostolic injunction. While we, in our impatience, must bear with the seeming stubbornness of our captain, he must exercise still more forbearance with our impatience and annoyance. So we oft must do as Christians. Even in the church the members often think they know better than the minister or elder, or even the church, and would like to have it different, but cannot, so they must bear. On the other hand the elders desire the purity of the church, and hence must keep house in the church according to the Gospel; he often must bear much with, and from unruly members who would like to drive ahead. When those of experience say no, we must cast anchor and wait till the fog passes away; it is dangerous to move now. There is one difficulty comes up right here, and that is, we always think the brother or sister or neighbor, as the case may be, is much more in the fog than we. For instance, in a foggy day you see a man stand a piece away from you, you think the fog is much thicker where he is than where you are. So with us, if we are not very cautious in self-examination, and drive against each other with such force as both to sustain injury, and the reason often is, we are both in the fog, and hence should have forbearance with each other; and if you see your way clearly and another one comes towards, and will likely run against you, turn to one side a little and let him come up along side, then say, come let us reason together, and the fog may vanish and both see their way clearly.

Again, when we see them drop the anchor far out of sight we are made to think of our spiritual anchor, hope, which is both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus. Oh, blessed hope! how firm it holds our vessels when storms prevail. It causes us to sing,

"Let cares like a wild deluge come,
And storms of sorrow fall,
So I but safely reach my home,
My God, my heaven, my all.

What unhappy creatures we would often be had we not that blessed hope which, being connected with the cable-rope of faith, reaches far out of sight and holds our vessel firm amid the storms of persecution, reproaches temptations, losses and crosses of every kind. and often our little boat seems ready to sink when the waves are high, but faith looks to the promises, which are more firm than the mountains and hills, and hope firmly grasps the cable-rope of faith and begins to sing

"When floating on life's troubled sea,
By storms and tempests driven,
Hope, with her radiant finger, points
To brighter scenes in heaven;
She bids the storms of life to cease,
The troubled breast be calm,
And in the wounded heart she pours
Religion's healing balm.

The fog having nearly all passed away, our vessel started this morning about four o'clock, having lost about twenty-four hours. We are now out on the North sea, getting along quite pleasantly. It shakes rather much to write legible, so I will stop and finish in London, if we arrive safely.

LONDON. Had a tedious trip; instead of crossing in 36 or 40 hours, we were 75. Our clear sky did not last long; in the afternoon the fog became so dense that they were obliged to stop awhile in mid sea, could not anchor; but the sea being very calm they laid still awhile, but soon began to move along slowly till sometime in the night it cleared off, and we arrived at St. Katharine's wharf in London at 2 A. M., Sunday. And by the time we got to the Adelphim hotel and everything in order, it was too late to attend any place of worship. We spent the day in reading, writing and meditating, wondering what per cent. of the moving mass of human beings that daily crowd the streets of this exceeding great city would stand at the right hand of the judge in the judgment day. What a pity it should prove to be as small as in Sodom and Gomorrah. We do not feel inclined to judge in the matter, but if we are permitted to know the tree by its fruit, we would be forced to come to the conclusion that the salt is very scarce.

ENOCH EBY.

London, England, Feb. 18th, 1878.

From Seneca Church, Ohio.

Dear Brethren:—

"GRACE be unto you and peace from God our Father and from the Lord Jesus Christ." Let us thank God always for the mercies and blessings which He bestows upon us from day to day. Bro. McMullen of Richland Co., was with us four days. His first sermon was from Matt. 6: 33, "But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

During his several discourses, he told us what the kingdom was, how to seek it, and how to enter in. It was surely good seed sown; but it remains to be seen yet, whether it fell on good ground or among thorns. He left us the morning of 20th inst, and the language of our heart is, come again brother, come again. Apply the trifle enclosed to the poor ministering brother that has the use of but one arm, spoken of No. 7, present volume of the BRETHREN AT WORK.

A SISTER.

Feb. 25, 1878.

From David Wolfe.

IN No. 7, present volume, I see over my name a communication that makes me say things that were not in my letter—neither did they occur. My brethren will think it strange when they see it; and that I may be set right, you will please publish this. I do not complain of the mistake made, but am sorry to make this correction. I have no copy of my letter; but can give the sense of the original.

Dear Brethren:—

We send you our best wishes for your happiness and prosperity in all your obligations, as members of Christ's body, ministers of the Gospel; and as Editors, you may be able to copy the Divine Master; that your pens may be dipped in the fountain of Truth; and you be able to send forth to your many readers the pure Word of God.

We will give you a continued report of our mission work with Brn. Hendricks and Vaniman, beginning where Bro. Vaniman left off when we were at West Point, McDonough Co., Bro. Vaniman going from this place to Tennessee, McDonough Co., we remaining at West Point till the 12th of December. We have no words of cheer to give you from this place—We met with ten members in council the 11th, inst. They said they held no fellowship with us; had joined the Congregational Brethren. Two had been expelled from the church for adultery; but were received by them in their sin. Five were absent, but had expressed by letter that would go with them. One sister still remains. May God keep her as His chosen. December 12th, went twelve miles South to Bro. H. W. Strickler's. Had three meetings—baptized four. On the 14th started home—found our family in reasonble health.

Church council next day; all the members in love and union. Held an election for one speaker and two deacons; the lot fell on Bro. H. W. Strickler for speaker, and Brn. Joseph Rife and Geo. W. Miller for deacons. Preaching same evening, also next day and evening. On Monday, (17th) Bro. Hendricks was taken by Bro. John Wolfe, to Pike Co., to hold some meetings with the brethren there. We were to go the next day to the same place, but rain and mud prevented. Bro. Hendricks staid one week, and baptized one.

We had made an appointment for a church council 16 miles North-east from our place, on the 25th where our meetings first began on the 7th. Bro. Clingingsmith took Bro. Hendricks on the 24th, twenty-five miles through the mud and rain to this place. The weather was so inclement there was no meeting. Bro. Hendricks started home same day—found all well. May the Lord bless the mission work.

Liberty, Ill. Jan. 21st, 1878.

REMARKS: We regret that any mistakes occurred in the former article sent in by brother Wolfe. We instruct our workmen to follow copy closely, making no corrections only where the laws of language demand it. We remember reading the manuscript and punctuating it, supposed it was all right. We endeavor to do the best we can, and ask pardon for such mistakes upon our part. While on this subject we at times experience considerable difficulty in getting church news set up just right in consequence of the careless manner in which names are written. EDS

From Blackwater Church, Va.

Dear Brethren:—

FRANKLIN Co., Virginia is one among the oldest settlements of Brethren in Va.—Brethren and sisters have moved from here to nearly all of the Western States. When I united with the church, in 1860, there was but one church of the Brethren in this county. There were seven ministers, of which five were Elders. They have now all passed away, and others are in their stead. There are four congregations of Brethren—four meeting-houses suitable for communion purposes. We received fifteen into the church by baptism last Summer and Fall.

The Brethren are taking an active part in the home mission. They have regular appointments in Bedford and Pittsylvania counties.—Have received some by baptism, prospects good for more in Pittsylvania county. Hope they may build up a church there. May the Lord bless their labors.

JOEL H. FLORA.

From Vinton, Iowa.

Dear Brethren:—

THROUGH the help of God, I am again permitted to send good news to the readers of your paper. I have just returned home from Marble Rock, and Greene, Iowa, where by God's aid I have been holding a series of meetings.—Our meetings were well attended—interest very good. Eight souls came out and demanded baptism at the first named place. Five were baptized while we were with them; three to be baptized soon. Some of these were members of the Campbellite church, and are leading persons of the neighborhood; one a Free Mason for many years. Many others said they would unite if we would continue the meetings, but our health and appointments, prevented us from staying longer.

While holding these meetings two others were baptized and one reclaimed at other points in this church. From this place we went to Greene, (same church). Held three meetings. One demanded baptism at the last meeting.—Our health was so very poor that we had to close the meetings; though much could have been done by continuing. We have concluded, after filling one hundred and fifty-three appointments in four months, not to preach again until our health improves. At Marble Rock we met and worshiped with brother Joseph Garber. He is 81 years old; has been a member of the church over 50 years, and a deacon for 46 years; has never been called on to answer to a charge preferred against him since he is in the church.

The old brother was born in Ky. Baptized by Jacob Ohmert in Big Miami River, Shelby Co., O. He was able to attend all the meetings we held near Marble Rock, Ia. Also sister Barbara Ritter, sister of the above. She is 92 years old; was baptized by Eld. Jacob Miller, grandfather of Eld. Jacob Miller late of Ind., 72 years ago in Bear Creek church, Montgomery Co., O. This old sister said to me, "Bro. Troxel, I have never been charged with anything before the church, neither did I charge any one. I always tried to do right. I do not believe in making the church trouble by bringing every little thing to the church to settle for me. I done that myself, I never failed. Now I am too near the River to stop and make trouble." God help us to do as she has done!

She is the mother of nine children, all living. The youngest one is 52 years old. She did not attend our meetings this time. She attended our meetings last March. The above are son and daughter of Eld. John Garber of Va. Eld. John Garber was the first brother that preached in Ohio. He organized the first church of the Brethren in Ohio, (Stone Lick) and also Donald's Creek church. It is a great pleasure to converse with these aged followers of Christ.

We can hardly do without the BRETHREN AT WORK, but we are not able to pay for it. I hope the Lord will bless you in your work.

E. TROXEL.

Feb. 23, 1878.

From Dayton, Kansas.

Dear Brethren:—

AS we are desirous to have the Redeemer's kingdom prosper, we also are made to rejoice, when we hear of souls made willing to forsake sin, and turn their faces heavenward.—As it was requested of me to visit Cedar Creek church in Anderson Co., Kansas, I did so, and found the brethren and sisters in health, generally. I mean in spiritual health, also in temporal health, except one brother who will have gone to the spirit world before this reaches the readers of your excellent paper. When I arrived at our Elder's house, viz. Jesse Studebaker, to my joy I found our much respected brother Sydney Hodgden at the same place; and while in that church we held six meetings, three in one school-house, and ten miles South of this we had two meetings, and from this place we went about 14 miles North-west to hold a little service by the way of exhortation, singing and prayer, and to anoint brother Levi Lilly. At this meeting, I must confess, that a more impressive occasion I never witnessed; every eye was filled with tears. Those who endeavored to use words of consolation and comfort of the Scriptures, had to give place to tears and solemnity. The influence of the Spirit of God was manifested in this little meeting, and not soon to be forgotten.

This arm of the church was organized five years ago with nine members; several were added the day of its organization by baptism. At this writing it numbers about sixty members. During our stay in Cedar Creek church two souls were added to the fold of Christ. One a son of brother Jesse Studebaker, and the other a young sister only 14 years old. O how the angels do rejoice when the young come to Jesus for aid, for He will surely guide them safe home. Three of Bro. Studebaker's children are now members of the body of Christ. In looking at the brotherhood, its labors, trials, privations and inequalities, and at the cost of our redemption, I see many things that are wanting; and sometimes a surplus of some things; but to remedy the deficiency is what I ardently desire. I believe we are brethren, Then as such, let us divide the labor. Some to the plow, some to the mill, some mechanics, and some to the Word. Now these all receive wages; and it is right that they should; and they receive it in the present time; while the one who is to preach the Word, is he to tarry for his support till the resurrection morn? Brethren let us act consistently and aid the brethren who labor for the good of all.

Here in Kansas some Elders have the oversight of six counties, while in the East sometimes you have six Elders in one county. Now brethren look, and consider our condition in Kansas, and then act wisely, consistently and judiciously. We need ministerial aid, while at the same time we are poor! O! may God speed His work of grace so that both saint and sinner may have their portion of comfort, consolation and warning while it is called *to-day*. Time is speeding to us an awful day, and are we so little preparing for the realities of a future state? Oh! think before thou diest.

WILLIAM STOCKMYER.

Feb. 25, 1878.

From New Jersey.

ON February 11th, brother J. T. Meyers of Pa., came to this congregation and commenced a series of meetings which lasted until the 18th.—He preached nine sermons in all, and they were old-fashioned GOSPEL sermons. They were telling in their effect on the enemy's ranks, and the "slain of the Lord" four in number now rejoice in the God of their salvation. The flock here rejoices in their conversion. But whilst but four were made willing to ground the weapons of their rebellion, we trust MANY more are wounded by the "Sword of the Spirit." Our brother preached with power—not only was the good old Jerusalem blade turned against sin without the church, but so skillfully was it handled that "lovers of pleasure," professing godliness, were made to howl:

(O may God help His ministers to have the courage to denounce popular sin, whether in or out of the church).

Our meetings were well attended, good order and good attention. Our house was filled most of the time to its utmost capacity. The interest seemed to increase at each meeting. I am sorry that our meetings could not have continued longer; for we believe much good might have been done. But our brother was worn out and had to go home. People said they never saw so much interest awakened in a meeting in so short a time. We hope and trust those that have been awkened and are so near the kingdom, will yet come and make of Christ their only choice, and journey hand in hand with friends that are on the heavenly road.

Fraternally,
AMOS CHAMBERLIN.

Croton, N. J., Feb. 25, 1878.

From La Place, Ill.

Dear Brethren:—

BROTHER Menno Stouffer from the Millmine congregation was with us, and preached several sermons the first of this month. As the result of his labors, five were added by baptism, and we think many more are seriously counting the cost. The church is in a flourishing condition, but we much regret the departure of so many of the beloved members who intend to go to Kansas. I hope they and us may hold out faithful; and if we never meet in this world again, we hope to meet in that better world where we shall part no more.

Bro. Stouffer also preached one week at the Ridge school-house. Five came out on the Lord's side. Hope the good work may go on here as well as elsewhere.

Press onward still, dear brethren
The cause of Christ maintain,
Add faith and virtue to your souls,
Christ's approbation gain.

Press forward, forward brethren,
Through love to God on high,
Be active in the work of Christ,
Let not religion die.

LIZZIE ARNOLD

Feb. 27, 1878.

From the Woodbury Church, Pa.

I WOULD say to the readers of the BRETHREN AT WORK, that Bro. G W. Brumbaugh and Joseph Snowberger from the Clover Creek congregation came to us on the 24th of Feb., 1878. They preached fourteen sermons in the new meeting-house near Woodbury. As a result of their labors, four precious souls were made to live a new life, and were buried with him in baptism. And we believe that some more are counting the cost. May God help them come while they have time, place and opportunity.

The weather being rainy and nights very dark, our meeting did not become as interesing as it would have been had the weather been nice.—Brethren and sisters, if we want our meetings to become interesting, we must all take an active part in them. If there is a coldness on the part of the members in not attending them regularly, it shows as though the labor was not united as it should be. With the united prayers of the church, much good may be done.

D. S. REPLOGLE.

Maria, Pa., March 3, 1878.

GLEANINGS.

From William Stuckmyer.—I visited the brethren and sisters in Jasper Co., Mo. While there held four meetings; interest good. At the close of three sermons, one soul was made willing to turn his face Zionward, and confessed Jesus in the flowing stream of Spring River, and rose to follow the Savior in spirit and in truth. This arm of the church is alive in the cause of salvation of souls, and in the spreading of the Redeemer's kingdom. They had twelve accesions to the church in one year's time.

Dayton, Kan., Feb. 17, 1878.

From P. Heil.—We held a series of meetings here, and as the result seventeen were added to the church by baptism. Among these seventeen, seven were young girls from twelve to sixteen years old. We have had a season of joy. No doubt the angels in heaven rejoice over these perishing ones. May God grant them His holy spirit to guide them into all truth. May the God of truth, of peace, love and joy continue with us, that we may go on in the service of the Lord, to defend the Gospel plan of salvation in all its purity and power.

Baldwin, Iowa.

From F. P. Lœhr.—Bro. R. H. Miller is now engaged in preaching at New Paris, Ind. Crowded houses of eager hearers assemble every evening. And no wonder such demonstrations of the simple Gospel truth must find a lodging place in every honest heart. I have long ere this seen that God always prepared His instruments to suit times and occasions. It is therefore no wonder that just at this time where such a strong effort is being made to remove the devil and hell; and consequently no Divine and human Savior is needed,—I say no wonder that a man hath come forth whose arguments on the divinity of Jesus, and trinity of the Godhead are unanswerable. Since it is impossible for him to appear in person everywhere, brethren ought to do all they can to introduce his work, "The Doctrine of the Brethren Defended," and thereby set up a bulwark against the assaults of Rationalism.

Elkhart, Ind., March 1st, 1878.

From Thomas H. Higgs.—A few weeks ago, four were received into the church by confession and baptism. They now, we trust, walk in newness of life, and may they prove faithful by the grace of God. I am poor in this world's goods, but like to work for the ingathering of souls, hence send for some pamphlets to distribute.—God always richly pays us. What is better than to have the same filled with love. There is nothing equal to it. Thank God for the gift of the Holy Spirit, and words of life.

Peoria City, Ia., March 1st, 1878.

From J. D. Parker.—The Brethren of the Ashland church have lately closed another series of meetings. It was held in the West end of the District, at the Oak Grove church. Sixteen were baptized, and we trust, are walking in newness of life. May God receive all the praise forevermore.

Ashland, Ohio, March 1st, 1878.

From Edward Thomson.—I am happy to inform you that our beloved brother Sell from Mo., came to us Feb. 15th, and preached here one week in the evening only. Six persons were induced to enroll themselves on the side of Jesus by baptism, and one reclaimed. God bless them, and keep them faithful.

Falls City, Neb.

ERRATA.—In an article entitled, "A Beautiful Synonym," in No. 6 of your paper, on first page, eighth line from the bottom please read, "*Are there not as many actions*" etc, instead of "*And them*" etc E. R. STIFLER.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc, should be brief, and written on paper separate from other business.

LOVE-FEASTS.

At Beaver Dam congregation, Kosciusco Co., Ind, June 9th, 1878.

DISTRICT MEETINGS.

Northern District of Indiana in English Prairie church, May 9th.

The District Meeting for the Southern District of Iowa, will be held the Lord willing in the Monroe church, Monroe Co., Iowa, on Friday, April 12th, 1878, commencing at 10 o'clock A. M. Public preaching the evening previous.—Those coming from the East or West, will stop off at Frederic station on the B. & M. R. R.—Those from the North at Coalfield Station on the Iowa Central R. R. Conveyances will be at the places named to convey to place of meeting.—Trains arrive from the East at twelve o'clock, noon, from the West at 4 o'clock, P. M., from the North at 5 o'clock, P. M. Address: Elder Daniel Miller, Frederic, Monroe Co, Iowa.

B. F. FLORY, Clerk.

The District Meeting of Northern Illinois will be held, the Lord willing, with the Brethren of the Shannon church, at Shannon, commencing Tuesday morning, May 21, at eight o'clock, A. M.

J. J. EMMERT,
M. M. ESHELMAN, } Clerks.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

BUCK.—In New Enterprise, Bedford Co., Pa., Feb. 22, 1878, sister Mary Buck, aged 79 years, 7 months and 10 days. Funeral occasion improved by the Brethren from Rev. 14: 13.

CARSON.—Near New Enterprise, Bedford Co., Pa., Feb. 28, 1878, Bro. Samuel Carson, aged 71 years, 7 months and 4 days. Funeral services improved from Hebrews 13: 13, 14, by the Brethren.

ZIGLER.—Near Waterside, Bedford Co., Pa., March 1, 1878, sister Mary Zigler. Age about 64 years.

These three were among the oldest members of the Yellow Creek church, and have died in one week's time. J. Z. REPLOGLE.

MORTON.—February 21, 1878, friend Mary Morton, of Fairview, Ill., aged 80 years, 6 months and 9 days. Funeral attended by the writer. JACOB NEELY.

NOAH.—In Floyd Co, Iowa, in the Rock Grove church, Harriet L. Noah, aged 1 year, 8 months and 18 days.

CHARITY FUND.

M. P. Lichty,	$ .30
Ida C. Berkeybile,	.50
Eliza Schmit,	.50
E. T. Robison,	.05
D. B. Puterbaugh,	.25
Joel Zumbrum,	.45
C. H. Rusher,	.50
C. R. Supplee,	.20
Aaron Long,	.35
J. C. Lahman,	2 00
E. L. Fahnestock,	.25
C. Heise,	1 50
J. Lehman,	.25
Kate McNamara,	.50
Wm. H. Foster,	.30
John W. Moore,	1.50

BOOKS, PAMPHLETS, ETC.,

FOR SALE

AT THIS OFFICE.

Pengilly's Guide to Christian Baptism.—Price 50 cents

Quinter and Snyder's Debate on Immersion.—Price, 75 cents

Cruden's Concordance to the Bible.—Best edition, Imperial 8vo, Cloth, $2 75, Library Sheep, $3.50.

History of Palestine, or The Holy Land. By M. Russell. LL D. Engravings 18 mo., Cloth, 75 cents.

Christian Baptism.—With its Antecedents and Consequences By Alexander Campbell. Cloth, $1.25

Passover and Lord's Supper.—By J W. Beer. An able work of great merit, and should be in the hands of every person, who wishes to thoroughly understand this subject Bound in good cloth; 256 pages. Price, 75 cents

Buck's Theological Dictionary.—Containing Definitions of all religious terms, a comprehensive view of every tiole in the system of Divinity; account of all the principal denominations, and an accurate statement of the most remarkable transactions and events recorded in ecclesiastical history. 8vo., Sheep, $2.50.

A Sermon on Baptism.—Delivered by Bro S H. Bashor in the Elk Lick Congregation, Somerset county, Pa A neatly printed pamphlet of thirty-two pages. Price, 20 cents.

Ancient and Modern Egypt.—View of Ancient and Modern Egypt By M. Russell, LL. D. Engravings. 18 mo, Cloth, 75 cents.

Nead's Theological Works, or a Vindication of Primitive Christianity By Elder Peter Nead. Bound in cloth, 472 pages, price, $1 25.

Christianity Utterly Incompatible with War. Being one of Twenty Reasons, for a change in my church relations By J. W. Stein. Price, 25 cents; 25 copies, $5 00.

Family Rules and Regulations.—By J, W. Stein. Beautifully printed in three colors on good card board Is intended for framing, and should be in every family. Price 20 cents.

Voice of the Seven Thunders; Or, Lectures on the Book of Revelations. By J L. Martin. Among modern books this is really a curiosity. You can't help but understand it $1.50.

The Pillar of Fire; or, Israel in Bondage—Being an account of the Wonderful Scenes in the Life of the Son of Pharaoh's Daughter (Moses) Together with Picturesque Sketches of the Hebrews under their Task-masters By Rev. J. H. Ingraham, LL. D., author of "Prince of the House of David." Large 12mo, Cloth, $2.00.

Trine Immersion Traced to the Apostles.—Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors By J. H. Moore 64 pages. price, 25 cents; five copies, $1 10, ten copies, $2 00.

The Last Supper.—A beautiful, colored picture, showing Jesus and his disciples at the table, with the supper spread before them, He has just announced that one of them should betray him. Each of the twelve present is pointed out by name in the margin of the picture. Price, one copy, 15 cents; 2 copies, 25 cents; 10 copies $1 00

The "One Faith," Vindicated.—By M M. Eshelman, 40 pages, price, 15 cents; 8 copies, $1 00. Advocates and "earnestly contends for the faith once delivered to the saints."

Reason and Revelation—By R. Milligan. This work should not only be read, but carefully studied by every minister in the brotherhood $2.50.

Student's New Testament History.—With an Introduction, connecting the History of the old and New Testament. Edited by Wm. Smith, LL D With maps and wood-cuts. Large 12mo, Cloth, $2 00.

Philosophy of the Plan of Salvation.—12mo. By J B Walker. This is a work of uncommon merit, clear, instructive, and should be in the hands of all Bible students Cloth, $1.50

Why I left the Baptist Church—By J W. Stein A tract of 16 pages and intended for an extensive circulation among the Baptist people Price, 2 copies, 10 cents; 6 copies 25 cents, 100 copies $4 00

The Perfect Plan of Salvation, or Safe Ground. By J H. Moore. Showing that the position occupied by the Brethren, is infallibly safe. Price 1 copy, 15 cents; 2 copies, 25 cents; 10 copies, $1 00.

A Treatise on Trine Immersion—Proving from the New Testament, and the Established Rules and Principles of Language, that Baptism by Trine Immersion is the only valid Baptism Consisting of a Grammatical Analysis of the Commission, and Analogy of the Commission and other passages, and miscellaneous proofs. By Lewis W Teeter. Put up in a neat pamphlet form, and will be sent post paid for 15 cts, or two copies 25 cts

Historical Chart of Baptism.—This Chart exhibits the years of the birth and death of the Ancient Fathers who have written on the action in baptism—the length of their lives, who of them lived at the same period, and shows how easy it was for them to transmit, to each succeeding generation, a correct understanding of the Apostolic method of baptizing. By J. H. Moore Price, 25 cents.

The Origin of Single Immersion—Showing that single immersion was invented by Eunomius and as a practice, cannot be traced beyond the middle of the fourth century. By Elder James Quinter. It is a tract of sixteen pages and the Brethren should take an active part in giving it an extensive circulation Price, 2 copies, 10 cents, 6 copies, 25 cents; 30 copies $1 00

Truth Triumphant In six numbers of four pages each Baptism, Grace and Truth, Feet-washing Brotherly Kindness, Non-resistance Non-Essentialism Measured, and Found too Short. Price 1 cent each, or 80 cents per hundred.

The Throne of David.—from the consecration of the Shepherd of Bethlehem to the rebellion of prince Absalom By the Rev J H Ingraham, LL D., author of "The Prince of the House of David," and the "Pillar of fire." With five splendid illustrations. Large 12 mo, Cloth, $2 00

Campbellism Weighed in the Balance, and Found Wanting.—A written sermon in reply to Elder C—— By J H Moore. It is a well printed tract of sixteen pages. Should be circulated by the hundreds in almost every locality Price, 2 copies, 10 cents, 6 copies, 25 cents; 25 copies $1 00; 100 copies, $3 50.

Sabbatism.—By M. M. Eshelman. 16 pages, price 10 cents 15 copies $1 00 Treats the Sabbath question, briefly showing that the observance of the seventh-day Sabbath passed away with all other Jewish days, and that the "first day of the week," is the preferred day for Christians to assemble in worship.

Eusebius' Ecclesiastical History.—This author lived in the fourth century, had a thorough knowledge of the History of the church, and his writings are therefore of considerable value to the student of Ancient History. 8vo, Cloth, 2,50

Campbell and Owen Debate.—Containing an examination of the Social System, and all the systems of Skepticism, ancient and modern Complete in one volume. This will always remain a leading work on the evidences of Christianity $1.75.

Brethren's Envelopes.—Prepared especially for the use of our people They contain, neatly printed on the back, a complete summary of our position as a religious body Price 15 cts per package—25 in a package,—or 50 cts per hundred.

Brethren's Hymn Books.—1 copy Turkey Morocco, post-paid, $1 00, per dozen, post-paid, $11.00; per dozen by express, $10 00. 1 copy Arabesque or Sheep, post-paid, 75 cents; per dozen, post-paid, $8 25; per dozen, by express, $7 25 When ordering hymn books sent by express, it is expected that the purchaser will pay the express charges at the office where the books are received.

Biblical Antiquities.—By Dr. John Nevin. We know no work, intended to enlighten the reader on Bible customs, etc, that we can recommend to all Bible readers more cheerfully than this volume. It should be in every library. 12mo, Cloth, 1 50.

Union Bible Dictionary.—A Bible Dictionary giving an accurate account and description of every place, as well as a history of all persons and places mentioned in the Bible It will be found particularly useful to all Bible students 100 pages, with maps and numerous illustrations. Cloth, $1.50.

The Holy Land.—This is the name of a beautiful lithographic map, giving a complete Bird's Eye view of the Holy Land, and enables the observer, at a glance to behold all the cities, towns, rivers, brooks, lakes, valleys and mountains In short, it is a perfect picture of the whole country from Damascus to the desert of Gaza. It is the most complete thing of the kind we ever saw. By a few hours careful study, the different places mentioned in the Bible about Palestine, may be firmly fixed in the mind, making the reader as familiar with the location of these different places, as the county in which he lives: thus aiding him in understanding the Bible. Those who think there was not water enough in Palestine to immerse people should carefully study this map. It is printed in beautiful colors, suspended on rollers ready for hanging; is 23 by 35 inches in size, and will be sent by express for $1.50.

☞ Any of the above works sent post-paid on receipt of the marked price. Address:

MOORE, BASHOR & ESHELMAN,
LANARK, Carroll Co., Ill.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:25 P. M, and arrives in Racine at 6:48 P. M.

Day passenger train going west leaves Lanark at 2: 14 P M, and arrives at Rock Island at 5:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M, arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12: 10 A. M., 10: 50 A. M., and east at 12: 10 A. M., and 4: 45 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

Vol. III. Lanark, Ill., March 21, 1878. No. 12.

The Brethren at Work.
EDITED AND PUBLISHED WEEKLY
—BY—
J. H. Moore, S. H. Bashor, M. M. Eshelman.
——:o:——
SPECIAL CONTRIBUTORS:
R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

STAND LIKE AN ANVIL.

"STAND like an anvil," when the stroke
Of stalwart men falls fierce and fast:
Storms but more deeply root the oak,
Whose brawny arms embrace the blast.

"Stand like an anvil," when the sparks
Fly far and wide, a fiery shower:
Virtue and truth must still be marks,
Where malice proves its want of power.

"Stand like an anvil," when the bar
Lies, red and glowing, on his breast;
Duty shall be life's leading star,
And conscious innocence, its rest.

"Stand like an anvil," when the sound
Of ponderous hammers pains the ear;
Thine but the still and stern rebound
Of the great heart that cannot fear.

"Stand like an anvil," noise and heat
Are born of earth, and die with time
The soul, like God, its Source and seat,
Its solemn, still, serene, sublime.
—*The Guide.*

MELCHISEDEC.

BY C. H. BALSBAUGH.

A BROTHER of Ohio wishes to know more about this mysterious personage than the Sacred Oracles clearly reveal. I am too weak to write much at present, and am almost constantly suffering, except when asleep. On this subject I write reluctantly. People are generally most anxious about those points which are of least practical importance. I have examined every exposition within my reach, but have found nothing that answers to the portraiture drawn by the Holy Ghost. I will not undertake to decide positively as to his supernatural or merely human constitution, but I do not hesitate to say that the arguments I have met with in favor of his purely human lineage, are singularly unsatisfactory.

The author of the epistle to the Hebrews invests him with a majesty, and sets him in a dignity, out of all proportion with a merely human Genealogy. He appears and vanishes, filling his brief stay with just such titles and functions as became a character after whose "*order*" the programme of the Eternal counsels was to be modeled. It is only reasonable to expect that, had he been simply a fellow-nature with Abraham, so far above him as the Apostle represents, he would figure more conspicuously in the ancient narrative. Elijah comes upon the scene as abruptly, but he stays long enough, and betrays characteristics, that clearly indicate his human lineage.

The Mosaic account is occupied chiefly with the historical aspect of the subject. The Psalms and Hebrews deal with the character of this strange being. In the 7th of Heb., the Apostle makes the most extraordinary statements, which are wholly *doctrinal*. He avers that in the Melchisedec who received tithes of Abraham, there is a *Life* and *character* and *office* deep and high and broad enough to be the basis of an "*order" of Priesthood* and *Kinghood* in which the Eternal Son of God can find scope for all His work on earth and in Heaven. It is *in this fact* that the subject culminates, and makes the merely human nature of the ancient Melchisedec so highly improbable. *What* and *whom* he *represents* seems clear. *Who he was* is a problem not so easily settled. That he receives a human appellation is of no weight in the determination of the question. The "Son of God" is many times called the "Son of *Man*," the "*Man* Christ Jesus," and the *Man* whom God hath ordained to judge the quick and dead.

Being without father or mother is an expression so deep and wonderful, that it is the most futile of all attempts to cramp it into the fact that his name was not found in the genealogical record. Whether found there or not, if a descendant of Abraham, he *had* both father and mother, and the simple fact that his birth was not registered could not by any stretch or ingenuity of argument, serve as an "*order*" for the everlasting Priesthood of Jesus Christ.

I have a strong and growing conviction that if we could penetrate deeper into the first eighteen verses in the first chapter of John's Gospel, we would see in Melchisedec a link in the chain of Theanthropism which stretches from Eden to Gethsemane. The comprehensivenss and depth of the words, "HE WAS IN THE WORLD, *and the world was made by Him*," "*and the world knew Him not*," includes the Melchisedec which blessed Abraham. He is not an Incarnation like Christ, but a Theophany like the Chief of the three Angels, or *Men* at Abraham's tent-door in the plain of Mamre, or the "WONDERFUL" who appeared to Manoah and his wife in the harvest field (Gen. 18; Judges 13). In the first instance it is said, "The *Lord* appeared unto Abraham." He "sat in the tent-door in the heat of the day, and lifted up his eyes, and looked, and lo, three *men* stood by him." After delivering their message, "the men rose up from thence, and looked toward Sodom, and Abraham went with them to bring them on the way." Two of them came to Sodom, still *men* in form, but angels in character and power. One of the Three remained with Abraham to reveal to him the fate of Sodom and her sister cities, and this was God Himself. So the Record declares. He had all the objective characteristics of a human being, washed His feet at the Patriarch's solicitation, partook of Abraham's calf and Sarah's cake, and yet was the WORD which made the world and was in it from the beginning in all the forms and ways in which God revealed Himself to man. We have so much lost sight of the *essential Ever-presence* of the Second Person of the Holy Three, that we overlook both the fact and the significance of the occasional human manifestations of Deity prior to the permanent assumption of humanity. In the Old Testament every thing is so intensely human and representative, that God is spoken of as though He were a superior kind of Humanity.

Such language we need, and it should not startle us to find facts that correspond. Melchisedec still lives. So Paul affirms. His order is ever the same, first "*King of Righteousness, after that King of Peace.*" In that meeting, Abraham saw the day of Christ, and was glad (John 8: 56).

THE MILLENIUM.

BY JAMES WIRT.

THIS is a subject of prophecy, and denotes the thousand years mentioned in the twentieth chapter of Revelation, during which period Satan will be bound and holiness become triumphant throughout the world. The signs and events which are predicted to immediately precede this grand period of universal peace and righteousness, in the divine economy of God's purposes, here on earth are going into fulfillment; and in our meditations upon these events, and also those which are to transpire, during Christ's personal reign; emotions of love and hope with ardent desires for its introduction are raised in the soul, causing the devout Christian to aspire to a proper degree of attainment in the divine life; exclaiming with emphasis from their inmost being, "*Thy kingdom come,*" as they long to appreciate the result of its accomplishment.

There are some very important events yet to take place, before the second coming of Christ. That day shall not come, except there come a falling away first (2 Thes. 2: 3). There shall be great tribulation, such as was not since the beginning of the world. There shall arise false Christs and false prophets, and shall shew great signs and wonders (Matt 24: 21–24). The Jews will return to their promised possessions in the land of Palestine, and dwell there as a nation, and build the waste cities and inherit them, plant vineyards and drink the wine thereof, also make gardens and eat the fruit of them, and they shall no more be pulled up out of their land (Amos 9: 14, 15). These long forsaken and downtrodden people, will rebuild Jerusalem, and also the temple close to the city. The prophet Ezekiel gives a concise description of this temple to which place it is prophesied Christ will repair, after the dead in Christ are resurrected; and all His true followers have been changed in the likeness of their Redeemer, preparatory to meet Him in the air, and forever be His constant guests.

From this temple shall go forth His benign law of equity and justice regulating the government of His moral subjects, who will continue to carry on all the purposes and affairs in relation to the millenial commonwealth. The saints will reign with Christ and assist in the administration, when He shall reign in Mt Zion and in Jerusalem and before His ancients gloriously. This honor, have all the saints to reign as kings and priests. This work of righteousness shall produce peace, quietness, and assurance among all the nations of the earth, they shall learn war no more; and their weapons of warfare shall be converted into implements of usefulness.

During this period Satan will not be permitted to go about as a roaring lion (nor his ministers be transformed as ministers of light) seeking whom he may devour, but will be shut up in the bottomless pit, to await his release and subsequent final frustration. The redeemed and ransomed of the Lord shall dwell in Zion with praise and adoration upon their tongues, and obtain joy and gladness, for sorrow and sighing shall be among the things of the past for the space of a thousand years. The earth-curse will be repealed and will then produce bountifully in quick response to the willing husbandman; and all nature will teem with cheerful animate existence. Also the curse upon mankind will be taken away, "There shall be no more thence, infant of days" (Is. 65: 20)

Toward the close of this period the number of those who dwell upon the earth shall be immense. Many nations shall bow before the scepter of King Emanuel by yielding a dutiful and willing submission to His Law; they shall listen to His teachings and walk in His path. The believer in Christ looks forward in joyful anticipation, when he may realize the fruition of the millenium, knowing, what God has spoken by His inspired writers, He will perform, and can with patience wait and labor in the Church Militant; and through the appointed means in the economy of grace receive the qualification to be admitted into the Church Triumphant, and there forever dwell with Christ, the holy angels and redeemed in heaven.

PENCIL MUSINGS.

BY S. C. BASHOR.

NUMBER V.

I HAVE been musing over the past, present, and future. As a people, we believe that we are the "chosen of God," have taken our stand upon the "pillar and ground of the truth," following Jesus in "the regeneration." Our ministers are crying, we are the church of the living God. Viewing our beloved Zion from this standpoint, we are made to blush when we review the past; seeing how slow our people have been in evangelizing the world; but at present the prospect is more cheering, the dawning of brighter days, which gives fruitful hopes of the future.

By the census taken, we number about sixty thousand strong. This gives us an idea what the church could do in giving to the Lord of her abundance in such away that it would never be missed. Suppose every member would give into the treasury of the Lord one cent per week; in one year we would have 31,200 in ready means for the spreading of Gospel. This amount would support one hundred missionaries one year. Every State, and every county in the nation could be evangelized in less than two years. Why cannot the church do this? Each member save one cent, or as Paul says in first Cor. 16: 1, 2. I verily believe that much good could be done for Jesus; ponder this question well. By the blessing of God, we are what we are. Dear brethren and sisters, let us dispense with some of the luxuries for the sake of truth, and each one lay by in store fifty-two cents in one year, and the chime in heaven will echo back to earth "*Well done.*"

Longmont, Colo.

OUTSIDE AND INSIDE.

BY C. HOPE.

WE have much in our land of the necessity of having the kernel of religion and the uselessness of the shell or husk Does not even nature teach that there can be no kernel without a shell? Why then insist that there can be an *inside* without an *outside* in the matter of religion? If it is necessary in nature that a shell envelop the kernel, then why not allow the fruit of the spirit to have its outside also? There is a form of godliness—there is a form of doctrine which is an evidence of the kernel within.

"Well," says one, "if the blood of Christ, by faith will invariably produce the proper shell, why make so much noise about it? Why not preach about the blood alone, and leave the rest to come itself?" Simply because the apostle never advanced such a theory. The faith-alone preachers do this in order to keep the "One Faith" out, and make the people believe in them instead of believing on Christ. It is true that faith without works is dead, and this accounts for so much dead matter among so-called Christians. As the kernel and shell of any fruit or grain develops together, so will faith, repentance, baptism and obedience to all the commands of God, fully develop a kernel until he becomes a man of full stature in Christ Jesus. God's way of cleansing has ever been different from the sinner's. It will not better the case for a sinner to stand and argue with God; to accept or reject is all he can do.

The sins of the world, and the corruptions of Christendom are the same the world over, only here considerable ignorance prevails, while with you people know just enough to seemingly turn and twist and bend the Truth to suit themselves in this life. But if they would know it, the Gospel cannot be bent or twisted, but their own minds are bent and turned even by strange delusions. When men know that they have neither command nor example for the man-made immersion and sprinkling, or faith without works, and then twist and turn to prove their own position, then it is pretty certain that on such will be laid the plagues written in the Book of God. Let us all take heed, obey and be saved.

◆

WE rise in glory as we sink in pride.

TOBACCO UNION.

COME old and young and hear me tell
How strong tobacco smokers smell,
Who love to smoke their pipes so well,
That for tobacco they would sell
Their right to social union

They always scent the atmosphere,
And you may know when they are near,
Though not a word from them you hear;
Their breath grows stronger every year,
Within this social union.

They clean their pipe-stems with a wire,
And fill the bowl and put in fire,
And smoke until it doth expire,
Nor do they ever seem to tire
In this laborious union.

Sometimes from three to six you'll see
Collected in one company
And every fellow in great glee,
And all must have a smoking spree,
A fated smoking union.

With impudence they oft presume
To vex all persons in the room,
Who can't endure tobacco fume,
And they must bear this wretched doom,
Or leave this smoking union.

Oh! how the fumes of smoke will rise,
Like morning mist toward the skies
And woe to him that has weak eyes,
Unless he takes his leave and flies
Away from such a union.

Some keep the money from the poor
And send the hungry from the door,
And haste away to some one's store,
And spend it for tobacco more
To burn in smoking union.

Those who in utter darkness lie,
May in their error live and die,
Before those persons e'er will try
Them with the Gospel to supply,
To teach them heavenly union.

I wonder how such folks can say
They have religion every day,
And love the Lord and love to pray,
When they His money smoke away
In guilty conscience union.

There are some, who tobacco chew,
And though it often makes them spew,
And makes them drunk as Bacchus, too,
They the practice will pursue,
At the expense of social union.

Sometimes within their neighbor's door,
They'll cast their quid some three or four
And spit on carpet, hearth or floor,
Sometimes a gill or even more,
And talk of social union.

Ofttimes within the church you'll view,
That persons there will sit and chew,
And spit upon the floor or pew,
Until it spreads a foot or two,
And sing the heavenly union.

The quid is oft so large within;
The juice runs out and stains the chin,
And then I always have to grin
And think there is no little sin,
In this tobacco union.

—*Selected.*

PERSEVERANCE.

BY MATTIE A. LEAR.

"NOT as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which I am also apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 12–14).

The language embodied in this text expressed a purpose, a fixed determination, a firm resolve. The apostle had made Christianity his choice. Upon investigating this noble system, he had found it worthy of his highest regards. He had found it sufficient. To engross all the capacities of his giant mind, to engross all the capacities! did we say? oh! the apostle found here an inexaustible fund of knowledge. He could not fathom its depths, he could not explore its hights, or measure its dimensions. He had given it his whole attention, he had investigated it with all the strength of his deep, penetrating mind, but he had not exhausted it, and he now knew that he never could exhaust it. Hence in the language of our text he says: "Not as though I had already attained, either were already perfect; but I follow after." The more I learn, the more I examine, the more I penetrate, the more beauties I see. New and wondrous stores of knowledge are constantly being opened up to my enraptured sight. My mind is ever on the wing. I am ever following after this knowledge as my Master leads, and He is ever opening up to me new and grander scenes of ineffable glories.

The wonders that are embodied in the glorious plan of salvation, can never be fathomed by created beings. John heard the ransomed in heaven sing: "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation," and this he calls "a new song." And why was it new? Not because it had never been sung before, but because of the new beauties, the new grandeurs which it was ever evolving.

But why does the apostle still seek after this heavenly knowledge? Not merely to gratify his thirst for knowledge. He has another object in view, what was that object? That he might apprehend that for which also he was apprehended of Christ Jesus."

The above clause is rather peculiar and perhaps needs some elucidation. Apprehend means to seize, to take prisoner. The apostle here no doubt alludes to the time, when on his way to Damascus, full of hatred and cruelty, Christ interposed his presence, arrested him, when pursuing his wayward, misguided course, and thus brought him to a sense of the enormity of his crimes.

The meaning of Paul is this: Since Christ thus seized, or laid hold on me when I was plunging recklessly into ruin, in order that I might be guided into the way of holiness and Life Eternal, I am determined that his kind interference in my behalf shall not be in vain; but I will now persevere, and make every effort to apprehend or seize the prize for the obtaining or securing of which I was laid hold on or seized by Jesus Christ. Since he has done so much for me, his gracious purposes in my behalf shall not be rendered abortive through my neglect.

Further says the apostle: "I count not myself to have apprehended." Paul did not feel as secure as some have felt since his day. Though he had started in the heavenly race and had made many attainments, yet he knew that he was beset on every side by dangers, and that faithfulness, embracing energy and constant perseverance were necessary to secure the prize. Paul knew nothing of the doctrine: Once in grace always in grace. At all events he never taught it. "But this one thing," says he, "I do, forgetting those things that are behind, and reaching forth unto those things that are before."

What a noble resolve! My time is so precious, the prize for which I am competing is so inestimable, the dangers by which I am surrounded are so many, the difficulties so great, that I have no leisure for dwelling on past events, have I made failures in the past, I will not brood too long over this, but will press on and endeavor to be more successful in the future. Have I made great achievements in the past, have I taken many strong-holds from the enemy, I have not time to regale myself too long over this. However much I may have done, there remains much, very much to be done. That portion of my journey which is yet before me, is just as beset by dangers, as that over which I have passed. Past successes will not guarantee future successes. My future success as the past, depends wholly on my faithfulness, my energy, my perseverance, therefore I will forget the past and pass over it as unworthy of my attention; I will press onward to new conquests and new achievements.

"I press towards the mark for the price of the high calling of God in Christ Jesus." The apostle here evidently alludes to the ancient games, which were instituted by the nations of antiquity in honor of their gods. In these games persons of the highest ranks reckoned it glorious to share and meritorious to carry away the prize. In the passage above quoted, L'Enfant thinks the apostle alludes to those who stood at the elevated place at the end of the course, calling the racers by their names, and encouraging them by holding out the crown, to exert themselves with vigor. If so, the allusion is most grand. The apostle had in his eye Christ standing at the end of the race course, holding out to him his glittering crown, and encouraging him to energy and perseverance, But the athlete were bound to contend for the prize within the measured and determinable limits of the stadium. If they deviated ever so little from the appointed course, they forfeited their prize, without hope or recovery. The spiritual contest, has also its rules and regulations, devised and enacted by infinite wisdom and goodness. These rules require implicit and exact submission, which yield neither to times nor circumstances. In all ages, in all climes, these rules must be adhered to. The combatant who violates these rules, will certainly forfeit the prize. Oh how solemn is this thought! especially when we know that thousands who are running on this heavenly race-course, are violating many of the plain and obvious rules laid down by the great Judge, or Awarder of prizes.

Again, the victors in these games, were crowned with a wreath of laurel, which was the stephanos, or victor's crown, not the diadema or despot's crown. So Christ's gracious and encouraging language to the Christian combatant is, "Be thou faithful unto death, and I will give thee a crown of life." If thou wilt persevere, and run successfully thy heavenly race; I will place upon thy head the stephanos, or victor's crown, I will encircle thy brow with a wreath of immortelles.

Those victors returned to their native city, not through the gate, or common place of ingress, but through a breach in the walls which were broken down to give them admission. The seer of Patmos saw a door, or an opening through the walls of the celestial city, and through that opening he saw the successful Christian competitors, in all the glory of their triumph. He saw them with the victor's crown, and the victor's palm, arrayed and radiant in their celestial glory.

The successful combatants in the Grecian games, were celebrated, praised or extolled in the rapturous effusion of their poets. John heard in heaven the eulogiums of the Christian victors. "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple."

FRUITS OF REPENTANCE.

BY D. P. SAYLER.

"BRING forth therefore fruits meet for repentance" (Matt. 3: 8). Much has been said by some, at Annual Meetings in reference to *a charge;* how, when, and where it should be given to applicants for baptism. "*Bring forth therefore fruits meet for repentance:*" is the charge John gave to those who came to him for baptism. And this charge surely was part and parcel of his preaching. And the same charge Peter at a subsequent time gave to those who asked what they must do; *to be saved is implied.* With him it, too, seems to be part of his preaching.

When, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins" (Mark 1: 4) it seems the idea took hold of the people, that under this new system all that was required to obtain the remission of sins was to go to John and be baptized; *immersed, by him in the river of Jordan.* This was new, and *good news* to them; the law had it. The soul that sinneth it shall die. But when John saw many of the Pharisees and Sadducees come to his baptism, he calls them a generation of vipers, and asked them who had warned them to flee from the wrath to come. He questioned them what their objects and motives were for coming to him for baptism. And right here let us note, John did not go among the people to coax, beg and persuade them to come to his baptism, but he preached repentance and baptism for the remission of sins; and when the multitude came (Luke 3: 7) he demanded of them the fruits of repentance as a prerequisite of baptism. Upon this it is manifest that all who came were not baptized; for while the people who heard him, and the publicans justified God, and being baptized with the baptism of John.

But the Pharisees and the lawyers rejected the counsel of God againsts themselves, being not baptized of him (Luke 29: 30). No doubt these all would have been baptized if John had baptized them without any fruits of repentance (Luke 3: 7). It appears that the charge to bring forth fruit meet for repentance was not only given to the Pharisees and Sadducees, but to all the people. "Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance." Then the people (the common people) asked him saying, what shall we do then? We profess repentance, but *what must we do* for the fruit of it. He told them, (read it). Then came also publicans (the revenue collectors) to be baptized, and said unto him, Master what shall we do? He told these, and the soldiers likewise demanded of him, saying, and what shall we do? And he told them. All these different grades of applicants must bring forth fruit of repentance appropriate to their occupation in life. I sometimes wonder whether we, in our hurried way of baptizing, do not sometimes take profession of repentance instead of fruits of it.

When we talk of our ancient brethren, the voice, not of the turtle, but of old fogies &c., is heard in the land; but nevertheless our fathers built the church in America on a sound basis; and they handed her down to us, built on the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. They would frequently detain applicants for baptism a month or more. This under ordinary circumstances perhaps longer than necessary. When the person, and manner of life is known, delay may not be proper. The apostle sometimes did quick work. But some things the apostles did, we cannot do; and others may not always be expedient for us to do. I know that to baptize all with undue haste, is not always proper. John will have fruit meet for repentance before he will baptize his applicants.

Repent as defined by Webster, is 1. To feel pain, sorrow, or regret, for what one has done, or omitted to do. 2. To change the mind or course of conduct on account of regret or dissatisfaction with what has occurred. 3. To be sorry for sin as morally evil, and to seek forgiveness; to renounce the love and practice of sin.

Repentance, is the relinquishment of any practice from the conviction that it has offended God. "Sorrow, fear, and anxiety are properly not facts, but adjuncts of repentance, yet they are too closely connected with it to be easily separated."

As defined by Paul. It is the grace of God which teaches to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this present world. And as defined by the prophets. Wash you, make you clean, put away the evil of your doings from before men's eyes; cease to do evil; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together (Is. 1: 16, 17). And "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord" (Is. 55: 7). When all these evidences or fruits of repentance are considered; we conclude that persons are sometimes baptized who have not produced them in the lives they lived before. The theory that we teach them in the church, to bring it forth is anti-Scriptural. The fruits of repentance must precede as a prerequisite to baptism. So the Savior taught, and so the apostles preached.

Repentance too is a personal work, every one for themselves must bring forth the fruits of it; we cannot plead a religious parentage in lieu of it. For "also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." Dear reader, pause, and ponder well; I dare not follow the subject further. I have already gone beyond the limits of a short article.

ARE WE LAYING UP TREASURES ON EARTH, OR IN HEAVEN?

BY CHARLOTTE T. BOND.

THIS is a question we should constantly keep before us. Are we laying up treasures in heaven or on earth? It is impossible to do both at the same time. We are commanded not to lay up our treasures on earth, where moth and rust doth corrupt; but to lay them up in heaven where they are not corrupted, nor thieves do not break through or steal. Reader, do you daily consider where you are laying up your treasures? Wherever the treasure is there will be the heart, and as God requires the whole heart, it is impossible to live near God with our minds constantly engaged in earthly affairs.

Our Savior says, labor not for meat which perisheth, but for that meat which endureth unto everlasting life. Hence when we spend our time laying up that which we have no need, we are living in open disobedience to the express command of our Divine Redeemer. Nature itself rebels against the sweetmeats and rich dainties we very often spend time to prepare. Plain, nourishing food is much better for the health and strengthening of the body. If the stomach is full of indigestible food, the mind is obscured and clouded, and we are in no condition to learn the mysterious truths that are in the Scriptures. These things are of more importance to us than all of the world. Besides, should we not keep ourselves in a condition that all of our mental powers can have free action? We are our Master's stewards, and woe to us if we waste our Lord's substance in riotous living. Likewise we are commanded to be temperate in all things. Now we understand all things to mean drinking, eating, wearing, together with everything that pertains to the comforts of this life; and riotous living means extravagance and waste.

If anything should happen, which is often the case, that we should lose our goods or property, we are commanded to take joyfully the spoiling of our goods; knowing in ourselves that we have in heaven a better and more enduring substance. How often do we, instead of rejoicing, fret, worry, and grieve over these matters; and never once turn our thoughts toward the treasure in heaven. Reader, our life is as a vapor, that soon passes away, the little that is required to sustain this mortal existence, is all we really need; and as we brought nothing in this world we can take nothing out of it when we go. Therefore, having food and raiment, let us be contented, and raise our thoughts to heaven where our treasure is; and by daily practicing good works continue to enlarge our treasure there. We should also bring to mind the strait gate and narrow way that the true follower of our Lord and Master must travel; we must strive to enter in at the strait gate, for many will seek to enter in and shall not be able.

We naturally suppose that those who have gathered for themselves great earthly treasures, would find it difficult to travel this narrow way, or pass through the strait gate; but if the treasure is laid up beyond the gate, the possessor can easily pass through to his possession, and we are told that it is of so glorious and sublime a character, that eye hath not seen or ear hath not heard, neither hath it entered into the heart of man to conceive what it will be. A small sacrifice to give up the insignificant treasures of earth, for such a reward,—treasures that only bring sorrow and trouble for the glories promised in the heavenly kingdom.

Let us consider the character by whom these promises were made, He to whom all power was given in heaven and earth. He is not only able to give us all He promised, but has shown Himself willing by sacrificing His own life for us. Why will we grovel after earthly treasures, when we can raise our thoughts to such glorious anticipations, if we are just faithful to lay up our treasures above? At times we feel that irrepressible longing for something, earth, with all its treasures, cannot give the cravings of an immortal spirit for eternal rest. A secret dread of coming judgment will haunt us at times when our treacherous hearts turn toward the beggarly elements of earth, and begin to lay plans for accumulating earthly treasures.

Let us flee the tempter, listen not to his insinuating words; stand true to our immortal Being; love God with all the heart, trusting in all His promises, for they are sure and steadfast, our treasures are safe in His hands until He calls us home to inherit them, and then all mysteries will be made clear, all doubts and conflicts will cease. It has long been given up by man, that the ways of God are past finding out; but we believe when we enter the eternal world, all these mysteries will be revealed to us, and that our inheritance will be all that has been promised, and that our faculties of enjoyment can be exalted to a degree equal to the inheritance.

Our heavenly treasure is a free gift; we are only to accept it and live in humble submission to His will; He will do all the rest for us in spirit, He will go with us, directing our path; all we have to do is to heed the gentle Monitor. What is earth and all its treasures, when we contemplate the joys of a vast eternity? Why worry over the little trivial affairs of earth that will pass away like a shadow? A few more days or years at most we will pass away and soon be forgotten by the inhabitants of earth, our places will be supplied by new forms. But the question arises, where will we be? A question of very great importance to us. Lay up your treasures in heaven where moth or rust cannot corrupt nor thieves break through and steal. If our treasure is there we will be called home to inherit, not for a day or year, but through a vast eternity.

Arcanum, Ohio.

COME AND PREACH.

BY J. H. PECK.

LOOKING over our periodicals from time to time I am often moved by the urgent and multiplied calls of "Come and preach for us." It must be apparent to every thinking brother and sister that there are hundreds if not thousands of places even in our own country (to say nothing about foreign countries), where the everlasting Gospel, as we understand and believe it is unknown. Besides this there are many places where one, or a few members are isolated from organized churches, deprived of the pleasure of attending God's house, and appeasing their hungering and thirsting souls, with the bread and water of life; and seeing their friends and neighbors around them rushing headlong down the broad road that leadeth to destruction, unwarned, unconverted, unsaved: then it is no wonder that they cry "Come and preach for us."

The question arises, will God hold us guiltless for thus neglecting His cause? Will He say to that minister who never goes out of his district to preach, and never preaches in it, "Well done thou good and faithful servant, enter thou into the joy of thy Lord?" There is no reason why all these calls and many more should not be responded to; and as the church has the means available to do this, and that without the expense of a dollar, I don't believe she will be excused for this palpable neglect of her duty.

But how can it be done? As before intimated there are a number of do-nothing preachers in nearly every large congregation, who scarcely ever preach because they can't, or don't want to, or are afraid to, because there are so many better preachers in the same congregation. These should be urged to go where good preachers are less numerous and where they would have a chance to make themselves useful, and, by practice and perseverance develop their talents and thus become good preachers themselves.

Again there are plenty of lay members that might make just as able and efficient embassadors of the cross, as those already in the field; but not being needed in the districts where they reside, they are never called out, and so the cry must continue, come and preach for us, come and preach for us, but no one goes. Now I propose that every district elect a minister occasionally, even though he is not needed in the district; he may be needed elsewhere; but says one, will they go? I don't think all would, of course not; but it could do no particular harm to have several ministers in each congregation in case none would move away; but I feel safe to say that many would not feel satisfied to remain inactive, and would therefore move to places where they would be of service in the Master's cause, and thus many calls would be filled, many able ministers scattered over the land, many churches built up, and much good accomplished in the name of the Lord. I submit these thoughts to the further consideration of other minds.

Lanark, Ill.

READ AND BE FAITHFUL.

BY ABRAM HOLLINGER.

I HAVE labored in securing names for the BRETHREN AT WORK, for I do think it, in connection with the Scriptures, is a great help to us in traveling that narrow road of which we read in Matt. 7: 13, 14. "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction; and many there be which go in thereat. Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

O dear brethren and sisters, let us see that we are traveling on that narrow way, that when we cross the dark river of death we may be so happy as to hear it said, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." On the other hand if we do not do our duty to our God and fellow-men, it will be said, "Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels." Sinner, read Matt. 25, and reflect upon the banishment of the wicked from the presence of God into everlasting punishment. Take Jesus for the man of counsel and obey Him in all things, then you have the promise of rest beyond the grave.

Life is the time to serve the Lord. Then we should labor earnestly in our Master's cause with all our strength so that when we make the solemn change for eternity, that it will be for a home in heaven; where there is no sickness, sorrow, pain or death, and parting unknown; there to sing praises to the Father, Son and Holy Spirit in a world without end.

* * *

Men know how thunder and lightning come from the clouds in Summer, and they want to thunder and lightning sometimes themselves; but it is better that the contents of the clouds should drop down in gentle rains, and make something grow, than that there should be flashing and resounding in the heaven, and that the oak should be crushed to pieces which has been growing for a hundred years; and it is better, not that men should produce a great racket in the world, and work destruction round about them, but that they should create happiness among their fellow-men.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
S. H. BASHOR,
M. M. ESHELMAN, } EDITORS.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15 00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore, Bashor & Eshelman. — Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE, BASHOR & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., MARCH 21, 1878.

THE following dispatch just received (noon of 16th) explains itself:

NEW YORK, MARCH. 16, 1878.

Dear Brethren:—

Landed all right.

ENOCH EBY.

BRO. John Nicholson held a series of meetings from Feb. 10 to 24, inst., with the brethren at Delta, Ohio, resulting in ten additions by baptism and two reclaimed.

"THE ark of the Lord is still moving on slowly here, two more have come out on the Lord's side to live for His glory," says Bro. Abraham Wolf of Washington, Ia.

ON the third of March three persons were received into the Glade Run (Pa) church, by baptism. May they continue to walk in "newness of life," ever looking to Him who is full of wisdom and strength.

SPURGEON is said to be completely broken down in health, and has been forced to abandon ministerial labor. He has said many good things in his time, and is noted for his depth of thought and boldness in preaching.

THE house of brother Jonathan Kimmel of Somerset Co., Pa., was burned with nearly all of its contents, on the night of the 6th inst. His loss is between twelve and fifteen hundred dollars. God bless him in this his severe trial.

THE brethren and sisters comprising the Maquoketa church, Ia., recently held a series of meetings at Baldwin, assisted by Bro. Solomon Stamy, and they rejoiced to see seventeen precious souls turn to Jesus, seeking fellowship with the children of God.

BE ye holy; for I am holy, says our Master. He gives an excellent reason why we should be holy—because *He* is holy. Jesus always gives good reasons. "If I your Lord and Master have washed your feet, ye also *ought* to wash one another's feet." Here He gives *the reason* again; and the man who says, "not I," is hard to satisfy.

ON the 8th inst., a terrible snowstorm visited the Western part of Nebraska and Wyoming Territory. The Union Pacific railroad was blockaded for a distance of 500 miles and it required a large force of workmen several days to clear the track. The weather was very cold; a number of persons perished, and in many places cattle and sheep froze to death.

BRO. Bashor writes that his health is again failing. He will return to Lanark the 23rd inst., hence his correspondents will note this in writing him. His meetings at Gilboa, Ohio, resulted in six additions to the church by baptism, one formerly a United Brethren minister. As the benefit is theirs, may God be glorified, and the children of God everywhere encouraged.

EUROPEAN complications continue to exist. Russia maintains a firm attitude, being disposed not to submit to Congress all the articles of peace, while England insists that all of them must be submitted for discussion. In the meantime active war preparations are being made in England and Austria, and Russia is strengthening her positions. The prospects for peace are not very encouraging.

IN every community, in every society there are men who toil not, neither do they spin, save to make nets to catch other people's money. — They are drones and deserve to be stung out of the hive. They are never ready to do a good work unless there is ten or more per cent in it, *cash down.* The honey of other's gathering they delight to eat, but the honey that comes by hard work and strict honesty on their part, is always wanting. They are afraid of sunshine, hence loiter in the shade. Their display on the streets indicates millions. The facts at home show they are beggars—poor, because too lazy to work. Such go down into the pit which Satan has dug for them. You may want to help them to keep out, but they will *go in.* That seems to be their place.

THE weather in this part of the country is beautiful. At this writing, (15th) the roads are rapidly getting into good condition, farmers and gardeners are busy putting in seed; all no doubt having faith and hope that they shall reap. Children of Jesus, are we careful to plant God's seed — the Word of Life — in our hearts day by day? Plant and ye shall reap, and that abundantly.

IN the city of Pekin, in China there are 10,000 temples dedicated to idols. Here millions of Chinese worship, and men in this country bestir themselves to Christianize those heathen, but it is a sad commentary on popular Christianity when the fact appears that the secretism of this land is carried to China by missionaries and mixed with their teaching. "Preach the Word," and let other things die as they should.

THERE are many Jews in Russia. During the war just closed, they undertook most of the responsibility of provisioning Russian troops, and they did it so well that the Czar has granted Hebrew merchants of foreign nationality, visiting Russia for the purpose of trading, permission to become members of the first society. This places them on the same footing with Russian merchants. This is significant of the rise of the Jews.

ON the night of the 10th inst, W. Irving Bishop, successfully exposed modern spiritualism before a large audience in Chicago. He shows how slate writing is done, how hands can be held in the fire and not be burned, how persons can creep out of a tied condition and all other shams that go about under the name of Spiritualism. The Spiritualists seem to be demoralized and confounded. Thus one after the other of the humbugs come to grief after thousands have been deceived. God help them to put on Christ, and walk after the Spirit.

BROTHER, sister, do you not see some one struggling in the mire? Yes, there he is, poor sinner! Will you help him to get his feet on the Rock? Go, help to lift him up; do him good; pray with him; turn his thoughts to God and show him the riches of God's grace. Treat him kindly; for he will like it, and in that way his heart will soften for the Word of Truth. — Tell him to repent, bear fruit, put on Christ, follow Him, seek for glory, honor, immortality, eternal life. Tell him this. It will do you good too. O be not idle, but work, *work*, that others may enjoy God's blessings as you enjoy them.

THE Lutheran Conference of the Synod of Northern Illinois was held in this city, commencing the 12th and continuing until the evening of the 14th. Among the topics discussed were, "How to hear the Word," "How to assist the Pastor," "What the church owes the community," "The agreement between nature and revelation," "What are sensational methods in church work?" The "Women's Home and Foreign Missions," and the manner of managing church finances were also discussed. 'Harmony of action and zeal for their faith and practice characterized the meeting. Their last session was devoted to children who were addressed in words of kindness by a number of the delegates.

A NEW church has been formed in Brooklyn, N. Y., and named, "The Church." There are already two congregations in existence. Their declaration of principles is: 1. One faith, and this essentially on the death and resurrection of Christ. 2. Condition of membership, profound dependence upon the grace of Jesus Christ alone for salvation. 3. No article of faith but the Holy Scriptures (without note or comment) and ordination of ministers without human intervention or discrimination of sex. 4. The preacher a servant and not lord over God's heritage, and not to have a stated salary, for if he cannot trust Christ for support, he is unworthy. All members of the church are to have a voice in electing their minister. 5. A board of elders, noted for their godliness, is to take charge of the finances. 6. The Passover, as fixed by Christ's authority and example 'typical of His death, resurrection and coming again,' to be celebrated on the first Sunday in April each year. No other ceremonies to be observed. No renting or selling of pews, by which the rich are held in greater esteem than the poor, is to be allowed. All contributions for church purposes to be voluntary and delinquent subscribers not to be held as debtors.

APOSTOLIC MISSIONARY WORK.

HAD Jesus chosen men called apostles? Yes, He had apostles. Did His apostles obey Him? Yes, they obeyed Him. Did they do missionary work, "go into all the world and preach the Gospel to every creature?" They did; for "they went forth and preached *everywhere*, the Lord working with them" (Mark 16: 20).

Did God ever cease saying to His ministers, "Go and preach?" Never; for the Guide to the apostles, is still Guide to us. About this there can be no caviling unless men are unbelievers, of whom God says they "shall have their part in the lake of fire and brimstone" (Rev. 21: 8).

God, for wise reasons, has withheld from men the power to dictate to His ministers *when, where* and *what* to preach. "In season and out of season" is the *when.* "In all the world" is the *where.* "All the counsel of God"—the whole truth is the *what.* Any other arrangement amounts to nothing; has not on it the seal of the Lord, nor the smiles of Jehovah. God is the best Planner; not only the best, but the only true One. Since God's method is the best and only true one, it would be folly for any man, or number of men to try to make one like it or nearly like it. If God's plan is the best then none can be made better; and to make one *nearly* like it would be vain also. Our only recourse, then, is to fall back on God's *when, where* and *what.* These are definite and need no defining.

We look with admiration upon the apostles' missionary work. They went forth with the *love of God* in their hearts, *the words of Truth* in their minds. Their primary objects were the salvation of souls, and their own eternal welfare. What they should eat and wear was of so little importance to them that they halted not to consider it. In fact all the disciples were taught to use hospitality one towards another and to give not grudgingly, so that all were abundantly supplied. But in James' time some had become rich and their riches "corrupted" them. Those who thus allowed themselves to become entangled, were told to "weep and howl for their miseries that should come upon them" (James 5: 1). Distributing to the necessities of the saints, minister or no minister, was one of their peculiarities; and "having food and raiment" they tried to be "content."

Paul stripped some churches that he might do service in others, but is quite silent about stripping churches to preach to the heathen. In fact his faith and zeal forbade him to wait until some person or persons told him to go. God had told him to GO, and no man could do more. The apostolic method of spreading the Truth was free from all webs, intricacies and partialities. No Conference could tell them where and when to go. God had already said that. No body of men could send Paul to Spain, Peter to Rome, Thomas to Babylon, Mark to Egypt. God had already said, "*in all the world.*" No man nor body of men could say more. It was not a question of saying, nor of commanding, but the question of *doing*, of *obeying*. It was not a question of how to get meat and drink, for God said, "I am with you alway." There was no time to get up doubts,—with them it was a matter of *faith.*

"How shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. 10: 14, 15) is the voice of God. No hearing without a preacher, and the preacher must be sent. God sends him, and keeps up a standing GO so that no minister can say, "I am not sent." And here is another point in our apostolic lesson. They made no noise about their intentions, but like men of God, *went.* When the work was done, an apostle could say of a certain church: "From you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad" (1 Thess. 1: 8). Here Paul planted a church and from this church the word of the Lord *sounded out*, not only in Macedonia and Achaia, but in every place their faith toward God spread abroad. The church at Thessalonica was a *real live* church,—a missionary church; and the facts show that she sought not the help of others, but with strong faith in God sounded out the word of the Lord.

"Well," says one, "what kind of a plan do you favor?" What *kind* of a plan? There are no *kinds* of plan, but *a plan*—the old apostolic plan. Any other is not worth thinking about, much less talking and writing about. I am for the plan that has no stain upon it, the plan that is more than eighteen hundred years old, the plan that makes every brother and sister a true worker, makes them powerful instruments in the hands of God, for the spread of His Word. This apostolic plan tells *who* shall go, *where* they shall go, *when* to preach and *what* to preach. More than this no man can say; and to say less is avoiding the issue. I see nothing but simplicity in the apostolic plan. I see no long lanes with little crooks in them, through which a minister must pass to reach the sinner. I see every member in the apostolic order a *live worker.* I see no drones there. I see none getting fat on the food of others. I see none getting lean through the fullness of others I don't see some running after Peter's plan, another after Paul's and a third after James'; for these had no plan save the one given by Jesus. In fact they worked by the *same rule*, and left that for us. If we do not accept that rule, that plan, we accept something else; and if we accept something else we let go the apostolic order of things, and then we are wofully entangled. God grant grace to avoid the entanglement.

But I again turn my eyes towards Jerusalem and see no concern on the part of the goers *how* to get into all the world, *where* to go, but as meek and humble children, the entire body looked up to God and He provided a way for successful work. I see no cumbrous machinery, no expensive forms among the early Christians to spread the Gospel. I look over into the apostolic order and see no man, no number of men spending a *penny* to get a *farthing* for missionary work. I look into the world *now*, and see just such work going on. I look back again over eighteen hundred years and fail to see the mites of widows appropriated to clothe indolent men in "costly array" and to adorn their houses. I see no minister standing to be told to go with shekels of silver or talents of gold; but I see them going and the saints everywhere administering to their wants. If there were any poor, the more able were commanded to give "not grudgingly, or of necessity," but cheerfully. I see none burdened and others eased, but I see "*equality*" (2 Cor. 8: 14). I do not see the minister toiling and laboring, bearing the whole burden, but I see *equality.* I do not see the apostles first laying a money foundation and working according to this. I do not see them under the necessity of telling the saints to administer to their *wants*, but the saints knew this by the Word of the Lord. In fact, I see *equality* all along the apostolic route, hence fail to see any occasion for want or concern about money. These only come in where there is *inequality;* and the best medicine for inequality is large doses of the only true Gospel. Now reader, by this time you are ready to say that you are in full accord with the apostolic plan of missionary work: if not, why not? It is the oldest, purest, best and most successful. Others may be *nearly* as good, but the *nearly-as-good* are never equal to the best.

M. M. E.

EDITORIAL CORRESPONDENCE.

Dear Paper:—

OUR meetings at Eagle Creek, near Dunkirk continued several days and though the roads were the worst we ever saw during any series of meetings yet the attendance was good. Those who could, came on horseback and in buggies, others came each time afoot. The Presbyterians had a series of meetings in progress one mile and a half distant, while the Methodists were conducting meetings within two miles, making it rather a competition religiously, yet *our* meetings as before stated were well attended. During its progress several united with the church, among them a man called a moralist who had by his influence been a hindrance to the church in many ways for years before; another who still exerted a greater influence against the church, being connected with, and a preacher in the Methodist church; had formerly been only an exhorter, but at the time of his baptism was a regular licensed minister among them. His brethren seemed much surprised and depressed at his change, and ours as much lifted up and rejoiced.

On Thursday 28th we bid adieu to the brethren here and passed *via* of Lima to Leipsic, where Bro. Shidler met and conveyed us to the church near Gilboa, where we were to hold meetings for some days. Bro. Wm. Workman preceded us several days and preached, but owing to the rain and mud our meetings were very small at first, but increased until the close, and at the close of the meetings we had the pleasure of seeing a number willing to confess Christ and change their church relations, as nearly all were from other churches. Among the number added here was a minister of the United Brethren church, making a rejoicing among God's people. He was a stranger among the Brethren in part, having just lately moved in the district. Is a man of intelligence and we hope will be an example and instrument for good in the church.

March 8th, we separated from our brethren and friends here and came to this place (Festorna) where we will remain for a few days and then return home, as we need rest and by the advice of physicians will labor in the ministry no more for an indefinite period, at least not till after A. M. and probably not then unless our nervous system strengthens and health fully returns. When we look back over our labors in the past we see many acts of indiscretion which may, to a certain extent, be the prime cause of present worn down health. Among them, preaching at night and changing beds after riding several miles through the cold or rain instead of occupying the same bed each night, and stopping near the church. Eating of everything good without reference to the laws of health, and incessant talking out of the pulpit. I used to think that men would not wear out preaching, but God will take care of no man who violates an established law; above all, that of the laws of health.

During our stay at Dunkirk we met Bro. Howard Miller and heard him preach his church extension sermon. Trust his work will end in glory to God and the cause of the church. As a people we have had too little of the spirit of missions and now that our brotherhood is awakening to its duty on the subject, we feel that the utmost care should be used in furthering it, an injudicious move at present would result in injury, and no doubt, retard the progress of the church. Trust, however, that salvation may arise in the morning of our missionary day and spread her wings over forenoon and evening until thousands enter the ship of peace and pass to the other shore, arising before God in the full triumph of redeeming love.

With kind regards to all God's people everywhere, and a prayer for those who sent word that we had not their prayers, we close our present letter, promising to give a full report of objects and incidents of interest when we arrive at home. S. H. B.

THE NEWTONIA DEBATE.

WHEN I last wrote, I was in St. Louis, spent the most of the afternoon writing, for when traveling every spare moment must be devoted to our business. Left St. Louis at 9:30 and traveled all that night and did not reach Ritchey, our stopping place, till one o'clock P. M. Wednesday, on which day the discussion was to have commenced.

After leaving St. Louis I saw but little country that I admired till after passing Springfield. In fact, Springfield is located in an excellent portion of the State, and the condition of the farms show that it is capable of much productiveness, and will eventually rank among the wealthy portions of the West.

At Ritchey I was met by Bro. Peter Fahrney and conveyed by him direct to Newtonia, some four miles distant. This is a neat little village of some 600 inhabitants and situated in the midst of an excellent farming country. The church here is yet young, but in a healthy and growing condition with excellent prospects before it.

It was about three o'clock when I entered the house where the discussion was being held. Mr. Ray was then on the floor near the close of one of his speeches. He is a man about forty-eight years old, heavy set, coarse features and quite bold in appearance and action. He is the most stormy man in speaking I ever saw on the floor, and it would be impossible, in print, to represent his words as he emphasizes them while talking. At times he speaks so loud that it is impossible for many to distinctly understand his articulation, and hence I could not get all his arguments, and therefore, cannot report them as I would wish. He is a man of great debating talent—of good ability—and has been debating for twenty years—is an old debater, having met in discussion some of the best critics of the land, and therefore comes into this debate with all the experience that any man could ask for, thus rendering him amply and fully qualified to do all for the Baptist cause that could possibly be done by any one. In fact he is recognized as the ablest debater in the West, having held not less than thirty public discussions. He ranks very high in the literary circles as a Baptist historian, having written several works and among them a book of nearly 500 pages on Baptist Succession. Two of his public discussions have been reported and published. He is also editor of the *Baptist Battle Flag*, a weekly paper published at St. Louis, Mo.

Brother J. W. Stein is thirty-six years of age. He was born in Roanoke Co , Va., and descends from a respectable line of Baptist families on his mother's side, his grand-father having been one of the oldest Baptist ministers of the times. His father was from Berlin, Prussia; he came to Va. in an early day. The war prevented Bro. Stein finishing his regular college course, though he has since applied himself very diligently and thus acquired a good stock of knowledge. He was ordained to the Baptist ministry when twenty-five years of age and continued to preach for the Baptist church for nine years, when he came to the Brethren, and is now pretty well known among our people.

He enters this discussion without any experience as a debater, though well prepared for the work. Some of the Brethren were fearful that Mr. Ray's great experience as a debater would prove too much for Bro. Stein, but he proved himself equal to the task. He takes things coolly and deliberately, not once becoming unduly excited. During the entire discussion it was plainly visible that in the point of good scholarship Bro. Stein was far in advance of Ray, and entered departments where his opponent dared not follow. For instance when Bro. Stein took up the commission and analyzed it according to the rules of language, showing that it unquestionably taught the three-fold immersion, Ray just let himself down and positively refused to grapple with the question. When the congregation saw him do that, they lost confidence in his ability to refute Bro. Stein's argument thus drawn from the commission.

It is well known that the Baptists lay great claims to organic succession, claiming that the Baptist churches can be traced by an unbroken line to the apostles. This position was taken by Ray as one of his strongest arguments, and on it he placed much reliance. Bro. Stein repeatedly urged him to name just one body of Baptists, like his church, before the twelfth century. This he refused to do though challenged several times, then Bro. Stein took up the Baptist history, which Ray had written, and showed conclusively, by the best Baptist historians in the world, that the very class of people through which Ray was tracing the Baptist church were just like the Brethren. He showed that they practiced trine immersion, feet-washing, Lord's supper, the holy kiss, anointing the sick with oil, non-swearing and were opposed to war and took no part in it. This was simply overwhelming. He simply cut 1200 years off of the other end of the Baptist church, thus proving, that so far as organic succession was concerned, the Baptist church lacks 1200 years of being old enough to reach the apostolic age. No attempt was made to refute this argument. Bro. Stein demonstrated that the Baptist histories, instead of proving the Baptist claims, actually sustained the Brethren's doctrine.

On Baptist history Ray was driven to the wall, and at the end of the fourth day's discussion declared that he would not give a feather for the evidence of such historians as Orchard, Judson and Robinson.

This discussion has been in contemplation for some time, and therefore the parties were well prepared for it. Mr. Ray affirmed that "The Baptist churches possess Bible characteristics entitling them to be regarded as churches of Jesus Christ." Bro. Stein denied. The discussion commenced at 11 o'clock on Wednesday, March 6th, each party making four half-hour speeches each day. Mr. Ray occupied three days affirming his proposition. It was clear to all that he failed to sustain his proposition, for one of the strongest proofs he had to rely on was organic succession and that was taken entirely away from him, leaving a gap of 1200 years between his church and the churches of Jesus Christ. He made a great ado over the fifty million Baptist martyrs who suffered for the cause of Christ. Bro. Stein wanted him to tell who some of those martyrs were, but he refused to name one, for if he had Bro. Stein would have proven that they were like the Brethren and not like the Baptists. His eulogy over the church in the wilderness, its sufferings and trials was grand indeed, but judge of the astonishment when it was proven that all those churches he referred to practiced trine immersion, and were opposed to oaths, war &c.

On Saturday morning Bro. Stein commenced affirming the following proposition: "The Brethren (or Dunkard) churches possess Bible characteristics entitling them to be regarded as churches of Christ," and spent the most of his time on trine immersion up to Monday evening at which time I finish up and send off this report.

Up to the present time Mr. Ray has positively refused to grapple with Bro. Stein's analysis of the commission. Bro. Stein produced not less than five ancient Greek scholars who say the commission teaches trine immersion, and offered to give them all up if his opponent would produce *just one* ancient Greek scholar saying it taught single immersion. Ray refuses to touch the question. Bro. Stein showed that the commission taught trine immersion so plainly that it took five hundred years before a man could be found having audacity enough to claim that it taught single immersion, and that that man was a pope, belonging to the mother of harlots too at that, and then challenged Ray to produce one single person, before 500 years after Christ, saying to the contrary. Ray would not touch this question.

Bro. Stein cornered Ray completely on one thing. Ray in his book on Baptist succession said that trine immersion *originated* with the Catholics *after* the rise of the Arian controversy. This would place the origin of trine immersion near the beginning of the fourth century. But Ray was driven to admit that trine immersion was practiced as early as the second century, then Bro. Stein proved by good Baptist historians that there was no change made in the manner of administering baptism till after the close of the third century, thus showing that trine immersion was the universal mode during the first three centuries of Christianity, and then asked Ray to find just one case of single immersion during that time. The great Baptist historian and debater would not touch it.

The discussion will last two days yet. I am feeling quite well, and enjoy myself with the members here. They are a zealous and wide awake body of members. I have been preaching every night, with one exception, since here. The weather is delightful and Spring coming in beautifully. The Brethren have a fine country here. More anon. J. H. M.

QUERIES AND ANSWERS.

1. Please give your views on Genesis 1: 26. To whom was God speaking when He said: "Let us make man in our own image and after our own likeness?" J. S. FRITZ.

Genesis was first written in Hebrew, and in this language we read it thus: "In the beginning Gods created the heaven and the earth." In the original it is Elohim, meaning more than one, hence plural; and being plural, we can readily perceive why Elohim, Gods, said, "Let *us* make man." So far in Divine inspiration we have revealed to us Father, Son and Holy Spirit—all of whom have the title God. I understand therefore that the Father said to Son and Holy Spirit, "Let *us* make man."

2. Will you please tell us through the columns of the BRETHREN AT WORK the meaning of the word "Selah" which occurs so frequently in the Psalms? ENQUIRER.

The Septuagint always translates it *diapsalma*—a pause in a Psalm. The Chaldee sometimes gives it the meaning, *forever*. The other versions leave it unnoticed. By some commentators it is said to have the signification of *Amen*—so be it; mark well. But it seems to come from *Sal*, to raise the voice, or *Salah* to scatter or spread out, meaning that the subject should be attentively considered. The most reasonable view is, that it is a direction to the musicians, something like, *Presto, Largo, Allegro*—play brisk and boldly; let sense and sound go together. This I regard as the most probable meaning of the term.

3. Is it safe to for us to follow commentators on the Bible, or should we take the Word alone as our guide and ask wisdom of God to understand it? ENQUIRER.

It is not safe to follow commentators in *all things*. In *historical* matter they are perhaps perfectly reliable, but in *doctrine*, and *experience*, they often shoot wide of the mark. In matters of doctrine, commentators generally follow their early religious training, hence their work is more or less a reflection of the faith and practice of the society to which they belong. Here then it would not be safe to follow their reasoning, but in dates and events they are not influenced by society training, hence generally reliable. It is safe to follow the Word alone. It is not hard to understand, and "if any man lack wisdom, let him ask of God who giveth liberally." But there is only one way of asking for wisdom. We are taught to "study" and search the Scriptures, and ask for the influence of the Holy Spirit that wisdom may mark all of our thoughts and acts. A man may have great learning, yet be very foolish—have no wisdom. Wisdom in man, will manifest itself in the matter of judgment, discretion and skill. So we are taught to *study* God's Word, and then *ask God's* influence to apply that knowledge in a *wise manner*.

But there is an error afloat that it would be well to guard against. It is claimed that if we ask God for wisdom, He will put words in our mouth, and all we need to do is to let them out. Before the Word was *written*, before it was put in *form*, God directly inspired men and gave them words to utter, but since the words of God were put in *form* so that all men can see, read and obey, God does not send words some other way. The words of the Holy Ghost must be put in our mind by our own effort, and then we have a perfect right to pray for wisdom—that is, good judgment, skill and discretion to apply them, to use them. It is *how* to apply wisdom-words that we should seek the Lord, and not the wisdom-words themselves. These are always with us if we learn them.

4. Please give an explanation on 1 Peter 4: 6. Were those persons or characters spoken of, dead physically or spiritually?

A. MOCK.
B. YOHN.

The Scripture alluded to by those brethren reads thus: "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." "*This cause*" means that Jesus "is *ready* to judge the quick and the dead." Note therefore, *first:* The Gospel was preached to those that were dead, *physically*. *Second:* This was necessary for two purposes. 1. That those dead persons might be judged according to *men in the flesh*. 2. That they might live according to *God in the Spirit*.

They were dead physically, because I nowhere find in the Book of God, that the spirit of man *dies*. We read of a slumbering spirit (Rom. 11: 8), of a foul spirit (Rev. 18: 2) and of many other kinds of spirits, but nothing of a *dead* spirit. Dead in sin, is not a dead spirit, but a spirit in a sinful state. If there were such a thing as a dead spirit, or a person dead spiritually, it would appear then that a man could live without a spirit, which is not according to Divine arrangements. The apostle first addressed *live* men, and next told them something about *dead* men. We should understand by *live* men, such who are physically able to know, see, move &c. Then we understand by *dead* men, such whose breath of life has departed. Look at it as we will the apostle seems to allude to those who were dead, physically. M. M. E.

BROTHER, if you would be happy, let God's sunshine into your heart. Do not be under the shadow of the world, nor try to get others under. Let the peace of redeeming love rule in your house; and while that peace is there see that you are not preparing carnal weapons for war. Often on your knees in secret, will help you to scatter sunshine to others. Do not bedim its rays by the corruptible things of the world, but feed them with grace divine.

◆

MAINTAIN purity by yielding up nothing that is God's; maintain peace by yielding up all that is your own.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

Edited by M. M. Eshelman.

ACROSTIC.

Many people now are marching,
On the path the wicked are;
Oft they're warned, but still they linger,
Round the pool of dark despair.
Evil still is to them clinging,
But they do not seem to care,
Always they are something craving,
Something that saints cannot bear.
Hear now what the Savior sayeth,
Oh, come now yourselves prepare,
Rise and hear, then put in practice,
& you will His blessings share.
Every soul He has invited,
Sinners come while all is fair.
He has given us examples,
Each to show our love while here.
Lord now help us to live faithful,
May we all live in Thy fear,
And at last get home to heaven,
Never more to sorrow there.

JEMIMA KOB.

TO THE CHILDREN AT WORK.

YOU have sent us many letters, and no doubt, you did as well as you knew how, but many of you tell the same story. I don't mean the old story of the cross, but the story of going to school, what you study, your teacher's name and so on. All this is evidence of a child-like heart, but all cannot thus see it. You must, therefore, excuse us if we leave out all such matter, and select only such as points directly to our Father's spiritual work. Write short articles on Bible subjects. You know older people will read your letters, and they want substantial food. Now try your best and see how well you can write of Jesus and His good work. M. M. E.

QUERY AND ITS ANSWER.

Dear Editor:—Please tell us who the ninety and nine just persons are that need no repentance?. KATIE A. SNAVELY.

The parable of the sheep that were not lost and the one that strayed away, teaches us a good lesson. "The just shall live by faith" These are they that need no repentance. They have been born again, washed their robes in the blood of the Lamb, and diligently follow Him. These, says Jesus, need no repentance; for they walk in all the statutes and commandments of the Lord, believe on Him, confess Him daily, hence are justified. But he who turns back, goes into the beggarly elements of the world, gets into the wilderness of the world, feeds upon the husks of carnality—such a one needs repentance, and when he is found, returns to God, even the angels rejoice. My young friends, when you reach the point where your Father's love is ready to fill your souls with joy, O, turn not into the wilderness of sin, but arrange yourselves on the side of the just, and then walk blameless before the Lord. M. M. E.

SUNDAY MORNING.

At Meeting.

THE minister arose, read the fourth chapter of Peter's first letter, and began to talk pleasantly to the people, pointing them to the words: "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." He told how happy those are, who are reproached for the name of Christ. On such, rests the Spirit of glory. The kind father, mother and children who came to meeting with a godly conversation on the way, now sit looking smilingly and pleasantly at the minister and are happy in hearing the words of truth from him. Do they spend their time in looking at others? No. While on their knees at prayer, do they peep over the congregation to see how this or that person is dressed? No, not at all: they are not "busy-bodies in other men's matters." Then they are not looking to the right and left as if they came out of mere curiosity? O no, but as children of God they look and listen. This inspires the minister to work pleasantly, and he feels that his work is not in vain.

This happy family is here to be made better. They came to be enriched still more and more in the truth of God. God blesses them for their motives. See how they gather the rich kernels of truth! What care they for the chaff? It is the clean, pure grain they are after, and they have no time to spend in raking over matter that can do them, nor any one else any good. God bless them for their good sense! Grave, sober, yet kind and pleasant to all. "What made brother James and sister Mary so happy to-day?" queries sister Cora as she goes home. Happy? It was their holy living, their good conversation on the way to meeting and their attention while at meeting. Their hearts were filled with love to God and man. They looked upon others as their equals and not as inferiors. They had no malice, no ill-will, no *bad feeling* towards any one. In fact they did their duty as they knew it, and were happy. O for thousands and millions of such happy people! Misery, woe, backbiting, whisperings and contentions never originate with this happy family—this Bible family. All is love with them. True they have trials and temptations, but they *overcome with faith.* The preacher preached plain, but they were not *hurt.* He told of sin, how it gets into the heart, and then shows itself, makes its marks on our bodies, our faces, lips, in our houses and all our possessions, but they were not hurt. In some things they were condemned, but they profited by it. They did not tell it abroad how the preacher's words *burned their hearts*, but they were made better by the preaching. They spoke not lightly about the minister's blunders. These troubled them not. They went to be made better, and were. God bless all such families in meeting and out of it! God is glorified by such happy, sensible people. The Spirit of glory rested upon them. Happy, happy, family indeed. Let their number be greatly increased. M. M. E.

TO THE DEAR BOYS AND GIRLS WHO WRITE FOR THE HOME CIRCLE.

I HAVE been thinking for some time of writing a few lines, too, for the BRETHREN AT WORK. You see I address you *dear* boys and girls. So you are, although strangers to me. What makes you doubly dear to me is, to learn that so many of you have already come out from among the world and are trying to serve the Lord. I sincerely hope that time will come when every one of you will be numbered with the people of God. A good man of old advises us to "remember our Creator in the days of our youth."

I see you are all improving in letter writing; your letters are getting more lengthy and interesting every week. If you take Bro. Eshelman's advice and write upon Bible subjects, you will improve more still. Your minds will become enlarged, and the information you gain will be valuable. Letter and essay writing should be participated in by every young person. Your beginnings are small, but continue on and success will crown your efforts. By improving the talents God has given us, and living Christian lives, we can be of great use, both to the church and the world.

H. F. ROSENBERGER.

Mexico, Ind.

GOING TO CHURCH.

WHEN Christians fail to attend church on a Sabbath, they usually justify themselves by providing a suitable excuse. They are not well, tired, afraid of taking cold, or they have to remain at home to let others go—something is found easily at hand to frame into an apology. Not many, perhaps, are ready to acknowledge their delinquency as John Quincy Adams has done in the following extract from his diary:

"I can give no reason satisfactory to myself for having neglected attending upon the religious public services of this day.—Never in my life have I more needed faith and hope in the promises of the Gospel for relief from anxieties from sources public and private; never more fervent prayer for direction from above to lead me in the short remnant of the path before me. I have wasted the day without being aware of remissness till the day was gone. To the church of which I am a member there are no religious holidays save the Christian Sabbath; but personally I sympathize with those who solemnize the two anniversaries, Christmas and Easter—the birth and the resurrection of Jesus."

Such a confession is good for the soul. If every Christian, when feeling tempted to neglect his accustomed worship, would go to God, asking a blessing on his excuse and on himself for making it and carrying it out, he would find himself recalling it and acknowledging that it was framed, in the first place, a concession to his want of interest in the Gospel.—*Selected.*

VOICE FROM THE DEAD.

MY youthful mates, both small and great,
Stand here and you shall see
A solemn sight, which is a type
Of what you soon must be.

I did appear once fresh and fair,
Among the youthful crowd;
But now behold me dead and cold,
Wrapped in a sable shroud.

My cheeks, once like roses spread,
My sparkling eye so gay;
But now you see how 'tis with me,
A lifeless lump of clay.

When you are dressed in all your best,
In fashion so complete,
You soon must be as you see me,
Wrapped in a winding-sheet.

When you unto your frolics go,
Remember that I say,
In a short time, though in your prime,
You may be called away.

Now I am gone, I can't return,
And me no more you'll see;
But it is true that all of you
Must shortly follow me.

When you unto my grave do go,
The gloomy place to see;
I say to you who stand and view,
Prepare to follow me.

The above was sung at the funeral services of one of my school scholars and I thought how much the last line should engage us all; especially the young. Our departed scholar was only fifteen years old, right in the bloom of youth. We are sometimes made to think the young do not give their souls to God as soon as they should. Some parents will tell their children they are too young to serve the Lord, even if they make an effort.

WILFRED RICE.

Hagerstown, Md.

BEAUTIFUL EXTRACT.

I SAW a temple reared by the hands of men, standing with its high pinnacles in the distant plain. The storms beat upon it—the God of Nature hurled his thunderbolts against it—yet it stood, as firm as adamant. Revelry was in its halls—the gay, the happy, and the beautiful were there. I returned, and the temple was no more, its high walls lay scattered in ruins; moss and wild grass grew wildly there. The young and gay who reveled there had passed away. I saw a child rejoicing in his youth—the idol of his mother, and the pride of his father. I returned and the child had become old,—trembling with the weight of years, he stood the last of his generation—a stranger amidst the desolation around him.

I saw an old oak stand in all his pride on the mountains — the birds were caroling on its branches. I returned, the oak was leafless and sapless, the winds were playing at their pastime through its branches. "Who is the destroyer?" said I to my guardian angel. "It is time," said he; "When the morning stars sang together in joy, over the new made world, he commenced his course, and when he shall have destroyed all that is beautiful—plucked the same from his sphere—veiled the moon into blood; yea, when he shall have rolled heaven and earth away as a scroll, then shall an angel from the Throne of God come forth, and with one foot on the sea, and one on the land, lift up his head toward heaven, and swear by Heaven's Eternal; Time is, Time was, but Time shall be no more!"

The above is truly a beautiful extract, and I have selected it, thinking nothing so good should be lost. Reader, when the guardian angel comes forth to proclaim the above exclamation, where wilt thou be standing? Ask yourself this question NOW, and hastily "prepare to meet thy God." When time shall be no more with us, there is no room for repentance. Just as life leaves us, death will find us. May death not find us unprepared. Flee to the arms of Jesus. He stands pleading for you. COME NOW. E. R. STIFLER.

Hollidaysburg, Pa.

ABOUT DAVID.

Dear Editor:—

YOU wanted my brother Edgar to write something about David, but he had commenced writing about somebody else, so I will try to tell something about David.

David was Jesse's eighth son. He was the keeper of his father's sheep. One day while he was watching them the good old prophet Samuel came and called him in and anointed him king. He was ruddy and withal of a beautiful countenance and goodly to look upon. He was a cunning player on a harp and a mighty valiant man and a man of war. He was such a great man and did so many great things that I am at a loss to know what to tell first. One time there went out a champion named Goliath, who was six cubits and a span high, (Editor, how many feet is that?) and defied the army to which David belonged, but David was not afraid of him. He did not know how to fight with a sword so he took his staff in his hand and chose five smooth stones out of the brook and his sling was in his hand, and he went out and met this great man and overcame him. This was the beginning of his very eventful life. He passed through many sorrows, trials, temptations and troubles, but finally, by God's direction, he goeth up to Hebron where he is made king over the house of Judah and reigned seven years; then he went to Jerusalem and reigned over all Israel thirty-three years. He was a great singer, and wrote many of the Psalms. He died at a good old age, and Solomon, his son, reigned in his stead. DORA SIMMONS.

Union City, Ind.

[Goliah was about nine feet, six inches in hight.—M. M. E.]

◆

A GOOD sister suggests that the "aunts" and "uncles" come out and give our readers their real names. The suggestion is a good one in some respects, for it does one good to read the letters of Paul and Peter; but had they not clearly revealed themselves, we would be worried with doubts and perplexities. I know it is not the *person* that should move our souls to joy and love, but the sentiments of the writer. Nevertheless it is good to know who penned the thoughts.

SISTER E. Vaniman writes: "I noticed in No. 7, Bro. J. B. Shirk's suggestion, and I thought his example a good one; therefore our children and myself have made up a small amount to help to pay for the paper for those who are too poor to do so. I hope more of the children will send in their mite. The children's father is not at home. Were he here I am sure he would join with us in our mite." Thank you, dear sister. God will reward your remembrance of the poor. We have many calls from the poor, and the willingness of the children, fathers and mothers to help us is highly appreciated. "The poor ye always have with you; and ye can do them good whenever you will," says our Master. God help us to *will right.*

CHILDREN AT WORK.

From Susan E. Royer.—*Dear Editor:*—I am so glad that the Brethren are at work, and I feel that I ought to help all I can. I go to meeting whenever I have a chance, but the roads have been so muddy this Winter that we cannot go away from home to meeting. We have meeting in our meeting-house close by our house every fourth Sunday. We do not have Sunday-school in the Winter, but it will soon begin again. I love to go to Sunday-school and read the Bible. I have been a member of the church for a year and a half, and want to try to get to heaven, and hope everybody else will try to get there too. I have only one brother and he belongs to the church too; but my little sisters do not belong yet.

Monticello, Ind.

From Wm. Baringer.—While looking over the writings of those little "lambs" that are now in the flock of Jesus, I was made to rejoice as do the angels in heaven when sinners turn to serve the living God. And I especially rejoiced when I read a letter from a cousin of mine, and now a brother. It is now two years since I cast my lot among the Brethren, and I still feel to press on and on to glory, for this world is not our eternal home. O, my dear cousins, brethren and sisters, let us work for an entrance into our Father's house, and then we shall roam on the banks of the river of life, and bathe in its blissful tide.

Bristol, Ind.

From John W. Moore.—*Dear Editor:*—My papa died when I was three years old, but I have every assurance that he is at rest; also two little sisters in heaven above. I have no brothers or sisters living, but I have a dear mamma and step-father who treat me very kindly. I have been a member of the church for a little over one year, and am trying to do the best I can. Hope to hold out faithful to the end and receive the crown that is laid up in heaven for all that love and serve the Lord. Louie C. Hickey: The shortest chapter in the Bible is the one hundred and seventeenth Psalm.

Tiffin, Ohio.

CORRESPONDENCE.

FROM DENMARK.

[The following came too late to appear in regular order, and as there may be food in it for the saints, we now send it on its mission. — Eds.]

Dear Brethren:—

LOOKING out of our East window, my eyes rests on two meeting-houses with the date of erection on the end, figures made of iron fastened in the wall; the one 1767, the other 1780, and yet seemingly as firm as when built.

And while thus viewing them, it caused my mind to run (as this is the last day we expect to occupy our Denmark home), and think how many sermons have been preached in the one for 111 years, and in the other for 98 years; I think of the many prayers offered, the hymns sung, and the many dollars spent professedly in the service of God. But when examined in the light of the Gospel, it bears no resemblance to service introduced by the Savior and practiced by His apostles; hence must be a service of their own; and I fear the Savior would say: "This people draweth nigh to me with their mouth and with their lips they do honor me; but their heart is far from me; in vain they do worship me, teaching for doctrine the commandments of men."

It is a lamentable fact that there is much, yea very much of that kind of worship engaged in, at this age of the world, a fact that must be admitted by every honest Bible student; and if that diabolical doctrine were correct (which is so prevalent at the present day), that it don't matter, only so we are sincere and act conscientious in our faith, it would not be so important; but when the Saviour himself says, that if the blind lead the blind, both shall fall into the ditch; and many will come to me in that day and say, Lord open unto us; but I will profess unto them, I never knew you. Then shall they begin to plead the merits of their false religion and say: We have cast out devils in thy name, and have done many wonderful works; but all to no avail. Away ye cursed into everlasting fire, prepared for the devil and his angels, (not for man, but if man will heed the doctrine of devils and follow his ministers, in preference to the humble doctrine of Christ, taught by his ministers, they necessarily must share the same fate, and go with him whom they followed and served in their blind zeal into the lake which burneth with fire and brimstone) will be the anathema poured from the lips of Jehovah, equal to the thundering upon Mount Sinai, against all such flesh-gratifying, cross-dishonoring, heaven-insulting, devil-pleasing, God-pretending service, without any allowance for good-meaning ignorance and pure motives, and honest hearts, in this enlightened age and country of America especially, where willful ignorance abounds, where the truth of God is changed to a lie, and a lie preached for truth, where the creature is worshipped more than the Creator, who is blessed forevermore.

The above thought with all its eternal consequences is stirring up our beloved brotherhood to greater efforts in opening the eyes of the blind, and turning them from darkness to light, and thereby making saints and angels rejoice and devils tremble. But although the brotherhood has bruised Satan under its feet in the missionary cause, they must remember he will not be content with that; when he loses power in one place, he will try it in another; and if the Brethren in their great missionary spirit and zeal which at this time is manifesting itself throughout almost the entire brotherhood, — are not extremely cautious in adopting plans and measures to carry out the much-desired end, the salvation of souls, they will leave some door or avenue open by and through which Satan will get the advantage of us; for we are not ignorant of his devices; and if he does not directly corrupt the Word, he may nevertheless corrupt the church in many ways, but no way can he be more successful than through the ministry.

But if the Brethren adhere strictly to the second clause of the duties of the committee of appointments and disbursements, as set forth in the report of the Meyersdale convention, there will be but little danger, which reads: "This committee shall send out only such men as ministers, missionaries or laborers in the church field, as shall represent the teachings, faith and general order of the Brethren church."

I would add to the above: "Both by precept and example, for we have many talented brethren among us who are able exponents of the Gospel and order of the church in dress as well as non-resistance and other things, in *precept*; but in example, where are they? You could not tell to what church they belonged; but the Brethren's would be about the last one the mind would conjecture.

For instance, since we are in Europe, we went one Sunday to hear a man preach and one clause of his sermon required him to preach on humility, and he did it well, but at the same time he had a gold ring on one of his fingers, his hair did not look much like a Nazarene and his fashionable suit would have suited a clown better than a minister of the Gospel. Just such preaching as that, the devil glories in, and through it will corrupt the church. True, you may say, the Savior said we shall do as they tell us, but not after their works; for they say and do not. But actions speak louder than words. Send out a man with a fashionable suit, and his wife with a fashionable dress, and though he may speak with the tongues of men and angels, you will soon see a corrupt, fashionable church as the result of his preaching. What I say unto you, I say unto all, WATCH.

This will be our last communication from Denmark, and perhaps you may say, it is a pretty rough one. Well, if it is not true, throw it into your waste basket. My object is, by no means to throw a block under the wheel, but to give timely warning, prompted by a love to the cause and desire for the purity in the church. When the train runs fast, we ought to be the more watchful and careful to keep it on the track. No use in calling out: Fire, fire, when the house is burnt down. I have been written too, to give my opinion of the missionary movement, and whether I think it will work well, hence the above, brief hints. The Lord wants the Gospel preached among all nations, before the end will come, and if we only do it right, he will be pleased.

In conclusion let me remark, do not plough more ground than you have seed to sow, or your labor will be in vain.

To-morrow, if the Lord will, we leave here for London, via Hamburg, to which place we travel by rail; from there by water across the North or German Sea. Have purchased tickets from Hamburg to New York via London, with the privilege of stopping there as long as we wish, and to take any line from there to New York we wish; but from Hamburg to London we must take a smaller class of boats running between these two points.

Our mind now is, not to stop more than about two weeks, so as to cross the ocean before the equinoctial storms. Our stay here will be attended with a good deal of expense, as it will not justify to commence keeping house for so short a time, and cannot expect to do much good, unless we would stay all Summer, and that we could not do according to the nature of our mission and the feelings of many, if not all our dear brethren and sisters in Northern Illinois. We will and must however be controlled by circumstances, and are willing to say, As the Lord will and not we.

We received your very welcome letter yesterday, which was so long desired and looked for, hence have sufficient means to take us on our way. We rejoice in the thought that the length of time we spent in Denmark, was not altogether in vain, and that there is now a little active church planted, rejoicing in its first love, (oh, that it may never lose it) but which no doubt will be tried by Satan, that he may sift them as wheat, but, brethren pray that their faith fail not, but that it may be like the grain of mustard seed—become a great tree so that the fowls of the air (the sinners), may come and lodge in the branches thereof, and that the Lord may get to Himself a great name, not only in Denmark, but also in all the other countries of Europe.

Our separation from the church here, has associated with it, as usually is the case under such and similar circumstances, a degree of sorrow, mingled with joy. The ties of Christian fellowship are strong, and create a desire to associate with each other; and hence the pangs of separation, especially when we can use the language of the apostle, that many of you among whom we have gone, shall see our face no more. This consequently often causes weeping, falling around the neck and kissing; and that is the very kind of religion we need in such a wicked, cold-hearted world like this, where every one is seeking his or her own, and not another's welfare.

A Christianity that will not sometimes cause tears of both sorrow and joy, is not apostolic, and hence vain; but the thought that Christians will meet each other in a glorified and immortal state, gives joys inexpressible. If we must wear the crown of thorns, we shall wear the crown of glory, if we must drink vinegar mingled with gall, we shall drink of the waters of life in the midst of the paradise of God. O, what joy!

If this reaches you in due time, dear brethren and sisters, will you strive with us in your prayers to God in our behalf, that we may have a safe voyage across the great deep, and be permitted once more to meet many loved ones in America? Amen and Amen.

ENOCH EBY.

Hjorring, Denmark, February 11, 1878.

From Anderson, Indiana.

Dear Brethren,—

ACCORDING to previous arrangements, Bro. William Deeter came to us, to commence a series of meetings, which took place on the 23rd of February, and continued until the 3rd of March. During that time he preached twelve sermons. Bro. Deeter is not ashamed to work in the cause of his Master, knowing that it is his duty to persuade both men and woman to come to Christ.

Seven souls made their wants known, came out on the Lord's side and were baptized. Others said they would come soon. Not only were sinners warned of the wrath to come; but saints were comforted and made to rejoice. Our meetings were well attended, and the best of order prevailed. May the good Lord bless us all, and finally bring us home, where we may hear the welcome words: "Come ye blessed of my Father." O yes, brethren and sisters, let us so live, that we may be among the redeemed ones around the great, white throne.

G. W. FESSLER.

Progress of Education Among the Brethren.

THE idea of a Brethren's school originated about the same time as that of a Brethren's paper, and with much the same object in view. Both enterprises started out in a very modest way, with a good deal of distrust from the great body of the brotherhood, lest evil might result from such enterprises.

The papers agreeably disappointed all. — Though making some mistakes, and shifting about from place to place, every move was forward, and now they enjoy the confidence of the brotherhood at large and are making their weekly visits to many thousand families, from ocean to ocean, from Canada to Texas, dispensing blessings, and cheering the hearts of more than fifty thousand readers.

In 1851, the year in which the first number of the *Gospel Visitor* appeared, Brethren also lent their aid in establishing high schools; but to Eld. James Quinter belongs the credit of attempting to establish a school under the exclusive control of Brethren in South-western Ohio; but the minds of the Brethren not having been previously prepared for such an enterprise, the patronage was insufficient and the burden too great to be borne by one man alone, hence the project was abandoned. The foundation however, was laid, and the attention of our church called to the necessity of providing facilities for the education of our own children by members of our own fraternity. Impelled by this desire, the Brethren in Northern Indiana, favorable to such a move, held a convention which resulted in the purchase of Salem College. The situation being badly chosen with reference to health, and no provision being made for endowing the institution, it was naturally involved in debt, and had to be abandoned.

The movement, however, was of great value to the cause, as it was clearly demonstrated that, if a school were located in a healthy situation and had a sufficient endowment, it would be a grand success. One of the instructors informed me that five hundred students could have been secured at that college, if the necessary inducements could have been held out.

Scarcely had the project been abandoned in Indiana, when another was set on foot in Pennsylvania. If the enterprise in Indiana failed for want of pecuniary means, the one in Pennsylvania failed in attempting to raise too much before beginning the building, as one hundred thousand dollars was the least sum allowed to begin with, according to the plan adopted. It is a notable fact that the Brethren in Somerset Co., raised thirty thousand dollars by subscription. Although the college was never built at Berlin, the place then selected, yet the liberality of the Brethren in Somerset Co., gave the cause such an impetus, that wherever the college will be built, a large amount of credit must be accorded those Brethren. From the time the attempt was made in Indiana, one movement followed another in close succession, for Bro. Lewis Kimmel, assisted by Bro. Howard Miller, then teaching a Normal School, made a noble effort to have their institution chartered and endowed, but some legal impediments being in the way and the distance from their school to any railroad prevented a consummation of their plan.

No sooner was it certain that Bro. Kimmel's school could not be chartered and endowed, than the Brethren in North-eastern Ohio conceived the idea of establishing a school in that section and opened a correspondence with the writer, soliciting his aid and influence, which were then withheld.

About the same time the Editors of the *Pilgrim* resolved to establish a school for Brethren's children at Huntingdon, Pa., and called Bro. J. M. Zuck to take charge of it. He applied himself to the task under circumstances that would have discouraged most ordinary men, devoting his time, talents, labor and means to the good of others, and with the help of his devoted assistants, dispelled much of the prejudice still existing and gradually increased the number of his pupils, and the confidence of the Brethren in such a school.

The Brethren in Ohio repeating their solicitations, the writer was induced to give their claims a careful consideration, and found more elements of success than had been existing at any previous place or at any previous time. — After examining the numerous, available places for locating the school, and consulting with many brethren, ministers and elders, personally and by letter, in the States of Pennsylvania, Ohio, Indiana and Illinois, it was thought advisable to call a convention in August last, at Beech Grove church, Wayne Co., Ohio, when it was decided to locate the school at Ashland, and trustees were appointed who worked up the matter with great care and ability, taking pains to explain the subject to our dear brethren, who did not understand the movement, or who could not see the propriety of it.

On the 19th of February last, another meeting, large and harmonious, was held at Maple Grove meeting-house, where the subject was considered, we believe, in the fear of the Lord, and it was unanimously agreed that the work had sufficiently advanced to warrant the getting of a charter for the school, and everything be made safe financially.

The charter was obtained on the 20th, ult., and twenty-one trustees appointed to control the school. These trustees are mostly ministers and elders, to whom is entrusted the care of churches, while a few private members among them were selected for their prudence and wisdom in managing business.

With the motto: "Whatsoever ye do, do all to the glory of God," the Ashland College is presented to the brotherhood for the united prayers of all his children, that God would add His blessings and make it an asylum where the children of the brotherhood may be secure from the snares of a wicked world and where they may learn to walk in the "old paths" as they are learning wisdom's ways.

S. Z. SHARP.

From Virden, Illinois.

Dear Brethren:—

WE arrived safely home from Texas. After learning all we could in every way during the time we were there, we came home, regarding Northern Texas upon the whole as favorable for brethren to locate, to build up homes and churches.

The soil in many places is very rich, lays high and rolling enough to drain well; and seems to be well adapted to growing wheat, oats, barley, cotton, etc., and especially to stock-raising because of its mild climate. We saw numbers of cattle that had no feed this Winter except that found upon the range. In most localities in Northern Texas there is plenty of timber in easy reach for fuel, fencing and building purposes. Unimproved land is remarkably cheap, ranging from one to ten dollars per acre, according to quality and location.

Our conviction is, that the following would be a good way to locate in Texas:

1. Ten or more families to form themselves into a colony, and agree to emigrate at one time.
2. Let the ten colonists meet at some specified time and place.
3. Let them organize themselves into a colony by electing a President, Secretary and Treasurer.
4. Let each of the ten colonists pay into the treasury, say 2000 dollars to purchase land.
5. Let two of their number be elected by vote to locate and purchase a tract of say sixteen sections of land for a colony and make all necessary arrangements for transporting and settling families on their new homes to the best advantage; the colony paying both the time and expenses of the two sent out for that purpose.

6. Let lands be surveyed into 160 acre tracts, sixty feet wide along all section lines being reserved for roads, and a school-house to be built by the colony near the center of tract for a place for school and worship.

7. In order to have a thickly-settled neighborhood, each one of the colonists should, soon after arrival of colony, be required to select and occupy as his own home, a tract not exceeding 320 acres; the remainder of land to be kept for sale by colony to actual settlers only in tracts not exceeding 320 acres to one person.

The advantages gained in thus colonizing would be:

1. A saving of expenses in locating land and transporting goods and families at reduced rates.

2. Having church and school facilities and acquaintances for neighbors at the start.

3. It would form a nucleus around which there would be inducements for others to settle, and help to build up the church and country.

I have expressed to the Brethren a willingness to go with ten or more responsible persons and assist them in erecting the standard of Emmanuel in Northern Texas on the above plan, and am now only awaiting further developments.

DANIEL VANIMAN.

A Father's Fullness of Heart.

Dear Brother J. H. Moore: —

I NOTICE in No. 8 of BRETHREN AT WORK, on page 4, in your editorial notes, you say you have neglected private correspondence, and asked patience. Who would not exercise patience while you are engaged in so noble a cause? You say on Friday at 1 P. M. met again, "went down to the water side, went down into the water and baptized three young men. One of them recently from North Manchester, Ind."

This is my beloved son in whom I am well pleased. Dear brethren, I cannot refrain from writing you, being made to rejoice in the God of my salvation on hearing of my son (H. C. Butterbaugh) making the good confession and putting on Christ in his youthful days by baptism into the church of the living God.

Brethren, I love him as an earthly parent should; hence the following devotions to God: O almighty and heavenly Father, Thou hast protected my son from his infancy until now, Thy hands have warded off all dangers and shielded him from the great miseries of the world. I bless and magnify Thy holy name for all the good Thou hast done unto him; yes for his creation, preservation, and all the blessings of this life; especially for his redemption, which has been wrought by thy Son, Jesus Christ, and for thy heavenly grace, which has taught him to see the wondrous things of Thy Law. O merciful God! I beseech Thee to not forsake him now, stand by him through the shiftless scenes of mortal life; do not withdraw Thy fatherly protection from him.

Lord, guide and direct him in the paths thou wouldst have him go. Yes, he is about to enter upon the world. Give him grace to withstand the wiles and temptations that are in it, and give him courage and resolution to overcome all its difficulties, teach Him Thy Laws, and grant, that, amid all his worldly occupations, he may never forget Thee! Yes, increase in him true religion, nourish him with all goodness and of Thy great mercy keep him in the same, that he may continue Thine forever, and daily increase in thy Holy Spirit more and more, till he come to Thine everlasting Kingdom, and I beseech thee Lord to extend thy goodness to all his relatives and friends about Lanark and elsewhere the wide world over. Protect them from all harm, implant in them new desires, send thy Holy Spirit that they may think and do that which is pleasing to Thy sight.

What we have asked for ourselves, we ask for all mankind. Yes, Lord, lead and direct us all in the way thou wouldst have us go. Grant that we may be one flock under one Shepherd, thy son Jesus Christ, our Lord, to whom, with Thee and the Holy Ghost be all honor and glory in a world without end.—Amen.

Should the contents of the foregoing fail to instruct, we hope that it may induce the readers rightly to think, ACT and PRAY.

D. S. T. BUTTERBAUGH.

North Manchester, Ind.

From Winfield, Kansas.

Dear Brethren:—

FOR some time I have been thinking of writing you, but have kept putting it off until now. We have been here something over two years, and have been trying to find some of the Brethren, but cannot find any in this county. I do not belong to the church, having put it off until a more convenient season. Now there is no church here, that I can learn of. I think if some of the ministering brethren were to come here, there could be quite a church started here.

We read your paper and like it very much.—Some of our neighbors read it that never heard of the Brethren before, but like the paper, and would subscribe if the times were not so hard.—Now, if you know of any brethren living in Cowley Co., please inform us through your valuable paper. We are living about fourteen miles North-East of Winfield.

L. OWSBY.

[We know of no members living in Cowley Co.—EDS].

From Duncansville, Pa.

Dear Brethren:—

THE brethren and sisters of the Duncansville congregation met for church council on Saturday morning, Feb. 2nd. Bro. Joseph Snowberger from near Williamsburg, Pa., was present. After earnest prayers for many years, it was finally granted that the brethren and sisters of this congregation would organize a Sabbath School the coming Spring.

We were much rejoiced, for we have always felt that the Sabbath-school is the greatest nursery the church could have. "Train up a child in the way he should go," and we feel assured from God's Word, that he will not depart from this religious training in declining age.

In connection with the church council, Bro. Snowberger delivered three able sermons. On Saturday evening he spoke from the words found recorded in Heb. 4: 9; "There remaineth therefore a rest to the people of God." He beautifully portrayed to our minds that glorious, never-ending rest that awaits us away over yonder in God's glorious kingdom. The meeting closed with remarks by Bro. B. Sell. Did not hear the sermon on Sabbath morn, but learned that it was good. On Sabbath evening he spoke from Exodus 32: 29; "Who is on the Lord's side?" Related historical facts from the Bible of several who were on the Lord's side, and what favor they found in the eyes of the Lord. Spoke of the goodness of Joseph and of the unkindness of his brethren towards him, and what favor he found in the eyes of God. Here he spoke especially to the young hearers of his audience. Concluded by able remarks by Bro. Sell. We felt like Peter, that "it was good to be there," and sorry that Bro. Snowberger could not remain with us any longer. This was his first meeting with the Brethren of this place, and we felt sad, at the close of the evening services to have him extend to us the parting hand. Hope it may not be his last visit to the Duncansville brethren, and may the words spoken by him and Bro. Sell, sink deeply into the hearts of those who sat beneath the sound of their voices, and may the good seed sown, sink deeply into well-cultivated soil, spring upward and bear fruit a hundred-fold.

Ministering brethren, in your travels forget not the brethren at this place, for Satan holds out his allurements here as well as elsewhere. But dear brethren and sisters be faithful to the end, and you shall obtain a crown of life and a seat at God's right hand.

Your Sister in Gospel Faith,

E. R. STIFLER.

From Oregon.

Dear Brethren:—

WE are well, and health is good in this part of country. The climate of our country is pleasant, have good water and beautiful springs. The water is soft and clear as crystal. We have beautiful timber and an abundance of it. Our hills abound in game, such as deer and bears. The ground is very productive, will grow everything but corn, and that will grow in some places.

We have had an abundance of rain this Winter, Spring is not as forward this season as it was last. We have not had any snow here to amount to anything.

Brethren David Brower and Isaac Huffman were here to see us, in November I think it was. Oh, we were so glad to see them, it done us so much good to see some of the Brethren. It made us think of old times at home. We could not have any meetings, the roads being so bad. I have not been to meeting since we came here, but are going to have meeting as soon as we can get a convenient place to hold them in. May the good Lord help us, is my prayer.

M. L. WORKMAN.

Isabel, Oregon.

From A. W. Austin.

Dear Brethren:—

ALLOW me to make a little explanation through your paper. You published a short piece from me a short time ago, that caused so many to write, and so many inquiries that I can't answer all, but will say that there is room enough for all the Brethren that want to come West.—Homesteads can be had for from two to five hundred dollars. Chances are good for cheap homes. There are thirty members of the Brethren church here. We have meeting every Sabbath in the month, except one; but to accommodate all, the place of meeting is not always reachable. We want more ministering brethren in the West to strengthen us by the Word and to call sinners to repentance, and build up the church generally. I think this is a field that should have more laborers, because pride and vanity of the older and richer States, have not reached this Western country yet. I think the time has come that the Gospel should be preached in the West, as the people seem to be anxious to hear the Word of the Lord. And, Oh may God grant that they may hear it in its primitive purity first.

Ionia, Kan.

From Valton, Wisconsin.

Dear Brethren:—

THERE are six members living at this place and no preacher nor deacon living close here. Bro. Fogle was here sometime ago; we had a social meeting appointed and met yesterday at sister Bros's house, five miles from here. Good attendance from other denominations. The members appointed Bro. Z. Small and myself to take charge of the meeting. We opened the meeting by singing and prayer, then read the fourth chapter of the Lord's Gospel as recorded by St. John. We gave an explanation of the chapter as best we could. We tried to explain the duty of man in order to enter in at the strait gate, and walk on that narrow way that leads to life, first repentance, then baptism, then the holy kiss, then feet-washing, then the Lord's Supper and Communion.—Good attention was given to the words spoken, after which an old man, nearly seventy years old, belonging to the denomination of Friends or Quakers, rose to his feet and said he would like to say a few words. It was granted him, and he said, that this was the first time he had ever heard that part of the Scriptures explained. He said, he was going to attend the next meeting, which will be in two weeks at my house.

We pray the Lord that the Word spoken may take effect on some other poor heart. The meeting was held in a neighborhood where the Brethren never were heard to speak before.

J. E. D. SHORT.

More About Texas.

Dear Brethren:—

I ARRIVED at Denison, Texas, February 6th. Roads were bad, and a cold North wind was blowing. It is generally windy here, and subject to drouth and drying up of all waters, except never-failing wells and springs. Timber along the sandy bluffs of the water, and plenty for fencing. Grayson and Cook counties are the best I saw or heard of. Black sand and whitish sand or red clay and also hard pan in many places. Can raise wheat, oats, barley and sweet potatoes. Peaches, a good, fair crop. Not so good for corn and potatoes. Can raise timothy, clover, apples, cherries and all kinds of small fruit. Cotton five to eight cents per pound. They are paying fifty cents per bushel for Kansas corn, and twenty-five cents for Kansas butter.

Herds are leaving for Western Texas, for the grass is eat out, and cattle cannot live in the above counties. Some cattle and hogs are perishing for want of food, as hay and grain are very scarce.

Land sells from $2.50 up to $25.00 per acre.—About four months free school in a year. The towns are built up mostly by emigration. The merchants carry a heavy stock of goods, mostly on credit, and some are failing to pay.

Texas has been misrepresented in many things. Some are rich, others are poor. About one half that go to Texas, stay. All that have good homes had better find a better one before selling and moving here. I was in Dallas, Fort Worth, Sherman and Denison counties. Was also at Bro. LaRue's. Found four members, held five meetings. Had good attendance, good attention was paid to the Word preached. We then went North to Bro. P. R. Wertz's. Found two members and held four meetings in the Grow school-house. Had good attention. We believe there could be much good done in Texas. We learned that a Methodist preacher did not like to baptize in the water. He said, he wished to God the next time their conference met, they would do away with baptizing.

I am now in Fort Scott at Bro. J. Emmert's. Found eight members in town. We held a series of meetings here. Small congregation on account of rainy weather and bad roads. We believe that many were sincere, hope they will become true followers of Jesus, the meek and lowly Lamb of God.

To my knowledge I found the best country for farming between Fort Scott and Kansas City.—Also in Missouri along the Kansas line. My best thanks to the Brethren for their kindness. Arrived at home March 5th. Found all well. This is the best place I have found yet.

L. S. SNYDER.

Mo. Valley, Ia.

Educational Notice.

AS announced in No. 10 of your paper, the Trustees of the Ashland College met March 7th. All but two were present or represented by letter. The Board was organized by electing the following officers: President, Vice President, Secretary, Treasurer, Auditor and Register of scholarships. A few By-Laws were adopted after which three committees were appointed: An Executive Committee, a Financial Committee and a Building Committee.

These committees are instructed to consider such questions as come in their line of duty, and be ready to report when called upon by the Trustees. A united sentiment prevailed among those present on all questions of vital importance, and a general view expressed that the time is not far distant when the work of building should be commenced.

The friends of the project from various quarters are urging the trustees to move onward in building and we are glad that the interest is thus awakening; but we would say, brethren do not grow too impatient, for enthusiasm in the wrong direction or unguarded by prudence will terminate in bad results. We desire to gratify the wishes of our brethren, but deem it prudent to exercise great care in this important enterprise.

The next meeting of Trustees will be held in Ashland, March 25th at 1 P. M. More anon.

By Order of Trustees,

J. D. PARKER.

GLEANINGS.

From Thomas McCauley.— Jesus said: "I know you not. You denied me on earth; I deny you now; depart from me." How beautifully our Savior warns us! We are to watch, so that when He cometh, we may be ready. Will we refuse His kind invitation to be ever ready to meet Him when He comes. Let us keep our lamps filled with oil, so that we may be prepared to meet Him, and go with Him into the mansions of eternal bliss.

Orangeville, Ill.

From Daniel Whitmer. — Health in this section of country is good, has been so all Winter. The weather also is very mild, for which, like for all other blessings, we have cause to thank God. Our church, for a few years has not increased in number as we desired it should, yet notwithstanding the ordeal through which we have passed, a few have come out upon the Lord's side, we shall trust in the Lord for His goodness and mercy.

South Bend, Ind., March 9.

From Clara E. Bair.—There are only four members of the Brethren here, one brother and two sisters beside myself. We do not get to hear the Brethren preach very often. I am always glad to hear the Truth preached. May the dear Lord bless the good works of the Brethren everywhere, that many precious souls may be saved; and let us pray to God that He will bring the dear brethren and sisters who went to Denmark, safely across the deep waters to their home in this State.

Florid, Ill.

ANNOUNCEMENTS.

NOTICES of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

At Beaver Dam congregation, Kosciusco Co., Ind., June 9th, 1878.

DISTRICT MEETINGS.

Northern District of Indiana in English Prairie church, May 9th.

Southern District of Iowa, Monroe Co., Friday, April 12, 1878, at 4 o'clock, P. M.

Northern District of Illinois at Shannon, May 21, at 8 o'clock, A. M.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:25 P. M., and arrives in Racine at 6:43 P. M.

Day passenger train going west leaves Lanark at 2: 14 P. M., and arrives at Rock Island at 5:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12: 10 A. M., 10: 50 A. M., and east at 12: 10 A. M. and 4: 45 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*" — LUKE 2: 10.

Vol. III. Lanark, Ill., March 28, 1878. No. 13.

The Brethren at Work.
EDITED AND PUBLISHED WEEKLY
—BY—
J. H. MOORE & M. M. ESHELMAN.
—:o:—
SPECIAL CONTRIBUTORS:
R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

VAIN GLORY.

BY GEORGE D. ZOLLERS.

SOME persons covet wealth,
Some scale the hill of fame,
And all their vital powers exert,
To circulate their name;
They boast of their attainments,
And tell what they have done,
How many were converted,
By this or that great one.

They say their church was formal,
And very dull and slow
Ere they assumed their stations,
Their trumpets for to blow;
But now great power is won
And thousands are converted;
Since they have gained the sway
The world is much diverted.

They try to keep a record
Of all the new born throng;
"So many are that man's,
But the most to me belong."
They keep their list more accurate
Than dear old brother Paul;
For he was undecided,
And could not name them all.

So now they sit in judgment,
And their cases they decide;
May be their eyes are darkened,
And they only see one side;
But at the Lord's tribunal bar,
We'll gather by and by,
When all our work must pass beneath
God's scrutinizing eye.

Then He will tell us who is great,
And who has done the most
And we will plainly understand
That we have no room to boast;
Perhaps some poor in spirit,
Called formal and unwise,
Will then stand in the forward ranks,
And win the highest prize.

We have many precious brethren.
Who are doing much for God;
Who do not tell whate'er they do,
To blaze their fame abroad;
And God knows all their labors,
And will keep a just account,
They may not all their converts know;
He has the full account.

A monarch who was world-renowned—
An egotist of yore.
Who claimed a famous city,
Was built by his own power.
His pride had reached its climax,
An angel spake his doom,
"Descend O lofty monarch,
From thy exalted throne."

Not he who doth himself commend
Will always stand approved,
But he whom Jesus names His friend
Will of the Lord be loved;
Then if we cherish heaven's smile,
And heaven's great reward;
We'll cherish no vain glory
We'll glory in the Lord.

DUTIES.

BY P. A. ROSS.

WE will endeavor to give your readers a few limited remarks, pertaining to the duties we owe to ourselves, to our fellow-man and to God. The subject we have chosen to write upon, is one of great importance. for it not only implies self, but our neighbor and our God.

The *duties* we owe to ourselves are these: we should live and act, so that others will respect and honor us. We do not wish to infer that we should pride ourselves upon the fact (even if never true) that we are better than our fellow-beings, for that would not only be contrary to nature, but also to the laws of our Creator. We should have a fixed principle within, that will ever mark and guide our pathway through life, one that will teach us to respect self and keep us from evil associates. We should have respect enough to keep well dressed, well read, not only in literature and science, but also in the Word of Him who hath created and taught us to respect self. These are but a part of the *many* duties we owe to ourselves.

The duties we owe to our neighbor, are vast. We should in all our actions endeavor to promote their interests. We should love and respect them as ourselves, and especially reverence the aged; for what is more degrading than to see them ridiculed and dishonored by the *young*. We should strive to make them happy, and their short pilgrimage on earth as pleasant as possible. If we do this, in one word the law will be fulfilled, which is, "Love thy neighbor as thyself."

God being our Creator and Redeemer, we owe all we have to Him. The first duty we owe to Him, is to give Him our hearts, and devote our lives to His service. We should in all places and company, strive to build up His kingdom, and work for the cause of Christ. We have more encouragement to work for God, than either for our neighbor or ourselves; for we know that if we live and work for Him, that He will love and honor us. It is our duty, as well as our privilege, to love, honor, and obey Him, for He has commanded us to do so, for He says, "If ye love me keep my commandments."

Mt. Sidney, Pa.

THE DOUBLE BROTHERHOOD OF THE CROSS, TO MAN AS MAN, AND TO MAN IN CHRIST.

BY C. H. BALSBAUGH.

To Brother David Etter, minister in the Big Swatara Church, Dauphin Co. Penn:—

WHAT am I in the world for? Is it not that you and others may have an opportunity to glorify God in fulfilling Mark 14: 7?. All the bread and milk and eggs and potatoes which you send to Cherith, will be counted unto Matt. 25: 40. To be God's raven is no mean office. Whatever brotherly bounty you send after me into the wilderness, you sell at a great price: not ten dollars on the hundred, but ten thousand talents on the penny. To lend to the Lord is to become the Lord's heir. Truly "it is more blessed to give than to receive," because it establishes a community with Christ which puts us in joint-heirship with Him. Paul understood very well how wide are the obligations which the Cross creates. He says, "I am a *debtor* both to the Greeks, and to the Barbarians; both to the wise and to the unwise" (Rom. 1: 14) This is the very reason why he says in the 16th verse that he is "not *ashamed* of the Gospel of Christ." If Christ was not ashamed to *die* for the Greek and Barbarian and unwise, neither would Paul be ashamed to *preach* these glad tidings to the *Romans* as well as Hebrews. Bear this in mind. It would have been a great scandal to have renounced his high position in the Jewish church, and proclaim the crucifixion of a Nazarene Carpenter, unless he could furnish the credentials that there was *that* in the *Person* which rendered His *death* co-extensive with human sin and misery. The 14th verse tells us how the *Cross* makes us *debtors* to *all* mankind; and at the same time elucidates the 16th verse. I am a debtor to you and you to me, and both are debtors to every sinner we can reach by our influence, whether it be a crowned monarch, or a poor, weary, ragged, loathsome wanderer on the highway. We are as truly and responsibly debtors to the Barbarians as was Paul, and yet how we twist and plead and prevaricate to antiquate the missionary character of the church. "Thy will be done on earth as it is in heaven." The angels fly as readily to escort the ulcerous dog-licked, Lazarus to glory, as to burst out of the sky over Bethlehem to chant the incarnation of Deity.

When a loafer comes to stay all night, we are to see in him a soul for whom Christ shed His blood. We should consider well how we may best preach unto him Jesus. If he is filthy and disagreeable, or infested with vermin, our first sermon must be on water and soap, brush and comb. A good text in such a case is, "*Wash and be clean.*" When he leaves your door, invite him to come again, so that you may see whether the Gospel of Siloam has taken effect. This is one of the obligations to Barbarians which the Gospel imposes. To recover cannibals and dirt-wallowers from their bestiality, is a good beginning in the illumination that takes in the loftier meanings of life both in its mundane and eternal aspects. We are apt to forget what we owe, for Christ's sake, to beggars and tramps, harlots and social pests. Christ's relation to them in the assumption of their nature, and crucifixion for their sins, demands both our sympathy and endeavors for their participation in the great salvation. Let us show everywhere and on all occasions that we are *not ashamed* of the Gospel of Christ. There is only one way of *proving* our fidelity, and that is by *eating* the little book as John did, and then going forth to "prophesy before many people, and nations, and tongues, and Kings "(Rev. 10:9, 10, 11).

Our *life* must be the Gospel. "In Him was *life*, and the life was the *light of men.*" Here is Christ's own philosophy of redemption. Christ is the heart of God, and our life must be the heart of Christ, or the Gospel will be to us the power of God to deeper damnation. How manifold and yet how single and central is the Christian life. How intensely personal, and yet how imperatively relational. "None of us liveth unto himself, and no man dieth to himself" (Rom. 14: 7). "We *live* and *die* to the *Lord*," and *He* lived and died for the *race*.

This brings us round again to the *Cross*, which binds us to every soul on earth in the presentation of the Gospel, even as it bound Christ to the same extent in effecting the Atonement. The manner and object of His Death make us debtors to Greeks and Barbarians in all latitudes and longitudes. IT IS FOR JESUS. This makes it easy to visit the sick, to feed the hungry, clothe the naked, carry the Cross over oceans and continents, make sacrifices for enemies, glory in reproaches and necessities, and suffer the loss of all things, and count them but dung," "for the excellency of the knowledge of Christ Jesus our Lord." Is our Amen ready for these essentialities of a God-accepted life? "LORD, WHO HATH BELIEVED OUR REPORT? AND TO WHOM HATH THE ARM OF THE LORD BEEN REVEALED?" O ye blessed few, "*be not weary in well doing,*" "be STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD, *forasmuch as ye know that* YOUR LABOR IS NOT IN VAIN IN THE LORD."

PENCIL MUSINGS.

BY S. C. BASHOR.

NUMBER VI.

THE battle with self, if overcome, is one of the greatest victories ever achieved by man. The sooner self is brought to an unconditional surrender. the sooner we become new creatures, or regenerated. This is reform. This is a matter with self. The axe is laid at the root of the tree, and the sword of justice, in the hands of mercy must strike the blow—fatal to self, sin, world-loving, and mortal-binding.

"Born again," "Transplanted from the kingdom of darkness," new subjects, new creatures—all attained to by self. "Purging our conscience from dead works, which were against the soul." To be new creatures, old things must pass away, a new life begun, it is not an old book reprinted with the same illustrations bearing the same old authors name. O, no! a new book throughout, with the authors name, Jesus Christ, printed by the Holy Ghost, and bound by the grace of God. Every chapter is full of love. The first engraving is a cross, the last a crown. The index points heavenward, where there will be a new edition, upon whose pages will be written "eternal life." Jesus paid it all. New and blessed Book. Thy pages are my life. Thy engravings, are they in my heart? May the index of our lives be written on the pages of eternal life.

A new Book written, should be our life
Erase from its pages, all hatred and strife,
Engravings should be humility and love,
When done writing, may the index point above.

Longmont, Colo.

THE VALUE OF WORDS.

BY CHARLOTTE T. BOND.

NO one can tell the worth of a word fitly spoken. One strong decisive word spoken at the right time, may change the course of a whole lifetime, and arouse new energies that were thought to be entirely dormant. Many a poor desponding one, just on the verge of despair, has been roused by a few kind generous words of encouragement.

The human heart is so sensitive, that one word may crush all hopes, and another may fill it with new life and noble purposes, which if carried out will bring blessings upon many, and send an offering of sweet incense on high. What talent is more to be desired than to be able to send forth words of truth and love to every one that we meet on our journey through life, words that will carry peace to every troubled heart, words that can stay and quiet the conflicts of human passion? Such words can be spoken on very common occasions, and by very humble lips. We need not suppose because we do not belong to that class of persons that are distinguished for their knowledge of the various sciences of the world, that our words are of no value, for truth is mighty and will prevail.

We may form some idea of the words spoken, of the condition of the heart, from whence they came; as we read, "From the abundance of the heart the mouth speaketh." If the words are always candid, truthful and pure, we may rest assured they proceed from a truthful, honest heart; but if they are light-speaking falsehoods, indulging in all sorts of foolish jesting, we fully decide the fountain is impure. Our own words will either justify or condemn us. We may send blessings upon others by our words, and bring happiness upon ourselves. Kind words will bring their reward as they are always appreciated. The most savage dispositions have been tamed and humbled by words of kindness. Feeling and knowing the value of words fitly spoken, dear reader, let us always in our intercourse with our fellow-men, endeavor to use the right words in the right place. Let no harsh words mar the good we might do here. It is better not to speak at all, than to use words that will wound the feelings and destroy our influence for good.

Arcanum, Ohio.

A person is not worth anything that has not had trouble. You cannot subdue selfishness without a struggle.

THE SHINING ONES.

Far away in the land of the pure and bright,
Is the city of God with its golden light,
Oh there is our home and we ever shall stand
'Mid the cheering ones of that better land

CHORUS:
Oh beautiful home! Oh beautiful home
Where beautiful saints surround the white throne,
How I long to be there and forever to stand
'Mid the shining ones of that better land.

That beautiful home, we are nearing now,
Where a crown of bright glory encircles each brow,
Where the tree of life grows on that beautiful shore,
Where flowers shall freshen to fade no more.

With palms and bright crowns and robes of light
We shall roam the fair fields with eternal delight,
We shall join in the songs of the purified band,
'Mid the shining ones of that better land.

Then come brother pilgrim, let love freely flow,
As on to that beautiful home we shall go,
For Jesus has said we must go hand in hand,
If ever we enter that beautiful land.

Oh my soul is now weary of toiling below,
To the home of the purified saints would I go,
And there with my Savior forever to stand,
'Mid the shining ones of that better land.

LET THEM SLIP.

BY J. FUNK.

NUMBER I.

"THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2: 1). The language of our text as it stands, dislocated or disjointed from the Scriptures to which it sustains its relationship, implies an imperative command in the affirmative, which is the position frequently occupied by the votaries of popular Christianity, particularly in this age of scientists and manifestations of wisdom. Notwithstanding this position is antagonistic to the Word of inspiration, as declared by Paul, and sustains the same relationship to the *truth* that darkness does to light; yet it is cherished and practically adhered to as tenaciously as though it were one of the fundamental principles of the plan of salvation.

But Paul to the Hebrews says, "Therefore we *ought* to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Giving a word of caution to the Hebrew brethren, that there is danger of sustaining losses, if the slip is suffered to be made. But we wish to make a few practical remarks on the subject as it stands in the heading of this article.

The sense or meaning of words or phrases (as every school boy knows) depends upon and is grounded by the words and phrases to which they sustain their relationship. Hence the displacement of words and phrases in sentences destroys the true sense of the composition, in the same relation that the animate body would be rendered unfit for service with its limbs dislocated. In this article I shall endeavor to show, that to reject a part of the Scriptures, will wrest from the Word its power of salvation, and it will prove unto you "a savor of death unto death." Jesus said, "Man shall not live by *bread* alone, but by every word of God" (Luke 4: 4). When we look around us over the world, we see that, man in relation, to his duties which he owes to his Creator and to his fellowman, is practically prone to "*let them slip.*" It has become the pass-word of man in every station or condition in life; every department of business or industrial pursuit, equally suffers from its withering and blasting effects, which like the echo returns and has its final rest upon the instigator who invariably is the loser, mechanically, physically, morally, or religiously. All of Adam's race in all ages of the world have been branded more or less with it; but the present state of Christendom seems to manifest the *slipping spirit* more predominant than possible (in view of the introduction of every considerable means and arrangement to facilitate duty and make it easy) than the ante-deluvians.

God has held forth every inducement to man that His Divine attribute of justice could allow, that man being without excuse could promptly act in the discharge of his duties. But it is a heart-rending fact, which observation long since has taught us, that to "let them slip," is one of the principal constituents of popular religion; and figures largely in the presbytery as well as the laity. O! the awful ponderous soul-destroying meaning of the phrase, "let them slip;" it is the real of the bottomless pit; the key to hell! the inlet to the lake that burneth with fire and brimstone! Nevertheless, it is cherished and proclaimed from the pulpit, and practiced by the laity. Yes we hear the minister, with outstretched arms and uplifted hands, and eyes directed heavenward, in tones like peals of thunder crying, we have no need of baptism for the remission of sins, the people are all holy "let them slip, let them slip!" The laity responds, Amen. Again, he cries, we won't wash one another's feet, if Jesus did say we should, we don't believe He meant us high Christians, He meant primitive Christians, we will "let them slip." Again you hear a sweet and solemn, Amen. And again you hear him raise his voice to a somewhat higher key, and say, we will dispense with this Supper, it is the Jewish Passover, "This is not to eat the Lord's Supper, for in eating every one taketh before another his own supper; and one is hungry, and another is drunken." We will therefore "let it slip," and to-morrow about noon we will eat a morsel of bread and drink a sup of wine, or you may eat the wafer and I will drink the wine, and the Lord will bless it, and we will make a supper out of it. O yes, by all means we will "let it slip," for the apostle disannulled the Supper. Amen, say the congregation.

He elevates his brow, and lowers his glasses (which by the way he inherited from his grandfather), and reads to the congregation, "Be ye followers of me, even as I am of Christ. Now I praise you brethren that ye remember me in all things and keep the ordinances as I delivered them to you." His eyes all the while bent upon the sacred pages; and if perchance he "lets them slip" and fall upon 1st Cor. 11th chapter 5th verse, he suddenly "lets them slip" to the last clause of the 15th verse, and remarks with emphasis, "for her hair is given to her for a covering." In Paul's days when the women came to worship God without any hair on their heads they would shear or shave them; but in these days of light and wisdom, the sisters wear hats and chignons, hence we will "let them slip." Amen, is the answer. And if by accident he should read to the congregation the fifth chapter of Paul's first letter to the Thessalonians and the sixth verse, He will almost invariably spiritualize the inspired language or charge the apostles with being the propagandist of nonsense, and say I will not enjoin the holy kiss upon you. Know ye not that Judas rendered it unholy by betraying the blessed Master with a *kiss;* only give me the thirty pieces of silver, or more if you possibly can, the more the better; the Lord loveth a cheerful giver, (and Judas has sanctified the silver), give to your pastor, give freely and it will be all right with you; and as for the holy kiss or kiss of charity we'll "let them slip." The congregation with smiling faces, and hearts filled to overflowing with admiration and applause bursts forth with, Amens, and God bless the pastor, for making the ways of the Lord so congenial to our feelings.

We need not give the more earnest heed to these little things, they are all non-essentials, now-a-days; we need not care for the poor, the county may do that; that belongs to the world, we will "let them slip," and we will shout and pray, and pray and shout and praise God for His loving-kindness, and thus show our love to Him. The pastor joins with the congregation in declaring that they will be peaceable in time of peace, and in time of war they will enlist in the service of their country, and under that banner they will gird on their whole armor of the world, and fight the good fight of destruction, lay hold on eternal death; the weapons of our warfare are carnal, they are mighty through the world, to the pulling down of houses, and even cities, and governments, making desolate the habitation of widows and orphans, and the raising up of imaginations and every low thing that humbleth itself before God. If my enemy hunger I will let him starve, if he thirst, I will let him famish, and so heap coals of fire on his head, and bring him to terms. If any man sue me at the law and take away my coat, I will shoot his ox also, or if he smite me on the one cheek, I will turn to him my fist also. I believe God gave me these hands to defend myself with. And as for healing the sick, we will send for the doctor, that's his business; he will dose him with calomel and salivate him, and if his constitution is strong enough to endure the effects of the medicine and wear out the disease, perhaps or probably he will raise him up. And if there be any other thing, such as visiting the sick, the fatherless and the widows in their affliction; feeding the hungry, clothing the naked, &c., we will just "let them slip." I have no time to attend to such trifles; and besides all this, it causes such queer feelings to come over me, and such a heavy distressing pressure on my heart to go to the house of mourning, I don't like it one bit. I will just let neighbor Newman attend to these things, he is such a singular man anyhow. He thinks he must "give unto them that asketh him," no matter how hard he has worked for what he has, and then he believes in non-conformity to the world, pulling the beam out of his own eye, in charity, in going forward when he goes to work, and all such little things; and even believes in all Jesus taught and did. He believes that Jesus meant what He said; but I can't see it in that light; but neighbor Newman if you think you ought to observe all these things, "according to your faith be it unto you." But I prefer the theatre, the opera, the circus, the festivals, the celebrations, the picnics, the Christmas tree, the ball room. I love them all.

I love the fascinating dramas. Then there are their duetts, so charming so bewitching. I love to bask my soul in those elysian fields of bliss, and drink in those enchanting pleasures to my hearts content. O! how I love the ball room with its enticing allurements; how delightful to dance to the sound of the fiddle until one is worn out by the ostentatious exercises; and then to lie down to repose ones throbbing, aching head in the lap of Delilah and think musingly over the ordeal of pleasures which you have happily participated in. Poor, weak, blind, deluded soul, would to God, that you could hear the warning voice of the Lord saying unto you, "awake thou that sleepest and arise from the dead, and Christ will give thee light." You are yet dead in sins and in trespasses; your heart is far from the Lord. You have been letting the commandments of the Lord slip, until they have slipped beyond the power of your vision. Or perhaps if you would take the advice of Paul to the Corinthians, "But let a man examine himself," very likely you would find that it was you that was slipping all this time, and that too down the broad road until you have got the world between you and the Son of Righteousness, and you have lost sight of the true light.

If you would have come to the light and walked in the light, as children of the light, then you could see. Did you ever see a man that could see in the dark as well as in the light? It is true it is said that "men love darkness rather than light." Tell us why? "Because their deeds are evil." Jesus says, "The light of the body is the eye; therefore if thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness; therefore if the light that is in thee be darkness, how great is that darkness?" Now we have come to the end. The whole secret is revealed. Standing arraigned as a criminal before the bar, thy countenance is fallen, thy face sheweth guilt, thy knees knock together; thy heart quaketh with fear, and thy voice quivereth, as thy mouth speaketh the truth in broken accents, declaring the awful, solemn fact that "If the blind lead the blind they shall both fall into the ditch." Yes, you have been blinded with the untempered mortar, by those who are trying to get to themselves a great name, or to empty your purse and fill their pockets, who cry out, "Non-essentials! Non-essentials! Virtually saying, that God is the author and Christ the institutor of nonsense."

Oh! what hypocrisy! what foolishness! to let the commandments of God slip, until you be begin to slip into perdition; and in hell lift up your eyes being in torment. It is now too late. You have let *time* also slip and you have slipped into an endless eternity.

May God help us all to think of these things.

Ripon, Cal.

SAVE ME OR I PERISH.

BY KATE KRINER.

WHEN Peter stepped over the side of the ship to go to Jesus upon the water, he walked well enough while he kept his eyes on the Divine Master, but when he looked at the wild waves, and thought of the danger surrounding him he began to sink; and if he had not had faith enough left to cry "Lord save me," he would have sunk to rise no more.

Many in this our day try to walk on the treacherous waves of a worldly life, at the bidding of the prince of the power of the air; they step forth cautiously at first, not meaning to go far into danger; but they give themselves gradually to mirth and pleasure, to pride and the accumulation of wealth, to care and ambition, or appetite and selfishness; they go further and further from the old safeguard of prayer and watchfulness, the Bible and the sanctuary. Christian company and Christian influences, and are all the while sinking deeper and deeper in the treacherous waves of a sea that they are trying to walk upon; they are becoming more worldly, more absorbed in the things that can never satisfy the soul. By and by they become alarmed, fear comes upon them, they find that they are sinking, they cry for help for they see they have exposed themselves to a storm that no mortal can face; they are in danger of being overtaken by a night that is the blackness of darkness; yet even then if they only will cry as Peter did, "Lord save me or I perish," they will find the hand of Jesus near and strong; He will lift them out of the stormy sea and set their feet on the solid shore.

But alas! too many will not look to Jesus in the hour of great peril and sorrow, but look to the world for pleasure, and grow more unhappy; they look to the world for light, and become deeper involved in darkness; they look to the world for hope and are answered by groans of despair.

Oh I have often thought how many of us have great need to offer the prayer once offered by the sinking disciple, "Lord save me from sinking." Save me from sinking in this sea of worldliness; save me from disowning Christ and denying the Rock of my salvation; save me from giving up my heart, my life, my soul, to the unsatisfying, and perishable things of earth; save me from living a stranger to peace and pardon, and from sinking at last in the deep waters of death and destruction, with a hope that is an anchor to the soul, both sure and steadfast.

Colo, Iowa.

THE LORD'S SUPPER

BY JOHN FORNEY.

NUMBER I.

IS the supper or passover Christ ate with His disciples the passover of the Law? And if so, did Christ and the Apostles eat it at the day and hour appointed by the Law (Ex. 12 :Num. 9:1-5)? I say no: this cannot be the case according to the record of the four evangelists.

We see that the Jews themselves agree, that they would not take Him on the feast day, lest there be an uproar among the people (Matt. 26:4; Mark 14:2). Again, the four books of the Gospel, showing plainly that it was on the preparation day, when Jesus sent one of His disciples to prepare, that they might eat the passover (Matt. 26:17; Mark 14:12).

Then came the day of unleavened bread when the passover must be killed, and He sent Peter and John saying, go and prepare us the passover that we may eat (Luke 22: 7, 8). Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father (John 13: 1). He riseth from supper. Here John tells us in plain words, that Jesus ate His supper before the feast of the passover, Now no man at the table knew for what intent He spake this unto him, for some of them thought because Judas had the bag that Jesus said unto him, Buy those things that we have need of against the feast (verses 28, 29). Here it is again plain and beyond all dispute, that the disciples did not think at the time they had ate it, when Judas went out to gather the band of men and officers to take Jesus. But they well knew it was only the beginning of the preparation day, which was always the fourteenth day of the first month; and the day began in the evening, as soon as the twelve hours of the thirteenth day were full. And that was the time the disciples came to Jesus and said, "Where wilt thou that we shall prepare for thee to eat the passover?" This was at least twenty hours before the time to kill the Lamb as appointed by the Law. Jesus ate His passover (or supper) as near as we can learn from the Scriptures, twenty hours before the time appointed by the Law. For the preparation day in which the lamb was to be killed, was never called the feast of the passover, but the (sacrificing) killing of the lamb at the going down of the sun, (or between two evenings) which was the ninth hour, or what we would call the middle of the afternoon; the very hour Christ died upon the cross. And it was to be eaten that night, which was the beginning of the fifteenth day, called the day of holy convocation unto the Lord.

And in this passover feast was no proviso made in the Law to eat it one day earlier, or one day later, but for those that were unclean or on a journey from home, they were to wait until the fourteenth day of the second month, and then they were to prepare it according to the Law, and were to eat it that night after the manner of the Law. And every soul that would not keep that feast according to Law, was to be cut off from among His people (Num. 9: 14). And no man was to go out of his house until the morning (Ex. 12: 22). But Christ did not only send one man out, but they all went out when they had sung a hymn into the Mount of Olives (Mark 14: 26). The Jews also were in an uproar, and came to Jesus in the garden and took Him up into the high priest's palace; and there they mocked Him the remainder of the night; but early in the morning they gave him over to Pilate. Now the Jews did not so much as go into the judgment hall, lest they should be defiled, but that they might eat the passover (John 18: 28).

Here we have another witness that they had not yet eaten the passover; but Christ ate His in the evening, and now it was morning. They had Jesus before Pilate to have Him condemned, to put Him to death (Matt. 27: 1–3). Now when Pilate was set down in the judgment seat in a place that is called the pavement; and it was the preparation of the passover, and about the sixth hour. (John 19: 13, 14). When Jesus therefore had received the vinegar, He said it is finished: and He bowed His head and gave up the ghost. It was still the preparation, as we see in verse thirty and thirty-one, and in verse forty-two we see it still was the Jew's preparation day, when Joseph had laid Jesus in the sepulchre. To this all the evangelists bear witness, that Jesus was taken from the cross on the preparation day, that is the day before the Sabbath (Matt. 27: 62; Mark 15: 42; Luke 23: 54). And John tells us, that the Jews, because it was the preparation day, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away.

Hence we have a clear case here that Jesus ate a passover (supper) of which He could say to His disciples, "With desire I have desired to eat this passover with you before I suffer; For I say unto you I will not any more eat thereof until it be fulfilled in the kingdom of God." In my next I will give the design of Christ's passover.

FREEDOM.

BY J. W. SOUTAWOOD.

"IF the Son therefore make you free then are ye free indeed" (John 8: 36).

After the death of Joseph and his contemporary king, the Egyptians began to treat the Israelites very cruelly, binding heavy burdens upon them; requiring them to labor in various ways, some making brick of mortar and straw. So great was their bondage that their cries reached high heaven, and God sent Moses to free them. When Moses began to show favor to the Israelites, the Egyptians then began the more rigorous, requiring them to make the same tale of brick and find their own straw; so they had to gather stubbles from the fields, and labor very hard, that, too, under very rigorous task masters.

At last the time arrived for Moses to begin his work; and it was only after he, through the mighty power of God, had performed many miracles and brought many sore and grievous plagues upon Pharoah and all Egypt, that he succeeded in setting them free. But when they were free, it was only freedom from Egyptian bondage. They were not free indeed. Why? because the Son had not made them free. If the Son had made them free, then would they have been free indeed.

When sin entered the world it fell upon all; so all were under the bondage of sin. Then as much more sore and grievous was our bondage, as Satan's power exceeds that of Pharoah. It is indeed the worst bondage in which mortal man can be bound. This, like Egyptian bondage, caused God to send a deliverer. But He did not send Moses and Aaron. No. There was no need of a different freedom. There was need of an eternal freedom; a freedom not of the body only, but of the *soul;* a freedom from every variety of sin and woe. Who is able to free this people? Who does God send to make us free? We read that "God sent His only begotten Son." Why did He send His Son? Because He wanted us free indeed, "If the Son therefore make you free, then are you free indeed."

Jesus in now come to deliver us from the bondage of sin, and He is willing and able to lead us safely through the wilderness of this world to that heavenly Çaanan, and *there* give us an eternal freedom.

Brother, do we not want the Son to make us free? Do we not want to be free indeed? Do we not want to gain that blissful *home*, and rest eternally on that glory-lit Strand, and sing praises to God forever and ever? If we do, let us follow Jesus; for He says, "I am the way." Then let us follow Him in all His precepts, not trying to reason away any of His commandments, but take Him at His word; whatever He tells us to do, let us do it without murmuring as Israel did; but let us "press toward the mark for the prize of *the high* calling of God in Christ Jesus."

Then when our pilgrimage on earth is brought to a close, we shall with our deliverer dwell eternally in *those bright* mansions He has gone to prepare for us.

Sister, do you not want to be made free indeed? Do you not want to be delivered from the sins and woes of this world? Do you not want to enter the sun-bright climes of eternal glory, and bask in the pardoning love of a crucified Redeemer? Then let me point you to the Lamb of God that taketh away the sins of the world. If you will humble yourself under His mighty *hand*, by obeying all His commands without doubt or murmuring, and cast all your care on Him, He will exalt you in due time, and save you with His everlasting salvation.

Lincolnville, Wabash, Co. Ind.

A PLACE FOR YOU.

BY A. BEARSS.

"I GO to prepare a place for you" (John 14: 2). Our Father in heaven has a place for all His children; then of course we must become His children. And it has been decreed by His Son Jesus that none shall inherit that place without being born again. For that reason Jesus left the shining courts of heaven and came down to this lower world, to speak words of eternal life unto the people, and as never man spake, the glad tidings of great joy, which shall be to all people. The good tidings was the fulfilling of the promise Moses gave to the children of Israel; that a prophet the Lord your God would raise up from among your brethren like unto me, him shall you hear. So the first news concerning the new kingdom was, "Repent ye and believe the Gospel," that it might be fulfilled which was spoken by the prophet Esaias, "The people which sat in darkness, saw great light; and to them which sat in the region and shadow of death, light is sprung up" (Matt. 4: 16).

So after impressing upon their minds the necessity of regeneration and admittance into the sheep-fold, He said it was expedient for Him to go to the Father, for the express purpose of preparing a place for them; and to comfort His disciples He said to them, "Let not your heart be troubled, ye believe in God, believe also in me, in my Father's house are many mansions, if it were not so I would have told you, I go to prepare a place for you." Before He could go to prepare a place for us, He had to fall into the hands of sinners, and spill His precious blood, "For without the shedding of blood there is no remission of sins," thus fulfillning His own prophecy. "Except a corn of wheat fall into the ground and die, it abideth alone." So He had to fall into the hands of sinners and die, or He would be alone with the Father, but by submitting to the will of the Father to make a full atonement He was lifted up from the earth, not to be alone, but to "draw all men unto Him, that where I am ye may be also; for in my Father's house (church) are many mansions." Yes many have felt the drawing, and lastly the knocking at the door of their hearts (Rev. 3: 20), and have opened and let Him in. Then He has an indwelling place in each one, "many mansions" until this earthly house be dissolved." If we have opened the door and let Him in dear reader, He has a mansion in you, He has a mansion in me, for said He, "I will dwell in them and walk in them, and I will be their God, and they shall be by people (2 Cor. 6 16). How good it is to know that Jesus has an indwelling place in our hearts, this earthly tabernacle, and that we are adopted children of Him, and as David says, "will dwell in the house of the Lord forever" (Ps. 23: 6) that is as long as life lasts, and if faithful in this time, till all shall be dissolved, we shall be admitted into that place (not many places) or building of God made without hands eternally in the heavens, and shall go out no more forever.

Sherkston, Ont.

A promise should be given with caution and kept with care. A promise should be made with the heart, and remembered with the head. A promise is the offering of the intention, and should be nurtured by recollection. A promise and its performance should be like a true balance, always present a mutual adjustment. A promise delayed is justice deferred. A promise neglected is an untruth told.

The Brethren at Work.
PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

BRO. S. H. BASHOR is duly authorized, by us as our traveling correspondent and agent for the BRETHREN AT WORK and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1 60 per annum Those sending ten names and $16 00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill

LANARK, ILL., MARCH 28, 1878.

REPORT OF THE DEBATE.

WE have on hand a sufficient amount, taken down while at the discussion, to make out a pretty fair report of the arguments presented during the debate. But as there are prospects of a written discussion through our paper,, we conclude to wait a few weeks. If Mr. Ray will stand to the challenge he made while at the Newtonia debate, and agree to discuss, in an itemized form, the difference between the Baptists and the Brethren, our readers can expect to have the pleasure of reading the arguments in full. We will know inside of a few weeks, whether the written debate will come off.

VALEDICTORY.

AS announced in another column of this issue, a change takes place in the control and management of the editorial of this paper, giving the entire business of the office into the hands of brethren Moore and Eshelman. Our reasons for disposing of our interest in the publication of the paper, are:

First, That our mind might be entirely free of business cares, and thus be more fully qualified for the labors of the ministry, feeling that business cares, and especially the vexations of a business like this, unfits any minister for evangelistic work. When a minister is away laboring to draw souls to Christ, and the difficulties of conducting a paper come up, he is ruffled in mind and incapable of preaching a sermon with a mind only on Jesus.

Second, I desire to devote my entire life to the work of an evangelist and wish to be free from every other care so that when worn out I can be at liberty to rest and study, without any of the vexations of business and when rested will be at liberty to go at will.

Third, I wish to escape the slangs and abuses heaped upon editors, which renders their lives unpleasant and labors disagreeable; and if it would not be thought out of place, let me ask all who read this, not to be abusive in their notes to publishers. Encourage them if you can, and fill your letters with kind words. This will please them and show you to be a gentleman or a lady, and more than that, possessed of a Christian heart. This I wish to escape, that my life will not be harassed with these troubles, and thus I feel that I can labor more to the glory of God.

Fourth, I feel that under the management of brethren Moore and Eshelman the paper will meet the wants of our fraternity and be as ably edited as it is with my assistance.

Now I have given some of the reasons I have for a change in my public life. Hope they will be satisfactory to all. I have promised to still write for the paper, giving the result of my labors in the cause from time to time as circumstances will require and admit. I leave the office with kindly feelings for all connected with it. My associations, socially with the members of the firm have been pleasant, and in future years I shall recall the past as pleasant to me. I wish the paper success and trust the blessings of our heavenly Father will attend it in time to come. I am worn down in body and mind, but hope that the rest I propose to take from now till A. M. will renew my strength so that I will be able to fill my present engagements. I want to here remark that I shall labor only for the union of the church and the success of the cause of Christ. More union is what we want and we feel it will be sought for by the Brethren at work this broad land over.

May God bless all and in heaven give to each a reward that will last while the eternal ages roll. To Him who loved us, died and redeemed us, be glory now and forevermore.

S. H. BASHOR.

THAT WRITTEN DISCUSSION.

FROM the *Baptist Battle Flag*, of March 20th, we clip the following:

"As Mr. Stein spoke of a newspaper discussion, we presented the following:

NEWTONIA, MO., March 13th 1878.

To the *Brethren at Work*:—We respectively invite you to the discussion of our respective church propositions, as debated at Newtonia. Mo., in your columns and our FLAG.

Respectfully,

D B. RAY.

The impression has already gone out that the Dunkards will never again risk the discussion of their church claims. We will see."

To those who were at the Newtonia discussion, and heard all the speeches, the above will seem a curious evasion of the facts in the case. It should be remembered that it was written by Mr. Ray himself, and how he ever got the idea that Bro. Stein PROPOSED a newspaper discussion is a little mysterious. The otherwise uninformed reader would infer from the *Battle Flag* that Bro. Stein was the first of the disputants to speak of a newspaper discussion, when in fact Mr. Ray himself knows that it was just the other way. Mr. Ray was the first man to say one word about the matter. We will now narrate the thing as it occurred.

Mr. Ray in his last forenoon speech, on the fifth day of the discussion threw out a challenge for a written debate, saying that the columns of his paper would be open to a full discussion of the claims of both churches. The next morning Bro. Stein read the following, and then handed it to the Moderator for safe keeping:

NEWTONIA, MO., March 12th 1878.

Mr. Moderator:—

I have for years desired an opportunity to discuss the doctrinal differences between the Baptists and Brethren before the Baptist readers of America, but so far have been refused space in the Baptist papers; but as my friend D. B. Ray, in his last forenoon speech yesterday, threw himself open for a written discussion through the papers of our respective churches, I hereby accept the offer for a written discussion with any man of the Baptist persuasion the Baptist church will endorse, on condition, however, that the discussion be published in a Baptist paper having a circulation equal to the paper to be furnished by the Brethren. At the close of the present discussion, I will be prepared to enter into arrangements regarding the said written discussion.

J. W. STEIN.

Mr. Ray made no move toward accepting the proposal, but tried to turn it off by saying that he meant me, and not Bro. Stein. Then the next day he read his proposal to our paper, regarding a newspaper discussion. Now this is the way the whole matter came up, Mr. Ray being the first one to mention the idea of having a written debate and Bro. Stein took him up.

At the close of the discussion we informed the audience that we were not in any way involved in the discussion, and did not think it according to the rules of debate for Mr. Ray to challenge us, especially so since Bro. Stein had taken him up at his own offer, and that we, therefore, would not accept the challenge, as it would enable him to avoid a written debate with Bro. Stein.

This is just the way the matter stands, and we therefore give it to the public, Mr. Ray made a proposal for a written debate and Bro. Stein took him up, and he must now either debate or else back down from his own proposal. Let it be borne in mind that Mr. Ray was the first one to say one word about a written discussion, and we will now see if he will stand up to his proposal.

Our people were well pleased with the result of the Newtonia discussion, and feel much confirmed in the strength of their position, but since an opportunity for getting the matter fully discussed before the Baptist readers of America has been offered, they are anxious that the opportunity be at once embraced, and therefore it now hangs on what the *Flag* has to say. If Mr. Ray will stand up to his proposal for a written debate the public will see whether we are afraid to defend our position before the reading people of America.

That the discussion may be fair on both sides, it is necessary that the points of differences between the two churches be discussed separately, allowing each disputant the same number of articles of equal length on each proposition, and the discussion be published in the BRETHREN AT WORK and *Baptist Battle Flag*. If Mr. Ray is ready for this he will please say so. Bro. Stein is prepared to arrange the propositions with him.

J. H. M.

THE NEWTONIA DEBATE.

OUR last communication regarding the discussion closed on Monday evening, March 11th, at which time the debate was getting quite lively and the interest becoming very intense. Many of the hearers were in earnest, seeking for the truth that they might embrace it. There were several present from a distance and had a great anxiety to learn of the old paths and walk therein.

What rendered the debate of great interest was that quite a number of families in attendance had left the Baptist, and united with the Brethren, and it remained to be seen how the arguments would affect them. We are glad to say that they were much confirmed in their faith and practice, and now feel confident that they occupy the old apostolic platform. We had the pleasure of being with them much during the discussion and found them well posted on the doctrine of the Bible. Hope others will follow their example before it is too late.

Mr. Ray did his best to make the Brethren's doctrine look ridiculous, and find contradictions in their writings. When Bro. Stein was presenting his arguments in defense of the threefold immersion, Ray did not follow him very closely, but spent much of his time trying to find fault with feet-washing, the Lord's Supper, the kiss and our manner of dressing. It seems he could not wait till they were brought up, but must bring them up himself, and hence did not take the time to answer the arguments presented in favor of trine immersion as was desired that he should.

Bro. Stein made a nice point against the Baptists in favor of the forward motion in baptism, by showing that the Baptist church believed in the forward action so strongly that they actually sung it in their hymns, and then read quite a number of extracts from the Baptist Hymn Book speaking of *bowing* in baptism, and the Savior *bowing* under the hand of John the Baptist. They will have to either change their manner of baptizing or else revise their Hymn Book. People ought not to sing a thing they do not practice.

The discussion closed on Wednesday evening, having lasted seven days in all. Things generally passed off very quietly, and all the members felt good over Bro. Stein's effort, not one of them regretting that the discussion was held. Taken altogether it was an instructive interview, and afforded many opportunities of learning, and we are confident has added much to the credit of the Brethren in and around Newtonia, as well as greatly confirmed them in their faith. The two disputants parted on good friendly terms, in short a good feeling seemed to pervade the minds of nearly all. Of course the future must develop the result, and time alone will tell the effect of truth, when once planted in the hearts of those seeking after it.

Bro. Samuel S. Mohler of Johnson Co., Mo. was the Brethren's Moderator, and Mr. D. N. Horne, of Winsor, Mo., the Baptists', and Judge M. H. Ritchey was the presiding Moderator. He discharged his duty with impartial ability, and showed himself fully qualified to preside in public bodies. He is a man of excellent standing in that part of the country, and seems to be highly respected by all. Owing to the busy season of the year the attendance was not so large as was expected, but the interest was excellent and the order good. The Brethren kept up their night meetings and at the last one had quite a large congregation of attentive hearers.

The Brethren at this place are erecting a commodious meeting-house which they expect to have completed at an early day. It is located near the edge of the town, and will be quite a convenient place for meeting. I must confess that I fell somewhat in love with the country around Newtonia and believe it to be an excellent place to live. It certainly must be healthy, and affords fruit and good water in abundance. Members desiring a suitable location in the West, should visit that part of Mo. Those desiring information should address Eld. C. Harader, Newtonia, Newton Co., Mo. We made our home in his family during our stay, and found it a pleasant lodging place. Many thanks for their kindness. Bro. J. T. Mason will represent our paper at Newtonia, acting as our regular agent in that part of the country.

HOMEWARD BOUND.

On Thursday morning, in company with Bro. S. S. Mohler, we started by private conveyance to Carthage where we arrived in the afternoon in time for the evening train. I much desired to pass out into the country one mile and visit Bro. Wampler, but had not time to do so. In order to reach Kansas City without delay I was compelled to go as far West as Oswego, having separated from Bro. Mohler at Columbus. Reached Kansas City the next day, and from there made my way to Russelville, Ray Co., Mo., to visit my parents whom I had not seen for seven years. Our meeting was a pleasant one, though unexpected to them.

They are getting well along in years and becoming much worn down. They came to the far West in an early day and have spent much of their time in the frontier life, having endured many hardships and deprivations. May the Lord bless and reward them for their labors on earth. While here we held three meetings: one in the Brethren's meeting-house and the other two in Russelville. On Sunday night we had the most crowded house I have preached to in a long time. Bro. Addison Harper is the Elder of the congregation here. He is a man of good ability, and known as an interesting speaker. The Brethren here have as good farming country as I saw while in the State. The saints ought to go up and possess the land.

I left on the 19th and reached home on the morning of the 21st, found all well and matters about the office running all right. Many thanks to the members for our kind treatment while traveling among them.

J. H. M.

SHALL WE HAVE REFORM?

THIS is the time of the year, when much of the "council work" of the Brethren is being done. In addition to the work preparatory to Love-feasts, is that of the District Conference. It is about the preparatory work for the latter that I desire to note here more particularly. Will we labor to bring as little matter before our District Meetings as possible? If a church is in love, peace, prosperity, it is hardly necessary to appoint a committee to "think up" some queries for the District Meeting, simply to have a query or two. The elder who called a special meeting in order to get up a few queries for D. M., had an eye to *work*, whether profitable or unprofitable. Now, this is not the way to come to "unity of action," oneness of mind. When I find delegates stating that their church "sends no query, but is in love and peace," it makes me think of good, old times when query-making was yet unborn — when the Brethren lived so happily together, studied the Word so carefully and diligently that questions of policy and action were never raised, or if raised, at once settled by the Oracles of God. The question, the standing question with us then, should be, How little can we bring to D. M.?

When queries are presented to the church, would it not be well to get down the New Testament, the "*perfect* law of liberty," and search it diligently for an answer? Better do this, if it takes two or three days, than send them to the D. M.

God is good and wise. He gave us a book containing all the rules of action necessary. — "Ah!" says one, "how about those who are heady (stubborn) high-minded and walk not worthy of the vocation whereunto they have been called?" How about such? Does not Paul say, "*warn* them that are unruly, disorderly?" And then again, if they will not hear, will continue to be stubborn, continue to be high-minded, does not the apostle command to *withdraw* from such? Does this not settle *that* question? Thus question after question may be disposed of by the Word of God, saving much time, labor and feelings at District Meetings. Study the Word of God more, and the world less, and the right answers will always meet the right queries. If every church would thus act, give no room to those who are puffed up and seek vain-glory, the praise of men more than the praise of God, there would be no occasion for long debates over queries at A. M. — And if there are those who are hurt when queries on the doctrine of non-conformity, on general deportment, on the avocations of life are brought up, will strictly confine themselves to the simplicity of the Gospel, the queries will not "go up."

But there is occasion for queries at times. — Men of perverse minds arise and draw after them a multitude. By smooth words (flatteries) and fair speeches, they "deceive the simple" (Rom. 16: 18). To save the "simple," the sincere, the true, the lowly in heart are moved to combine their labors in defense of the Gospel order and integrity at D. M. and A. M. And such queries multiply in proportion to the mischievous acts and tendencies of the unruly.—Let those who cry, "*Only the perfect law of liberty*," give no occasion for queries, and there will be no just ones. And then let there be no effort to find occasion where there is none, and another source of evil will be closed. Some *give* occasion, while others *seek* occasion, merely for selfish purposes. Not until these avenues are closed by a strict compliance to God's order, will there be a diminution of queries.—But just so long as men of perverse minds, and men who love to find fault, are permitted to lead away souls from "the simplicity that is in Christ" (2 Cor. 11: 3), just that long there will be occasion for "godly jealousy" (2 Cor. 11: 2), on the part of those to whom have been committed the oracles of God. "Contend *earnestly* for the faith once delivered to the saints" (Jude 3), does not mean to sit down and silently listen to such as are murmurers, complainers, walking after their own lusts; speaking great, swelling words, having men's persons in admiration, because of advantage (Jude 16). The contending does not mean submission to such, and if there be such in any church, *that* church has well-nigh lost its first love (Rev. 2: 4).

Therefore seeing all these things, what can we all do to shorten council work? Can we not each walk in Gospel simplicity to begin with? Then can we not bear a little with each other in our follies; and whenever we err, manifest a readiness to heed good advice, looking to the Lord in prayer? Will we study the Bible more and lean upon the counsels of the Lord? O my brethren why should any root of bitterness, and corrupting influences come up among a people possessing such liberties in Christ, and such liberties in a free country? Shall Satan get an advantage of us? No, not if we live at the foot of the Cross, not if our morning and evening incense goes up to God. But we sometimes let it go down to Satan. Our voices go out, but our hearts are downward, hence the incense is lost and we not benefited. I have no apologies to make for these sentiments. It is time to write and talk so that old and young, simple and haughty can understand. Milk and water is not Christian food, but milk and meat are recommended by an eminent Apostle. God bless all of us to live, act, think and talk as men and woman in Christ Jesus. D. M. E.

Hereafter all communications intended for this office should be addressed Moore & Eshelman, and to them all money orders and drafts should be made payable.

◆

We learn that No. 9 of the **Brethren at Work** did not reach a number of offices in the East. For this we are sorry, as we very much desire every subscriber to receive his paper regularly, and labor to have them leave the office in good condition. We have sent No. 9 again to all who have notified us, but are now out of this number.

◆

From a letter received from brother R. H. Miller, we learn that he returned the 14th inst from New Paris, Ind., whither he had gone to preach a number of doctrinal sermons. While there was taken sick, and had to remain until well enough to complete his labors. On account of continued impaired health, he is unable to attend to engagements at present, but hopes to meet them as soon as possible. We expect to give our readers something from his pen soon.

◆

In this issue brother S. H. Bashor takes his leave of the **Brethren at Work** as one of its editors and proprietors. Our association in business and as brethren in one common cause has been pleasant. Looking back over our past labors together, we feel grateful that God gave us grace to walk and talk together; and now as our work in an editorial capacity has been dissolved by mutual consent and brotherly kindness, may our feelings of sadness be swallowed up in the anticipated glory of the coming of the Lord, when we shall meet to part no more. Bro. Bashor will continue to work for the interests of the **Brethren at Work**, and contribute to its columns as he may find opportunity in the midst of his evangelistic labors. May his work in life be fruitful to the honor and glory o God, and may his and our end be complete u Him who has redeemed us.

SATURDAY NIGHT.

An Evening With Clement.

CLEMENT of Alexandria, as he is generally called, flourished near the close of the second century. In early life he was a heathen philosopher of no small attainments. He was born about the middle of the second century and died A. D. 220, having spent his entire life in search of, and teaching what he conceived to be the truth. He was a man of learning when converted to Christianity, but being anxious to acquire a thorough knowledge of it, eagerly sought instructions of the most eminent teachers he could find, and for that purpose traveled extensively in Greece, Italy, Egypt, Palestine, and other parts of the East. In this way he acquired a thorough knowledge of the teachings that prevailed in the second century.

It may be well to observe, in this connection, that the divided state of Christianity was not then as it is now. The church as a great body was united, and stood firm to the doctrine of the primitive churches. A few factions had split off and set up for themselves, but the general church of all countries stood firm. Clement's travels among the churches, and conversing with their eminent teachers were of great advantage, thus affording opportunities of becoming better acquainted with them and their doctrine, and at the same time assimilating himself to them and their customs.

He came into the church, not to teach and govern it, but to be taught and governed by the church. His first step was to attend the school of Christ, and become familiar with the faith and practice of the great Christian body, and acquire a thorough knowledge of its religion as handed down from the earliest times. After becoming familiar with its teachings and principles he began to teach and publicly defend it, and wrote some valuable works setting forth some of the leading features of the Christianity of that age.

From tradition it would seem that Mark, the evangelist, traveled down into Egypt, and there in the city of Alexandria established a Christian school, which afterwards became noted as the leading seat of learning in that country. Clement finally became professor of this school, and added much to its reputation as a Christian institution. Though devoting much of his attention to teaching and preaching, yet he found time to write and publish some valuable works, a few of which have come down to our time. His writings display both learning and care, and in many instances show commendable features that characterized the churches of early centuries. It would seem strange, however, that the professor of the leading school of the land would condescend, as some call it, to teaching some things that we find in his books, but the church at that age had not become corrupted to the extent that it did in latter years, and therefore as we approach the fountain-head from whence issued the pure waters of the Christian faith, we may expect to find a generality of more piety than in these modern days of corruption.

When speaking "against embellishing the body," Clement says, "The god of the Egyptians appears a beast rolling on a purple couch. So those women who wear gold, occupy themselves in curling at their locks, and engage in anointing their cheeks, painting their eyes, and dyeing their hair, and practicing other pernicious arts of luxury, decking the covering of the flesh—in truth, imitate the Egyptians, in order to attract their infatuated lovers. * * * * * For love of display is not for a lady, but a courtesan. Such women care little for keeping at home with their husbands; but loosing their husbands' purse-strings, they spend its supplies on their lusts, that they may have many witnesses of their seemingly fair appearance; and, devoting the whole day to their toilet, they spend their time with their bought slaves."

When speaking of those who are attracted to places of amusement the same writer says, "For those that glory in their looks, not in heart, dress to please others. For as the brand shows the slave, so do gaudy colors the adulteress. 'For though thou clothe thyself in scarlet and deck thyself with ornaments of gold, and anoint thine eyes with stibium, in vain is thy beauty,' says the word of Jeremiah. Is it not monstrous, that while horses, birds, and the rest of animals, spring and bound from the grass and meadows, rejoicing in ornament that is their own, in main, and natural color, and varied plumage; woman, as if inferior to the brute creation, should think herself so unlovely as to need foreign, and bought, and painted beauty."

"Let the woman wear a plain and becoming dress, but softer than what is suitable for a man, yet not quite immodest or entirely gone in luxury. And let the garments be suited to age, person, figure, nature, pursuits. For the divine apostle most beautifully counsels us 'to put on Jesus Christ, and make no provisions for the lust of the flesh.'"

Regarding ear-rings, our learned teacher says, "The Word prohibits us from doing violence to nature by boring the lobes of the ears. For why not the nose too?—so that, what was spoken, may be fulfilled: 'As an ear-ring in a swine's nose, so is beauty to a woman without discretion.' For, in a word, if one thinks himself made beautiful by gold, he is inferior to gold; and he that is inferior to gold is not lord of it."

Thus writes the noted professor of the celebrated high school at Alexandria, from whom some of our modern teachers, as well as popular Christians can learn valuable lessons.—J. H. Moore.

"SPRINKLING,
THE
TRUE MODE OF BAPTISM."

NUMBER III.

WE are now ready for another lesson, and will hear the Doctor first recite on John the Baptist.

3. "*Did John the Baptist immerse those whom he baptized?*"

Just as if a man could be dipped without being dipped. The question by the Doctor falls to pieces of its own accord, for there is no baptism *in* water, nor *with* water without immersion, without dipping. But hear him further:

> "No doubt there was constantly, for weeks and months, a large encampment of men, women and children, at the place he (John) sojourned. How could all these people and their animals have been kept alive in a dry and barren region, at a place where there was little or no water? For the purpose of subsisting these immense multitudes of men and animals, and not for the purpose of dipping, it was necessary that John should preach and baptize on the Jordan, at Enon, and at other places where there was much water."

This learned man, this Doctor of Divinity can see "a large encampment of men, women and children for weeks,"—yes, not only for "weeks," but for "months," and all the "animals" in Judea and Jerusalem up and down the Jordan, but no immersion. He can see what is *not* in the Book of God, and don't see what *is in*. Where is there one word of evidence, positive or circumstantial, that will prove that men, women, children and animals encamped in the wilderness for weeks and months? And even if the whole world had been there for a year, does that prove that *dipping* is *sprinkling?* Not by any means!

And then he continues to insist that John "baptized on the Jordan." Look at that little word, "*on.*" "On Jordan" Does God say that John, Jesus and the apostles baptized *on* Jordan? Never. Do they tell about baptizing *people on Jordan?* Not a word about baptizing men, women and children *on* Jordan. The fact, the old Bible fact, still remains that John baptized the people of Judea and Jerusalem and all the regions round about, *in* Jordan, *in* the river, *in* the water. The man that says *on* Jordan, *on* water is wresting the Scriptures to his own—let Peter say the rest (2 Peter 3: 16).

> 4. "*Was Cornelius and his family immersed?* There is nothing said whatever that they were, and no allusion in the account that would favor such a supposition * * *. Now, what is the idea conveyed, immediately, to the mind of the reader when reading the words: 'Can any one forbid water that these should not be baptized?' Did he not plainly mean, 'Can any one forbid water to be now brought into the room, in order to baptize them without delay.'"

You say there is no allusion in the account of Cornelius' baptism that "would favor" the "supposition," that he was immersed. The Bible doctrine of water baptism is not a matter of supposition,—is not so indefinite, not so vague that it needs *supposition*. It is a matter of *fact*, a matter of divine appointment, a *real established ordinance*. There is no use of supposition in the matter. The suppositions are all on the side of "*baptism by sprinkling.*" This new idea of "sprinkling *by* sprinkling" is in need of all the suppositions in the universe, and then it will not stand up; nor can it be propped up. It takes divine inspiration, divine authority.

Again you think it "plainly means, Can any one forbid water to be brought into the room, in order to baptize them without delay?" It neither *means*, nor *plainly* means that water should be brought into the room. Why do you not say that water was brought in to sprinkle them? Why say *baptize?* Why not say *sprinkle?* Does infallible inspiration say, "Can any man forbid water that these should not be sprinkled?" No, not at all; and Dr. Greenwald is afraid to put the word *sprinkle* in place of the word *baptize*. He knows that a translation with the word *sprinkle* instead of the word *baptize* would not be accepted by any man who has respect for his learning. And yet if *baptizo* means to *sprinkle*, it would have been so rendered long ago, for the army of sprinklers is indeed large; but no Greek scholar, no number of Greek scholars, will dare to translate *baptizo*, "sprinkle." There is a reason for this. It does not mean to *sprinkle*, never did, and no twist of human language can ever make it mean *sprinkle*. The Greek word for sprinkle is *rhantizo*, and rhantizo is never rendered *baptize*, dipping.

The Doctor's next questions are: "*Was Paul immersed?*" "*Were the jailer and his family immersed?*" Under these two heads he simply rehearses his arguments "*with* water," "*with* the Holy Ghost," which we have already shown to be "*in* water," "*in* the Holy Ghost," and then falls into the error of supposing that Paul, Silas and the jailer did not go out of the prison to hunt a river. But we go to the record. "Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spoke to him the word of the Lord, and all those in his house. And taking them in that hour of the night, he washed them from their stripes, and was immersed (dipped) he and all his. And having led them up into his house, he set a table and rejoiced with all his house, believing in God" (Acts 16: 31-34). Then the Doctor insists that if the jailer had gone out of the prison all the other prisoners would have escaped, but admits that the jailer went with Paul and Silas into another part of the prison. Did all the prisoners flee then? If all the doors were broken open and the "walls rent," how could the jailer keep them in by going to "his own private apartments?" He could keep them in by going and sitting down in another room, doors all open, walls rent, etc., but then if he had gone out to a river to be baptized, they would all have fled. That is your reasoning is it not? Ah! you forget that Paul said, "Do thyself no harm, for *we are all here*." God worked there that night, and the Power that "broke down the doors," and "rent the walls," could also restrain guilty prisoners from fleeing at all.

I wish to note one more point in this lesson. Doctor Greenwald, on page 12 of his pamphlet says:

> "And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. Jesus, too, as our High Priest, must be fully consecrated. * * * The idea of a person being consecrated to the office of a priest, or minister, by being dipped into oil or the water, or the Holy Ghost, by which he is consecrated, is absurd."

Here the Doctor would have us believe that Jesus was a Priest after the order of Aaron; but the apostle, by the Holy Ghost, says: "It is evident that our Lord sprung out of the tribe of Juda; of which tribe Moses spake nothing concerning the priesthood" (Heb. 7: 14), and Jesus was "made a high priest forever after the order of Melchisedec" (Heb. 6: 21). Observe that Jesus sprang out of the tribe of Judah, not of Levi. That Christ was a priest forever after the *order* of *Melchisedec*, and not after the order of Aaron. The Doctor cannot teach us that Christ came of the tribe of Levi, and was made a priest after the order of Aaron. God does not so instruct; but teaches that Jesus came of the tribe of Juda and was *baptized* of John *in* Jordan. This ought to satisfy any truth-loving, heaven-born soul. And it will. Only such as see what the Lord never commanded, and don't want to see what He did command, will talk, write and act differently. We write plain. We want to be understood. This is no time to run when the smoke of error arises. The time has arrived for bold and fearless words—the whole truth of Jesus, all He spake by the mouth of holy men. M. M. E.

◆

Brother Bashor's retiring from the office makes it necessary that we balance our accounts as soon as possible, and therefore suggest to those who are owing us the propriety of remitting as fast as they can. We have considerable standing out and are anxious that it be paid in as soon as convenient. Hope all who are indebted to us will make a note of this.

◆

Brother Bashor and wife called with us last week. They are on their way to Waterloo, Iowa, where they expect to remain some months until Bro. Bashor's health improves sufficiently to take the field again. He expects to devote his time wholly to traveling and preaching. His correspondents will address him at Waterloo.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things"

Edited by M. M. Eshelman.

SUNDAY MORNING.

Jesus is Risen.

O THE terrible gloom and sorrow that covered the hearts of all the dear brethren and sisters on Friday and Saturday, because Jesus had been crucified! They knew not where to go: poor souls, they were as a flock without a shepherd. But on Sunday morning when it was yet dark, Mary Magdalene and the other Mary went to the tomb of Jesus to anoint his body. Poor, dear sisters; they "were much perplexed" and scarcely knew what to do. Who should roll away the stone for them? Soon they reached the tomb and behold their joy on seeing the stone rolled away. Mary wept, and stooping down looked into the sepulchre. She wanted to see Jesus. How anxious was her heart. It is her Sunday morning, and now about daylight. O how they loved Jesus! Nothing could keep them from going *early* to the Master's tomb It seems to me I can hear Mary say to Mary Magdalene, on Saturday evening: "O dear sister, our Master, our Jesus is dead: let us go early to-morrow and anoint his body. We must be off early." Then with sad hearts on Sunday morning they hastened to the sepulchre. Mary wept! and as she wept, and looked into the tomb she saw two angels in white, one sitting at the head and the other at the feet where Jesus' body had lain. They saw her weeping, and said, "Woman, why weepest thou?" O "because they have taken away my Lord, and I know not where they have laid him," she answered. Poor woman! she still loved Jesus. She loved the dead Jesus just as she loved Him when He was alive. O what love! This is divine love, the love that comes down from heaven.

As she stood weeping, she turned around and saw some one standing near. This was Jesus, but she knew Him not. He said, "Woman, why weepest thou?" Her heart is full and she says, "tell me where thou hast laid him" She knew not Jesus; her heart was yet sad and sorrowful. Presently Jesus said, "Mary." Then she knew Him and exclaimed, "Master!" Yes, Master! Her Master was alive again. Poor woman! She was ready to embrace Him, but He forbade her saying, "Touch me not; I am not yet ascended to my Father; go tell my brethren that I ascend unto my Father, and your Father; and to my God, and your God." O what a sermon! Obeying Jesus she ran to tell her brethren. Her heart was now full of joy. What a blessed Sunday morning now. A little while ago all was sorrow, now all is joy. The sun is now shining in its splendor, nature is all joy and life, and Mary hastens to tell the good news. Soon she finds some of her brethren. Peter doubts; all doubt, and her words are as "idle tales" to them. However Peter wants to be sure about the matter so he and "that other disciple" ran to the tomb to see for themselves. Seeing they believed, and stood wondering. Peter is amazed! Poor Peter, he had been told that Jesus would arise again, but he could hardly realize its truth. He went and told the other disciples, and all were ready to believe except Thomas. Poor, doubting Thomas; he must thrust in his fingers before he can believe. O what a happy Sunday morning this to the brethren and sisters! Never before was there such a day of rest. Death and the grave had been overcome, and mankind wholly redeemed. Joy, joy, beamed on every countenance. It was enough to make them sing and rejoice, for Jesus had risen. Happy, "first day of the week." The wicked Jews had put Jesus to death, but God brought Him out of that. Glory to God in the highest! Peace and good-will to all men forever if they believe. The sisters glorify God in all meekness and lowliness of mind. The brethren joy and rejoice also. O what a blessed Sunday morning to the Brethren in Palestine! Who would not enjoy such a Sunday morning? The same Jesus still lives. He is willing to arise in every heart this Sunday morning. He is willing to take up His abode there. Shall He? May He? Sinner, do you love Jesus this Sunday morning? Are you ready to let Him come in and dwell with you? Soon He will come, some bright Sunday morning, to gather His elect from the four corners of the earth, to rest with Him here one thousand years. Come, go and meet Jesus this beautiful Sunday morning, and live forever. M. M. E.

THE LITTLE CHILDREN.

GOD bless the little children,
  We meet them everywhere;
We hear their voices round the hearth,
  Their footsteps on the stair;
Their kindly hearts are swelling o'er
  With mirthfulness and glee;
God bless the little children,
  Wherever they may be.

We meet them 'neath each gipsy tent,
  With visage swarth and dun,
And eyes that sparkle as they glance,
  With roguery and fun;
We find them fishing in a brook
  For minnows with a pin,
Or creeping through the hazel-brush
  The linnet's nest to win.

We meet them in the lordly hall,
  Their stately father's pride;
We meet them in the poor man's cot—
  He has no wealth beside;
Along the city's crowded street
  They hurl the hoop or ball;
We find them 'neath the pauper's roof—
  The saddest sight of all.

For there they win no father's love,
  No mother's tender care,
Their only friend the God above,
  Who hears the orphan's prayer;
But dressed in silk or draped in rags,
  In childish grief or glee,
God bless the little children,
  Wherever they may be.

—*Selected.*

* * *

THE APOSTLES.

Dear Children:—

AS I am much interested in the "Home Circle" I will also add a few thoughts for the little folks

Did you ever read about the four disciples, Andrew, Simon, James and John whom Jesus called from their fishing-boats to follow him? Do you think these men ever felt sorry that they left all and followed Him? I am sure they never did; no, not even when they had to suffer and die for his sake. Would you like to know what became of them? Simon, who was afterwards called Peter, perhaps the most useful of all, was crucified as Jesus was, by wicked people who hated him. But he felt it was too great an honor for him to die as his dear Lord did and so we are told he begged to be crucified with his head downward. Andrew, it is supposed, died on the cross too. James was killed with the sword. John lived longer than all the rest. He was sent by the king to live alone on a rocky island. While there he wrote the last book of the New Testament. He lived to be almost a hundred years old. When he became so old that he could not go to the meetings of the Christians he was carried by some of his friends; and when he could no longer preach sermons he used to make this little speech: "My dear little children, love one another." Some of them at last got tired of hearing him say this. But he would say, "this is what the Lord commanded, and if you do this it is sufficient." He knew they could not love one another unless the love of God was shed abroad in their hearts. But these apostles are all now in heaven praising Jesus. Let us all try and live as Christians, so we may also reach that happy place.

MATTIE ROWLAND.

Shannon, Ill.

* * *

THE LOST SON.

"THUS his father wept for him" (Gen. 37: 35). Joseph was one of the twelve sons of Jacob. He was a kind, obedient and dutiful son to his father, so that his father abundantly loved him. Although Joseph was a kind and loving boy, his brethren still hated him. Joseph loved and obeyed God and his brethren did not, consequently they did not love Joseph. One day his father sent him in search of his brethren where they were feeding their flocks. But when his brethren saw him a great distance off they planned how they might kill him. Was this not very wicked for them to want to kill their brother? But one of his brethren (whose name was Reuben) being kinder than the rest, suggested that they would not kill him, but cast him into a pit or into the wilderness, for he (Reuben) desired in his heart that Joseph might return to their father, for this reason he desired that he should not be killed. Now Joseph had a "coat of many colors" of which they stripped him when he came to them, and then they cast him into this large empty pit. They sat down to eat some bread when they beheld a company of men coming toward them to whom they sold Joseph. Those men took him far off into Egypt. Just think of those brethren selling their brother for a slave. They took his coat of many colors and dipped it in blood and brought it to their father, that he might judge if it were his son Joseph's coat. Jacob recognized the coat that it was Joseph's and he exclaimed, "It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces" (Gen. 37: 34). Just think for a moment how Jacob's poor heart would ache at the thought of his dear son being killed and devoured by some wild beast. He would not possibly be comforted at the loss of his son, and then he wept in deep agonizing grief for his dearly beloved child. Just imagine his heartaches at that moment, and then think of the wickedness of those brethren for deceiving their almost heartbroken father. Oh! how he wept, how he sighed, how he moaned over his great loss.

But, dear children, if God were to lose one of you, his dear little lambs, He would sustain a *greater* loss than Jacob by the loss of Joseph. If you are not good, obedient and loving children you cannot go where God is, and then He would lose your souls, which he says of one that it is of more value than the whole world. Just think that millions of dollars would not buy the world, and yet one soul is of greater value in the eyes of God than the whole of it. And then just think that God suffered His only, dearly begotten Son to be nailed to the cross to redeem and save our precious souls from death. How it would grieve the heart of our dear, loving Savior to know that one of those precious souls, for which He sacrificed His life, should be lost. Then, dear children, give your hearts to God while you are young, so that in death you may obtain a crown of life that fadeth not away. God has prepared a beautiful home up in the sky for all good children when they die. It was to this beautiful home that Joseph went when he had finished his labors on earth. If his brethren did hate him, he had both an earthly and a heavenly Father that loved him.

E. R. STIFLER.

* * *

HEAR YE HIM.

"WHILE he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17: 5).

And Jesus has said, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (Matt. 7: 24) And on the other hand, "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand" (Matt. 7: 26). Just listen at the plain language spoken by our blessed Savior; and yet so many do not heed it. But beware of false teachers. Jesus says, "Whosoever heareth these sayings of *mine*," not every one's sayings, for in the same chapter, 21st verse, He says, "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven." So dear brethren and sisters, young and old, let us be very careful; and you too, dear young friends, who are still out of the ark of safety, and know good from evil. It has been said, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4: 17). So dear young friends, come to Jesus. I am young in years, but have come out from among the world, and can say with the poet,

"For worldly honor I'd not waste,
  Of life my little span,
Far better is the love of God,
  Than highest praise of man."

JEMIMA KOB.

Franklin, Iowa.

* * *

QUERIES ANSWERED. John L. Frantz's queries in No. 9.

1. Who was the first blacksmith? Tubalcain. (Gen. 4: 22).

2. Who caused iron to swim? Elisha. (2 Kings 6: 6).

3. What king reigned only one month? Shallum. (2 Kings 15: 13).

4. Who wrote with a pen of iron and a point of a diamond? The language is figurative. (Jer. 17: 1).

5. How many miracles did Jesus perform? Thirty-three.

Answers to friend's queries in No. 9.

1. How many knives did the children of Israel take out of Egypt? I do not find a record where they took any. The first time they used knives, Joshua was commanded to make sharp knives. (See Joshua 5: 3). When Cyrus, king of Media and Persia, gave the captive Jews liberty to return to Palestine, and restored to them the vessels of the sanctuary among them were nine and twenty knives. (Ezra 1: 9).

Answers to Clara E. Lutz's queries in No. 9.

1. How many years after the departure of the children of Israel out of Egypt did Solomon lay the foundation of the temple? Four hundred and eighty years. (1 Kings 6: 1).

2. Whom did the Lord appoint to succeed Moses? Joshua. (Joshua 1: 1, 2, 3).

Answers to Michael F. Snavely's queries.

1. How old was Noah when the flood came upon the earth? Six hundred years. (Gen. 7: 11).

2. Who was the first man that died a natural death, and how old was he? Adam, and he was nine hundred and thirty years old. (Gen. 5: 5).

ESTELLA J. ALLEN.

Vicksburg, Mich.

CHILDREN AT WORK.

Sometime:—I do not belong to the church, but hope I will sometime. I read my Bible, go to school, and to meeting every two weeks. I. J. Rosenberger and J. P. Ebersole are our ministers. My oldest brother has been a member for two years.—*Ida Bowers, Gilboa, Ohio.*

[Dear child, put your trust in Jesus. Read His Word; be good, obey Him and you shall have a crown of glory.—ED.]

Death of Jesus:—I was reading this evening of the suffering and death of our Savior. I think it was a terrible thing to kill Him We should all obey Him. To Louie C. Hickey I would say the shortest chapter in the Bible is the 117th Psalm. My uncle John Wise was here this Winter. O I love my dear uncle! Jesus is our best friend —*Clara B. Wise, Tiffin, Ohio.*

What Mother Does: — My dear mother teaches me to say my little prayers before I go to bed.—*Nannie M. Rowland, Shannon, Ill.*

Be Good Children:—I love to go to meeting and Sunday-school; went last Summer and only missed one day. The answer to John B. Glock's question may be found in 2nd Kings 4: 35. Dear little readers, I do not expect to meet you all in this world, but let us all be good children, so that we may meet in the world to come.—*Ella Blough, Hudson, Ill.*

They That Do:—Brother John Nicholson was here twice; the first time, ten days and eleven added to the church, the second time two weeks, ten received by baptism and two reclaimed. I came to Jesus on New Year's day. "Blessed are they that do his commandments that they may have a right to the tree of life, and enter in through the gates into the city."—*M. E. Berkeybile, Delta, Ohio.*

A Warning:—May God help those who write for your paper, and His ministers who preach the whole Gospel. "Suffer little children to come unto me," says Jesus. "Enter in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction." Let this be a warning to all, that when their time comes to leave this world they may die happy.—*Lydia E. Taylor, Whitesville, Mo.*

Came to Jesus:—Father, mother, sister and I belong to the church. One dear sister has gone to rest in Jesus, and I want to try to meet her. We had meeting here that lasted two weeks; three precious souls came to the church, and we think much good seed was sown.—*Ella N. Shaffer, Sciola, Iowa.*

A Query:—The text this morning was the thirty-fifth verse of the tenth chapter of Hebrews. Can any of the little readers of your paper tell which chapter in the Bible contains all the letters of the alphabet except one, and which letter that is?—*Ella M Bock, Quincy, Pa.*

Who, and What Kind:—I read all the children's letters with profit, and I want to be a child at work too. What man climbed a tree to see Jesus, and what kind of a tree was it?—*Leah H. Clower, White Oak, Ill.*

Very Annoying:—Papa and mamma are doing all they can to give me a good education. I go to meeting, sometimes in the city and sometimes in the country. It is very annoying to the minister and hearers to have children running in and out of the house during meeting. They should not do that.—*Huldah Wrang, Mt. Carroll, Ill.*

Do Yourself Good:—So admirably hath God disposed of the ways of man that even the sight of vice in others is like a warning arrow sent for us to take heed. We should correct our own faults by seeing how uncomely they appear in others. Who will not abhor a choleric passion, and a saucy pride in himself, that sees how ridiculous and contemptible they render those who are infested with them.—*Selected.*

CORRESPONDENCE.

From A. S. Leer.

Dear Brethren:—

A FEW days ago, I was called away from home to anoint a sick sister who lives about twenty-two miles North of us, and while there, obtained three subscribers for your paper, from the beginning of Bro. Stein's debate to the end of the year.

Also preached one sermon while there, and had the privilege of baptizing three persons, two brethren and one sister, one of the former being the husband of the sick sister who was anointed. Also had the privilege of listening to a sermon delivered by a United Brethren minister, about twenty years of age, from the language of the Savior, found in the eighth verse of the fifth chapter of Matthew. His theme was, Purity of Heart and Sanctification. He said, this chapter contains a part of the great sermon on the mountain, delivered by the Savior. That all men are not pure in heart, no one doubts. Man as he came from his Maker is pure, but shortly after his fall it is said of him that the thoughts of his heart are wicked. But that we don't put all the impurity upon the adult, it is said by one of the sacred writers, that wickedness is wrapped up in the child's heart. The natural condition of the human heart is impure; but after all there is yet a principle in the human heart, that, if left alone, will bring him around, so that he will finally become a child of God. If by nature man is good, why is it that we have our government laws and institutions for reform?

Why is it, that we find in man a disposition to dislike that which is good? Is it not because the heart of man is impure? How can the impure heart be changed to a pure heart? It is done through the efficacy of the blood of Christ, which is sufficient to cleanse from all sin. A person must first become acquainted with his condition. Before you send for a physician, you want to know that you are sick, and that you are in need of a physician. After feeling that you need a physician, and sending for one, you will make use of the remedy prescribed by him.

Leprosy is spoken of in the Scriptures as a representative of sin. People afflicted with that disease, made use of the means ordained to heal them. Here he spoke of the children of Israel and their afflictions. The brazen serpent being put upon a pole by Moses, he compared it with the language of the apostle: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

In due time the Son came, and with His life you are all acquainted no doubt, and with His sufferings and death also. And now we are not justified by the works of the Law, but the apostle says: "Therefore being justified by faith, we have peace with God." The apostle says, "by faith," not of works, "lest any man should boast." The apostle says: "Salvation is to him that worketh not, but believeth." Justification is a work done for us, regeneration in us.

Sometimes we are inclined to call this, religion; but that is not correct, — it is salvation. But we must go higher. This first step is only the beginning of sanctification. We sometimes hear people say, "I am trying to serve the Lord in my weakness." That is a very poor way to serve Him. God demands a holy life of His people. "Be ye holy, for I am holy." "Be ye therefore perfect, even as your Father, which is in heaven is perfect." Paul thanked God, that he had been freed or delivered from bondage. — The blood of Jesus cleanses from all sin. "He that committeth sin is of the devil." If we commit sin, we are of the devil, and we exclude Christ from the heart.

Now sanctificationists claim that we do reach a state of purity just before death. Well if we reach that point just one moment before death, cannot God cleanse our hearts and keep them pure one hour before, why not two, etc. We cannot sanctify ourselves, that is the work of the Holy Spirit. Here some one may ask: "Do you expect to attain to the holiness of Adam or of angels?"

In answer to this, the speaker gave his own experience. He said, that while wrestling with God for holiness or purity of heart for some days, and spending several sleepless nights, but all in vain, he remembered that some one had done him a great injury, and he often thought to get reconciled with that person. He knew this was impossible, because of the great distance. So he finally concluded that he would bring that and lay it upon the altar with all the rest. He did so, and at once received the blessing. The result of all this is, that we shall see God, etc.

After listening to the young man for about an hour and a half, I was made to think, how different this from the preaching of Jesus, who was led by God's Holy Spirit, and spoke as he was moved by the Holy Spirit, and said: "Seeing ye have purified your souls in obeying the truth through the Spirit, with unfeigned love of the brethren, see that ye love one another with a pure heart fervently, being born again not of corruptible seed but of incorruptible by the Word of God, which liveth and abideth forever." Also the language of the Savior, in the prayer for His disciples, when he says: "Sanctify them through thy truth, thy Word is Truth." We may pray, and wrestle with God all our life for holiness, but unless we make use of the means ordained of God to make us holy, it will all be in vain.

Jesus says: "Why call ye me Lord, Lord, and do not the things which I say." And again, "He that loveth me, keepeth my commandments; he it is that loveth me." Again, "He that sayeth, he knoweth me, or loveth me, and keepeth not my commandments is a liar and the truth is not in him." Again, "He that sayeth he abideth in him, ought himself also so to walk, even as he walked. And again, "Let this mind be in you which was also in Christ Jesus.

Morrisonville, Ill.

From Norway, Oregon.

Dear Brethren:—

WE live on the Western slope of the mountain, about fifteen miles from the coast. Have had a mild Winter, wheat looks well and promises a good yield. The health is generally good; brethren who are afflicted with lung diseases might find a remedy by settling here. I I would especially urge ministering brethren who have almost worn out their lungs in proclaiming the glad tidings of salvation, to come here, recruit their health, and thus enable themselves to spend a long life of usefulness in the Master's cause. We need ministerial aid here as well as elsewhere; though we have six ministers in this valley, there are many valleys here where they have none. We do not scatter our forces very much, believing that one acre well cultivated is better than two poorly cultivated. We do not increase in numbers very rapidly, had a few additions by baptism last summer, and a few by letter.

We heard that Bro. Bashor contemplates visiting California next Summer. We would be much pleased to have him visit us also; but most of us are poor in this world's goods and not able to contribute much toward defraying his expenses, and that may prevent his coming, unless he will do as Paul did in 2nd Cor. 11: 8.

I am in favor of missionary labors, but I don't see the necessity of new organizations to effect our purpose. I believe the plan given us by Christ and His holy apostles is amply sufficient to meet every case. Let us therefore double our diligence and all labor together as one family, built upon the foundation of the apostles, Jesus Christ Himself being the chief Corner Stone, using the means that God has given us, and we will be able to send out many faithful laborers into the Lord's vineyard, who will not shun to declare the whole counsel of God. May the Lord prosper the good cause.

Yours in love,

DAVID BARKLOW.

From Brush Creek Church, Ohio.

Dear Brethren:—

BRO. James A. Ridenour came to our place on the 26th of January, 1878, commenced a series of meetings at Strait Valley, and closed on the fourth of February. Eight precious souls made the good confession, and were received into the church of the living God (1 Tim. 3: 15), by Christian baptism, and rose to walk in newness of life.

From here he went to Fairview, Adams Co., held a few meetings, and some four or five made application to join the church. Next to Marble Furnace; held a few meetings. The few members at that place were much encouraged and many good impressions made Thence to Pleasant Grove; held a few meetings, where four more precious souls made application for baptism. On the 22nd of February those at Fairview who made application, and those of Pleasant Grove were received into the church, nine in all and three restored, two received by letter. Went to Brush Creek, had a few meetings, four made application, and on the first day of March were received by Christian Baptism. One was restored and received at the edge of the water by salutation with the others, making in all twenty-seven added to the church, during Bro. Ridenour's stay with us.

Bro. James closed his series of meetings with us at Brush Creek, the first day of March, and in the evening came to our place, Strait Creek Valley, giving us a warm and affectionate farewell address.

J. H. GARMAN.

Sinking Springs, O.

From Sugar Creek Church, O.

Dear Brethren:—

WHEN I think back a few years ago, and see the pleasures then enjoyed and the pleasure I am now permitted to enjoy with the children of the Heavenly King, what a great change! A few years ago I was in the habit of going to all the worldly amusements, such as shows, dances, picnics, political meetings, and, in fact all things that I could get to, and thought that we all enjoyed ourselves very much. Then afterwards I was living in a town and helped sing in a choir in a Presbyterian church, and here I began to take some interest in my soul's salvation. On going from one to the other denominations, and hearing so many different doctrines preached, and all aiming at the same center, was almost persuaded to be an infidel. But thanks be to the God of heaven and earth, that I did not. The Friends (or so-called Quakers) suited me in all things but baptism at that time. But on reading the New Testament, I found that there was something more to be done than baptism alone.

On April first of last year, I came to this county and labored in Lima for some time, when I got a chance to go to the country to help paint our present meeting-house. I got somewhat acquainted with Bro. Jacob Weaver, and conversed some with him upon the subject, and was invited to attend a Love-feast which was to be soon.

Upon that occasion I witnessed something that was never seen by me before, and which met my approbation to the letter. Although I was out in the world, I could not help but think, that my heart was filled, (as it were) with a Gospel feast. There was Feet-washing, the Lord's Supper, the Communion, the Holy Kiss, and the way the Scriptures were explained, fully convinced me, that such was according to the law of our heavenly Father.

Since then, in July last, I came out from the world, and enlisted in the army of the Lord. I have since been permitted to partake in a Love-feast, and then, and not till then did fully realize the above lines of the poet.

Perhaps some would like to know why I united with the Brethren, and not with some popular church. My reason is this: first I never believed in such doctrine; second, the Brethren baptize according to my mind; third, they observe the ordinances practiced by the Savior when on earth; fourth and last, they have no other mode or creed of confession than the New Testament alone, and practice what is commanded therein.

Perhaps I am becoming somewhat tedious. I will bring my letter to a close by asking you and all the brotherhood to remember me in your prayers, that I may not go back into the world as I was once, but go onward and upward in the work which I have undertaken, in serving the Lord as best I can.

In conclusion would say that our congregation is in good spirits and general brotherly love continues among us. I will endeavor to write more and better hereafter.

Your humble brother in the Lord,

WM. BROWN.

From Longmont, Colorado.

Dear Brethren:—

ON the evening of Feb. 18, we were made glad by a visit from Bro. M. M. Bashor of Pulaska, Colo. He remained with the Brethren until the 20th. Preached in all four sermons to the edification of both saint and sinner. His visit, we hope, will be for much good. By visiting our part of Colorado, Bro. B. has more favorable impressions as regards the country, people, etc. There is, I think, some probability of him moving to Boulder Co.

Bro. Bashor lives in a wild country; sometimes men with musket in hand, forbade him to preach, but with a firm trust in God, and a proper use of the sword of the Spirit, has made friends of such. He has had a hard time of it since in Colorado; has had a great deal of sickness; has buried two children, has had a sick companion which needed his care and attention, and besides all this, the grasshopper plague and other misfortunes have deprived our brother of much usefulness in the ministry. May he be remembered in the prayers of God's children.

Our infant church, though small in number, is yielding a powerful influence, which we hope will not only be felt to the conversion of sinners here, but elsewhere. We hope that the Brethren will heed the many calls of "Come over and help us," for there is a great field open here. Our short stay in Colorado, thanks to God, has not been altogether in vain. May the seed we have tried to sow, when the harvest is come, be gathered, precious fruit to be stored in heaven.

Fraternally,

S. C. BASHOR.

From the Maple Grove Church, Iowa.

Dear Brethren:—

THE work of the Lord still moves slowly and steadily on. Bro. J. H. Fillmore of Shelby Co., Iowa, came to us on Jan. 26th, commenced meeting same night, continued for two weeks. Then he went to Eureka, Adams Co., same congregation and preached one week. — Then he went to Faragut, Fremont Co., preached nearly two weeks. Then back to Colver's Grove school-house in Adam's Co., and preached one week. This ended his labors in the Maple Grove church. Result of his labors were thirteen blood-bought souls, initiated by baptism into the family of God.

These meetings were all well attended, and the very best of order prevailed. Bro. Fillmore labors apparently with much zeal.

Yours Fraternally,

N. C. WORKMAN.

Sciola, Iowa.

GLEANINGS.

From A. Taylor.—Our church here contains about thirty-five members, all in love and union as far as I know. But we are scattered over a large territory and have only two ministers. Have four regular appointments, which give us here only one meeting every four weeks. Our ministerial force is too small, and it is rather hard for Bro. John Ikenberry to come fifty miles, and in my weakness I cannot go so far. We wish some ministers to come and help us. The field is large and prospects good. God grant us more laborers.

Tekamah, Neb.

From E. F. Burrow.—Your valuable paper has been coming to me regularly since January 1st, 1878, and I feel very thankful for it. I have had my mind made up since last October to join the Brethren. I think they are the nearest right of my church I know of, but as there are no members here, I don't know how I could get a chance to join them. I would be glad to hear from you or some of the brethren on the subject. I am trying to live a Christian life without baptism, and I think a person ought to be baptized. I wish some of the brethren could come here and preach to us. I shall never give up joining them as long as I can see any prospect of doing so. Clifton Hill is on the St. Louis, Kansas City & Northern R. R.

Clifton Hill, Mo.

From H. Hamilton. — At this time our health is tolerably good, and we have many reasons to be thankful. We hope that you, too, are enjoying health and prosperity. Your paper is still a welcome messenger. When Bro. Eby gets home, please tell him to give us all the news.

Erin, Ind.

From D. A. Workman.—I think if all the churches in the brotherhood would consider the question: "How shall the poor be supplied with good and Gospel reading?" and then advise all to help raise a little amount, there would be a great many more reading and learning the way of the Lord, as many a poor soul is not permitted to hear the Word preached, and in sending out the paper they can learn the plan of salvation.

I received those tracts all right; they are worth twice the price. I think I can sell some as the Brethren who have seen them, like them very much. My opinion is, that if the Brethren would spend a little more money for such books and not so much for unnecessary things, there could be a vast amount of good done, and preachers would not have to talk so much.

Columbia City, Ind.

From C. H. Balsbaugh.—O what dignity and glory and blessedness in being children and heirs of God. In the Christian life there is nothing superficial, or selfish, or belittling. To find Christ, or be found of Him, is to rise to an altitude, and swell into magnitude, in Deific proportions. There are so many stunted, dwarfed Christian professors, that it is even difficult to make out whether is anything really Christian in them! Where the great heart of Christ beats, and the Holy Ghost electrifies every fibre of our being, the glory of the Cross will be revealed in the splendors of seven suns. Christ and missions can no more be severed than Christ and salvation. The Cross means universal beneficence. Selfishness alone thrusts its bloated form between Christ and the extension of His Kingdom. He, whose glory is holiness, will not suck his pipe or grind his quid at the expense of Christ's blood and immortal souls. Jesus was an incessant worker for the Kingdom of Heaven. — From childhood his motto was: "I must be about my Father's business." May the great Truth sink into our inmost souls, direct all our energies, and make us living photographs of Emmanuel.— God has an advertisement, spanning Heaven and earth, in letters of blood and fire, love and wrath, — CHRISTIANS WANTED. But when He appeals to the Bride for the promulgation of the power of the Cross, thousands have no response but a stare of indifference, or a frown of indignation and contempt, or a pestilential whiff of tobacco smoke, or a mouthful of black, fetid spittle, or renewed zeal in the accumulation of wealth for personal ends. So did not Christ. Self-sacrifice was the law of His life. The losses of the Cross, are the riches of Eternity. To save is to lose, and to lose is to save. O the madness and blindness of the carnal mind! O the exaltation and rapture and royalty of the re-born. Let each one enter into the depths of his personality, and propound this solemn question: *how am I treating Jesus Christ?*

From N. B. Murray. — I think all should heed the admonitions you give on reporting travels and church news. And since you have given the children a chance, we think much good can be done to them. However it would be well for parents to write, whatever they have to say, in their own name. We expect a discussion to commence this evening in our neighborhood between a Sabbatorian and a minister of the Disciple church.— We appeciate Bro. Miller's article on the Sabbath.

Quarry, Ia., March 11, 1878.

From E. R. Stifler.—On Sunday night, Feb. 3rd, at about 2 o'clock A. M., the house of Bro. Samuel Brubaker of the Duncansville congregation, was totally destroyed by fire with nearly all its contents. The family, consisting of father, mother and eight children, were all at church on that evening at the Brethren's meeting-house, two miles distant. There is no clue as to how the fire originated. The oldest, the only daughter, was sleeping up-stairs. She was aroused by the noise of the fire which seemed to have originated where the main building and a shed kitchen came in contact. The kitchen was attached to the end, not to the back part of the building. The family made a desperate effort to save the home, but finding it of no avail, they rescued a few of its contents, such as bed clothes, cooking stove, table, dough-trough, some meat and some of their own clothing. They had six beds, and some provisions in the cellar, which were saved. Bro. B. saved some of his clothing which contained some church money, but the rest of the family were left nearly destitute of clothing. The daughter was married shortly before, so she and her husband lost all they had. Thus this poor brother and family were driven from their comfortable beds at a dead hour of the night, almost destitute of clothing, the night being the coldest we endured this Winter, and the ground covered with snow.

Bro. B. and wife have been members of the Brethren church here for some time, and for several years he has been a worthy deacon. They were trying to pay for a home, and were in limited circumstances. He was unfortunate enough to lose his valuable papers. They certainly deserve the sympathy of all in sustaining such a severe loss. Bro. B. is a man of industry, and has a large family to support. We hope that he may not be left to sustain the whole loss, but that those who can, will help him bear it.

Hollidaysburg, Pa., Feb. 19, 1878.

From Samuel Murray.—On the 5th of Feb. I visited Eld. Shuely's wife, who was very sick.— Some evening had meeting in Fairview meeting-house and meetings were continued; but bad roads so much interfered with people's attendance, that we closed after holding ten meetings. During these assemblings we were called to Edna Mills to anoint sister Blickenstoff. Three were added to the church by baptism and faith: On Saturday, the 17th preached funeral sermon on the death of sister Blickenstaff. Same day commenced meeting in Clinton Co., at their upper meeting-house. Held ten meetings; good attendance and prospect for some additions. Brethren and sisters, awake, do not allow any one to find you sleeping. On the 24th meeting in the M. E. Church in Rossville. Next had a little meeting again in the evening. From here went home, and on the 2nd inst. had council, where all passed off pleasantly, thank the Lord.

Burnett's Creek, Ind,

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

STOFER.—In the Sandy church, Columbiana Co., Ohio, sister Mary L. Stofer, aged 34 years, 7 months and 17 days. Died February 26, 1878. L. Glass.

KELTNER. — In the Yellow Creek church, Stephenson Co., Ill., March 6th, 1878, Malinda Keltner, aged 3 years, 7 months and 3 days.

KELTNER.—In the same congregation March 9th, 1878, Effa May Keltner, aged 5 years, 7 months and 10 days.

M. H. Fowler.

STOUFFER.—Near Waynesboro on the 20th of February, Susan, infant daughter of John F. and Ella Stouffer, aged 4 years and 26 days.

E. Stouffer.

COTNER.—In Eagle Creek church, Hancock Co., Ohio., March 14th, 1878, Mary J., daughter of Bro. J. A., and sister Mary Cotner, aged 2 years, 1 month and 27 days. Funeral services by the writer from Job 1: 21.

S. T. Bosserman.

LESH.—Near Georgetown, Dark Co., Ohio, Jan. 19th, 1878, Joel Lesh, aged 61 years, 10 months and 4 days. L. A. C.

BEAL.—In the Meyersdale congregation, Somerset Co., Pa., March 11th, 1878, Milton Allen Beal, son of Bro. Andrew O., and sister Barbara Beal, aged one year, eleven months and seventeen days. J. W. Beer.

ALBAUGH.—In the Bachelor's Run church, Carroll Co., Ind., March 8th, 1878, sister Rebecca Albaugh, aged 76 years, 6 months and 17 days.

FLORA.—In the same church, March 9th, 1878, Susannah Flora, aged 26 years, 7 months and 7 days. H. Landis.

BAUER.—Sister Mary, wife of Bro. Stephen G. Bauer and sister to Elder John G. Glock of Aughwick Mills, Huntingdon Co., Pa., was born Dec. 30th, 1810 in Hoheneck, kingdom of Wuertemberg, Germany; was married Feb. 2, 1838, and came to America in August 1838. — She and her husband were baptized by brother Yent in 1839 at the time of the A. M. in Aughwick, Pa., the writer being an eye-witness; lived in Pennsylvania until April 1840; moved to Stephenson Co., Ill. She was confined to her bed 11 weeks, died March 5th, 1878, aged 67 years, 2 months and 5 days. She had six children; four preceded her to the grave, leaving a sorrowful husband and two sons (all brethren) and grandchildren and many friends to mourn her departure. Funeral occasion improved from Job 7: 1—6, (the sister's selection) by the writer, A. H. Lutz, W. K. Moore and D. Eby to a large audience. Allen Boyer

(*P. C., please copy.*)

LAMMEDEE.—In South Bend, Indiana, Dec. 9th, 1877, Charles I. Lammedee, aged 6 years, 8 months and 13 days. D. Whitmer.

INTERESTING ITEMS.

When writing an article for the press,
Whether prose or verse, just try
To utter your thoughts in the fewest words,
And let them be crisp and spry.
And when it is finished, and you suppose
It is done exactly brown,
Just look it over again, and then—
Boil it down.

Mrs. Lucy Sherek, a recently-converted Jewess, was received into membership of the Baptist Church in Brooklyn last week, and baptized under the name of Ruth. The Rev. J. Schwab, Jewish rabbi referring to the case, says, he knew that another daughter had left home and married a Catholic a few years ago, but he had never seen any of Mr. Sherek's family, because they do not attend the synagogue. So he said to him frankly, "I am afraid, my friend, you are the fault of this If your child had been properly trained she would not leave you. But since neither you nor your wife ever attend our meetings you have no right to blame the child for growing up with loose ideas of our religion."

A Strange Case.—An interesting case has just closed in the Court of Common Pleas of this county, at Bryant, Ohio. The case involved the question of the authority of church or State.

Joseph Lichty brought suit against John Holdeman and others in $10,000 damages for enticing his wife to abstain from marital relations to him. It appears from the evidences that all the parties were members of the denomination called "church of God," a branch of the Mennonites. In May, 1876, the church of which John Lichty and his wife were members, for divers reasons not shown in court, excommunicated him and placed him under the ban termed "avoidance." This means that remaining members shall shun and avoid the erring or excommunicated brother until he repent, and is again received into the church. It makes it the duty of the wife, she being a member, to not eat at the same table with her husband; nor talk with him, under penalty of being expelled from the church and being forever lost for disobedience. She could, however, keep house for him and family, which consisted of four children. — This she did for a year, he, in the meantime, patiently and kindly trying to induce her to act her wifely part with him. But on different occasions, when he had nearly succeeded in winning her back to him, these priests or teachers would step in and warn her that she could not take such a step without the consent of the church, and if she did, her soul would be forever lost. He then rented his farm and moved away, to be from under this influence, thinking his wife would go with him, but this influence was brought to bear upon her, and she would not leave the society.

Thus did these men on the one hand seize upon the strongest chord of the human heart, religious zeal and faith, to keep this wife from her husband, that they might, on the other hand grasp the cords of human affection and love to make a man bow to the church in which he did not worship.— They were willing to break up a family which had been maintained in peace and love for sixteen years, to compel this man to do their bidding. — They made their own defense in court, not believing in lawyers. The Bible was their law book, from which they read in parts from Numbers and Revelations. Simon Menno of Holland, who lived in the sixteenth century, was their commentator. By the Bible they sought to justify their course, and, under the plea of religious tolerance, guaranteed by the constitution, claimed a verdict in their favor.

It is perhaps safe to say that such a people and such a defense were never before seen or heard of in the courts of this country. It was the sixteenth and nineteenth century face to face. The testimony being all in, and the arguments having been made, the case went to the jury, who soon brought in a verdict, giving $2,000 damages to the plaintiff. The case has excited much interest.

Discouraging to Smokers. — Dr. Lawson, late Surgeon General of the United States, says he often observed that when the wolves and buzzards came upon the battle fields to devour the slain, they would not disturb the bodies of those who had chewed or smoked tobacco, until they had consumed all the others among them. And yet there are thousands of presumptuous, young chewers and smokers, who expect that refined young ladies will be willing to love and cherish all their lives what even buzzards will reject as nauseating and unwholesome.— *Selected by Wm. K. Moore.*

Laudable Effort.— Cigar stumps are now utilized in Berlin, Prussia. There is a society there that collects all the pieces of cigars and sells them. The proceeds are devoted to the clothing of poor children. Last Christmas thirty children were clothed by this society, each child being provided with a shirt, a pair of good leather boots, a warm dress, a pair of stockings and a pocket handkerchief. Altogether more than two hundred children have been clothed by this society. It is now proposed to build an orphan house from proceeds received from the sale of cigar stumps. This however does not prove the right of boys to learn to smoke, but simply shows the good sense of turning the effects of an evil into a useful channel. There is a lesson in this worthy of study.

Mother Shipton. — We clip the following from the *Weekly Inter Ocean* for the benefit of those who have taken considerable stock in "Mother Shipton." The deceivers are not all dead yet:

"The so-called prophecy of Mother Shipton is one of the clever frauds perpetrated a few years ago. In 1862 Charles Hindley, of Brighton, England, published what he said was a reprint of an old edition of Mother Shipton's pieces, but has since acknowledged that the wonderful prophecy and some other pieces in the book were written by him at that time. This prophecy, which originally was claimed to have been written in 1488, and republished in 1641, was first wrought out of the brain of Mr. Hindley in 1862. Who Mother Shipton really was, is not known. It is probable that such a woman lived about 1488, but nothing save tradition is known of her. The prophecy is not worth reprinting, as it runs the circuit of the press every year or two.

Jerusalem.—The *Habazeleth* says rain has fallen in such quantities in the Holy Land, that the oldest inhabitants can hardly remember its parallel. The streets were flooded in several places, and some loss of life resulted from the overflow, roads are in a very bad condition, and communication is frequently stopped between the villages and the city. Notwithstanding the rainfall, the price of provisions is steadily increasing.

Much Reading.—During the past year, 545,000 pages have been printed at the Baptist Mission Press in Japan, including Luke, Galatians, Ephesians, Philippians, Collosians, Thessalonians, part of Genesis, catechism, etc.

Went Down.—The pew rents of Mr. Beecher's church are this year $10,492 less than those of the last year. Whether this is attributable to the decline of this singular man's influence, or to the prevailing financial panic, we cannot determine, but are inclined to think it should be charged to the former.

Prize Essay.—The International Confederation, for the observance of the Christian Sabbath, has offered a prize of 2,000 francs for the best essay on "The Evils of Sunday Railroad Traffic." The work may be in English, French, German or Italian, and may be sent to the Secretary of the Confederation at Geneva, Switzerland, by the 10th of December, 1879.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

At Beaver Dam congregation, Kosciusco Co., Ind., June 6th, 1878.

There will be a Communion meeting at the meeting-house in South Waterloo, four miles South of Waterloo City, on Wednesday, June 5, 1878, commencing at 10 A. M. An invitation is extended to all the members in surrounding congregations.

By Order,

J. Wise.

DISTRICT MEETINGS.

Northern District of Indiana in English Prairie church, May 9th.

Southern District of Iowa, Monroe Co., Friday, April 12, 1878, at 10 o'clock, A. M.

Northern District of Illinois at Shannon, May 21, at 8 o'clock, A. M.

The Annual Conference of the North-eastern District of Ohio, will be held in the Mahoning church, Mahoning Co., Ohio, May 29th, 1878, commencing at 9 o'clock A. M. The meeting will be held two miles North of the town of Columbiana. Delegates coming on the P. Ft. W. & C. R. R. will address Samuel Mellinger, Columbiana, O., or A. W. Longanecker, East Lewistown, Mahoning Co., O., and they will be met the day before the meeting at Columbiana Station. Those coming on the A. & G. W. R. R. will address J. W. Kurtz, Poland, O., and they will be met the day before the meeting at Struther's Station, if due notice is given.

Noah Longanecker, Clerk.

REPORT OF FUNDS.

THE following sums were received for building the Brethren's meeting-house in Montgomery County, Iowa:

C. Workman and family,	$1.00
Hickory Grove Church, Illinois, by Jesse Y. Heckler,	1.00
Macoupin Church, Ill., by D. Vaniman,	1.31
Jackson Hall, Pa, collected by S. Benedict,	2.06
Libertyville, Ia., by E. E. Garber,	.25
Morrisonville, Ill., by J. J. Cart,	.35
Panther Creek Church, Ill., by J. B. Tawzer,	1.15
Wm. Ikenberry, Waterloo,	2.00
Green Mountain, Va., by B. Miller,	3.00
Total:	$12.12

Silas Morton,
N. C. Workman.

Sciola, Iowa, March 13, 1878.

(*P. C., please copy.*)

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12.25 P. M., and arrives in Racine at 6:43 P. M.

Day passenger train going west leaves Lanark at 2: 14 P. M., and arrives at Rock Island at 5:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6.00 A. M.

Freight and Accommodation Trains will run west at 12: 10 A. M., 10: 50 A. M., and east at 12: 10 A. M. and 4: 45 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. Smith, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*" — LUKE 2: 10.

Vol. III. Lanark, Ill., April 4, 1878. No. 14.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY
— BY —
J. H. MOORE & M. M. ESHELMAN.

SPECIAL CONTRIBUTORS:
R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

WE SHALL BE LIKE HIM.

We shall be like Him! O beautiful thought,
We shall be like Him, and like Him we'll talk
After the sorrows, the woe and the tears,
We shall be like Him when Jesus appears.

After the conflict in peace to sit down,
After the cross to be wreathed with the crown,
After the dust and the soil by the way
With him and like him forever to stay.

Never again shall the throbbing head ache,
Never again shall the beating heart break,
Never the task drop from wearying hands,
Nor the feet ever fail in the brightest of lands.

Never shall sin with the trail of its shame,
Shadow love's sunlight, nor chill its clear flame;
Savior, oft grieved in the house of thy friends,
Ne'er will we wound thee if earth's frail life ends.

Death! this dear thought does away with thy sting,
Makes us triumphant to meet thee and sing,
"Glory to God," when the Jordan is passed
We shall go home and be like him at last.

Master, alas, thee we've often denied!
When the world scorned, we have shrunk from
Thy side,
Yet blessed Jesus, Thou knowest Thy love,
Pardon and help us with grace from above.

When Thou appearest, O, rapturous thought!
Well may our souls into rapture be wrought,
We shall be like Him when this life is o'er,
Wound Thee, offend Thee, deny Thee no more!

Selected by IDA KINGERY.

* * *

CHURCH ORDER.

Brother Bashor:—

MANY of the brethren who have heard you present the rules of the church to those being received into the church, have a desire that you publish the formula in the columns of the BRETHREN AT WORK. Will you do so, as we think it might be of benefit to others?

Fraternally,
D. L. MILLER

The above was presented to our notice sometime ago, but as time and other duties forbade, the subject has been neglected until now. And even now the matter is rather lengthy to place before our readers; but as it is of general interest, we feel that it will at least command the attention of many. We have no regular formula, though use the same each time, and to all. After inviting those who are to be immersed forward on the front seat, before the entire congregation, we lay before them the rules of the Gospel as follows:

You are here to-day desiring admission into, the body of Christ, and as there are requisitions in the Gospel with which you will be expected to comply, we deem it prudent to fully acquaint you of them now, that in the event of your unwillingness to bow in submission to the full Law of grace, you can withdraw until such time as you can accept the Lord in all things; humbly and meekly bowing to His Divine will. Then, as servants of the Lord you are to give and take counsel, under all circumstances according to the Gospel.

We learn from the Gospel that we are not to swear, neither by heaven for it is God's throne, nor by the earth for it is His footstool; nor by our heads for we can neither make one hair white or black, but we are to let our conversation be yea and nay, for more than this is evil. What others do is nothing to us, only to follow our great Teacher in all things, under all circumstances. Shunning all oaths before courts of justice or in private. When as it sometimes occurs we are called before the tribunal to testify, instead of swearing we simply affirm, which God hath placed in the hands of our rulers to allow. If we cannot speak the truth without swearing, we should not talk at all. You will find the law recorded in Matt 5: 34, 35, James 5: 12.

Again we hear the Master say, concerning the character of His followers, "My kingdom is not of this world, if it were, then would my servants fight." And "If a man smite you on one cheek, turn the other also." And again, "Pray for your enemies, do good to those who persecute you and say all manner of evil against you." And if we do this we certainly cannot go to war or engage in muster or warfare. I have often thought if two contending armies, came together to battle, all claiming to be Christians, and each kneel down, pray to God for victory: then prepare for action, and at the moment of presenting arms, the voice of Jehovah would sound as of old in every ear, saying, "Brethren love one another." What would be done? Would they go on and slay one another, or drop their guns and clasp hands, pleading for forgivness? Don't you think the latter would be the nearest right? This we try to do, serve God and kill our enemies with love instead of the sword.

Again, we hear the Master say, "In secret have I said nothing, and what ye hear in secret, that declare from the housetop," and we are to be unspotted from the world.

In doing this, we, as a people, do not belong to, nor encourage secret societies of any kind, from the fact that all the good found in any secret order is contained in the church. And we hold it as wrong, and inconsistent to go out of the church for good that we have there. Suppose a number of professing Christians come together in the Lodge-room and initiate a member into the secrets of Masonry, be a Christian too. Then ringing through the hall would come the command anew, as of old, "SWEAR NOT AT ALL. WHAT YE HEAR IN SECRET, THAT DECLARE FROM THE HOUSETOPS." What would the result be? Masonry would be exposed or Christ disobeyed. This then is God's Law, and whatever man may say and think, it still stands unchanged, and will till time is no more.

And again, we learn from Romans 12, that we are not to be conformed to this world, but transformed by the renewing of our minds. To do this, our entire life must be changed. We will not talk as the world does, or swear, or blaspheme, or steal, or lie, or backbite, or engage in following the fashions as the world does. Following the apostle, and instead of ornamenting the body with gold and costly array, we ornament the character with holiness and good works. The characteristics of the church are plainness and non-conformity in all things. Christians cannot dress like the world in fashionable attire and please God, neither can they appear filthy and command His praises; but dress modest, comfortable, and neat, that our appearance will be a light and encouragement to the world to love and serve God.

Again, we read in first Corinthians, chapter eleventh, the head of the man is Christ, and the head of Christ is God. Every man praying with his head covered dishonors his head, that is dishonors God; but every woman who prays or prophesies with her head uncovered dishonors her head, or man, and indirectly dishonors God. The act that man does in honor to God in worship, is to uncover his head. The act that woman does is to cover her head. When man uncovers his head to pray the woman is to do the reverse, either cover the head or leave the covering on. But remarks some one, the hair is the covering. Then every time man prays he is to have his hair shaved off, and the woman is to let hers grow; but Paul says, "If she be not covered, let her *also* be shaven, that is, if she will not cover her head let her finish her disobedience and shame by being shorn, for the idea is that it is just as much shame in God's sight for a woman to pray to God uncovered, as it is in the sight of men to be shorn or shaven. But he adds that nature teaches the hair to be a covering, doubtless admitting arguments of some in his day, who took advantage of the liberties the Gospel gave to women in that day, and appeared before men unveiled, and as an argument justifying their act said, "That nature teaches that the hair is given for a covering." Paul admits that *nature* teaches the hair to be a covering, but adds if any man is contentious (about what nature teaches), the church of God has no such practice.

The practice of the church of God is, that the hair is not the covering that is enjoined on women to wear in time of worship, especially as a people of Christ, we practice the same. Then sisters when you come before God in prayer, let it be at noon-time, morning or evening, in the public assembly, or around the family altar, follow the instructions of the man of God, by covering the head in honor to God and Him alone, the brethren the opposite; and this is why we sometimes speak against professing Christians coming into God's house with their hats on. The house was dedicated to the service of the Lord, and, as such should be treated with reverence. Then when you enter the house of the Lord, respectfully uncover your head at the door, and keep it so till you leave the place; this looks more manly if not Christian-like.

One more thought, and then we submit all to your consideration. We do not go to law with one another before the courts of the unjust, as some did in the early church, but according to the instruction of the apostle, when difficulties exist, we arrange them in the church, knowing it to be a shame for brethren to go to law one with another. Now then the teachings are before you, what have you to say, are you willing when you become members of the body of Christ, to follow them out as far as you are able and find them consistent with the Word of God? (Each reply in the affirmative). You each no doubt feel to-day that life is bright before you, that you are strong in the faith of the Gospel, and a holy life will be easy to live. But I want to tell you that feel as you may, there are great difficulties ahead; storms and trials that will be hard to overcome, troubles await you in future life that you do not dream of now. A life of righteousnes is not all flowers or peace; here it takes continual watching and praying; but beyond all these trials, are great joys,—everlasting life and eternal rest. May the blessing of the Father rest upon you, the grace of the Son attend you, and the comforting presence of the Spirit be with you now and in all life to come. To-day we meet in the congregation of God's people on earth forming this covenant, and it is my humble prayer that it may be followed faithfully till death, and then when *all* our crosses are over here, we will meet in the union of dear ones above.

Now to the church we turn and say, take thine, I give them to you to-day, not as *my* converts, but the Lord's, for they are His. Treat them kindly and gently, and at last fathers, when you are gone, they will remember you with tender drawings and labor on till the welcome will come to them: Servant, it is enough, come up higher.

May God bless all, and administer to us an entrance into the silent land in peace, and at the resurrection morn a home in the mansions of love, among the redeemed and sanctified when all toil and care will end, and vanities cease, free from a world of sin and sorrow, we come Father Son and Holy Spirit forever and ever, Amen.

S. H. BASHOR.

Waterloo, Iowa.

EFFECTS OF EDUCATION.

BY S. Z. SHARP.

EDUCATION does not enable the true minister of God to preach a new faith or doctrine, it only enables him to present that doctrine in a clearer light or in a more forcible manner. If the Word of God is the "sword of the spirit," then education gives skill to the hand that wields it, and makes the strokes more effective. This fact is recognized by our church, for scarcely is a young man of considerable literary ability received into the church, and the members satisfied that he is sound in the faith, when he is almost invariably called to the ministry, and yet the cry is everywhere, "Send us ministers," "Send us *able* ministers."

When our faith is assailed by our enemies, we always send for our best educated ministers to defend us in public debate, even if we have to send several hundred miles.

When some one assails us through the press, then his productions are sent to our ablest writers to be reviewed; thus showing that we must have educated men among us. Our cause suffers without them.

Education does not create new powers, but it makes those we have more available, no matter whether we guide the plow, wield the saw, cure the sick or preach the Gospel. It takes the man that makes the most out of him.

* * *

COMMENDATORY.

BY E. J. BLOUGH.

I AM glad that there are still some who dare to raise an alarm and have courage enough to meet that treacherous foe on the open field in a formidable manner. Oh! how very true it is that the church and the world look and act so much alike, that from all the evidence men can gather, it is simply impossible to distinguish to which a good many belong, of both sexes. In some localities it even looks as if the church and the world had effected a compromise, saying to each other if you will let me alone I will let you have your way, while the Scriptures say, "Come out from among them and be ye separate." Some so-called church members are so completely swallowed up by the foolish and ever changing fashions of the world, that if kindly told about these inconsistencies, will say, if I would exchange my clothes for those of humbler style, would that make me any better at heart? would I not be just as I now am? In answer to such we say, let them lay off inconsistencies and wear only becoming apparel and study their Bible diligently, and above all else pray like David did, "Lord create in me a clean heart, and renew a right spirit within me," and they will soon experience such a change of heart as will bring about a disgust for the vanities and superfluities of the world.

How very true that remark made by a brother a few years ago in the State of Colorado, it remaineth forever true, that the outward is significant of that which is within. Brethren on the walls of Zion stand firm.

* * *

You cannot easily restrain pride without a conflict. You cannot expect to go through life without bearing burdens. But you are going to have help under the circumstances that will redeem you from these things. You are going to experience more victories than defeats. Your suffering will only be here and there—little spots in a whole field of peace and joy.

* * *

WORDS are little things, but they strike hard. We utter them so easily, that we are apt to forget their hidden power. Fitly spoken, they act like the sunshine, the dew and the fertilizing rain, but when unfitly, like the frost, the hail and devastating tempests.

BOOKS OF THE BIBLE.

OLD TESTAMENT.

In *Genesis* the world was made by God's creative hand;
In *Exodus* the Hebrews marched to gain the promised land.
Leviticus contains the law, holy and just and good;
Numbers records the tribes enrolled, all sons of Abraham's blood.
Moses in *Deuteronomy* proclaims God's mighty deeds;
Brave *Joshua* into Canaan's land the host of Israel leads
In *Judges* their rebellion oft provokes the Lord to smite;
But *Ruth* records the faith of one well pleasing in his sight,
In *First* and *Second Samuel* of Jesse's son we read;
Ten tribes in *First* and *Second Kings* revolted from his seed.
In *First* and *Second Chronicles* see Judah captive made,
But *Ezra* leads a remnant back through princely Cyrus' aid.
The city walls of Zion, *Nehemiah* builds again;
While *Esther* saves her people from plots of wicked men.
In *Job* we read how faith will live, beneath affliction's rod.
And *David's Psalms* are precious songs for every child of God.
The *Proverbs* like a goodly string of choicest pearls appear;
Ecclesiastes teaches man how vain are all things here
The mystic *Songs of Solomon* exalts sweet Sharon's Rose;
And Christ, the Savior and the King, the rapt *Isaiah* shows.
The warning *Jeremiah* apostate Israel scorns,
His plaintive *Lamentations* their awful downfall mourns.
Ezekiel tells in wondrous words of dazzling mysteries;
And kings and empires yet to come *Daniel* in vision sees.
Of judgment and of mercy *Hosea* loves to tell;
Joel describes the blessed days when God with man shall dwell
Among Tekoa's herdsmen *Amos* received his call;
And *Obadiah* prophesied of Edom's final fall.
Jonah enshrines a wondrous type of Christ our risen Lord;
Micah pronounces Judah lost, in Christ to be restored;
Nahum declares on Nineveh just judgment shall be poured.
A view of Chaldea's coming doom *Habakkuk's* vision give;
And *Zephaniah* warns the Jews to turn, repent and live.
Haggai wrote to those who saw the temple built again;
And *Zachariah* prophesied of Christ's triumphant reign.
Malachi was the last who touched the high prophetic chord,
Its final notes sublimely show the coming of the Lord.

NEW TESTAMENT.

Matthew and *Mark* and *Luke* and *John* the holy Gospels wrote
Describing how the Savior died, His life and all He taught.
Acts show how God the Apostles owned with signs in every place;
St. Paul in *Romans* teaches us how man is saved by grace.
The Apostle in *Corinthians* instructs, exhorts, reproves,
Galatians shows that faith in Christ alone the Father loves.
Ephesians and *Philippians* tell what Christians ought to be;
Colossians bids us to live to God, and for eternity.
In *Thessalonians* we are taught the Lord will come from heaven;
In *Timothy* and *Titus* a bishop's rule is given.
Philemon marks a Christian's love, which only a Christian knows;
Hebrews reveals the Gospel, prefigured by the law.
James teaches without holiness, faith is but vain and dead;
And *Peter* points the narrow way in which the saints are led.
John in his three Epistles on love delights to dwell;
And *Jude* gives awful warning of judgment, wrath and hell.
The *Revelations* prophesies of that tremendous day,
When Christ, and Christ alone, shall be the trembling sinner's stay.

—*Selected.*

THE CHRISTIAN HOME.

BY J. S. MOHLER.

"IN my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you" (John 14: 2).

The above words of our Savior are full of comfort and consolation. Christ had been with His disciples about three years, teaching them the way of Life and salvation: but the time of His departure drew near. He told His disciples that it was expedient for them that He should go away: this filled their hearts with sorrow. They wanted to go with Christ right away; could not endure the thought of being separated from Him whom they dearly loved. Christ, in order to comfort them, uses the cheering words of our text. While the above words were cheering to the disciples, they are also cheering to us.

Our condition in life is such, that we have no real home. We have places we call our homes, but we cannot enjoy them long. Our homes on earth may be adorned with everything that is pleasing to the eye, and our tables may be crowned with the choicest blessings of earth, and like the rich man, we may be "clothed in fine linen and purple, and fare sumptuously every day." But we must leave all these comforts of earth and pass away. In the above words Christ promises us a home that is

EVERLASTING,

A home that we can enjoy forever. "A kingdom which cannot be moved" (Heb. 12: 28). "To an inheritance incorruptible, undefiled, and that fadeth not away" (1 Peter 1: 4). "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away" (Rev. 21: 4).

To obtain a mansion in this life, is more than most people are able to do. A great many persons are too poor to obtain even an ordinary home. But not so with this heavenly mansion. The poorest man or woman on God's footstool can have one of those mansions as well as the rich. In fact the riches of the wealthy will do no good in obtaining this heavenly mansion, but are rather in the way. "How hardly shall they that have riches, enter the kingdom of heaven," says Christ, from the fact that their hearts and affections are upon things that are earthly, to the almost utter neglect of the true *riches*. In this life the poor are generally neglected by a proud, fashionable world, as well as a popular Christianity, as unworthy their notice or association. It matters not how virtuous the character of the poor may be; the simple fact of being poor is enough to disgrace them in the eyes of an unregenerated people. In consequence of this, they are often deprived of the conveniences of life; and sometimes of its actual necessities. But while the poor are often neglected, if they are obedient to the precepts of Jesus, they stand higher in favor with God, and one day will be vastly richer than the proudest monarch that ever reigned on earth. "They shall shine like the sun in the kingdom of their Father." "All things shall be their's, and they Christ's, and Christ God's." When the poor beggar was in Abraham's bosom he was ten thousand times richer than the rich man, at whose gate he lay, ever was in this life. "We shall be heirs of God and joint heirs with the Lord Jesus Christ."

Naturally when persons intend purchasing a home, especially a mansion they are very particular to examine

THE TITLE

to see whether there might not be some incumbrance on it, and if so, to have it removed. This applies well spiritually. We should carefully examine our title to this heavenly mansion. For it is only by complying with certain *important conditions* given by Christ that we obtain a good title. "Blessed are they that do His commandments that they may have a *right* to the tree of life and may enter in through the gates into the city" (Rev. 21: 14). Again, "teaching them to *observe all things* whatsoever I have commanded you" (Matt. 28: 20) Again, "And hereby we do know that we know Him if we keep His commandments" (1 John 2: 3). "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that *doeth the will of my Father* which is in heaven" (Matt. 7: 21). A wilfull neglect, or disobedience to any of the precepts of Jesus, seriously affects our title. Peter tried this once in a precept that thousands of professors of to-day are too proud to observe, and he came near losing his title (John. 13:8). As soon as Petsaw what he would lose he was obedient at once. Would to God that all professors when they find themselves delinquent, would manifest the ready obedience of Peter; we would have less schism and division than we now have. It is only when we render a ready obedience to the commandments of Christ that

"We can read our title clear,
To a mansion in the skies,
And bid farewell to every fear,
And wipe our weeping eyes."

Naturally when persons cannot pay in full for their homes they sometimes give

A DEED OF TRUST,

as security for future payment. This may do naturally, but it will not do spiritually. When a professor of religion frequents the saloon or gambling table, he is giving the devil a deed of trust on his heavenly mansion. Or if he swears or uses filthy language, because no members of the church are present, he is giving the devil a deed of trust. Or if he neglects prayer, or his attendance at church, or indulges in unholy thoughts, he is simply giving the devil a deed of trust, and unless he redeems his character soon, the devil will

SELL HIM OUT

for he is a cruel, unmerciful tyrant, and will not give one hour's grace,— like a roaring lion seeking whom he may devour. Judas sold Christ secretly, but the devil sold Judas out. And Ananias and his wife sinned secretly, but the devil sold them out; as well as many thousands of others since that time. It has been said, "Give the devil his dues," but be careful, there ain't much due him. It is only by constant vigilance that we can keep our title free from the devil's claim. "Resist the devil and he will flee from you" (James 4: 7). "What I say unto you, I say unto all *watch*" (Mark 13; 37). "Above all, taking the shield of faith whereby we may be able to *quench all the fiery darts of the wicked*" (Eph. 6: 161). "Bringing into captivity every thought unto the obedience of Christ" (2 Cor. 10: 5). By a constant use of the weapons of our holy warfare, we may become more than conquerors through Him that loved us and gave Himself for us.

Again it is customary for all the members of a family to meet occasionlly at the old *homestead*, to have a

FAMILY REUNION,

a good social time, when the best, fresh, new dainties of earth crown the board, and all present enjoy themselves much in each other's society. We are sometimes in fancy carried back to the days of our childhood, and imagine we see the

OLD HOMESTEAD

with all its surroundings—the orchard, the meadow, the spring; the rippling stream, the family mansion, its doors, its windows, its rooms—the family circle, as they gather around the family altar, our kind parents reading from the sacred pages of inspiration; the rich treasure of God's Word.

How painfully pleasing the fond recollection
Of youthful connection and innocent joy,
When blessed with parental advice and affection
Surrounded with mercy, with peace from on high
I still view the chairs of my father and mother,
And those of their offspring ranged on each hand
And that richest of books which excells every other,
The family Bible that lay on the stand.

But alas! those happy scenes of childhood have passed away, never to return. The family circle is broken. Some of its members have passed over Jordan's stormy river; others are in a far distant land. One by one its members are passing awby. How appropriate the following lines:

You scenes of tranquility, long since have we parted,
My hopes almost gone, and my parents no more,
In sorrow, and sadness, I live broken-hearted,
And wander alone, on a far distant shore.

In sorrow we turn away from our earthly home. We think of the cheering words of Christ, "In my Father's house are many mansions." We think of that

HEAVENLY REUNION

when all the members of God's family will be reunited. In fancy we also picture in our minds our *future* home—our heavenly mansion, the holy city, the new Jerusalem, with its beautiful foundations and walls adorned with all manner of precious stones, its pearly gates, its golden streets, its beautiful river, that maketh glad the city of God. Its stately tree of life that stands in the midst of the paradise of God, its beautiful scenery adorned with Sharon's lovely rose, that never fades.

Before the morning stars were born,
It bloomed on heavenly ground.

Its fair climes where

"The dripping cloud is chased away,"

where no flashes of vivid lightning are seen, where no fearful thunders roll, where the dark and threatening clouds do not lower, where no fearful storms and tornadoes come, where no wintry winds sweep over the land, where darkness is forever banished, where they need not the light of the sun, stars or of the moon, nor of a candle; but the the Lord God and the Lamb are the light thereof, where the noon-tide of glory eternally reigns. We think of the hearth of that home; where there is no sickness, no sorrow, no crying, no pain, nor death, where grave-yards are not needed, where we can say, "Oh death where is thy sting, oh grave where is thy victory?" Where we shall bloom in the vigor of immortal youth, where the family circle will never be broken, where we see our dear Redeemer, "The chiefest among ten thousand, and the one altogether lovely, whose head is as the most fine gold. His cheeks are as a bed of spices, as sweet flowers, His lips like lilies, dropping sweet-smelling myrrh," who will gird Himself and welcome us all home to enjoy the marriage-feast of the Lamb. When we thus (though feebly) contemplate our future home,—

THE RIGHTEOUS

desire to be there. Like the apostle, who desired to be absent from the body and present with the Lord, which was far better. Patient Job after experiencing many of the troubles and disappointments incident to this life, says, "I would not live always." "Oh that I had the wings of a dove I would fly away and my soul would be at rest." Again, "Looking for, and hastening unto the day of God, even so come Lord Jesus quickly." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens" (2 Cor. 5: 1). In our sorrows and troubles here, we become tired of earth, and often feel to say with the poet:

> O land of rest, for thee I sigh,
> When will the moments come?
> When I shall lay my armor by,
> And dwell with Christ at home.

THE WICKED

also desire a home in heaven, but are constantly going farther from home. The only way to get home is to get on the way that leads home. We may desire a home in heaven; we may talk about it, we may sing about it: but unless we practically get on the way that leads home, we will never get there. The most unfortunate persons in this life, are those who have no home. There are many of this class called *tramps*, wandering from place to place, begging their way through the world, and doubtless are often hungry and cold, having no home of comfort to go to. While this is a sad condition in this life; yet the wicked *i. e.* the homeless in the world to come, will fare infinitely worse, than in this life. It is not only a want of comfort they will experience, but in addition to this, intense suffering in that awful world of gloom and despair, "Where there is weeping and gnashing of teeth, where the worm dieth not and the fire is not quenched, where the smoke of their torment ascends forever and ever," where no sanctuary privileges are enjoyed, where the Bible is not read, where the songs of Zion are not heard, where no kind hands are offered to minister to their wants and relieve their sufferings, and not one ray of light shines from Zion's holy hill, but

> "On slippery rocks, I see them stand,
> While fiery billows roll beneath."

There with the damned in the pit of hell to suffer eternally with all the filth and scum of the human family—the drunkard, the liar, the thief, the murderer, the swearer, the miser, the proud, the whoremonger, and the adulterers,—not one righteous person among them. Who would want to go there? Not one. Yet thousands are on their way, and unless they return, that will surely be their destination. Awful to think, since there is such a good home provided for all, and on such easy terms that all can get one, that men and women will throw themselves away in the service of the devil, for the sake of a little earthly pleasure, and thus forfeit all right, title, and claim to that glorious mansion, they might so easily have obtained. Our object in penning this article, is to stir us up to greater diligence in securing our title unimpaired to that heavenly mansion we need so much when we depart this life. May God help us all to do so, is my prayer.

THE TRULY SAVED.

BY D. P. SAYLOR.

"THOU shalt call His name JESUS, for He shall save His people from their sins" (Matt. 1: 21). The angel of the Lord appeared to Joseph in a dream, tells him that the child, Mary his wife should bring forth, was of the Holy Ghost, and that he should call his name JESUS, because he should save his people from their sins. Saving from sins, and the *remission* of sins, are two different things (Acts 2: 47). It is said, "And the Lord added to the church daily such as should be saved." *Those who are saved*, is the reading of the revised translation. And according to Clark this is the true rendering. He says, "Though many approved of the life and manner of the primitive Christians, yet they did not become members of this holy church; God permitted none to be added, but those who were saved from their sins and prejudices. The church of Christ was made up of *saints*; sinners were not permitted to incorporate themselves with it." Is not this the true design of the church? How can she be the body of Christ, if made up of sinners? But was it not Christ's mission to save sinners? Yes, to save them from their sins, and when so saved, adding them to the church is an easy matter; it is a consequence which follows being saved from sins. A reformation in repentance saves from continuing in willful sins. Ceasing to do evil, and learning to do well; forsaking evil ways, and unrighteous thoughts, is saving from sins. They who are saved from pride, find no more pleasure in the society of the proud; they who are saved from vanity, have no pleasure in the society of the vain. If saved from unbelief, they feel it unequal to be yoked with unbelievers; and so through all the ramification of sins.

The saved from sin are no more of the world, the world knows them not; they seek the church, the soul's asylum, and are added by baptism in the name of Jesus Christ, for the remission of the sins committed before they were saved from sins or *sinning*. Their sins are a dead body on the soul, and must be, and in baptism are remitted. The church made up of such, is holy, and is the salt of the earth, and the light of the world, all will speak the same thing, and there will be no divisions among them, but are perfectly joined together in the same mind, and in the same judgment. And we are justified in saying that all the saved from sins are to be added to her.

The great effort of the age, is to add numbers to the church, while the effort to save from sins is very feeble. The Savior said, of some that they compassed sea and land to make one proselyte, and when they had made him, they made him two-fold worse than the child of hell than themselves. Brethren, I tremble when I see and hear how things are going with us. *Numbers!* NUMBERS! seems to be the raging mania of the age in which we live.

To save His people from their sins; the Lord employs *helps*. Among these is, preaching the Gospel. It is the power of God unto salvation to all them that believe. But the Gospel must be preached to edification, and to comfort. The understanding must be instructed and the mind enlightened. The people must be taught that God is holy, and to be with Him, they must be holy; they must be taught that God is pure, and that the pure in heart only will see God. They must know that they must follow peace with all men and holiness, without which no man shall see the Lord. To preach the Gospel, is to proclaim that every transgression and disobedience is sin, and that no sinner can enter into the kingdom of God.

Another *help* is, the godly parental instructions. Parents can bring up their children in the nurture and admonition of the Lord, so as to be saved from many sins, by never having fallen into them. In olden times parents brought up their children for the Lord, and when they grew up they were readily added to His church. But now many of the children of Christian parents are leaders in pride, fashion and extravagance; and if added to the church at all, the parents plead for them to be received as they are in their sins; and hence the degeneracy in holiness and the grievous departures from the land-marks of the holy fathers in the church.

◆

PAPER READING.

BY JOHN H. PECK.

IT is strange indeed that in this enlightened nineteenth century that any should oppose the publication and circulation of a religious newspaper; especially when said paper is devoted to the dissemination of the precious truths of the Gospel, as they themselves profess to believe them. But I am sorry to note such is the case, and that among the brethren, yea more, among those who are commanded to be ensamples to the flock.

Whenever I hear those who profess to be the followers of Jesus, expressing themselves in antagonistic terms upon any measure that has a tendency to spread the story of the cross far and wide, I am almost constrained to believe that they are afraid heaven will get too full, that no room will be left for them.

Not long ago I heard a preacher's wife say, "We don't take the BRETHREN AT WORK, nor the *Primitive Christian*, don't believe in reading the uninspired literature of the day; think folks had better be reading the Bible, or going to meeting, instead of reading the papers so much." Now I have not a word to say against reading the Bible, for I am confident there is too little of it done among the Christ-professing people, to say nothing about others; but I have serious doubts that those who do not read the religious periodicals, read the Bible any more than those who do; and I am satisfied that many will read the paper who never read the Bible, and thus are, as it were unconsciously led to a knowledge and love of the truth, and obedience to Christ; a most happy result that might have never been accomplished without the papers. But, say the paper opposers, "Let them go to meeting, and there hear the Scriptures explained." Yes let them! I am willing to let them, but they won't do it. Unfortunately, some of our pulpits are occupied by very deficient preachers; their sermons, (if sermons they might be called), being neither edifying nor entertaining.

I don't wish to be understood as speaking reproachfully of those who are called upon to preach, and are not able to do so; but I look upon them as the result of the minority system of electing ministers; a system that I deprecate in the strongest possible language, —and as long as fifteen or twenty, may chance to elect a preacher, in a district of one hundred or more members, this state of affairs, must inevitably continue; and the unfortunate ones, who are thus forced to undertake what they are altogether unqualified to do, having neither the education nor inclination, necessary to become successful ministers, should enlist our most ardent sympathies in their behalf, instead of calling forth our contempt and abuse.

But just as long as our pulpits are so inadequately supplied, so long our papers, which are edited by those who are generally able to discern between the chaff and the wheat, and give to the public only such matter as is in consonance with the Gospel, and intended to enlighten the honest searcher after truth, must and will rank higher, in the important work of expounding and promulgating the Word of God.

Again, if all our preaching were unexceptionably good, it would not essentially lessen the necessity for a good religious journal in every family. There have been no better means introduced for the instruction, and moral elevation of our children, than to place before them an interesting paper every week, filled with new and wholesome matter, printed in a simple and attractive style, with beautiful large type as is found in the BRETHREN AT WORK. The children find much in the papers every week to interest them, and draw their minds into holy channels; and the impressions thus made, often form the foundation rock of a future life of usefulness and piety. And what are the articles in the papers other than sermons, written sermons; and if it is good to listen to oral sermons, why should not the reading of written sermons be equally as beneficial? But I am aware that those who oppose the publication of religious papers, belong to a class that would like to adhere to the old catholic dogma, that the interpretation of the Scriptures belongs only to the priesthood; but the papers are open to all who feel like contributing to their pages; and the articles selected for their columns, are selected upon their merits, regardless of who wrote them; thus giving us of the laity a chance to express our sentiments on different subjects.

Now to all who oppose the papers upon this, or any other hypothesis, I will say, let us lay aside all prejudice, and jealousy, and work together for the advancement of the Master's cause, and the enlargement of Zion's borders in any way that we can accomplish the most good, and God will certainly bless us.

◆

A TASK FOR A SKEPTIC.

A SKEPTICAL student once informed Dr. Wayland that he had been unable to discover any internal evidence that the Old Testament was inspired. "For instance," said he, "take the book of Proverbs; certainly it needed no inspiration to write that portion of the Bible; a man not inspired could have done it as well; indeed, I have often thought that I could write as good proverbs myself."

"Very well, my son," was the quiet rejoinder of the professor; "perhaps you can. Suppose you make the experiment; prepare a few proverbs, and bring them to the class to-morrow."

It is unnecessary to add that the young man felt *he* needed a little inspiration to accomplish the task thus challenged and imposed. Such gentle reproof proved far more powerful than a learned argument on the evidences.—*Bible Banner.*

◆

Nothing is more plain than that the happiness and prosperity of God's people lie in whole-hearted obedience and devotion to Him; yet nothing is so difficult for them to learn.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

Bro. S. H. Bashor is duly authorized, by us as our traveling correspondent and agent for the Brethren at Work and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1.50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill

LANARK, ILL., APRIL 4, 1878.

Those of our readers who have called for the address of H. Holloway will, this week, find it among "Gleanings."

It is said, that 1,500 clergy of the Established Church of England have signed a protest against war with Russia.

For the want of time the Querist's Department has been neglected. We will now give it more attention, and hope to soon get through with the pile of queries now on hand.

Ingersoll once remarked to a lady, that he did not know any good that Christianity had ever done. She aptly replied, "It kept you from being governor of the State of Illinois."

In compliance with the request of many, Bro. Bashor has written out his method of laying the order before the applicants. Our readers will find the article on first page of this issue.

"While in this ever-changing scene below,
Where thorns and roses both together grow,
How sweet to look upon the precious flower,
And thus forget the thorn with all its power."

The price of the Brethren at Work from now till the end of the year is $1.10. Names are still steadily coming in, and we hope to add considerably to our list yet. See your neighbors—may be they would like a religious paper.

It would be a good idea for the clerk of each district to send in the names and addresses of the missionaries set apart for missionary work, that those isolated from the churches may know whom to address when writing for ministerial assistance.

In answer to Bro. Ownby in No. 12 whether there are any brethren in Cowley Co., Kansas, we are informed that L. E. Prickett, T. Hoover and James Boyd, all get their mail at Winfield, Kan., and there is a church ten miles South-east of the same place.

Schuyler Colfax, formerly Vice President, is said to be not only opposed to war, but a temperance man, and one who never used tobacco. If all the leading men of our nation would set that good an example it would certainly be of lasting benefit to the rising generation.

An immense amount of rain has lately fallen in Jerusalem, thus flooding the streets with water. The land seems to be returning to its former beauty and fertility, for it was once "a land of brooks of water, of fountains and depths that spring out of the valleys and hills" (Deut. 8: 7).

One hardly knows what will turn up in China yet, for it has been shown that they understood the art of painting long before it was dreamed of in Europe, built suspension bridges centuries ago, and now it turns out that they bored artesian wells long before they were thought of in this country.

A faithful servant who has endured much for Christ's sake writes as follows: "We have no good news to write you this time. There is not that love and union among us that there should be. We have our troubles here and many difficulties to overcome. I don't mind the scoffs and scorns of the world, for this we may all expect, but we are sometimes made to weep by the unkind words and actions of those who profess to love and serve the Lord Jesus Christ." Christ says, "By this shall all men know that ye are my disciples, if ye have love one to another." but it is evident that where there is much trouble and great difficulties that but little genuine love exists; it certainly does not abound as it should. In the absence of love—true Christian love—there is no true religion, no salvation, no promise of life everlasting. We need not fear the scoffs and ridicules of the world—the unfaithfulness and hypocrisy of professing Christians are the mighty weapons of the enemy. It is not that which is from without that does the harm, but that which is from within.

David Negley of Farmington, Ill., says, "I just returned home from a visit of over one week in our own church district. Myself and Bro. Wm. H. Carrier held thirteen meetings at different places, with good order and attentive hearers. One applicant for baptism and a desire for more preaching."

The political condition of things in Europe, up to time of going to press, is alarming. England has called out her reserve forces and Russia is seemingly getting ready for a bloody conflict. Should war break out it may be expected to be a long and bloody one, and may, before ended, involve nearly all Europe. Russia and Turkey seem to be on good terms, but England is not satisfied.

The late Pope, Pius IX left property to the amount of $20,000,000. Thousand, tens of thousands of persons, with hunger and nakedness staring them in the face, sent him money while he lived in ease and splendor. Such is the work of poor, deluded mortals—work that is lost, no person made better for the life to come.

A preacher by the name of Ellis was preaching in the Friend's church at Amboy, Ind., on a recent Sunday, and lost the thread of his discourse in the middle of it. He at once informed the congregation of his dilemma, and asked if any brother or sister could tell him what he was talking about. Some one in the house came to his aid and put him on the track again. This must have been a case of too little thought.

The Electric Lights, now being used in certain parts of Paris, are causing great excitement in that city. The light is said to be many times greater than the common gas-light and much cheaper, and will therefore do away with the gas lights altogether. Paris has decided to adopt its use. The inventor is an exile from Russia, and has spent many years perfecting his method.

For the benefit of those in Southern Illinois, who live isolated from the church, and want preaching, we give below the names of the four traveling missionaries in that district: Joseph Hendricks, Cerro Gordo, Piatt Co., Ill.; Jas. R. Gish, Roanoke, Woodford Co., Ill.; David Wolfe, Liberty, Adams Co., Ill.; Daniel Vaniman, Virden, Macoupin Co., Ill. They are all ordained elders.

From all accounts it would seem that very few, if any, of No. 9 reached our subscribers in Pennsylvania. We are unable to account for this mistake, as the papers left the office in good condition. It is more than likely that the sack containing the Pa. mail was lost somewhere on the road and did not reach that State. We are now out of that No., therefore cannot fill any further calls.

Already the good results of the Stein-Ray debate are beginning to be manifested, thus showing that the *entire* doctrine of Christ, when properly set forth, must end in good to the saving of souls. God grant that while we have time and place to labor, we may do so to the honor and glory of God. Follow the "old paths" that lead on and on to eternal rest, and the benefit shall be ours and the praise and honor our Father's.

We purpose giving more special attention to the productions of our contributors, and allow them more room in the paper than formerly. They have favored us with a number of good articles which shall be published just as fast as we can find room for them. They come in good play during the Summer season, when our contributors do not have time to prepare many articles. Those whose articles have not yet appeared will have patience; we will commence on the pile at once.

"The churches at Rome are—the Waldensian, the Free Church, the Methodist, the Episcopal Methodist, the Baptist, the American Southern Baptist and 'The Brethren;' in all seven."

We clip the above from the *Christian Index* of March 14th. It will be observed that there is a church in Rome entitled, "The Brethren." We have written to several parties in Rome, to learn more about those people and the Waldenses. Hope to be able to lay something before our readers in the future, concerning "The Brethren" at Rome. There were many Brethren there during the first century, but persecution soon drove them to the mountain fastnesses. We would rejoice to hear that the primitive practice and simplicity have found their way into Rome during the last few years of religious liberty.

An exchange aptly says: "All things are possible to those who live and work by faith. 'One shall chase a thousand, and two shall put ten thousand to flight.' No church ought to despair of success because of the smallness of their number. If they are one in spirit, united in love and labor, and forsake not the assembling of themselves together for worship and the study of God's Word, the Lord is with them and for them, and sometime they will be built up. There can be no mistake about this, for the 'promise of God remains sure.' His word cannot fail. 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.'"

Brethren and sisters, read the touching appeal of Bro. Hansen; and may the Lord grant you all grace and sympathy to extend some practical aid. Truly our Danish brethren and sisters have many severe trials. Perhaps their afflictions are means to try our love and devotion, for God knows how to try us when we prosper. It will do us no harm to take this view of their trials, and give our brethren and sisters some of that which the Lord has given us. "The earth is the Lord's and the fullness thereof." Shall His needy children have a little of the "fullness" with which all of us are blessed? Or will we withhold and lose in the world to come? These are serious matters, and not one of us can afford to jeopardize our chances for eternal glory. But let us give as giving unto the Lord, and not unto men. Then our Father *will reward.*

WORK AND PREACH

The hard times seem to be affecting the minister's salary materially in certain localities, and some of them go unsupported. Of course this is hard on that class of people, but then why can they not learn to work a little. Preachers were made to work as well as other people, and thus not only help to earn their own living, but set a good example for others. It evidently is not right that preachers should bear all the burden and the laity go free, but all can help and work together. The man who won't preach simply because he is not paid for it has very little of the old apostolic religion left in his heart. In order to pure Christianity we want the church composed of *working* men and women, and preachers who are neither afraid nor ashamed to work. Of course we do not refer to those who are devoting all their time to the ministry, but to those who preach but two or three times a week. The idea, that it takes a well educated man six days to get up matter enough for two half hour sermons is rather a bad comment on the ministerial talent.

IN SECRET.

Why do men *desire* to do things in secret,—things that concern mankind in general? The answer to the *desire* will no doubt be the correct answer to their doing it. Do you know that *sin* makes a man selfish? makes him continually seek his own welfare in preference to others? It does.

Do those who believe or practice Free-masonry get more in this life than a real Christian? Does not a Christian receive food, raiment, blessings of civil government and the benefits of trade and commerce? Does a Free Mason receive more? True he may receive more wealth at times, but does he receive more happiness? Not at all! for his getting may not be of the fairest kind, then the enjoyment is more or less marred.

You, my friend, who belong to a secret order that practices things that should not even be named in public, are you doing your family justice? Why should you leave your dear wife, your loving companion at home alone, deprived of your company, while you revel in the secrecies of the lodge? Is not your cherished companion entitled to your evenings, and especially those which are devoted to lodge work? Have you no sympathy for her in her trying moments? and do you know that one of her severest trials is the fact that you belong to a society which has sworn you not even to reveal its work to your own flesh? Ah! sir, you make her heart bleed; you cause the shadow of sadness to come over her; you do to her what you would hardly be willing to tolerate in her. Should she go each week into a closed room, and stoutly maintain secrecy, your feelings would be aroused; you would feel that due respect was not shown *you;* oh! you will feel the bitterness of her acts and the sadness of death would more than once steal over you. Turn those feelings over to your loved companion and then know that they are in her breast just as they were in yours.

You say there are "benefits" that will accrue to your wife in the event she outlives you. Present benefits, of a temporal character, are much better than the prospective ones. The money you expend in the Lodge, if put at compound interest, would go far towards a "benefit" in future years; and besides this your wife would have the pleasure of your company at least once a week, and be saved the pangs of sorrow and remorse.

Will you, then, husband, enroll yourself on the side of freemen, and *dare to do right,* though all men would enslave you? And you young man, keep your feet out of the trap. Be a man; fear God, obey Him, follow Him, and you will be sure of an immortal crown, eternal life. God bless the women whose husbands have been caught in the meshes of secretism.

M. M. E.

THOSE NINE PROPOSITIONS.

The following nine propositions, or *assertions,* are clipped from the *Baptist Battle Flag.* They are kept as standing matter, and though they do to fill up with, yet contain very little solid truth. They were written by Mr. Ray. The matter in fine print is his, and the answers in coarse print are ours:

As we expect to commence our series of letters on Dunkardism next week, we will only repeat the following facts, which Mr. Stein did not deny, for our Tunker friends to consider:

1. It is a fact, that no example in classic Greek can be produced where the Greek verb baptizo means more than one submersion.

2. It is a fact, that no example in sacred Greek can be produced where the word baptizo means more than one submersion.

Why did Mr. Ray not tell his readers that Bro. Stein produced no less than seven Greek lexicographers and grammarians, who affirmed that *baptizo* was a frequentative verb, and meant to dip *repeatedly,* and that he, during the entire discussion could not produce one saying that it was not a *frequentative* verb? It was simply seven against nothing. Why did he not tell his readers that?

3. It is a fact, that there is no mention of "trine immersion" in the Bible.

Why did he not tell his readers that Bro. Stein proved that the commission, in Matt. 28: 19, taught trine immersion so clearly that it took 500 years before a man could be found saying that it taught a single dip, and that man was from the dark regions of popery? Why does he not tell his readers that when the commission was analyzed according to the laws of language, in both the Greek and English, and shown to teach trine immersion, that he (Ray) would not touch the argument during the entire discussion? Of course he does not want his readers to know that.

4. It is a fact, that not one of the four apostolic fathers mentions "trine immersion."

Why does he not tell his readers that it was shown conclusively that single immersion is not mentioned by any writer till after the middle of the fourth century, and that every historian of antiquity, without one single known exception, who describe the first and primitive method, state that it was the three-fold immersion?

5. It is a fact, that there is no mention of trine immersion in the literature of the world, whether sacred or profane, till about the commencement of the third century.

Why did he not tell his readers, that Mr. Ray in his book on Baptist Succession said, that trine immersion *originated* with the Catholics in the third century, and that in the discussion he had to admit that it was practiced as early as the close of the second century, thus proving that the groundless assertion made in his book is untrue? Why did he not tell his readers, that during the entire seven days' discussion, he failed to find one case of single immersion within one thousand miles of Jerusalem, before one thousand years after the death of Christ, while Bro. Stein proved that during the three first centuries of the Christian era, trine immersion was the only known method of baptizing in existence? Why does he not tell his readers, that neither he nor any other man in America can find one case of single immersion before the middle of the fourth century, when it was invented by Eunomius, a heretic?

6. It is a fact, that when "trine immersion" first made its appearance in church history, it was associated with infant baptism, infant communion and a swarm of other traditions.

Mr. Ray says that Tertullian was the first writer to mention trine immersion, hence where it "first made its appearance in church history." Will he please name the page where Tertullian associates "infant baptism and infant communion" with trine immersion? Why don't he tell his readers that when single immersion first made its appearance in the fourth century it was administered into the name of the Lord Jesus only, and not "into the name of the Father, and of the Son, and of the Holy Ghost," as *commanded* by Jesus Christ? Why does he not tell his readers that his *backward* single immersion is not yet 400 years old, and that the best Baptist historians in the world admit it to be a human invention? Why don't he tell the people that his method of baptizing with one dip in the three names, was invented by a pope, and was never practiced by the martyrs of Jesus in the early centuries?

7. It is a fact, that "trine immersion" was regarded by early church writers as only an apostolic tradition.

Instead of telling his readers that trine immersion rests alone on apostolic tradition, why does he not tell them that, during the discussion at Newtonia, Bro. Stein produced not less than five ancient Greek writers who say that the Greek commission teaches trine immersion, and offered to give them all up, if Mr. Ray would produce just one ancient Greek writer who said the Greek commission taught single immersion? Then why does he not come out like a man and say that he did not, and could not, produce one single author of antiquity saying that the commission sustains his single dip? Why does he not tell his readers, that, in the point of authority there were five saying that the Greek commission teaches trine immersion and not one against it?

8. It is a fact, that "trine immersion" can be traced only through the Romish and Greek Catholic churches, up to about the beginning of the third century.

Instead of publishing to the world that "trine immersion can be traced *only* through the Romish and Greek Catholic churches," why does he not tell his readers that during the debate Bro. Stein proved by the best authority in the world, that all the old so-called Baptist churches prior to the twelfth century, practiced the three-fold immersion? Why don't he tell the people that he refused to name one Baptist church, prior to the twelfth century, that practiced single immersion, though requested to do so? Why does he not tell his readers that neither he nor any other man in America, can name a Baptist church, beyond the twelfth century, that practiced backward single immersion? And why does he not publish to the world that neither he nor anybody else can trace the Baptist church with its backward single immersion, beyond the twelfth century?

9. It is a fact, that no Tunker church ever existed till the year 1708, when Mr. Mack and seven other Pedo-baptists cast lots for an administrator; and having received three dips, they organized themselves into the first Dunkard church known to the world.

Why does he not tell his readers that those ancient churches whom he and other historians of like faith, call Baptist, practiced trine immersion, feet-washing, the Lord's Supper and the Holy Kiss? Why don't he tell them that they would not go to war, and would not take oaths, but were in their faith and practice as much like the Brethren as they could be? Why don't he tell his readers that Bro. Stein proved, giving book and page in every instance, that those ancient martyrs, whom Baptist historians call Baptist, resembled the Brethren throughout?

When he publishes these things to the world along side of his propositions, then he will give the people a chance of seeing how little solid truth there is in his assertions.

J. H. M.

* * *

We had quite a snow here last Saturday; something unusual after such fine weather.

QUERIST'S DEPARTMENT.

Questions touching the meaning of Scripture, relating o History and practical subjects of religious interest will come in place. The querist's name must accompany all communications. We shall labor to avoid giving any just occasion for strife and contention over unimportant questions.

Will you, or some other brother explain, through your paper, 1 Tim. 3: 2? It reads as follows: "A bishop then must be blameless, the husband of one wife." Do we understand by the term "husband of one wife" that a bishop should not get a second wife? or does it mean that he should not have two women living at the same time? I know some who claim that a man who has his second wife cannot be an Elder. If it does not mean the second wife, then does it not follow that some had more than one wife when Paul wrote this letter to Timothy? A Brother.

Many different interpretations have been given of this passage, but the most reasonable seems to be the following: Among the Greeks and Romans divorces were allowed for very trifling causes, and hence multiplied to such an extent that it was a very common thing to find several women who had successively been the wives of one man. Men, for trifling causes, obtained divorces from their wives and married others. No doubt some of these characters came to the church, having repented of their sins, yet were not qualified to fill the position of an Elder. It was needful in the selection of Elders that great caution be taken, hence Paul lays down to Timothy what the qualifications of these persons must be, and among them is "the husband of one wife." 1. He should be a married man—a man of experience in the family. 2. Should not be one of those persons having divorced wives, for the changing from one living wife to another is proof that the man has not sufficient depth of character and stability to take care of the church.

The passage evidently does not prohibit an Elder from marrying a *second* time, provided his wife be "grave, sober, and faithful in all things," but on the contrary, we regard it as being rather commendable and calculated to cut off occasion of reproach. As we have in course of preparation a series of articles on the election and qualifications of church officials, we make no farther comment at present.

Is it right for a minister to settle up his accounts on the Lord's day? Give us your opinion on the subject. J. H. B.

We object to ministers settling up their accounts on the Lord's day for the following reasons: 1. It does not show that respect for the Lord's day that a true minister ought to have. 2. He who does so is not "blameless" as all ministers should be. 3. It is setting deeds of darkness rather than light before the world. 4. It indicates that man is not satisfied with what secular business he can do in six days, but must use part of the seventh. 5. It is calculated to lessen, and finally destroy the religious solemnity that should pervade each heart during that day. 6. Its tendency is to render those who do so still more and more worldly-minded. 7. If the custom should once become prevalent it will cause the saints to neglect the assembling of themselves together, and 8. For ministers to do so, is setting a bad example before the people. We understand that they should be ensamples to the flock, but if the flock follows their example, and settle accounts on the Lord's day, instead of it becoming a day of worship it will finally degenerate into a day of secular business. I have known worldly men to think too much of the Lord's day to transact business on that day, and my impression is, that except our righteousness exceed the righteousness of those outside of the church we stand a very poor chance for either heaven or life everlasting. Brethren, especially ministers, should not settle up accounts on the resurrection day. Set a good example.

Brethren, Please let me know whether there is any record in history, by which we may prove that Christ was buried upon His face, as a criminal, by his friends as a death-penalty? Please answer through the Brethren at Work. Enquirer.

I know of no such record in any work. If any of our readers do they will greatly oblige us by furnishing us with the evidence.

The question is intended to have some bearing on the mode of baptism by supposing that baptism is to be performed in the likeness of Christ's *burial* instead of His *death*. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? For if we have been planted together in the likeness of his death" &c. (Rom. 6: 3, 5). Christ's death took place upon the cross, where He bowed His head and gave up the Ghost. The English Baptists supposed that baptism should be performed in the likeness of Christ's *burial*, hence thought of their own way of burying on the back, therefore commenced practicing the backward immersion and from them it found its way to the Baptist churches of America, but from the beginning it was not so.

In Acts 5: 6 we read, "And the young men arose, wound him, and carried him out, and buried him." Also verse 10. Who were these young men spoken of in these two verses? A Pilgrim.

It is not distinctly stated just who they were, but I am of the impression that the Jews had among them a class of men whose business it was to bury those having no one to look after them. These young men being present when Ananias dropped dead, took immediate charge of him and attended to his burial. On returning to the same place they found another ready to be carried out and buried. From the narrative we would infer that they were well acquainted with the business and knew just what steps to take in case of sudden deaths. In climates like that of Palestine it is necessary that persons be buried as soon after death as possible, and hence the necessity of men to attend to such cares.

Please give your views on Gen. 4: 15: "And the Lord set a mark upon Cain, lest any finding him should kill him." Was that mark visible? A Pilgrim.

Cain was the first murderer on earth, and the Lord determined that he should live, and be a living, walking monument of His disapproval of such a high crime, and hence "set a mark upon Cain, lest any finding him should kill him." This "mark" to Cain was a sign that no one should kill him, and was to others a token of God's abhorrence of murder. It is fruitless to endeavor to ascertain what the mark was, but doubtless it was a *visible*, indelible brand of infamy, which would make him known to all whom he chanced to meet. He was a walking, living and visible advertisement of God's wrath.

Brother James Quinter, in his defense of trine immersion, in reply to Elder Adamson, page 31, admits that single immersion was practiced in the latter part of the second century, but in his "Origin of Single Immersion" shows that it originated in the latter part of the fourth century. Will you please harmonize? Samuel Sala.

It has been supposed by some that single immersion was practiced by Praxeas, a heretic who lived near the close of the second century, but the conclusion need not necessarily be inferred from the facts in the case. Those who contend so strongly for single immersion do not like to claim Praxeas as their brother, and hence never refer to him as proof of the antiquity of their practice. "Bishop Beveridge shows that Praxeas and his followers, in the close of the second century, baptized into *one* only, *viz.* Christ who died for us" (Clergyman's Vade-Mecum, Vol. 2, p. 25). His baptizing into but *one* name is what has caused some to *infer* that he practiced single immersion, but it is not regarded as a fact, but simply an *inference*. Had we time to give the evidence in the case it could be shown that Praxeas and his followers did not use single immersion unless they were, by the force of argument driven to it to sustain their theory of but one person in the Trinity. This might have been done, though there is no record of it.

Regarding the origin of single immersion, all ancient historians who have written on the subject, state that it was invented by Eunomius near the middle of the fourth century. This is the fact in the case and is not to be upset by an inference to be drawn from a theory held by the heretics of the second century. An admission that Praxeas and his followers did practice the one dip method is not to be regarded as evidence in the case, but is simply an *inference* that not even the lovers of the one dip will defend. Taking the facts into consideration there is no contradiction in the two statements.

J. H. M.

A man who was taking two papers, one a religious paper, and the other political, concluded that times were too hard for two papers, so he stopped the political and kept on with the religious. That man knows what is good for himself and family.

SATURDAY NIGHT.

Hard Times.

A minister, who during his extensive travels, heard much of the hard times, especially when he asked people to subscribe for a religious journal, relates his experience about as follows:

"Some two years ago I visited and held a series of meetings for a well-to-do congregation. They had all of this world's goods that hearts could wish for and enjoyed life well. While among them I heard not one word about hard times—they all had plenty to eat and wear, and with their good possessions and commodious homes seemed well satisfied.

Last Winter, by request, I called on them again and spent pleasant seasons of worship. But things were somewhat different, they were not so well contented, but talked a great deal about hard times. I asked them to subscribe for a religious journal, but they plead hard times, and the same when asked to aid in the missionary work. I concluded to look around and see where the hard times were. I saw their farms were in as good condition as two years ago, and in fact some of them much better. Their houses were just as good, and if any difference a little better. I saw no hard times there.

I then went to the meeting-house and watched the teams as they drove up. The horses were just as good as two years ago. Some of them that used to have plain harness, now had silver-mounted ones. Their carriages were much better than two years ago, many of them much more fashionable. I could see no hard times there.

Then I went into the meeting-house and found that the members dressed just as good as they did two years ago, and in fact some of them dressed a good deal finer. I saw just as many ruffles, feathers and ornaments as I did two years ago. I could see no hard times in the meeting-house. The members were not one bit plainer than they were two years ago, if any difference they were a little finer.

I concluded that the hard times must be at their homes, so I went there. I noticed that the old carpet they had two years ago was removed and new costly carpet in its place. The old furniture was not there any more. Its place was filled by that much more costly and beautiful, and even the pictures on the walls were changed. Thinks I, surely there are no hard times here.

Then I went into the dining rooms. The tables were furnished just as well as two years ago, and in fact with more expensive diet. There were fine cakes, fine pies, sweetments, and in short, enough to kill any dyspeptic. I concluded that there were no hard times in the dining rooms.

I walked into the sitting rooms to search for hard times. On the table I found "Harper's Weekly," "Harper's Bazaar," "New York Weekly," "The Ledger" and the county papers, but not one religious paper. Here was the hard times; it had struck the religious papers, had effected the Master's cause. They had no money for religious reading, but plenty of it for secular papers. No money for the spreading of the Gospel, but plenty of it for new furniture, costly pictures and silver-mounted harness. Yes, I found the hard times at last. It had struck religion; Christ's cause must suffer and sinners go to destruction because of hard times."

Thousands will read the above on Saturday night. We ask you to take the lesson with you to the meeting-house, to your homes, your dining rooms &c., and see whether there is not more truth than poetry in it.—J. H. Moore.

The Roman Catholic Church has purchased a tract of 7,000 acres of land within nine miles of Chase City (Virginia), and propose to colonize and educate the freedmen on the industrial farm plan. While other denominations are wrangling over their differences the Catholics are quietly working to get the control and influence of the four million blacks in the South, and thus gain a stronger footing in America. Unless Protestantism makes greater exertion in the future than it has in the past, it will be called on to face stern realities when it is too late. From a secular stand-point the Catholic project is a good one for the blacks, but calculated to add numerical strength to the Catholic church.

* * *

In some of the New England States Mr. Moody is called "John the baptist." It is evident that he has very little use for the Jordan. It is said that John the "baptist baptized in Enon because there was much water," but modern critics say he went there that the people might be supplied with water for their horses and to drink. Well, the crowd that Mr. Moody draws needs water for animals and to drink; why does he not go where there is much water?

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

SUNDAY MORNING.

Looking Into the Bible.

WHAT a grand subject we have this morning! Here is the Bible—the Holy Bible, the Book that has come down to us through many centuries—the Book that has been kept safe and preserved through dark and benighted ages. Yes, here is the Holy Bible. How we all love this good, old Book. What would we do without it? What *could* we do without it? Could we know the *mind* of God without it? No. Could we know *who* is our Savior? No, not at all. Could we know of joys and the eternal life without it? No, we could not know any of these things. But come, let us look in this wonderful Book.

The first we learn is about this wondrous earth upon which we live, the stars, sun, moon and the creation of this vast globe. We look again, and find that we are sinners. Then once more we see God calling a faithful old man and telling him to build a mighty ship. Next behold the waters covering the earth, men, women, children and animals tossed to and fro by the angry billows, and finally they sink amid their cries and shrieks never more to see the beauties of earth. Sin was the cause of all this. Noah and his dear family came forth, the only beings of a once numerous race. Think of it: only eight persons on this great globe.

We look again and see, in the course of time, a numerous people. They conclude to *build* their way up to heaven, hence make brick and take slime for mortar, and go to building a tower. Poor people! they were of one language, and highly blessed, but they wanted "*a name*," and went about building their way up into heaven. God wants us all to build a house, but not that way. Jesus must be the chief cornerstone, or else we shall be confused. Will we all build with Him and on Him?

Next we see good old Abraham called, then Isaac and Jacob and finally reach the point where poor Joseph was sold. O what cruel brothers, yet the Lord knew how to turn their evil in good channels for His people. O poor old Jacob, how he had to suffer in mind! Do you see the once pretty coat now all covered with blood? Do you see poor Joseph going with the merchants down to Egypt, away from his dear old father? Ah! how he feels and longs to see his good old father once more. He lays down to sleep the first night, but cannot sleep. He thinks of father and mother, and longs to see them. Poor boy! He cannot sleep. "Where am I going?" he asks. "Will I see my father and my mother any more? O father, father, come to me to-night! I want to see father and mother. Please dear sirs, take me home, O take me home to father and mother. They will feel so sad, so lonely, so sorrowful because I am not there. O take me home, please." Thus poor Joseph plead and plead, but the hard-hearted merchants would not listen. They had *bought* him and go he must. Ah I think I can see him going along the road sad, and with a heavy heart. He almost sinks under the great load, the great burden of never seeing his parents again. Poor boy! God pitied him and no doubt comforted his heart, for he never forsook him.

M. M. E.

THE LOST BOY.

ABOUT eighteen hundred years ago a child was born. His name was Jesus. We find by reading the Testament, that as this child grew up be had much wisdom, was very smart. His father and mother started to a large city. This little boy at that time was about twelve years old, and went with his father and mother to the city, but on returning was left behind. They missed their child, and after searching three days, found him in the temple with the Doctors hearing and asking them questions. This same Jesus grew to be a man, and when he was about thirty years old, he went down into the river and was baptized. When he was baptized, went "up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Remember, little readers, that this is the same Jesus who talked with the Doctors. Now after he was baptized and received the Spirit, God said: "This is my beloved Son," but didn't say so until the Spirit descended and lit upon him. When you little boys and girls become old enough to know right from wrong, do like Jesus did, go into the water and be baptized and you will receive the Spirit. When you all arrive to the age of twelve years, remember the story of Jesus, about being left behind in that large city. If any of the little readers of the BRETHREN AT WORK go with their father and mother to a large city and get lost, when they find you, tell them that Jesus was left once and was found again. Always obey God's Word and you will never be lost.

JOHN L. BROWN.

JOSHUA.

I FIND in the book of Joshua so much good matter for a subject, and so many good examples for us in this age of the world, that I hardly know where to begin.

Joshua was one of the two who found grace and favor with God, through obedience, to cross over the Jordan into the land of Canaan. Is it not sad to think that out of six hundred thousand, only two were obedient, and when they could have made the journey in forty days, it took them so many years? I hope it will not be so with us who have been baptized. But we see that Joshua, who became the leader after the death of Moses, had some work to perform after he made the passage. But he obeyed to the letter. To take Jericho he was told what course to pursue (Josh. 4: 3, 4, 5). He did not say, once will do, but he took God at His word. But God was displeased with one who, perhaps thought like we sometimes do, that God would not be so particular, but we see that disobedience will receive its reward as well as obedience, for he had to suffer the penalty. "Judgment will I lay to the line, and righteousness to the plummet." Joshua was obedient to the end. He says to his people, "Choose you this day whom you will serve" (Josh. 24: 15).

As I have become a member of the church since my former letter to the children's columns, I hope that I may, as well as all my young sisters who came in the church with me, be found faithful, like good old Joshua, to the end. I am young, only a little past thirteen, and have perhaps more to contend with, here alone in Toledo, than those who are surrounded with fathers and mothers in Israel and with less temptation. But I am not alone. Christ said He would be with the obedient always. Pray for me my dear fathers and mothers in Christ; and should this be found worthy a place in the paper and read by my young brethren and sisters in Christ, may they also try to be as obedient as Joshua, whose age was one hundred and ten years. Let us be like Paul and follow Christ, who is our example, so that we may come out more than conquerors through Him who loves us.

ELLA B. BERKEYBILE.

Toledo, Ohio.

IN PRISON.

DEAR little readers: This Sabbath day I opened the Testament, and began to read of a man that had been shut up in prison; and how he had been bound with chains, laying between two soldiers. One night there was an angel came to him and told him to arise and follow him; and the chains fell from his hands, the prison doors were opened and they departed all unknown to the keeper. Now you will find the full history of this event recorded in the twelfth chapter of the Acts of the Apostles. There you will also find out who it was that put him in prison, and what his name was.

I think the short piece selected by Jennie Myers is very good. Children, read it again; you will find it in present volume, No. 5. I love to read the children's letters, therefore write this to you.

MARY EBERSOLE.

McComb, Ohio.

TRY AND CAN'T DO IT.

CAN'T do it sticks in the mud, but Try soon drags the wagon out of the rut. The fox said Try, and he got away from the hounds when they almost snapped at him. The bees said Try, and turned flowers into honey. The squirrel said Try, and up he went to the top of a beech tree. The snow-drop said Try, and bloomed in the cold snows of Winter. The sun said Try, and the Spring soon threw Jack Frost out of the saddle. The young lark said Try, and he found that his new wings took him over hedges and ditches, and up where his father was singing. The ox said Try, and plowed the field from end to end. No hill too steep for Try to climb, no clay too stiff for Try to plow, no field too wet for Try to drain, no hole too big for Try to mend.—*Selected.*

MY BIBLE.

WHAT is it that can bring delight
To my sick heart in sorrow's night,
Making the darkness all shine bright?
My Bible.

What is it that can yield me peace,
When trials, toils and cares increase,
And from them all my soul release?
My Bible.

What is it teaches me to live,
A life of love and to forgive,
That I forgiveness may receive?
My Bible.

What is it that directs my way
To heav'n's high joys and holy day,
Driving the fear of death away?
My Bible.

It is my treasure, wisdom, light,
O may I in it learn to fight
The fight of faith nor ever slight
My Bible.

Selected by M. J. EISENBISE.

THINK ON YOUR WAY.

TIME, the most fleet of all travelers, is rapidly bearing us away from earth to our home on the other shore. Have any of us forgotten the resolutions we formed when the present year came to us in its snowy whiteness? Some of us said, if God in His infinite mercy will spare our lives a little longer, we will be more zealous in His cause, and will make greater exertions to lead sinners to Christ, and will live more faithful and exemplary lives, letting our light shine &c. Now let us ask ourselves the question. Have we done all that we could? Alas! too many of us will have to acknowledge that we have often neglected our duty, and instead of glorifying God we have been careful to say nothing about Him. But when we think on our way seriously, we know that this is wrong. Each day of the year will be as a fresh page, pure and unsullied, on which we will write our deeds in characters which time can never efface.

Dear young Christians, let us watch and pray earnestly that our deeds be not evil, but that we may do some good in the Master's cause. May we all remember that

There is a cross in every lot,
And an earnest need of prayer;
But the lowly heart that leans on God,
Is happy everywhere.

SISTER ELSIE.

New Windsor, Md.

THE WAY OF THE WORLD.

HE'S a poor, hard-working man trying to pay his honest debts and support his family by honest toil, but "go for him," because he cannot pay you a few dollars he owes. He is poor and entitled to no consideration. Keep him down!

Help him! He's a rich man, who robbed a bank or made an assignment, lives in a fine mansion and walks leisurely, enjoying life, while his wife and children are deprived of none of the luxuries of wealth or the enjoyment of society. He's smart—an enterprising business man, and it's a pity he's robbed his creditors. Don't say anything to hurt his tender feelings nor expect him to soil his delicate fingers by toil. He compounded with creditors at twenty-five or thirty per cent., and now lives in luxurious ease, an honored, respected citizen, and a prominent man in the church!

Go for him! He's poor—he is trying to pay cent for cent with interest and his hands are hardened by toil—his wife and children feel the pinchings of poverty and the tightness of the times—he lives in a small house and fares scantily, but it is as good as he deserves—he has no business to be poor nor honest. He's a fool for not robbing a bank or stealing from those who would have trusted him in prosperous days. He ought to be poor! Go for him! Keep him down—pile upon him such a weight of obloquy and pecuniary embarassment that he will never be able to rise. This is the way the world talks.—*Selected.*

THE KIND OF RELIGION WE WANT.

WE want a religion that softens the step, and tunes the voice to melody and fills the eye with sunshine, and checks the impatient exclamation and harsh rebuke: a religion that is polite, deferential to superiors, courteous to inferiors and considerate to friends; a religion that goes into the family, and keeps the husband from being cross when dinner is late, and keeps the wife from fretting when the husband tracks the newly washed floor with his muddy boots, and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is cross and amuses the children as well as instructs them; cares for the servants besides paying them promptly, projects the honey-moon into the harvest-noon, and makes the happy home like the Eastern fig-tree, bearing in its bosom at once the beauty of the tender blossom and the glory of the ripened fruit. We want a religion that shall interpose between the ruts and the gullies and rocks of the highway of life and the sensitive souls that are traveling over them.—*Selected.*

CHILDREN AT WORK.

Studying the Bible:—I think if I live a little longer and study the Holy Bible more, and commit more verses to memory, I shall be able to write better letters. I try to be a good girl and obey my parents and teacher, but I sometimes forget and am naughty. I hope as I grow older I will also grow better.—*Lilly M. Hepfer, Cherry Grove, Ill.*

Remember the Poor:—One very cold day as mamma looked from the window, she saw quite an old woman, poorly clad, wandering down the street picking up bits of paper, sticks, etc. Thinking she must be very cold and hungry, mother sent Maggie to call her in, and while some food and hot tea were being prepared for her, she told us the following story: "I am a poor old woman. I live in a small room in the third story of an old house, in Penn Village. My husband is a laboring man, but it has been a long time since he had any work. We must pay our rent every month, or be turned out on the street. I thought I would never go out to beg, but I was so hungry this morning I could not stay in any longer. There was a woman told me to come to her house to-day and she would do something for me. I went to see her and she told me she was very sorry for me and gave me two tracts, but dear, O dear I cannot eat them! They will do for people who are not so hungry and can see to read."

Ever since that day she has been coming to our back door for scraps and we never turn her away without being warmed and fed. Now I want all who read this to do something for poor, old Mrs Lewis. I don't exactly mean that you shall send her clothes and money, but send up a real prayer to our Father and ask Him to send her a blessing, and I am sure the next time I write I can tell you something better. Now please don't forget, and I know some good will come, for Jesus says, "Ask and ye shall receive."—*Lillie A. Thomas, 2022 N. 22nd St., Philadelphia, Pa.*

A Good Suggestion:—I will encourage the other boys and girls to read this paper. There is so much in it about Jesus. I think we children ought to study the Bible so that we can talk together about the Lord.—*C. T. Danner, Astoria, Ill.*

Yes, There is a God:—I want to be good. My parents say that good girls and boys make good women and men. I go to school. Some of the children say bad words. I tell them, God don't like that; then some of them say they don't know that there is a God. I know that Christ is the Savior of the world, and that He likes good children, good people.—*Mary E. Kepler, New Hampton, Iowa.*

Let us Love Jesus:—This beautiful Saturday as I am free from school, I thought I would talk a little to the other children about Jesus and His love. Do you ever think of the love He had for children when He was on earth? I believe He loves us just as well as He did the children then, and I think we ought to love Him. We ought to obey Him so that we can be happy when we come to die. I am ten years old, and I don't think I am too young to love Jesus. I have a little sister five years old who says she likes the Good Man, and is glad that we can go to a good place when we die.—*John Shidler, Lanark, Ill.*

Watch and Pray:—I have come out from among the world, and given my heart to Jesus. We have social meeting Thursday and Sunday nights. I love to join in singing and prayer. The brethren speak, both old and young. I love all the brethren and sisters and want you all to pray for me, that I may hold out faithful. "Watch and pray that ye enter not into temptation." Jesus says this. "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."—*Frona Heckman, Cornell, Ill.*

ALMOST saved is altogether lost.

CORRESPONDENCE.

FROM ENOCH EBY.

OUR VOYAGE.

AFTER spending ten days in London and different other places in England quite satisfactorily to ourselves and seemingly to others, we resorted to Tidal Basin, Victoria Docks, London, on Tuesday evening, the 26th of Feb., where we found all hands busy loading and cleaning the large steamer Elysia, ready to set sail next morning at 7 o'clock. We were however delayed until ten o'clock, when the huge vessel with its 2,000 tons of cargo and only twenty-two passengers, (emigration being very slack all through the months of February and March), began to move slowly.

After sailing about two hours down the river slowly, they stopped to repair the compass, which detained them till next morning. Then we set sail again, at six o'clock. The morning was beautiful, but by noon the heavens were black and rain began to fall. The South-west wind began to blow furiously, and by two o'clock P. M., the fog was upon us so dense, that they were again obliged to stop and cast anchor for two hours, when they set sail again, being at this time near Dover Straits, seventy-five miles East of London, and as sailing was extremely dangerous, and the vessel heavily laden, they moved very slowly for two days, till they got out on open sea, and through the entire voyage we were strongly opposed by Euroclydon and high sea so that, instead of making the trip in ten or twelve days, we were

SEVENTEEN DAYS ON THE WATER.

Had good accommodations however, paid for second, but were favored with first-class passage. Arrived at New York the evening of the 15th inst., having endured individually about the same amount of sea-sickness as going over.

There were nine first-class passengers, and thirteen fore-cabin passengers, until the thirteenth day, when one was added to the latter-named class, which was christened Elysia, (which means delightful or happiness) by a Catholic priest on board. Had a quiet, moral crew, which added much to our satisfaction, as we are compelled to mingle in society as one family. We had two

SEASONS OF WORSHIP

the second Sunday, (the first Sunday we were too sick and weak) at 10 A. M., and eight P. M., in which all on board of the different classes, officers and hands were invited to participate. Nearly all responded to the invitation and seemed to enjoy the services. After arriving

AT NEW YORK

and having our baggage slightly examined, on Saturday morning, the 16th, we, for the first time in five months separated. Bro. D. Fry and wife went to Philadelphia, myself and wife to Mechanicsburg, Cumberland Co., via Reading and Harrisburg, not likely to meet again before the Annual Meeting, if the Lord will.

We remained with the brethren at Mechanicsburg till Wednesday, met with them three times in worship; on Sunday morning at Mohler's meeting-house; and Sunday and Monday evenings in Mechanicsburg. It is needless to say anything about our enjoyment at those meetings and among our dear brethren and sisters at this place, after the fatigues of so tedious and perilous a voyage; that can more easily be imagined than expressed.

MECHANICSBURG

with its rich country and beautiful scenery, is densely populated by sociable people, and also many loving brethren and sisters in and around it, give it attractions to our view, and taste rarely found in any other country, and more especially because we formed associations at this place thirty years ago, in the choice of my first companion in life, which will never die as long as that generation remains. But, alas! what a change; many of them are already gathered home to their fathers, and their children in their places. Soon those loved associations on earth will cease, but a happy thought presents itself to our mind at this period, that the church is alive, and the Lord is adding almost daily such as should be saved. Hence the people have a good opportunity of preparing for the associations of the blessed reign of Jesus in the future kingdom.

On Wednesday we came to this place,

MILLERSTOWN,

where we expect to remain for ten days or two weeks, and visit among our friends in the Lost Creek congregation; then go to the upper end of Perry Co., where our aged Bro. Peter Long resides. From thence to Path Valley, to the place of my boyhood. From thence to Tuscarora Valley, back again to this place. Hence our address till the middle of April will be Millerstown, Perry Co., Pa., afterwards we think of stopping at Lewistown, McVeytown and Aughwick, two or three days at each place as may suit best; also one night with the brethren at Huntingdon, and one night at Altoona with my nephew Jacob Eby. From there to Liberty, Ohio, ten miles West of Dayton, so as to arrive there about the third or fourth of May. Thence to Lima to the District Meeting of Northern Indiana, and if convenient to the District Meeting in Michigan, so as to be in Northern Illinois by the 18th, ready to meet our loved ones in D. M. on the 21st. This will we do if the Lord will.

ABOUT ENGLAND.

We arrived at London from Hamburg, on Sunday morning. On Tuesday Bro. Fry and myself went to Bath, (leaving the sisters at the hotel) to see Bro. Brinkworth, who then was stopping with his brother near Bath. Remained there two days. Had some conversation together, relative to the Mission in England, its prospects; but as he had had only a few meetings in different places and none in that vicinity, and no place convenient to hold meeting, we returned again to London, without we or the people being profited as much as we would have desired, but in our short interview with Bro. Brinkworth we learned that according to his judgment there are several places where good could be done; and that, if he stayed in England during the Summer, he hoped to be able to give more satisfaction, as he thought of making still further efforts. May the Lord keep him in the hour of temptation.

Having been previously recommended by Bro. Charles Asquith of South Waterloo church, Iowa, to go to Bradford, about eighty miles North-East of Liverpool, I accordingly set out for that place (Bro Fry choosing to remain at London), on Friday morning. Arrived at Liverpool and next day went to Bradford. — Found the friends according to directions, who received me with inexpressible kindness, and as a natural consequence the unexpected approach of an entire stranger, so peculiar in appearance, being recommended by one who had left that country about twenty years ago, and who is held in good repute among them, at once introduced our mission and its probable results among them, if we were permitted to spend time; but it will be remembered, that our arrangements were made by this time to set sail on the following Tuesday; hence had only Sunday to spend with them. This we did; going with them some distance in the forenoon to a Wesleyan meeting. In the afternoon at one o'clock went to a large Sabbath-school. By request talked to the children. At two o'clock crossed the street to place of worship, a good congregation in addition to the school being assembled. The Superintendent of the school (friend Butler) being also an Elder in the Primitive church, introduced me to the minister with a request, if agreeable to allow me the privilege to speak, which he seemingly granted with all his heart, and seldom do I feel the liberty I enjoyed there, and meeting being appointed in the evening, he wished me to be present, to which I readily consented, with the understanding he should speak, but when I was through, and he closed with prayer, he arose and announced that I would speak that evening, and that they should turn out and bring their friends with them; consequently had a full house and extraordinary attention. I never had a closer attachment formed in the same time between strangers and myself.

My convictions from my short experience in England are, that good could be accomplished, in course of time; but it would not be the work of a few days or a few months, but of years, and that, by brethren living among them, and placing the light on a candle stick.

There are many in the world, when they hear the Brethren preach, must say, like the Captain on board the vessel: "I never heard the Scriptures explained in that way." Hence all such must have a little time to think, before they can get the consent of their mind to leave their old house and move into another, even if it is better.

Millerstown, Pa., March 22nd, 1877.

◆

From Bethel Church, Kansas.

Dear Brethren:—

THE Bethel church has just enjoyed a season of refreshing. Bro. Hiram Fadely from Burr Oak, Kansas, had meeting on Sunday, 3d of February. Bro. Amos Reed from Republic Co., arrived on Wednesday following, had meetings Thursday and Friday evenings, but the weather being very disagreeable, we had no more meetings until Sunday. Eld. Henry Brubaker and Bro. Price from Beatrice arrived on Saturday evening, traveling all day through a severe snow storm. Sunday evening the house was crowded, notwithstanding the inclemency of the weather. As the meetings continued, the interest increased. Had meeting mornings and evenings till Monday evening, the 18th inst.

The brethren spoke the Word with power, and many were made to see the error of their way. Ten gladly received the Word and were baptized. We were made to rejoice to see our neighbors taking the yoke upon them, and we were not alone in our joy, but we believe that the angels rejoiced more over these ten, than over nine hundred and ninety just persons who needed no repentance. May they live near the cross, and finally receive the crown.

We believe that there were those, who are counting the cost, but are too firmly united to the pleasures and vanities of this world to yield obedience to the lowly Nazarene. Oh remember, that there is a time coming when every knee shall bow and every tongue confess. Better do it now.

We believe that the members are all much revived. While the brethren were rightly dividing the Word of Truth, many eyes were made to sparkle and many hearts beat faster in the anticipation of the crown of righteousness that awaits the faithful. We were sorry to part with the dear ministering brethren. May the Lord strengthen them that they may continue to tell the story of the cross

Our membership is now upwards of fifty. We have four ministers, three in second degree, and one in the first. We also have four deacons.

May the Lord bless your efforts to spread the Gospel and may the pages of the BRETHREN AT WORK be kept pure!

J. E. BRYANT.

◆

From Christian Hansen.

Dear Brethren:—

GRACE, mercy and peace from God our Father, and His beloved Son, our Redeemer, be multiplied to you all.

I shall try to write you a few lines the second time. The first letter sent you by me, was, when I was in prison, where my enemies thought to punish me, but One was with me, whom they did not see. There I received many rich blessings from my heavenly Father. My food for the body was black bread and water; two pounds of bread each day, and a crock of water. Sometimes I got a salt herring. For twenty days I was glad to receive that kind of food, and the time did not seem long, because our God and our Savior were with me always. My thoughts were continually on Christ's coming when all His children shall be free in glory and all enemies trampled under His feet; for it is just that the Lord afflicts those who afflict His. O my beloved brethren and sisters, in all of our trials and afflictions here, let us look upon the Rock on whom we build! We shall then soon reach the end of our faith and glory shall be ours.

We are many miles from you, but we cannot forbear to let you look into our severe trials at this time. We are, on account of hard times in this country, without work and without money, and no house in which to find shelter. Soon we will be without food, and we can no longer buy on credit, for the Lord requires us to owe no man anything, but to love him; and this we want to obey, hence cannot put ourselves in a strait so that our holy calling and salvation will be endangered.

O, Brethren, what shall we do? Is there any probability of a helping hand? God *can* help. But will He perform miracles when His people are full? None of our dear brethren and sisters here, can lend a helping hand as all are poor, and can barely support themselves. My dear companion is sick and suffers much, and it is needful that she have medicine; yet no money to buy. On the first of May we must leave this house, and where shall we go? Rent must be paid in advance, and we have nothing to pay with, and no work to be had at all.

Here in Brondersley we can get a room, if we had the money to pay rent. The house is tolerably dry and tight, and also near the road, which would suit my business if I can get work—tailoring. The room is small. A bed, stove, table and two chairs in it, will leave one and a half square yards of space. You see we are in hard times.

We sigh in prayer and tears and look to Jesus, that He may put it into the hearts of His children, to lend us a helping hand! O, Brethren, I wish you could for one moment see our condition in this country! There are many poor, yet there is no help from the government. O how glad we would be to get work, that we might help ourselves as you do! We have many thoughts about our deliverance. I also think of the time I was in America, and how hard it was for many poor there, yet they were rich compared to our present condition. We sometimes think it would be better for us to go to America, but we think it is needful to remain and help build up the church, hoping that better times will ere long bless this land. We much prefer to remain here in order to strengthen the cause, for if we leave, those who are now with us, will have a hard time to battle for the cause alone. The prospects for getting more are good, and we feel for all who want to be saved. In this condition, what shall we do?

The houses in this country are built too near the ground, hence there is much sickness. It is almost impossible in these villages to get a dry house. Rooms are damp so much that clothes will mold and decay. And then too the flues or chimneys are so poorly built that in calm weather the smoke will not go through them. All these things we have to contend with.

I have not had any work since New Year. — Our food since that time has been mainly bread and water. I leave these things with you. Perhaps your kind hearts will pity us a little. The Word of God and all His promises are with us; otherwise we could not endure. Our days will soon be over, and then we go in peace to Jesus and be at home where want and hunger and suffering will no more trouble us. Jesus himself will wipe away all our tears. Our united love to you all in Christ Jesus!

Your Brother,

C. HANSEN.

Brondershv, Denmark.

REMARKS.—God bless you dear brother and sister. And that you may not suffer, a mite goes out by next mail. O may each brother and sister, who reads your letter forthwith send you and the dear ones in that country some of their abundance. And when they do this, may they all go down on their knees and ask God to give it a safe and speedy journey so that your trials and sufferings may be in a measure alleviated. True some may think if each of us should give a mite, you would get too much. I am not afraid of that. Cautiousness among us in a money sense, has become the eleventh commandment. How afraid we are some one will be spoiled! Then we let the suffering suffer on, and at last we fall into covetousness and with this mill-stone, down into destruction we go!

God help us to have pity! O righteous Father touch our hearts, and make them tender for works of love! Some one may ask, "Where or how shall I send?" If a small amount, put in a letter, seal well and address: C. Hope, Hjorring, Wensyssel, Denmark, Europe, or if a large amount, get exchange at any banking-house on Copenhagen. Do not send it to me, but send it to them direct, whether silver, gold or paper money. "It is more blessed to give than to receive." This is the voice of heaven.

M. M. E.

◆

From Wawaka, Ind.

Dear Brethren:—

THE Ark of the Lord is still moving on in our, the Pleasant Mound District. Twenty-one have been received by baptism since last Christmas. My aged father, D. B. Sturgis, held up the cross and told its story with ability in two series of meetings, in which he labored for us and the conversion of sinners.

The result of these meetings were fourteen additions by baptism. Since that time he passed through, and tarrying for a short time, baptized two more. We held two meetings in an isolated point of our district, and as a result our elder led three into the stream and baptized them. Last Saturday and Sunday Brethren James Barton and George Roofner were with us, and two more were made willing to put on the armor of Christ.

Health is good; roads are muddy; members are in love and union. May the Lord be praised for all his mercies.

DR. J. STURGIS.

◆

From Queen Peak, Texas.

Dear Brethren:—

BY permission of the Editors, I will try to answer some of the many questions that are asked me, relative to Texas. In this county (Montague) there are some very nice prairies though they are smaller than in Cook, Grayson, Dallas and other counties East. Through this county there are some very nice streams of water, yet in the hot and and dry part of the season, they measurably or entirely go dry.—

There are some good Springs, but as the country is quite new, there are not many wells dug yet.—Of the wells out of which I used water, a majority had good water. There are more living streams in Cook and Grayson counties, but not so much timber. These counties are longer settled, and some advantages may be found in them that are not here, such as school and church privileges. But land there, is higher than here. In any of these counties land is very low, ranging in price from one to ten dollars per acre, according to location and improvements.

Lumber ranges in price from about $18 to $28 per thousand. As to the prices of horses, cows, hogs, etc., there is but little difference in prices here and the more Northern and Eastern States, that is, for the same grade and quality of animals. But as a general thing, hogs and horses here are of an inferior grade to those North and East, hence lower in price.

As to the idea that land here is hard to cultivate, it is in the main a mistake. The land here scours in plowing just as nicely as in any other country, unless you get the regular black, waxy land, that does not work quite so well, yet the land is as good and productive as any land in the country.

The Northern part of Texas is certainly a wheat-growing country. Wheat looks very well here at this time, and when this land is brought under the same system of agriculture that your lands are, the harvest will be immense. Fruit seems to do well here, especially peaches. Vegetables of almost all kinds do well. It is said however that cabbage and Irish potatoes do not keep as well as in more Northern climes. Yet I think it likely that time and experience will remove that impression.

As to positions as clerks and carriage making and trimming, many such positions cannot be expected in a country as new as this, yet in some of the larger towns, such as Denison, Sherman, Dallas or Fort Worth, such tradesmen may get plenty of work.

Now, dear brethren, if you want to come to the front and settle down among the pioneers of the Lord's cause in Texas, there are broad acres here, only awaiting the hand of industry to make this one of the finest countries in the Union. But do not come here, expecting to see big, white houses like you have in your native land, but come and buy you a nice piece of the fertile land, and then put up good buildings if you are able. Go to work, and God will bless you, and you will find yourself in a country, where you need not lay by, waiting for a day that is fit to work out, for there are more nice days here than in any country I have ever been.

And when you come, throw out your tobacco on the North side of Red River, before you enter Denison, the Gate City into this great State, and thereby show that you are willing to help bring about that great reform that is so much needed in this country. I do hope and pray that if our sisters come to this sunny clime, they will never suffer themselves to be defiled with that loathsome and disgusting habit of using snuff. — The females in Texas have given way to, or indulged in that abominable practice till they hardly show the color of the Anglo-Saxon anymore. Hence I repeat, do not give way to any such filthy habit, for St. James says plainly: "Lay apart all filthiness."

Now I have answered a few of the inquiries about the country, and will yet say, you cannot help but be pleased with the climate here. The people I have found very kind and sociable. — Most all the people here are new-comers, just like you will be when you come. What I have written is in behalf of Bro. Chambers, as he is very busy like all new settlers. February and March is their busy season for sowing and planting.

A. Hutchinson.

From Lime Springs, Iowa.

Dear Brethren:—

I HEREBY wish to say to my numerous friends, that I am well, thank the Lord. I and my wife went to Liscomb, Marshall Co., Ia., on the 26th of Feb., and remained until the evening of the 4th of March. Preached thirteen sermons and had the pleasure of seeing five return to the fold of Christ. Returned home on the 5th. Attended a council meeting in South Waterloo on the 8th; also another council in the Hall in Waterloo City on the 7th.

The 8th, in company with Bro. E. K. Bueghly, boarded the train for Benton Co., Iowa. Met the church at their meeting-house in the Big Grove congregation at 10 A. M. of same day. Continued in council all day. Next day met again at 9: 30, A. M., and continued until 5 P. M. Then took the train for home. Arrived in Waterloo the morning of the tenth, and attended meeting in the Hall morning and evening.

On the morning of the 13th took the train for the District Meeting, in company with Bro. E. K. Buechly, and arrived at this place in the afternoon. We are now at the home of Bro. John Saddler, one of the ministers of the Root River congregation in Howard Co., Ia. The District Council will commence to-morrow the 15th. I will tell you about the council in my next.

Fraternally Yours,

J. Wise.

Annual Meeting and Church Extension Union.

Dear Brethren:—

WE want the following instructions respected. There will be no provision made for entertaining any at the place, nor in the congregation where the A. M. is to be held, until on Monday, the tenth of June, except by individuals who may invite their friends at their own expense. — We do not want a collection of people here until the time. We are making arrangements with the companies of the two railroads crossing here, for excursion rates and special trains, of which notice will be given in due time.

And as to the meeting of the friends of the Church Extension Union, the following explanation is thought to be necessary. The friends of this meeting will be at all the necessary expense, and none of the money, appropriated for A. M. purposes will be used.

We don't want an outpouring of people from all quarters to this meeting which will be held on Saturday before A. M.. with the Ogan's Creek, congregation, six miles South-east of North Manchester. Using the language of Bro. Howard Miller, this meeting is more for private consultation, than public demonstration. So we will regard it until other arrangements are made. A prominent ministering brother told me that he would see that money sufficient was raised to defray all expenses, with the understanding that other missionary workers were to be there besides the officers and directors of the Union. Until other arrangements are made, it will be held as above stated.

I suggest that all the workers of this meeting address me with a Postal Card, signifying a desire to be here. This would give us some idea of the necessary arrangements that would have to be made. The Brethren will be met at the trains on Friday, and taken to their lodgings. Then next morning to the meeting, then in the evening to appointments for preaching throughout the country, where they will remain over Sunday, and on Monday morning start to place of A. M.

A. Leedy,
Corresponding Secretary.

The Bear Creek Church's Bereavement.

BRO. Nicholas Brubaker, died March 3rd, 1878, aged 46 years, 6 months and 11 days. His remains were interred in the Bear Creek Cemetery, attended by a large concourse of people. He was an able minister of the Gospel, was widely known, and his labors highly appreciated. The occasion was improved from 2 Timothy, 4: 6. — He labored in the church as a minister upwards of twenty-one years.

While the services were in progress, a message came to one of the ministering brethren, that another brother had died. This ministering brother afterwards addressed the congregation and made it very impressive. The brother that died, was Isaac Hyer, of Montgomery Co., Ohio, aged 69 years, 5 months and 3 days. Disease, lung fever. The church feels its bereavement very deeply. He was a faithful laborer in the vineyard of the Lord upwards of twenty-four years. He was elected to the ministry in Peter Nead's church.

These brethren will be very much missed. They have not shunned to declare the whole Gospel, and have left behind them many good impressions. To those who have been under their ministry, I would say, remember their counsel and put it into practice.

The latter funeral occasion was improved by Bro. George Holler, Abraham Flory and John Smith from John 14: 13. Since the death of these two brethren, we had the pleasure of seeing five precious, young souls unite with the church. Of the number, two were sons of Bro. Brubaker. May we all so live that we can meet again, and enjoy the rest prepared for the people of God, is my prayer!

J. R. Denlinger.

GLEANINGS.

From C. Hope.—The church here is in peace and union so far as I know. I saw several of the members last Sunday in meeting, and have heard from others. All that troubles them is hard times, and the worst seems not at hand. I expect to see the most of the members next Sunday in town here. We have had meetings one week here, and shall continue a part of this week. — Many dear souls are still getting nearer the kingdom. My time is divided as follows: One week South of Hjorring (pronounced Yorring). One week in and around town, ten or twelve days North, and two or three days at home, setting things in order. Travel on foot about ninety miles North and South and considerably in other directions. The other officials cannot go along to help, but help here at home. Denmark is a fruitful country for the mission, and all that is necessary is to aid us some for awhile yet, and then it can go on with its own help, and carry the glad tidings into other parts of Europe. But all this will depend entirely upon the action of the Brethren in America. It is in their power to push it forward if they will; if they will not hold the ground, the fault is not ours. God be with you all, and help each of us to continually seek for immortality and eternal life.

Hjorring, Wensyssel, Denmark, March 6.

From A. Holloway.—My address is Sumner, Sumner Co., Kansas. We will just say to all who think of coming to Kansas, you need have no fears of starving, as bread and meat are cheap, and a little money, judiciously handled goes a great ways. The prospects for wheat were never better than at present. We wish you success, dear brethren, who publish the Brethren at Work.

Sumner, Kan., March 21.

From Naperville, Ill.—Our church is small, compared with some others; but we know that it cannot be judged from our number, whether we are in the faith or not. We have had no accessions by baptism this Winter. Bro. Samuel Lahman of Lee Co., was with us last month, intending to hold a series of meetings, but owing to the inclemency of the weather and extremely muddy roads, he made his stay very short, preaching four very interesting sermons. We know that there are some among us who have been made to feel the need of a Savior, O may they not procrastinate. Two of our deacons have left us. Bro. H. C. Martin left last October, and located in Neb. Aaron Julius left the 12th of this month and located in Dallas Co., Iowa. By the ties of nature we were loth to have them leave us. May we all be abundatly blessed by our Father in heaven.

N. Early.

March 16.

From the Ogan's Creek Congregation. — We too have had a season of rejoicing and encouragement. Bro. G. W. Cripe met with us on the evening of the 18th of February, preached thirteen sermons. As the immediate result, fourteen of our Sunday-school scholars were baptized according to the Word. They are all young in years, but realize that:

"Youth is the time to serve the Lord."

We hope and trust that this will encourage others to do likewise

G. Leslie.

North Manchester, Ind.

From J. S. Flory.—Are having most delightful weather. Grass is coming out finely, the maple and elm are in bloom; in places wild flowers have made their appearance. The Spring birds have come, and all nature seems to rejoice. — Farmers have been unusually busy, putting in their crops for the last month, but there is much yet to be put in. The eighth and ninth of this month, a very severe storm of wind and snow passed over Colorado and further North. In this locality there was but very little snow, but the wind the most severe I ever experienced. Railroads were all blocked up, so that we had no Eastern mail for nearly a week. Many head of cattle and sheep perished, and in some cases human beings. In one case two herders got lost on the plains, and when found were sitting on their horses, froze to death, the horses being in the same condition. They had taken shelter at the base of a perpendicular bluff, the snow piled over on them, almost covering them from sight.—Two days after the storm the weather was spring-like again and has so continued.

March 19.

From Fairview, Ind. — I will send more good news for the paper. I have just closed another series of meetings at Sugar Creek, Tippecanoe Co., Ind., which resulted in the conversion of six more precious souls, making in all eighteen during the two meetings. Others are almost persuaded to come. May the good Lord bless us all.

Samuel Ulery.

Pyrmont, Ind., March 19.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

LAYMAN.—On March 8th, 1878, sister Polly Layman, consort of Bro. George Layman, in the church in Botetourt Co., Va. Funeral text from Revelations 14: 13.

B. F. Moomaw.

WHITMORE.—In the Welsh Run arm of the church, Pa., February 23, 1878, Bro. David Whitmore, aged 80 years, 10 months and 20 days.

WHITMORE.—In the same congregation, March 11th, 1878, sister Mary Whitmore, aged 37 years, 10 months and 1 day.

WHITMORE. — In the same congregation, March 20, 1878, sister Polly Whitmore, aged 65 years, 9 months and 23 days.

The above were all out of one family, the father, mother and the sister, — all were taken away in less than one month's time. Truly, when we are in the midst of life, we are in death!

G. W. Bricker.

INTERESTING ITEMS.

—The Chinese seek every opportunity to emigrate to this country, notwithstanding strong and organized efforts are being made to dissuade them.

—The *Gazette de St. Petersburg*, considers immediate war with England, preferable to concessions, and calls for the occupation of the Dardanelles by Russia.

—The drouth is causing alarm in the Hawaian Islands. The cane crop is partially destroyed on the Island of Maui, and stock is dying for want of feed.

—The Cholera is sweeping off the pilgrims to Mecca by the hundreds. It is feared that on their return to Constantinople it will break out in that city, and be productive of much misery.

—Fully one-fourth of the Roman Catholics of the world are, it is said, in America, — North, Central and South.

—The old Charter Oak at Hartford was declared to be at least 950 years old at the time of its destruction.

—A woman has just died in Switzerland, at the age of 114. She leaves two orphan children, daughters, aged respectively 86 and 82.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

At Beaver Dam congregation, Kosciusco Co., Ind., June 6th, 1878.

Four miles South of Waterloo, Iowa, Wednesday, June 5th, 1878, at 10 A. M.

We, the members of the Union church, Marshall Co., Ind., have appointed our Communion meeting on the 4th of June, 1878, commencing at 5 o'clock in the evening. Brethren coming on the cars, should stop at Plymouth, Ind, where they will be met on the same day at 12 o'clock and conveyed to place of meeting, five and a half miles from Plymouth.

J. Knisley.

The Brethren of Winona Co., Minn., intend to hold a Love-feast at their meeting-house, two miles South-east of Lewistown, on the Winona & St. Peter R. R., where all those that are coming by R. R., will stop off. Meeting will be held on the first Saturday and Sunday of June next.

C. F. Wirt.

DISTRICT MEETINGS.

Northern District of Indiana in English Prairie church, May 9th.

Southern District of Iowa, Monroe Co., Friday, April 12, 1878, at 10 o'clock, A. M.

Northern District of Illinois at Shannon, May 21, at 8 o'clock, A. M.

North-eastern district of Ohio, in Mahoning church, Mahoning Co., Ohio, May 29th, commencing at 9 o'clock, A. M.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:25 P. M., and arrives in Racine at 6:48 P. M.

Day passenger train going west leaves Lanark at 2: 14 P. M., and arrives at Rock Island at 5:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2 18 A M, arriving in Racine at 9.00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12: 10 A. M., 10: 50 A. M., and east at 12. 10 A. M. and 4. 45 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. Smith, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*"—LUKE 2: 10.

Vol. III. Lanark, Ill., April 11, 1878. No. 15.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY
—BY—
J. H. MOORE & M. M. ESHELMAN.

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

THE GOLDEN STREET.

WHEN we go up the golden street,
We'll sing the songs of Zion;
As we meet that glorious throng,
Who'll wake when night is o'er;
In joy we then shall meet
Upon the golden street,
No parting will be known,
Upon that better shore.

CHORUS.

Don't you see, don't you see,
The better land before us;
Brighter days will dawn,
On you as well as me;
For soon we all shall meet
Upon the golden street,
We'll tune our harps in Zion,
And sound the jubilee.

We know the darkest night
Brings sunshine on the morrow;
And after Jesus comes
Much brighter lights appear,
For then we all shall meet
Upon the golden street,
The sweetest heavenly music,
We then, we then shall hear.

If trials here below,
Bow down the heart in sadness,
'Tis only for the night,
Soon will our sorrows flee;
We know there's cheer ahead,
The past is cold and dead,
Better days will dawn,
A welcome sight for thee.

Selected by JOHN H. PECK.

THE TWO WITNESSES.

BY C. H. BALSBAUGH.

To Brother Emmanuel P. Peffley, of Goshen, Indiana:—

THE Holy of Holies is not for any one to enter. To speculate with the letter in which God has enveloped His awful mysteries is profanation. This last book in the Sacred Oracles is the Adytum of the Divine Economy. Not with curious or presumptuous hand may we knock here. Not with daring or adventurous step may we cross this solemn threshold The holiness-blazing Shekinah hovers in dread majesty in the inner Shrine. The Apocalypse is a Kaleidoscope in which all nations and churches and individuals may see themselves. The "Two Witnesses" concerning which you inquire are not only for you and me, but if practically taken, *are* us, or ought to be. Whether they were two individuals, two monarchs, or two epochs, or two dispensations, will not make us any the wiser, even if we could accurately determine. *What was their testimony, how was it rendered, and how does it correspond with the testimony of the elect in all ages?* Here is the lesson for *us.* Christ said to His Apostles, "*other men labored, and ye are entered into their labors*" (John 4: 38). So here. Other men testified, and ye have taken up and prolong their testimony. "Being dead, they yet speak" in their Christ-generated successors.

Whatever two persons or objects or events were selected to fill the Panorama of Patmos, they represent all God-accepted testimony. If Christians, you and I were in the Heaven-enacted Drama of that lonely Isle, and, oh, let let us see to it that we do not mar the picture. They witnessed in "sackcloth." God owns no other. This represents the humiliation and self-sacrifice of which the Godman is the perfect Type. Conformity to Him is the standing testimony of sainthood. Selfishness is the devil's witness. It is the mark of Apollyon that brands the soul and forehead of all the progeny of Beelzebub. Proud, self-centered, self-worshiping, Cross-shunning, flesh-pampering—this is the testimony of Hell. Sackcloth, self-crucifixion, subjection of body and soul to the Eternal, Christ-embodied Son of Righteousness, death for the ratification of their testimony—these are the two, and all the holy in them, that live though they die. They are God-planted, God-nurtured Christian olives, rooted in Gethsemane. "whose leaves do not wither," and they "bring forth fruit in their season." Their "power," is of God, their testimony is "the beauty of holiness," ever-burning lamps "standing before the God of all the earth." Is IT YOU AND I? The fire of God is in their mouth, their words are His, and will be seconded by His final judgment.

"Our God is a consuming fire," and all His enemies will be wrapped in the flames, all *His* enemies are *our* enemies, and the word that saves and the fire that devours is the testimony of our lips and lives. Is it so? Is our testimony the expression of the Divine heart? Instead of proceeding as a fire out of our mouth to devour our enemies, will it not turn upon ourselves and become an eternal self-consumption? an irrevocable death-penalty for perjury in the Name of Almighty God? Are there not multitudes of false witnesses in the church, who "have a name to live and are dead?" Where is their "sackcloth?" Where is their identity with the Cross which makes it their glory to die, and fill out their "thousand two hundred and three-score days" in the testimony of the daily shedding of their blood? God's true witnesses are the media of Him that is True and Holy and Mighty. They speak not of themselves. Their "power to shut heaven," and "turn water into blood, and smite the earth with plagues," is but the reflection of Divine power in them upon God.

Their power Godward is the same as their testimony manward. That the government and chastisement of nations is connected with the testimony and supplications of God's faithful witnesses, there can be no doubt. Their testimony can provoke no opposition till it is rendered; but when finished or uttered, if uttered as the Cross prescribes, the bottomless pit is in arms against it. First "war in heaven," then on earth, in every heart, till Devil and Beast and false prophet and all their adherents meet the all-decisive Armageddon, and the testimony is confirmed in the everlasting damnation of all those whose lives were not inwrought with the sackcloth of the two olive trees and the two candlesticks.

All true witnesses must die for the truth. "He that loseth his life shall find it." "We are killed all the day long; we are accounted as sheep for the slaughter." Is this true of us as to the conflict between good and evil in ourselves, or in regard to our relation to "a wicked and adulterous generation?" We may seem to be vanquished for "three days and a half," and the world may "rejoice and make merry, and send gifts," but no body who has been a plastic vehicle of "the Spirit of Life from God," will be in the dominion of death long enough "to see corruption." In Christ the two witnesses are one. He that is able to receive it, let Him receive it." Take John 16: 20, 21, 22, as a Heaven-lettered finger-board on the narrow way that leads through the "thousand two hundred and three-score days."

Christ is the chief witness (John 18: 37). The Holy Ghost corroborates His testimony (John 15:26 and 16: 13, 14, 15). Our lives and words must verify the testimony of both John 15: 27; 1 John 1: 3, O our awful responsibility. O the bottomless perdition of the religious perjurer.

◆

EXHORTATION TO FAITHFULNESS.

BY DAVID A. NORCROSS.

I HAVE anxiously looked for, and prayed to see the day come when our neighbors and friends would follow in love, with not only a part of the truth, but with the whole truth, and become willing to follow after Christ in all things whatsoever He has commanded. But I now feel like giving up all hopes. Our meetings have been discontinued for the present. When we have no meetings I go to hear others preach, for I enjoy a good discourse, it matters not by whom it is delivered. I never heard a sermon preached, but what I heard something that was beneficial and worthy to be treasured up in the heart; if we study God's Word which is able to make us wise unto salvation, we can tell what to receive and what to reject. May God help us all to live aright and keep our bodies in subjection to His Divine injunction, that we may render them instruments of righteousness and true holiness, thereby keep on the "new man" which after God is created in righteousness. We are required to possess the disposition of Christ. "If any man have not the Spirit of Christ, he is none of His." What kind of a spirit did He have? He loved His friends. His enemies, and so loved the world, that He gave His life for the sins of the world; and looked with compassion even on the cruel tormentors of His last agonizing hours on the cross, and prayed, "Father forgive them for they know not what they do." O let us pray for a meek, quiet and forgiving spirit like unto our Lord and Master. We must realize an indwelling of God's Spirit. If our lives would meet the divine approbation of God, we must become fit temples for the indwelling of the Holy Ghost, and for God Himself to abide in. We read, "I will dwell in them and walk in them." We cannot be made fit for the Master's use, unless we become united to Him by a living, active, faith, that faith which works by love and purifies the heart. And when by a universal and impartial obedience to the requirements of the Gospel, we can live in His favor and receive nourishment from Christ the Vine; for Jesus is the Vine. His Father is the vine dresser. His humble followers (individually) are the branches, and every branch that bears not good fruit, the Father takes it away.

We must bear much good fruit or be cut off from the Vine. Jesus bore much fruit to the honor and glory of the Father, and if we would be like Him when He shall appear, we must bear much fruit to His name's honor and glory. Our Savior said on one occasion, that He must be about His Father's business. Just so with us, we must let loose the things that are worldly and sinful, and make it our business daily try to do the work faithfully that is resting upon us, that the worthy name of our blessed Lord and Master may be honored both in our bodies and spirits which are His; and our work and labors of love may be accepted by the God of heaven.

It is true that we have many things to overcome, evil habits to put off, and old companions to be parted with; but when faith, patience, and obedience have once smoothed our pathway, O, what a comfort it is to serve the true and living God. If Jesus could so humble Himself to pass through the shameful death of the cross that He might be obedient unto the Father, with what humility and patience ought we to come unto Him and live and be willing to suffer all things for His sake, that we may be partakers of His divine nature and be glorified with Him at His coming. The obedient believer, is the only wise man at last who builds his hopes of heaven and salvation upon a sure and abiding foundation, notwithstanding the rains, winds and floods of persecution, he is found immovable, always abounding in the work of the Lord. His light is not under a bushel, but shines out prominently like unto a city set on a hill that cannot be hid, and is a living epistle known and read of all men with whom he associates.

O may we daily grow in grace and in the knowledge of Him who loved us and gave Himself for us, that we may become permanently settled in the blessed hope that our assurance in God may be confirmed and increased in the knowledge of divine things, and filled with the fulness of God, and may be rooted and grounded in love.

Brethren, farewell; remember me in your prayers and many others that are near and dear to me by the ties of nature, who are yet out of the ark of safety. To-morrow is the Lord's day; O how happy I would be if I could hear some of our dear brethren preach. I am not permitted to enjoy that privilege, but must be reconciled to my lot. Brother John W. Metzger and Jacob Rife are appointed on the Southern Mission of Indiana. Brethren, will you come? we trust that you will not forget us.

◆

GENERAL GRANT IN JERUSALEM.

GENERAL Grant's reception at Jerusalem was as brilliant in its way as the other ovations that have been heaped upon him ever since the beginning of his extended tour. His entry into the holy city was sufficiently ceremonious to suggest an irreverent comparison, perhaps, with a certain other triumphal procession a good many years ago. At Kolonyeh, near the brook where David found the stones to slay Goliah with, he was met by a large company of cavalry and the representatives of the pasha and the consulates, besides the delegations of Americans, Jews, Greeks and Armenians, and they conducted him to Zion in a very worldly manner, somewhat to the general's disappointment, no doubt, for he would rather have gone along in his own plain way. With bared head the ex-president rode through assembled multitudes and between ranks of soldiers drawn up in line, while bands were playing and colors flying. Arrived inside the city, which was entered by the gate that Tancred forced with his crusaders, the pilgrim was met by the pasha in state and the consuls, bishops and patriarchs. The pasha offered a band of 50 pieces and a guard to be in constant attendance, which was more brass than even a veteran soldier could stand, and he felt obliged to decline the proffered favor with compliments. He did accept an invitation to a state dinner, however and made out to get through with it very passably. His entire stay in Jerusalem was marked by the kindest hospitality, and, despite the ceremonies, he found time to visit with Mrs. Grant, the various places of interest, including, of course, the Mount of Olives and Garden of Gethsemane. The party's Holy Land tour, though brief, included most of the scenes of Scripture narratives.—*Religious Herald.*

◆

CHARITY.

THAT charity alone endures which flows from a sense of duty and a hope in God This is the charity that treads in secret, those paths from which all but the lowest of wretches have fled. This is that charity which no labor can weary, no ingratitude detach, no horror, disgust—that toils, that pardons, that suffers—that is seen by no man and honored by no man, but, like the great laws of nature, does the work of God in silence and looks to a better and future world for its reward.

"IT DOTH NOT YET APPEAR."

IT doth not yet appear what we shall be,
When we have laid life's last sad burden down
But in our visions we may almost see
Our fair estate, the brightness of our crown.

Amid the holy quietude of prayer
Life's great fruition seemeth very near;
We rise above the lower world of care.
And dwell in purer, nobler atmosphere.

Almost we catch the echoes from afar
Of that refrain, whose measure fills the sky;
And thro' the gates of day that stand ajar
We view the many mansions built on high.

And like the exile lone, in Patmos Isle,
Celestial glories greet our wildered eyes;
And in the intervening "little while,"
We almost seize the everlasting prize.

O sweet and mystic consciousness divine!
Indwelling fount of all our joy and peace!
The power hath made our earthly way to shine,
Till evening shadows fall and life doth cease.

O pilgrim, toiling in the wilderness,
Sink not beneath thy burden in the way;
Let comfort minister in thy distress
And point to realm of glad, eternal day.

Ye fainting ones, grown weary in the strife,
Receive the blessing of the vaulted skies;
Rejoice! for Christ, the author of your life,
Hath given you a kingly place in Paradise.

It doth not yet appear what we shall be
When we with transitory things have done.
But when from sin's dread blighting we are free,
We shall appear in brightness as the sun.

And we shall be like Christ, our Savior King,
In His all-matchless character complete;
And we His praises evermore shall sing,
And kneel in adoration at His feet.

A fullness of eternal recompense
Reserved for us in the eternal years!
We wait to grasp thy meed in sweetest sense,
And reap in heaven what we have sown in tears.

—*Selected.*

* * *

THE CHURCH THE BRIDE OF CHRIST.

BY MATTIE A. LEAR.

"I AM black, but comely, O ye daughters of Jerusalem: as the tents of Kedar, as the tents of Solomon. Look not upon me because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept" (Song of Solomon 1: 5, 6).

The song of Solomon is an epithalamium, of Christ and His church, perhaps no portion of Sacred Writ is more generally misunderstood, than this truly eloquent production. Because of the difficulty of properly understanding this spiritual, nuptial poem, the Jews, it is said, would not permit any one to read it under thirty years of age.

It was written by Solomon, probably on the occasion of his marriage to Pharoah's daughter. The persons introduced as speakers, are the bridegroom and bride, and their attendants. In that portion which stands at the head of this essay, the bride is introduced as the speaker. She confesses her outward deformity, but is not insensible to her inward beauty. In her outward appearance she compares herself to the rough, coarse, black tents made of felt, used by the Arabs. If we take a retrospective view of the church, if we follow her down the stream of time, and note the reproaches, persecutions, dangers, afflictions, and conflicts which she has passed, when we see the great fight of afflictions which she has had to sustain, the dreadful opposition which she has had to resist, how she has been compelled to set her face as blind against the dominant, and prevailing customs of the world in all ages, how persecution, ridicule, flattery, persuasion, all have been successively employed to draw her from her allegiance, and seduce her into sin, we wonder not that she has been compelled to envelop herself in a strong and rigid panoply.

And how the world has ever misjudged her! Her firmness and fidelity to the truth, have been construed into obstinancy, or stubbornnes. Her devotion and zeal for the truth were called a bad and extravagant superstition, thus have the faithful witnesses of Jesus been traduced. By following the church through her checkered history, we can understand the language of our Savior, "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And how often with powerful emphasis comes to our mind our Lord's words, "My kingdom is not of this world." Paul says, "We are made as the filth of the earth, and are the offscouring of all things unto this day."

By referring to the early history of the church, we find that the heathen regarded her in just this light. Tacitus, the famous Roman historian, thus speaks of those Christians whom Nero persecuted. "The crime of setting fire to Rome was by him ascribed to those people who were hated for their wicked practices, and called by the vulgar Christian; these he punished exquisitely;" then after describing the horrid tortures to which they were subjected, he says, "Whence a commiseration arose, though the punishments were leveled at guilty persons, and such as reserved to be made the flagrant examples, as if these people were destroyed, not for the public advantage, but to satisfy the barbarous humor of one man."

The early Christians generally suffered under the notion of the worst of malefactors and traitors, and on pretence that by their wicked and execrable charms they hindered the prosperity of the emperor. Even those emperors, who were most famed for their singular justice and moderation, treated their Christian subjects as outlaws. All other persons had rights that must be respected, and were entitled to the protection of the law, but those had no rights, no protection of the law.

There entered then, upon the contest, another class of men, who have never since ceased to persecute Christianity. These are those who hold up Christianity to ridicule, and derision. These are persons who look upon this holy system with cold indifference, and the profane, every-day feelings of worldly prudence. From this standpoint, and not knowing anything of the inner workings of the system, they see, or imagine they see, much which serves for the object of their sarcastic raillery. The sacrifices which the true Christian is ever willing to make, his zeal, his brotherly love, his non-conformity to the world, his strict adherance to all the commands and ordinances of the Gospel, are regarded by this class of persons as the very climax of folly and fanaticism. But does not the scoffer draw upon himself the very derision he aims at others, by venturing to pass sentence on the phenomena of a world of which he has not the slightest conception, and which to his eyes, buried, as they are, in the films of the earth, is entirely closed? Though blackened by the smoke of many a battle, though scarred and marred by the long and fierce contests through which she has passed, though outwardly black and homely as the tents of Kedar, yet inwardly the bride is as comely as the curtains of Solomon. Beneath the rough armor, with which she must needs be equipped to prepare her for her arduous struggles with the world, is concealed a beauty, a dignity, a grace, a loveliness that surpasses the brightest conception. David says, "The king's daughter is all glorious within." How does this royal bride differ in this respect from the daughters of the world? It is not so much inward, as outward elegance that the latter seeks after.

But what does this inward loveliness consist of? Christ Jesus is presented to us as the perfect model which we are to imitate, or as Paul has it, grow up into Christ which is the head in all things.

1. He is our pattern in obedience. His own language is, "Lo, I come in the volume of the Book it is written of me, to do thy will, O God." And how often during His ministry on earth, do we hear Him say, "I come not to do my own will, but the will of Him that sent me." In the time of His greatest agony, we hear Him say, "Nevertheless not as I will, but as thou wilt." He obeyed and carried out the precepts of the law of God in every particular. His command to the church is, "follow me."

2. He is our example in meekness. To His followers He says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." "When He was reviled, He reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously. He was oppressed, and He was afflicted; yet He opened not His mouth; He was brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so He opened not His mouth." Meekness is a trait of character which is very much commended by the sacred writers. Peter recommends this as the true adorning, that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

3. He is our example in patience. John tells the Christians of Asia that he is their brother and companion in tribulation, and in the kingdom and patience of Jesus Christ. Patience is that grace which enables us to bear afflictions and calamities, with constancy and calmness of mind, and with a ready submission to the will of God. All who are conversant with the history of Christ, know how eminently He possessed this grace. The sacred writers very much recommend the acquisition of this holy principle. Paul says, "Follow after righteousness, godliness, faith, love, patience, meekness," and Peter presents us with another necklace of the richest gems. "Add," says he, "to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Truly such ornaments are priceless, and they who are adorned with them are all glorious within. These, and not the outward tinsel of the world, should be the ornaments of Christ's glorious bride.

"Look not upon me, because I am black, because the sun hath looked upon me." The bride begs that she may not be scrutinized too closely, her features scanned too narrowly, she knows her imperfections, she is conscious of her deformities. But why is she black? Because the sun hath looked upon her, because of the dreadful sufferings, persecutions, and afflictions through which she has passed. Job when he describes his awful afflictions, says: "My skin is black upon me, and my bones are burnt with heat." And the weeping prophet, when lamenting the desolation of his country, says: "For the hurt of the daughter of my people, am I hurt; I am black."

"My mother's children were angry with me." How forcibly the last quotation portrays the attitude of the world toward the church. From the earliest history of our race, we learn that the righteous and faithful, have ever been objects of hatred to the ungodly. A persecuting spirit was very soon developed. The first death was that of a martyr. And the same antagonistic spirit has prevailed from that time to this, and has manifested itself at different times in different ways.

The history of the righteous is a confirmation of the apostle's declaration, "All that will live godly in Christ Jesus shall suffer persecution." "They made me the keeper of the vineyards." Another declaration which shows the unfairness, the injustice, the unkindness, which the world bears toward the church. The world can mark out the path of duty, of rectitude, of holiness which the Christian should tread with wonderful accuracy.

We often hear them descant eloquently on the shortcomings and imperfections of the Christian. But could not the language of Paul be aptly applied here? "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things. And thinkest thou this, O man that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" (Rom. 2: 1–3.) Surely those who know so well how others ought to do, should know how they ought to do themselves. Such persons are their own accusers. Let such know that God is no respecter of persons. He exacts no duties of one class which He does not exact of all, all are equally responsible.

But how common it is for persons to "bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." The complaint of the spouse, "They made me the keeper of the vineyards," might still be the complaint of the church, for how prone is the world to shirk their own responsibilities, by pointing out and magnifying the failures or seeming failures of the professor.

"But mine own vineyard have I not kept." One of the most striking points of contrast between the world and the church, is, that it is almost, if not quite the sole object of the former to maintain a fair exterior, while it it the chief concern of the latter to cultivate truth and wisdom in the inward parts, to have created a clean heart and a right spirit within. Being so busied with this, the spouse has but little time to court the commendation, applause, or flatteries of a fickle world, and because she does not change with the ever-varying standards of an inconstant work, she is denounced as illiberal, bigoted, and narrow-minded; but it matters little what epithets the world may bestow upon her. These accusations can do her no harm, but the following rebuke is applicable to her enemies: "Who art thou that judgest another man's servant? to his own master he standeth or falleth" (Rom. 14: 4).

But the indications are that this mortal conflict between truth and error will soon terminate in a complete and perfect triumph of the truth. Soon, it may be very soon, the great Bridegroom will come to claim His bride. Surely it will not be long. The prophecies are all meeting and converging. Soon the great cry will be heard echoing and re-echoing through the caverns of the earth. "Behold the bridegroom cometh; go ye out to meet him." Surely then the church shall lay aside her sable robes, she shall then have beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness (Isaiah 61:3). "Then shall she be clothed in royal robes, she shall be brought unto the king in raiment of needle-work, and presented unto her glorious Lord as a chaste virgin, a glorious church, not having spot or wrinkle, or any such thing; but holy and without blemish."

THE TRIALS AND TRIUMPHS OF FAITH.

BY D. NEGLEY.

"FOR ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called" (1 Cor. 1:26). In the history of king David, his trials and persecutions, we have the above text and subject illustrated. I will first notice his obscure birth-place, Bethlehem, as being little among the thousands of Judea, being too insignificant to be mentioned among the other cities of Judea (John 15). It was here that king David was born, and is still more sacred as the birth-place of the King of kings, the blessed Savior of whom he, David, was an eminent type. Such was the wonder-working providence of God at that eventful period in the history of the Israelites; the career of king Saul was soon to end, his disobedience to the divine commands, has caused the forfeiture of his crown. "I have rejected him from reigning over Israel," was the declaration of God to the prophet Samuel, "Fill thy horn with oil, and go. I will send thee to Jesse the Bethlehemite; for I have provided me a king among his sons." David being the youngest son of Jesse, and the last and least in the estimation of his father, and the prophet, to be made king, when Samuel saw Eliab, he said, "Surely the Lord's anointed is before him." But the Lord said, look not on his countenance, or the heights of his statue, because I have refused him, for the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." Again, Jesse made seven of his sons to pass before Samuel, and he said the Lord hath not chosen these; are here all thy children? and he said, there yet remaineth the youngest, send and bring him, and when he came, the Lord said, arise, anoint him; for this is he. And the Spirit of the Lord came upon David from that day forward (1 Samuel 16: 1–14). From this time on, we may safely infer from the sacred narrative, that David and his kingdom began to increase and gather strength, and Saul and his kingdom to decrease and get weaker, so also did his trials and afflictions increase, as the opposition and persecution increased and raged through Saul.

Soon after Saul was engaged in war with the Philistines. The champion Goliath, said, "I defy the armies of Israel this day, give me a man that we may fight together. When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid." On David's arrival at the camp, he learned the circumstances respecting Goliath, and expressed a wish to engage with him in contest. "And David said to Saul, let no man's heart fail because of him, thy servant slew both the lion and the bear; the Lord that delivered me out of the jaws of the lion and the bear, will deliver me out of the hand of this Philistine." "And David said to the Philistine, thou comest to me with a sword, and with spear and shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou defiest; for the battle is the Lord's." A noble example of trust and faith in God, and a beautiful type of the efficacy and triumph of faith over all spiritual enemies. Hence, Paul exhorts the Ephesians, to put on the whole armor of God; "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong-holds." Again he says, "For we wrestle not against flesh and blood, but against principalities and powers; against the rulers of the darkness of this world and spiritual wickedness in high places" (2 Cor. 10: 4; Eph. 6: 12). So David through faith in God triumphed most gloriously over his enemies the Philistines; he is called by Saul to give an account of his family, and that day he was introduced into the favor and friendship of Saul, and entered upon all the dangers and perils of public life, that day he gained much fame, much honor. He also got one of heaven's best blessings—a true friend, Saul's son Jonathan, "whose soul was knit with the soul of David, and Jonathan loved him as his own soul." It was a heart-felt sympathy and ardent love that never wavered, but grew in strength day by day, till death separated them from each other on earth, and now it is perpetuated in richer perfection in heaven.

What a blessing to earth true friendship is. It is a relic of Paradise, come down to us from amid the ruins of the fall. It is a treasure possessed when it is not employed; a reserve of strength, ready to be called into action when most needed. Here is nothing more touching in poetry or eloquence, than David's lament when his friend died (2 Samuel 1).

DAVID, THE ROYAL PROPHET AND TYPICAL KING.

In this two-fold relation in the life and history of king David, I will try and illustrate somewhat from the Scriptures and brief extracts from eminent authors. From the Scriptures we have it clearly revealed, that, David and his kingdom bitterly, to which he was called and chosen by the Lord, and the consequent trials and persecutions that followed, is typical of Jesus and the Spiritual kingdom He came to establish in the hearts of His followers, and the consequent trials and persecution that generally follow (Luke 1: 32 33; 2 Samuel 7: 12, 13). We come now to consider David as in adversity (a state generally more secure and safe, than one of ease and prosperity, as will appear from the sequel), and passing through the deep waters of affliction. After the achievement of the overthrow of the champion of the Philistines, he is taken into Saul's household, one of his chief captains. This strange man prophesied great friendship for him, but it proved very deceptive. The triumph attended the armies of David, and the still stronger hold which it gave him on the affections of the people, awakened and rekindled afresh the jealousy and malignant passion of Saul; and David has to flee from his presence, and can find no rest from his inveterate enemy anywhere. Well may it be said, "jealousy is as cruel as the grave." Alas! how uncertain are earthly honors. The great deliverer of Israel, has now to flee from the habitation of men and hide himself in caves of the earth. How does he stand these trials? For the most part of his time his trust is firm in God, and he triumphs over his trials; at other times he appears weaker in the faith, and has doubts and fears, saying, "I shall one day perish by the hand of my enemy." But thus it is with us all; there is a constant struggle going on, the flesh pulling one way and the spirit of truth the other; now faith prevailing and then unbelief till we seem like two different persons at different times.

According to the influence prevailing, we will next notice David in his typical and prophetical relation in the different books of the Bible, and the Psalms in particular, what is historical, as it relates to David and the Jewish church, is often typical, and so prophetical as it relates to Jesus Christ and to His church, either militant or triumphant, while David is describing his own enemies' sufferings and triumph. The Spirit enlarges his sentiments and swells out his expression to a proprotion adapted to the character of the Messiah, of whom David was so eminent a type, that our Savior is often especially described in the Scripture by His name (Is. 55: 3; Jer. 30: 9; Ezek. 34: 23; Hos. 3: 5).

During his exile, a circumstance occurs that shows the forgiving spirit of David. Saul is chasing him among the mountains, has gone into a cave and fallen asleep. In that state David found him and had it in his power to take his life. To this, he was tempted by many strong inducements; but he nobly resisted them all, and only cut off a portion of his enemy's garment that he might know that he had been in his power which happened twice (1 Samuel 24, 26). Thus of the power and triumph of faith, we have many illustrations of this, afforded by his history. Saul had finally driven him from his friends and country, and the Philistines from their camp; the Amelekites had plundered his city; his own people spake of stoning him; but he yet encouraged himself in the Lord his God (1 Samuel 30: 6). But soon after his wanderings for the present are over, and the bright sun of prosperity, coming from under the cloud, shines upon his head, like one said, that always before being called to perform any high and honorable work for God, he is made to pass through severe trials and afflictions of some kind.

David now comes forth from the hiding place, to the throne and the crown. He soon began to make preparations for bringing the ark of God to Jerusalem. It was a solemn procession and had a most important meaning. It was God taking up His abode among them, and as the ark moved on through the assembled throng, amid shouts of joy, we are reminded of what happened ages after, when God manifested in the flesh, walked in those same streets amid the waving of palm branches, and cries of "hosanna to the Son of David;" about this time David began to cherish in his heart a strong desire to build a temple to the Lord. His faith seems to have grown stronger by the trials through which he had passed, just as the oak grows stronger by the storm that beats upon it. It was not God's design that he should build his house, that honor being reserved for his son; but he was told that in as far as it was in his heart to do it, the Lord accepted the will for the deed. "Thou didst well that it was in thine heart" (2 Chron. 6: 8).

Farmington, Ill.

ON TEMPERANCE.

BY A. L. MARTIN.

TO be temperate in all things, seems a moral, as well as a religious duty. I should say, strictly a *Christian* duty, for, can Christianity exist in the heart, where sobriety does *not* exist? No. Hence we say that temperance is one great primary step toward Christianity. If temperance is a primary element of Christianity, (and no one doubts the fact), does it not demand the approval of all Christians? Now, the antagonist of temperance is intemperance, and he exists in our land as large, as high *Olympus*.

This hoary-headed monster, intemperance, does not assail the poor only; but men of all stages of society are swept down before him. Who then should *Christians* endeavor to lead aside from this monster's embrace? The youths of our land. Who, ere long, will be called to perform the various duties of this life, which are now managed by older hands? The youths of America. If the young men of our land are soon to occupy all places of honor, trust, and usefulness, does it not become all men and women of influence to prevail on the youth to abstain from the use of all intoxicating liquors? It certainly does. What is a State? Does broad pastures, rich coal beds, fertile valleys, vast forests and large cities, constitute a State? No. These are only faculties, but the people make up the State. What a vast number can reside within the boundaries of a State?

The rising generation will soon have control of the State, and should not parents strive to have their children grow up in sobriety and usefulness, rather than drunkenness and debauchery? You have seen the youth reeling in the streets. Mothers have wept bitter tears; some have breathed silent, some audible prayers for reform. Reform has come and shaken the whisky traffic almost to tottering, and now Christians lay hold of the monster, and prostrate him while he is tottering. Don't discourage the movement, but embrace it.

Palestine, Ill.

SOUL-SLEEPING.

IS death an unconscious state? No. Else all who die would be unconscious; but Christ died, remained three days in the state of the dead, and was conscious while in that state. Proof: "I have power to lay down my life, and I have power to take it again" (John 10: 18).

Where there is no unconsciousness, there is no voluntary exercise of power. Christ did exert power in taking His life which He laid down; and this He did while dead. Therefore He was conscious while dead; and if Christ was conscious while in the state of the dead, then death is not an unconscious state; hence those who enter that state do not become unconscious.

This one argument I consider decisive; and until it is set aside by logic or Scripture testimony, it is not necessary to multiply words upon the subject.—*Christian Standard.*

GOOD FOR MAINE.

NEAL Dow, in a letter just published, shows that the assertion that liquor is freely sold in Maine are utterly false. Both parties now support the Maine law. There never was a time when the prohibition to the liquor traffic was more firmly established in the public opinion of Maine than it now is. The original Maine law was passed through the legislature of 1851 by a vote of 86 to 40 in the house, and 18 to 10 in the senate. At the last session of the legislature January, 1877, after an experience of twenty-six years of the result of prohibition, an act additional, with greatly increased penalties, passed through both houses, without a dissenting vote. In Maine there is not one barkeeper known to the authorities. In New Jersy there are five thousand. In Maine there is not a restaurant known to sell liquor. In New Jersey there are 1,380. In Maine there is not a dealer in liquor, unless it be secretly and in violation of law. In New Jersey there are 665. In Maine there is not one brewer. In New Jersey there are 573. In Maine there is not one distiller. In New Jersey there are 43.—*Independent.*

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, M. M. ESHELMAN, } EDITORS.

Bro S. H. Bashor is duly authorized, by us as our traveling correspondent and agent for the Brethren at Work and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15 00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., APRIL 11, 1878.

A brother by the name of Workman at Nora Springs, Iowa, wishes us to send him the paper, which we will gladly do whenever he sends us his given name.

◆

We have just received an interesting letter from Bro. Hope. He reports the prospects for building up the church in Denmark greatly increasing. The letter will appear next week.

◆

It is announced that the venerable Cyril, Patriarch of Jerusalem is dead. He was born on the Island of Samos, and became Patriarch of Jerusalem in 1845, being at the time of his death in his eighty-seventh year.

◆

A brother who is very earnest concerning others coming to the knowledge of the truth, writes: "If I were able, I would supply many persons with the Brethren at Work. As it is I get a little enthusiastic occasionally, and become determined that the old Gospel Ship must move as much as possible with my aid."

◆

Mr. Moody told his Springfield audience recently a story about a poor woman, who hearing a rap, thought the landlord had come to demand the rent. She refused to answer, and thus turned away a friend who wished to give her money. The audience laughed at this, but Moody stopped them abruptly by crying: "You laugh at that woman, but it was you yourself, sinner."

◆

We present the following from Bro. J. W. Stein for the consideration of the Brethren: "Allow me to say to the Brethren in Indiana and elsewhere, who have been asking a visit by me, that I intend, if the Lord will, to spend several weeks from home about the time of the Annual Meeting, so as to include its attendance. I therefore hope the Brethren will write and inform me of their arrangements in good time."

◆

Abraham Wolfe of Washington, Iowa says: "Again the waters have been troubled, angels rejoiced, the church made glad and encouraged. Last Tuesday there were five souls buried with Christ in baptism, and rose we trust to walk in newness of life. Three of them were from the Baptist church, two were quite young persons; one not quite eighteen, the other in his fifteenth year. Others we hope are counting the cost. There are now seventeen members residing here."

◆

Thousands of men and women in cities, villages and even in the country, who are without either work or home, will do well to study the principles of industry, economy and contentment. There is work and brain labor for all. The great difficulty however, is knowing how to find it. The learning of these things is generally put off too late in life. They should be learned early and put to immediate practice. The real secret of getting work is the good habit of constantly sticking at it when you do get it.

◆

Those who purpose attending the coming Annual Meeting, should bear in mind that the congregation in which the meeting is to be held, is making no preparations whatever to entertain any until on Monday, the tenth of June. To hold an A. M. is very burdensome on the congregation in which it is held, and therefore every effort possible should be made use of to lighten the burden and diminish the labors. This precaution has been too frequently neglected.

◆

Most of our readers have doubtless heard of Deacon Giles and his rum work, and also of the famous illustrated article concerning him. The article was published over 40 years ago and at that time created great excitement in different parts of the country, and has, in its time done much towards creating a temperance sentiment in various localities. It was written by a minister, who for the act was confined in jail a few days. He refused to make any apologies and was released. The article though rudely illustrated, contains volumes of truth against the liquor traffic.

◆

Of Henry Ward Beecher it is said, that he "has about completed the handsomest country residence at Peekskill on the Hudson. It has the model billiard-room and card room of the State, frescoed in a sort of a religious lavender to cushion the ragged edge." These startling facts show where the popular preacher with his "no-hell" theory is drifting to. This man can go to church and hold an audience spell-bound for two hours, while treating some deeply interesting, religious subject, and then return home and play billiards or cards to give the mind rest. No wonder that such men want to dismiss the idea of a hell from their minds.

◆

In reply to a brother who wishes to know why we do not publish the "Memoriam" of a certain sister, we remark, that it would be very imprudent for us to publish even one tenth of that kind of articles sent here. Our paper would soon be entirely filled up with them. We think it generally sufficient to publish an obituary notice and use the paper as much as possible for suitable articles on other subjects. We know the friends of the deceased would like to have us give a column for expressing their solemn reflections on such occasions, but they should bear in mind that there are scores of others making similar requests, and were we to give way to them they would soon fill the entire paper with that kind of matter.

THE POOR SAINTS.

Dear Brethren:—

I PROPOSE that you act as treasurer to receive and forward contributions for the poor saints in Denmark, or if not convenient for you, then name some other brother whose address is also Lanark. It is not convenient for all to send direct to Denmark.

Jesse Y. Heckler.

While we were away from home a few days last week, our hands had put up in the office a neat little box, having on it a card, containing the following: **"Danish Mission Contribution Box. Drop in Your Mite."** Of course the members drop in their mites pretty freely; we therefore conclude that if the brethren and sisters wish to, they can send their contributions to us and we will forward them direct to Denmark, as we will have to forward the money paid in here, and it can all be attended to at one time.

It will be observed that we take charge of the money sent to the poor saints in Denmark, and not the regular missionary fund, of which C. P. Rowland is treasurer. This we will do until the coming District Meeting, sending the money off to Denmark as received each week.

PHILIP AT SAMARIA.

IN the eighth chapter of Acts, commencing at the fifth verse, we have an account of the first protracted meeting that Philip ever engaged in. With the disciples and brethren he had spent many pleasant seasons in and around Jerusalem and enjoyed the association of those possessing the same faith. The miraculous manifestation that occurred on the memorable day of Pentecost confirmed their belief in the divinity of their arisen and ascended Master. Persecution, however, soon arose and caused the dispersion of the disciples to different parts of the country.

Philip goes down to the city of Samaria and there commences a series of meetings. The question arises, why did he go into a city to make his first efforts? The city contained a great many inhabitants and among them were men of learning and influence. In fact, Samaria was the largest and most magnificent city in that part of the country. Philip did not shun the place as some people do now. He did not pause to lament over his want of education—did not fear his incapacity, but trusting in God, he walks into the proud city and preached Christ unto them, showing how it was that according to the prophets and what was foretold of Him, that He must suffer at the hands of enemies. He showed that He was put to death, was securely buried, and around His sepulchre was placed an armed body of men to keep it secure, but on the morning of the third day, He arose in sight of the armed guard, and afterward showed Himself to His disciples and conversed with them from time to time, till He took His ascent into heaven and is now seated at the right hand of God.

He showed them how, by signs and wonders, Christ proved Himself the Son of God, and that His enemies had done the deed of crucifying Him. His reasoning was so logical and appeals so forcible that the city with one accord gave heed unto the things which Philip spake. But as a confirmation of the truth of his preaching he also performed miracles in their presence. Then we read that when they believed the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

There is a peculiar feature about the apostles' manner of carrying on missionary work that is worthy of our attention. Even the careless reader of the New Testament will have observed that they did the most of their preaching in the cities, devoting but little time to meetings in the country. There is a deeper reason for this particular feature of their work than is by many supposed. It is a known fact that the custom and manners of country life are more or less moulded and affected by the prevailing habits of cities. If the enemy wishes to introduce an evil in the land, he first makes an effort to obtain for it a strong-hold in the cities, thus paving the way for its introduction into the rural districts. We obtain all our foolish and health-degrading fashions from the cities. In short, the direful evils that spread over our land first find a foothold in cities and towns. The apostles in introducing the noblest system of morals the world has ever heard of, worked on this well-known principle. They made vigorous efforts to plant the standard of truth in the large and influential cities of the land, and that paved their way for the introduction of Christianity into the villages, towns and smaller cities. The mother church of the whole world was planted in Jerusalem, a large city composed of several hundred thousand inhabitants. Philip planted a church at Samaria, and in a few years another was planted at Antioch, which grew from year to year until it finally consisted of more than one hundred thousand members. At Corinth, Philippi and Ephesus and even at Rome we have account of the planting of flourishing congregations which, in after years, wielded an untold amount of influence in the spreading of Christianity. This method, adopted and practiced by the apostles, proved itself eminently successful, for at the end of the first century, no less than one million converts are said to have been the fruits of the apostolic order of conducting missionary work. They did not go into a city, preach just a few sermons, and then leave because the people did not at first give heed to their preaching, but labored from day to day, and month to month, defending the evidences of Christianity. Protracted meetings continued with them the order of the day. Their object was to convert the people—to convince them that Jesus Christ was the Son of God, that in His name and that alone was there the promise of salvation. Knowing the terror of the Lord they persuaded men to repent—did all in their power to cause them to cease to do evil and learn to do well.

From these apostolic precedents you and I can learn lessons of great value. We need not fear to introduce our humble order of religion into large and influential cities; for the apostles, the old primitive preachers, did that way in the golden age of the Christian church and met in their labor with more success than has been known since that period. Another reason why they preached in cities is, because that was the place to which the people resorted in those days to worship. Their object being to preach the Gospel to the people, prompted them to go where the people were. They did not travel proportionally as much as we do, but did by far more preaching for the same amount of traveling.

When they went into a city or village they stayed there long enough to accomplish some good—did not do like we—get up a good interest and then go off and leave their little good, already done, to perish for the want of care. Then brethren, from these old apostolic precedents let us learn valuable lessons. Of course customs and habits have changed since that day and the rural districts now afford the most profitable places for evangelizing and building up churches, yet this is no reason why holding meeting in cities should be avoided, for in some of them much good may be accomplished, especially if the members are exemplary Christians as they ought to be.

J. H. M.

WHY NOT?

"WE have just finished reading a piece in No. 7, of the Brethren at Work on intemperance, and the question arises, Why do not Christians sign the temperance pledge? It is one of the laws of the Bible. Christ commands us to be temperate, and we ask the question why members of the church do not set the example before the world, and lend their influence in the cause. We know families who profess to follow Christ, and try to raise their children right, yet they keep their wines and brandy (for their health, they say) all the time before their children. It seems to us, if church members would do away with the habit it would be better for them and their children."

Temperance.

We are inclined to believe that "Temperance" is not acquainted with the Brethren's teaching on that important subject. As a people we fail to find divine warrant for any of us to become yoked with the world in any organization (John 15: 19; 2 Cor. 6: 14–17). The church of Jesus Christ has not within itself any other organization. The church is itself one of the best temperance organizations in existence, hence no need for any of its members to become identified with any other. The church that does not enforce Bible temperance has lost apostolic ground, and when this is gone, they resort to something else.

Members of the church should set good examples before their children. This we try to teach. Nor can any one let his light shine more brightly by joining a worldly temperance organization. A Christian's light shines the same everywhere. It does not shine brightly at one place and dim at another; it is the same at all places. Our influence on the street, at home, in business, at meeting, everywhere should be in favor of temperance. The good and true disciple thus acts and feels, hence needs no other fellowship.

We have not one word to say against worldly temperance organizations, that is, organizations composed of non-professors of religion who are desirous to see the traffic in rum stopped. They no doubt do much good, and have a perfect right to labor for the suppression of intoxicating drinks, but when it comes to pressing the necessity and propriety of the disciples of Jesus joining such a society, the question is one by itself. The right and propriety of worldly persons forming themselves into a temperance society is one thing, and the right and propriety of the disciples of Jesus joining that society is quite another thing.

It may be said that unity of action is desirable, hence professors of religion should join the worldly society. If that be a fact, let the world be converted and come over to the disciples, and not the disciples go over to the world. We think the world can form themselves into and manage a temperance society without Christians, hence Christians need not concern themselves on that score. Looking at this matter from a Bible stand-point we can join nothing save Jesus. This ought to be enough for us, since it was enough for the apostles and all primitive Christians. Let Christians conduct themselves according to the apostolic pattern; let the world do their best in their way to think, live and act temperately and our land will be blessed as no other land is. We have now briefly given some of the reasons why we do not join the worldly temperance societies.

M. M. E.

FAITH.

THE apostles were required to go into all the world and preach the Gospel to every creature. It was enjoined that they teach or disciple all nations, that is, make learners or believers of them. They were to preach "repentance and the remission of sins," baptizing such as believed, "into the name of the Father, and of the Son and of the Holy Ghost," and then was the promise, "He that believeth and is baptized shall be saved." On the other hand, "He that believeth not, shall be damned."

But why *preach* to the people? That they might believe. "How can they believe in him of whom they have not heard?" And "faith cometh by hearing." Why should people have faith? Because "without faith it is impossible to please God," and "he that believeth not shall be damned." Faith prompts people to "cease to do evil and learn to do well." This is repentance, a turning from evil to good. "Except ye repent, ye shall all likewise perish," says inspiration.

But what shall the people believe in order to salvation? Believe in the Lord Jesus Christ.—This embodies the Christian's faith. Believing in the Lord Jesus Christ embraced an unwavering confidence in all that He has said and done, as well as the divinely authorized circumstances connected with His life. Assuming as we do that His teachings are not only holy, but just, the conclusion is inevitable that "he that believeth not, shall be damned," "because he believeth not in the only begotten Son of God;" for "without faith it is impossible to please God."

We do not believe that God will condemn any one for not believing, provided believing with him is a matter of *impossibility.* There are some living in remote lands who never had an opportunity to believe, never heard of Jesus and therefore know nothing about Him.—Though such may be for some cause condemned, yet not for disbelieving in Christ. "For how can they believe in him of whom they have not heard." "Faith cometh by hearing," and it is evident that they cannot hear without a preacher." If they are lost, it cannot be in consequence of *unbelief*, for unbelief is not a sin only in cases where belief is not possible. This we think is so reasonable that no logical reasoner will squarely dissent from it.

Nations that are without a knowledge of God and His laws, will be judged according to the light they have, and not according to that which they have not, for "these, having not the law are a law unto themselves." The knowledge they have of good and evil is to be their law, by this are they to be judged, and if condemned it will be because they have not done that which they knew to be right.

Faith being a creature of education is materially effected by surrounding circumstances.' The training received in early age has much to do with the bent of the mind in after life. Those who are born and raised in heathen lands where Christ is neither preached or known, have no faith in Him, though they may firmly believe in other objects. Under these circumstances faith in Christ, with them is an impossibility. They never heard of Him, therefore can have no Gospel faith. They become a law unto themselves. Those born and educated in Christian lands are different; they have better opportunities, therefore faith is not an impossibility. Unto them it is said, "He that believeth not shall be damned." They not only have ample opportunities of reading the Gospel, but can hear it preached, hear it proclaimed, then if they believe not it is their own fault, and on them the condemnation is pronounced, the decree has gone forth that they shall be condemned. Not one reader of these lines can, in the great day of judgment, escape condemnation in unbelief. "He that knoweth to do good and doeth it not, to him it is a sin." And "he that heareth these sayings of mine and doeth them not, is like unto a foolish man." Furthermore, "every soul that will not hear that prophet shall be destroyed from among the people." J. H. M.

"SPRINKLING,
THE
TRUE MODE OF BAPTISM."

NUMBER IV.

WE now come to the fourth and last lesson on this subject with Doctor Greenwald. His first question at this time is:

"*Was the eunuch immersed?*"

"The eunuch confessed that what he read was not clear to him, and he invited Philip to take a seat beside him in the chariot. He did so; and as they rode along he explained to him that that prophecy pointed out Christ as the Messiah, that Christ had come in fulfillment of it, and that Jesus of Nazareth was the Christ. The eunuch was so thoroughly convinced of the Messiahship of Jesus, that he was ready at once to become a Christian. But what should he do? He was going away from Jerusalem, beyond Egypt, quite into Ethiopia, and might never have another opportunity of hearing of Jesus, or of embracing the Gospel, by receiving Baptism, and making a profession of his faith. He was here in the midst of the desert, with no house, or town, or hamlet near where he could stop to have the ordinance of Baptism regularly administered in a quiet room. Even streams of water were of very uncommon occurrence. But as he journeyed with Philip at his side, behold, 'they came to a certain water,' and, wishing to embrace an opportunity which might never occur to him again, he said, 'See, here is water, what doth hinder me to be baptized?' Philip said to him: 'If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.' How did he baptize him? By dipping him into the water? Where is that said? There is nothing of the kind said. There was no house near, no conveniences of any kind at hand, and both going down to the rivulet, could not Philip easily have stooped down, as the great man bent his head over the clear rill that murmured before him, and raising up in his hand some of the water, poured or sprinkled it on his head, and thus baptized him with water in the same way as John baptized Jesus, and as the Holy Ghost baptized the disciples on the day of Pentecost?"

Here we have it, not from Jesus, not from an apostle, but from the Doctor that the eunuch was "in the midst of the desert, with no house, or town, or hamlet near where he could stop to have the ordinance of Baptism regularly administered." Now he has the eunuch *in the midst* of a desert, and yet there was a "rivulet" there. How afraid the Doctor is of "much water!" "Dry places" suit him much better. Something is said about the "unclean spirit" walking through "dry places" seeking in vain for rest. No rest in *dry places,* Doctor. Come follow Jesus. Poor eunuch! There was "no house, or town, or hamlet near" for him. No gorgeously decked house with a bowl of water for Philip to sprinkle him, but "down into the water both Philip and the eunuch" had to go, and Philip "*baptized him.*" Why did not the translators say "*sprinkled him,*" Doctor? If sprinkling was the thing done, why not say so? But you see Philip *baptized* the eunuch: he did not stoop down "as the great man bent his head over the rill," and "sprinkle" water on his head. The eunuch's *head alone* is not the thing to be acted upon, but the *eunuch*—the *man.*

Whenever the Lord, the apostles and primitive Christians speak about baptism, they do not say the *heads* of the people were sprinkled, but *the people were baptized.* Jesus' head was not sprinkled with a little water, but He was *baptized in Jordan*—the river, not a rivulet. In every Bible instance of water baptism the whole person, not simply a part, was baptized, dipped in water.

And the learned Doctor wants to know "where it is said" that Philip dipped the eunuch in water. Turn to Acts 8: 38 and read: "And they both went down into the water;" and in order that no man might deceive the "very elect," the Holy Spirit repeats, "both Philip and the eunuch, and he baptized him." Of course if the Holy Ghost had not caused Luke to write "*both Philip* and *the eunuch,*" some modern "divine" would have discovered that "both the chariot and the eunuch went down into the rivulet, and Philip reaching down took up a few drops of water and shed them on the head of the eunuch." Is not this the way it was done, Doctor? Certainly it can be proven from the same verse and chapter that the chariot went down into the rivulet, that you prove that the eunuch was sprinkled. Now look over the chapter of Supposition, Doctor, and see whether you cannot find a verse to prove that the chariot wheels were sprinkled too. I might here give the reader what Clark, Wetstein and Schoetgen say relative to the term *desert,* but for the want of space omit their testimony.

The Doctor's next efforts are to show that in immersion we are not buried with Christ, that Noah *in* the ark is no figure of baptism, and that in the passage of the Israelites through the Red Sea they were sprinkled unto Moses. He thinks they passed over on "dry ground," did not get into "deep mire" or water, but were sprinkled by a shower of rain. You see the ground over which they passed was "dry," though it rained on them all the time. Doctor, how much "dry ground" is there on the surface during a shower? You would better locate your showers at some other point. In all these assertions the error crops out so plainly that no one will believe them, hence pass on to his voice on Isaiah.

"The prophet Isaiah has *a prophetic allusion to the* mode of baptism: *Does he foretell immersion?*"

In Isaiah 52: 15, we find the following remarkable expression concerning the future Messiah: 'So shall he sprinkle many nations.' This passage is found in connection with many other predictions, all of which refer directly to Christ. Indeed, so plain are the concluding verses of the 52nd chapter, and the whole of the 53rd chapter, in their reference to Christ's character and work, that they, mainly, have led biblical writers to call Isaiah "the evangelical prophet." When, therefore, it is said: "He shall sprinkle many nations," the reference is unquestionably to Christ, and it intends to say, 'Christ shall sprinkle many nations.' As it is through Baptism that, by Christ's express command to his ministers to go and make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost, the people of all nations come into the church or kingdom of Christ which he has set up in the world, and into possession of the rich gifts of grace and salvation procured for them by the blood of sprinkling which he shed for them on the cross, there is obvious allusion to Christian Baptism in this passage.

A Jew or Gentile baptized, is no longer a Jew or Gentile, but a Christian. Every individual of all the nations that become Christians, is baptized. No one anywhere enters the Christian Church except by being baptized. Such is the case now, and such has always been the case. Since the commencement of the Christian Church, untold millions of men, in almost all nations of the world, have been baptized in the name of Christ. Christ has, therefore, by His ministers and in His name, baptized many nations, as this text predicts. And He has baptized them, too, not by immersion, but by sprinkling. Not a single nation has ever been immersed, either in whole or by a majority, but very numerous nations have been sprinkled. Baptism by sprinkling, or pouring, has ever been, and is now, the prevailing mode of administering Baptism in the Christian Church. Taking the whole Protestant Church together, throughout Europe and America, only a very small proportion, compared with the whole, practice immersion. The great mass of the Protestant Churches and nations practice sprinkling. And so, too, does the Roman Church."

Turn to Isaiah 52: 15, hunt up the connections, dear reader, and notice how plainly the prophet had no allusion to sprinkling a little water on any person. Neither Jesus nor any of His followers ever sprinkled water on nations and called it baptism. Observe the assertion that "not a single nation has ever been immersed, either in whole or by a majority, but very numerous nations have been sprinkled." Will the Doctor bring just one nation, which from the first to the thirteenth century, were sprinkled with water? At the conclusion of this article I shall give him some evidences all along the line in favor of immersion. Will he bring proof that the Greeks, as a nation, have not, from the days of the apostles, practiced immersion?

"Baptism by sprinkling," runs through the whole of Dr. Greenwald's work; and he insists that it is now the "prevailing mode of administering Baptism in the Christian Church." This is a broad assertion, and savors not of the apostolic order. Will he point *where* the Greek church practiced sprinkling for Christian baptism? The Christians who came forth from the apostolic model, were all *baptized,* not sprinkled. The teachers sent out by Jesus were told to *baptize* all nations, not sprinkle them. Everywhere men and women repented, believed and were baptized, doing precisely as the Lord directed them in His Word.

I now close this review of "Sprinkling, the True Mode of Baptism," with some evidences on this subject, which the Doctor may put on his side of the scales if he can find profit therein. The numbers opposite the names show about what time they wrote.

BARNABAS, A. D. 50. "Blessed are they, who, putting their trust in the cross, *descend into the water;* for they shall have their reward in due time."

HERMAS, A. D. 90. This person's writings were very popular during the first and second centuries. Hear him on baptism: "Before a man receives the name of the Son of God, he is ordained unto death; but when he receives that seal, he is freed from death, and assigned unto life. *Now that seal is the water of baptism, into which men go down under the obligation unto death,* but come up appointed unto life."

JUSTIN MARTYR, A. D. 140. "They are then washed *in that water* in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and the Holy Spirit."

TERTULIAN, A. D. 200. "Therefore all who believed, after these words were uttered, were immersed. Then also, when Paul believed he was immersed."

ORIGEN, A D. 240. "As the serpent was hid in the Egyptian river, so doth God in this (the Jordan); for the Father is in the Son."

AMBROSE, A. D. 350. "Thou wast asked, Dost thou believe in God the Father Almighty? Thou said, I do believe, and wast dipped, that is, buried."

ST. AUGUSTINE, A. D. 420. "The Savior willed to be baptized, not that He might Himself be cleansed, but to cleanse the water for us. From the time that Himself was dipped in the water, from that time he has washed away all our sins in water."

RABANUS, A. D. 850. "As by the immersion of His body He dedicated the laver of baptism."

LUTHER, A. D. 1540. "First, the noun *baptism* is Greek; in Latin, it can be rendered immersion, when we immerse anything in water, that it may be all covered with water; and although that custom has grown out of use with most persons (for they do not wholly submerge the children, but only pour on a little water), yet they ought to be entirely immersed, and immediately drawn out. For this the etymology of the noun seems to demand."

CALVIN, A. D. 1560. "The word *baptize,* itself, signifies immerse, and it is certain that the rite of immersing was observed by the ancient church."

DR. DARROWS, A. D. 1670. "The action is baptizing or immersing in water."

DR. WHITBY, A. D. 1725. "We are buried with Christ in baptism, by being buried under water * * dying to sin, being taken hence, and this immersion being religiously observed by all Christians for thirteen centuries."

MACKNIGHT, A. D. 1775. "He (Christ) submitted to be baptized; that is, to be buried under the water by John, and to be out of it again, as an emblem of his future death and resurrection."

ALEXANDER CAMPBELL, A. D. 1850. "The facts then are, the whole world immersed, with these few exceptions, for thirteen centuries. The east half of Christendom still continues the practice. The Greek portion of the church never to this day has given up the primitive practice."

DR. LIGHTFOOT, A. D. 1857. "That the baptism of *John* was by plunging the body seems to appear from these things which are related of him; namely, that he *baptized in Jordan;* that he baptized in Enon, because there was much water there; and that Christ being baptized came up out of the water: to which that seems to be parallel, Acts 8: 38. Philip and the eunuch went down into the water."

BISHOP JEREMY TAYLOR. "The custom of the ancient churches was not sprinkling, but immersion, in pursuance of the sense of the word in the commandment, and the example of our blessed Savior."

Here is testimony from a number of the most learned men in the world, some of them strong advocates of sprinkling, and they all testify that immersion was the primitive practice. The number of witnesses to this fact might be greatly multiplied, but I deem this sufficient. Now Doctor, if sprinkling is the true mode, and "numerous nations" have all along the line been sprinkled with a little water, why do all these men, with a host of others, speak in such strong terms in favor of immersion? Is this not itself evidence that immersion was the prevailing practice for more than thirteen hundred years? Do not the facts before us show, that *baptizo* is never rendered *sprinkle,* that the primitive Christians resorted to where there was "much water" when they wished to baptize, and that coming up "out of the water" does not imply sprinkling? God grant that our constant aim may be to follow Jesus in all things.

M. M. E.

DANISH MISSION FUND.

White Oak Church, Pa.	$10.00
B. H. Kepner,	3.50
S. A. Walker, Ohio	5.00
Previously reported	1528.39
Total:	$1546.89

C. P. ROWLAND, Treasurer.
Lanark, Ill., March 20th, 1878.

HUMANITY.

HUMANITY has its two sides:—one side in the strength and intellect of manhood, the other in the tenderness, and faith, and submissiveness of womanhood; Man and Woman, not man alone, make up human nature. In Christ, not one alone, but both were glorified. Strength and Grace, Wisdom and Love, Courage and Purity,—Divine Manliness, Divine Womanliness. In all noble characters you find the two blended; in Him—the noblest—blended into one perfect and entire Humanity.—*Selected.*

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

SUNDAY MORNING.

The Afflicted.

YES, many are sick this morning. Their bodies are full of pain; their strength is almost gone, their endurance severely tried. O how you would like to go to meeting to-day, would you not, dear sick brother? Your heart is full of love; you long and long for sweet fellowship with the brethren and sisters as in days gone by. Perhaps you have long borne the storms and trials of life in the church, and still desire to associate a little longer with those of "like precious faith." Or may be you have just "put on Christ," have just tasted of the refreshing from the presence of the Lord, and you long for more of such sweetness. Before you were thus afflicted, O how you loved to meet, sing and pray with your dear brethren! And now you think you could enjoy their company more than ever. Now you feel the worth of their presence more and more Ah! how you crave their prayers, sympathies. Your heart is full. The Lord bless you, beloved brother. You have not the privileges that others have this Sunday morning, but you have the same Jesus to love, the same Father to protect you. You can have the same hope of immortal glory, the same vision of eternal bliss, the same loving-kindness of our Father as when you were well and strong. But O! you must suffer in the body. O the pains, the burnings, the terrible racking of the body!

You look over "the valley of the shadow of death," and see the same crown for you as when you could walk and talk with your brethren and sisters. You have the same precious promises of Jesus, you behold the same home in heaven for you as when in good health. All these your faith beholds. Thank God for this grand privilege whether sick or well.

Sister, you too are suffering this morning. Last night was a dark and stormy one to you, and this morning the body is still weak and worn. Oft have you prayed to be released from sickness, and longed to be absent from the body and to be present with Jesus. Delightful wish! But Jesus says: "Wait a little longer: your mission on earth is not yet ended: soon I'll come and take thee where I am; be patient, the crown shall be thine."

Our loving Jesus whispers to you as softly as ever. His voice, His comforter is just as sweet and consoling as in times past. Ah how well Jesus loves you still! Trust Him: be encouraged. And you who are this morning attending the sick, be kind and tender to them. Thousands are suffering just now and have no one to administer to their wants. During the late terrible war in this country, the writer, while making a forced march through Maryland, beheld colored persons lying along the highway, racked and tortured with fever, with nothing but a narrow strip of muslin over them and no one to care for them. The stern discipline of war allowed no one to stop and give them so much as a cup of cold water. And even to-day, in the midst of apparent peace, go into large cities and see the miseries of thousands of sick. No tongue can tell, no pen describe the awful sufferings of the sick there. Then be gentle and kind to the sick. Do not worry and fret in their presence. Walk lightly; be calm and pleasant, and mix Jesus with your conversation. They have no smiles, for their sickness has driven them all away. Then let them have some of your sunshine. All is cloudy and dark to them, and you need to let in a little light. Pleasant words and cheerful smiles will help them much. There now, lay them down gently, make the room neat and clean, and above all see that the temperature is even and the air fresh. Do not ask them too many questions, nor expect them to eat as you do and what you do. In fact remember they are *sick*, and act accordingly. God bless all the sick this Sunday morning and help them to look longingly and faithfully to our dear Savior.—M. M. ESHELMAN.

I DON'T LOVE YOU NOW, MOTHER!

A GREAT many years ago I knew a lady who had been sick for two years, all the while slowly dying with consumption. She had one child—a little boy named Henry. One afternoon I was sitting by her side, and it seemed as if she would cough her life away. Her little boy stood by the bed, his blue eyes filled with tears to see her suffer so. By and by the terrible cough ceased. Henry came and put his arms around his mother's neck, nestled his head in her bosom and said:

"Mother, I do love you, I wish you wasn't sick."

An hour later, the same loving, blue-eyed boy came in all aglow, stamping the snow off his feet.

"Oh mother, may I go a skating? it is so nice—Ed and Charlie are going."

"Henry," feebly said the mother, "the ice is not hard enough yet."

"But, mother," very pettishly said the boy, "you are sick all the time—how do you know?"

"My child, you must obey me," gently said the mother.

"It is too bad," angrily sobbed the boy, who, an hour ago had so loved his mother.

"I would like to have my little boy go, said his mother, looking sadly at the little boy's face, all covered with frowns; "you said you loved me—be good."

"No I don't love you now, mother," said the boy, going out and slamming the door.

Again the dreadful coughing came upon her, and *we* thought no more of the boy; after the coughing had commenced I noticed tears falling thick upon her pillow, but she sank from exhaustion into a light sleep. In a little while muffled steps of men's feet were heard coming into the house, as though carrying something; and they were—carrying the almost lifeless body of Henry. Angrily had he left his mother, and gone to skate—disobeying her; and then broken through the ice, sank under the water, and now, saved by a great effort, was brought home, barely alive, to his sick mother. I closed the doors, feeling more danger for her life than the child's, and coming softly in, drew back the curtains from the bed. She spoke, "I heard them—it is Henry; Oh I knew he went—is he dead?"

But she never seemed to hear the answer I gave, telling her, O no. She commenced coughing—she died in agony—strangled to death. The poor mother! the boy's disobedience killed her. After a couple of hours I sought the boy's room.

"Oh I wish I had not told mother I did not love her. To-morrow I will tell her I do," said the boy sobbing painfully. My heart ached; to-morrow I knew we must tell him she was dead. We did not till the child came fully into the room, crying, "Mother, I do love you." O! may I never see agony like that child's, as the lips he kissed gave back no kiss—as the hand he took, fell lifeless from his hand instead of shaking his hand as it always had, and the boy knew she was dead. "Mother, I do love you now," all the day long he sobbed and cried. "O mother, mother, forgive me." Then he would not leave his mother. "Speak to me, mother!" but she could never speak again, and he—the last words she had ever heard him say, were, "No, I don't love you now, mother."

That boy's whole life was changed; sober and sad he was ever after. He is now a gray-haired old man, with one sorrow over this one act of disobedience, one wrong word, embittering all his life—with those words ever ringing in his ears, "I don't love you now, mother."

Will the little ones who read this, remember if they disobey their mother, if they are cross and naughty, they say, every single time they do so, to a tender mother's heart, by their actions, if not in the words of Henry, the very same thing, "I don't love you now, mother."

Selected by AUNT KATIE.

GOD WANTS OUR LOVE.

GOD is perfectly happy. His resources of enjoyment are infinite. Can we, His poor creatures, add anything to his happiness? Yet, no doubt He is pleased with our affections, else He would not command and invite, and even entreat us to love Him. Wonderful condescension! Does the great God, the Almighty Sovereign of heaven and earth, the everlasting Jehovah, really want our love? The dignity of man must be exalted if God wants his love. Our love to God must be very precious, if God desires it and paid so great a price, even Christ's blood, to purchase it. The Holy Spirit is intently and constantly at work, to bring us into such a state of faith, and purity, and holiness, as to be meet to love God. Amazing privilege, most enrapturing happiness to be in entire fellowship and love with God Himself. Whoever fails of this, fails of the high, delightful destination to which God, in the Gospel of Christ, most certainly is calling us. God manifested His love toward us in Christ, that He might win our love to Him. Fellow-traveler to eternity, do the trifles, the fashions, the follies, the sports, the groveling pleasures of earth enslave your appetites? or does your love to God rise supremely, pure, holy, unworldly, ardent? God wants your love.

—*Selected*.

ACROSTIC.

Go ye into all the world,
On a teaching mission tour;
Do as Christ has plainly taught,
Bearing Gospel that is pure.
Let us work the work of Christians,
Even in the mission call,
Sowing seed in every nation,
Some in good hearts sure will fall.
Bear the Gospel to all nations
Round this earth where'er they be,
Oh, do tell them of the Savior—
Tell His death upon the tree;
How He died for fallen creatures,
Even they of heathen might.
Raise their hearts from dark delusion,
Helping them to see the light,
Oh, but do not home forget,
Preach the Word to them as well.
Even till time's sun shall set.

J. W. SOUTHWOOD.

Lincolnville, Ind.

CONGRATULATORY.

Brethren:—The following letter was written by one of my former school teachers. Please give it space in the "Home Circle."

A. E. KEAGY:—

Dear Friend:—

I was glad to hear that you have made a start for heaven. It was the best thing you could do. I hope you will grow much in grace and in the knowledge of the Lord our Savior and be a shining light in the church. Christ is the head of the church, and we, as different denominations, are the branches. We believe there are good people in all its branches. All are engaged in the same cause—work for the same purpose and have the same Father. So you see we are brethren and do not differ, because we belong to different branches of the church. The Lord instituted the church for the good of His people; that they might assemble together in unity and love, aid and instruct each other in the good cause, and how they may make advancement and grow in grace, and lay up for themselves treasures in heaven. We believe it is the duty of all persons to join some branch of the Christian church and be regenerated from their fallen nature by the power of the Holy Spirit, received through faith in Jesus Christ, whereby they may be delivered from the power of sin, which reigns over all the unregenerated, so that they may love God and through grace serve Him with the affections of the heart; and therefore do good to others around them, and be a shining light to the world around them, "As a city that is set on a hill cannot be hid."

We are commanded to seek first the kingdom of heaven and all things shall be added unto us. I wish you well in your Christian life. Hope you may enjoy much of its benefits in this life, and finally a home in heaven is the prayer of your friend,

AMOS HARBAUGH.

REMARKS.—The above needs to be compared with the apostolic order, the Lord's one plan of salvation. That word "denominations" was unknown in apostolic times as applied to the church of Jesus Christ. There were "*sects*" then, such as Sadducees, Pharisees, Essenes, but none of these were called "branches" of the one church of Jesus Christ. Did not the apostles and all their followers, all their brethren and sisters *believe* and *practice alike?* They did. They worshipped the "one Lord," possessed the "one faith," "kept" the same commandments, practiced the same ordinances, had the "one hope" in all climes and in all nations. "Different denominations" have their origin a long way this side of Christ, and bear no resemblance to the old Pattern "Good people in all branches." We go further, and say there are *good* people in the world, among those who profess not, but that does not prove that they are following Jesus in "all things;" and the writer of the above can find no promise of eternal salvation for any man who refuses to believe and obey the whole Book of Christ.

True "the Lord instituted the church for the good of His people; that they might assemble together in unity and love;" but then He did not "institute" that one should practice *a part*, or *a little* of His teachings, and another *all* of *them*, but commands that they be of one mind, of the same judgment, abide in the same vine, keep the same commandments. This idea of "different denominations" is leading thousands to ruin. You may cry "dogmatic," "illiberal," "narrow-minded," "ignorant," that moves us not from defending the *whole truth*. Were Paul, Peter, John, James and the long list of Christians who all taught and practiced *alike*,—we say, were they here to teach precisely as they did in the first and second centuries, they would be regarded as "unjust," "unfair," and "narrow-minded" men; but all that kind of accusing would not make them wrong, would not change the Truth of God, nor the practice of His people. We are not quite ready to admit and drink the "different-denomination" theory, hence raise our voice against it here and everywhere.

M. M. E.

DEFACING BOOKS.

TAKE up almost any Sunday-school song book in your neighborhood or in mine, turn the pages carelessly or carefully as you like, and tell me what you see,—names and comments without number written before and after the titles of hymns. Shall I instance a few by way of illustration? "Shall we go Home?" *Mattie*; "Come To-night." *John*; "Wholly Thine." *Lizzie*; *I will be* "More Faithful to Thee." *Jim*; "Coming by and by." *if nothing happens*; *Joe*, "I Love Thy Charming Name." Tell me, gentle reader, does the tell-tale blush mantle your cheek; and do you look hastily around for the "rubber" to erase the marks from your books? Do they bear the unhallowed thought, and are they the common-place books of the neighborhood where every idler may leave an unworthy thought or a trace of his or her idle mood? How does it impress a right-minded person,—would they care to leave a clean-leaved copy on your table and expect to receive it again unsoiled? *Book-marks* of this kind are evidences of a slovenly habit of mind, and untidiness of thought. They are *character-marks* that I am sure you would be ashamed to have any one see, whose good opinion you valued and wished to gain. Besides the injury it does the book, it is irreligious, and harms more than you are aware. It begets the habit of treating sacred subjects lightly and irreverently, and in the end, leads to ridicule and skepticism. Beware then of these little beginnings—spider-webs are not lighter, but the legend says they imprisoned a princess—and so will these things imprison you.

L. H. MILLER.

Easton, W. Va.

CHILDREN AT WORK.

Rejoicing in Jesus:—There are many brethren and sisters in this part of the country, and quite a number of ministers have been here this Winter. Many have turned to Jesus. I was received into the church Feb. 24th. I hope all the little boys and girls will read this with pleasure and remember the Creator in the days of their youth.—*Harriet G. Springer, Cumberland Co., Pa.*

The First Lesson:—I go to Sunday-school in the Summer, but have quite a distance to go. On the first ticket I got, were these words: "Then spake Jesus unto them again, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8: 12).—*C. E. Barkdoll, Turner, Ill.*

Might Work More:—I think we ought to work too, and if we obey the just commands of our parents we will be working for Jesus. And we children might work still more in Sunday-school if the old people would help us. I am afraid we can have no school this Summer as some are opposed to it. I am sure I lost nothing by going to Sunday-school and reading my Testament there. My teacher was a young sister in the church.—*Amanda Mock, Boydston Mills, Ind.*

Sweeps Them Out:—I have now been in the church one year. My father takes care of the meeting-house and he has to sweep out piles of tobacco quids every Sunday morning. I think people ought to leave such stuff in the barn-yard. I knit, sow and do work about the house, for I want to be useful.—*Rebecca E. Claar, Woodbury, Pa.*

The New Bible:—I have been to meeting to-day at our new meeting-house. Grandpa (Daniel Neher) preached. He is old and quite gray. My father bought me a new Bible. In it I found two questions that I wish Nellie O'Neill of Pottstown, Pa., to answer. How often must we forgive those who sin against us? How many stripes did Paul receive? I also read in my Bible that children should obey their parents. I know it is good to do so, but I sometimes forget.—*Noah N. Neher, Salem, Ill.*

I Love Jesus:—In my other letter I said I liked Jesus. I never saw Him, but I love Him because He first loved me. When He was on earth He wanted children to come to Him, and He wants them yet. I know that Jesus wants sinners to repent and be baptized.—*Mary E. Kepler, New Hampton, Iowa.*

CORRESPONDENCE.

A Sad Accident.

Dear Brethren:—

ON Friday evening the 8th of March, between six and seven o'clock, as Yety Holt, a young lady, sixteen years old, with her little brother, ten years old, were on their way to singing, riding on horseback, their road leading through the timber, about a mile from home a tree fell across the road at the same moment they were passing, and the young lady was struck on the head and killed instantly.

The accident happened only a little ways from some houses, and the boy, who had a very narrow escape, gave the alarm, and several persons were seen on the spot. And new, who will take the sad news to her parents? What sad news it was to carry to that mother, who was so much attached to her daughter! The man who brought the sad intelligence, first told the parents to brace up, and prepare to hear sad news. "What is it?" exclaims the mother. — The answer was: "Your Yety is dead; a tree fell on her and killed her." Such a heart-rending shock can be better imagined than expressed. We ought to all sympathize with them in their bereavement, which can only be realized by experience. That she was much loved and respected was plainly manifested at the funeral. Never have I seen tears flow more freely than they did on that occasion, by her school-mates and associates and by many sympathizing friends. One reason that she gained the love and respects of so many was, because she was so good and obedient to her parents.

What a warning to all! "Therefore be ye also ready," for in such an hour as ye think not, the messenger of death cometh.

J. F. NEHER.

Salem, Ill.

Call For Preaching.

Dear Brethren:—

AS I am living where there is none of our brethren but myself, I thought I would make a call for some of our missionaries to come here and preach at this little town, situated on the Mississippi river, ten miles above Alton.

Our doctrine has never been preached in this part of the country. We have no church here but the Methodists; they will let us occupy their place of worship. There are many very anxious to have the Brethren visit us. May the Lord send some one this way.

J. BUCKLEY.

Elsah, Ill.

[Hope some of the brethren in Southen Illinois will give the above their attention, as the place is not very far from where some of them live.—EDS.]

From Lick Creek Church.

Dear Brethren:—

BRO. John H. Miller, from Indiana came to us, the 15th of February and stayed one week. Also Bro. Forney from Illinois, stopped with us a while. The result of the meeting was, one added to the church. May the blessings of God be with those brethren.

On the 25th Bro. John Nicholson from Knox Co., O., came to us. Had meetings one week, but no additions. From thence he came to my place, but getting sick, he was not able to fill his first appointment here, and I, in my weakness had to fill it as best I could. So on the next evening he preached, though hardly able to do so. But he was filled with so many good things to tell, that he gave us four sermons; not feeling able to give two discourses in one day, just preached in the evening.

Bro. Isaac Stockman, from adjoining district, came to our assistance, and preached once in the day-time, and was with us two evening meetings. Bro. Nicholson not being very well, and the roads being so extremely bad, did not have any additions, but many good impressions seemed to have been made. I am inclined to think, if the meetings had been kept up longer, and the roads in a better condition, that there would have been good prospects. He is now in the adjoining (Silver Creek) district. May God bless him in his labors!

S. LONG.

Bryan, O.

From Longmont, Colorado.

Dear Brethren:—

WE will say, that we are now located in in Boulder Co., in the community of the body of members here, and will now hold more frequent and regular meetings. The members are all in love and union, and seemingly desirous of continuing faithfully in every good work. Bro. M. M. Bashor from the Southern part of the State, was up not long since and preached several excellent discourses. In reply to numerous letters, making inquiry about Colorado, how to get here, etc., we would say: If health is the principal consideration in view, by all means try this remarkably healthy climate. Many confirmed invalids come here yearly, and soon get to be hale and hearty. The Spring is the best time to come.

To persons of small means, seeking homes in a new country, we will say, you might do well by coming here, but we would not over-persuade such to risk it.

To come here, take the best and cheapest route to Omaha. There get a through ticket to Denver over the M. P. & Colorado Central R. R. This route will bring you to or through Longmont. Sleepers run from Omaha to Denver without change.

J. S. FLORY.

From the Stanislaus Church, Cal.

Dear Brethren:—

TO the Brethren of Northern Illinois, and to whomsoever this may concern, send greeting. Having assembled together in a quarterly council on Saturday, Feb. 23rd, 1878, among the business which came before the meeting for consideration, the Danish mission question was again presented. The members unanimously and heartily asserted their willingness to co-operate with the general brotherhood in the mission cause. Whereupon we have adopted the following resolutions:

1. Resolved, that we, the members of the Stanislaus church consider the missionary cause (as conducted by the brethren) of divine appointment and should be encouraged and sustained by the church.

2. That we hereby express our willingness to continue our pecuniary contributions to the support of the mission as soon as circumstances will permit. Having just passed through a year of drouth at present, we can only offer aid by way of good will and prayers to the all-wise and ever-merciful God, petitioning a throne of grace in behalf of the cause and particularly for those brethren who have quit themselves like men, in embarking in a cause so noble, and a work so holy and so divine.

3. That the brethren may know our feelings on the missionary cause and the love which we entertain for the brotherhood, it is resolved, that an expression of the same be sent to the offices of the BRETHREN AT WORK and *Primitive Christian* for publication, committing all into the hands of our kind and merciful Father in heaven, to whom be all the praise, power, dominion and glory, forever, Amen.

In Behalf of the Church,
JOHN FUNK.

Ripon, Cal.

(P. C., please copy.)

Epistolary.

IT is my desire to write a few lines to the many sisters I saw last Winter, which I never expect to see any more on earth; but if I never meet you in this world again, I hope to meet you all in heaven.

Well, sisters, I have not forgotten you. No, I often think how kind you were to me and my children when we had no home. I often felt sad, when the sisters were so kind to me. — They did all they could to make me happy. I promised to write for the paper, and let them hear how we get along.

A great many may read this letter who never saw my face. To such I will say, I love you all. Many thanks to those who were so kind to me. I have not words to express my thankfulness to you. We have been spared to reach our new home. We have a nice home. We have all we could wish for to make us happy, for which we feel thankful to our heavenly Father. We feel to praise His holy name for his mercy in sparing us as He did through all our long journey.

Now a few words yet to my dear sisters in the East. Dear sisters, I am far from you this night. I am all alone now, John is at prayer-meeting. I think of you until I go to sleep at night, and when I awake in the morning, I think of you again. I think that I shall never see you again in this world, but pray that we may meet in heaven. I think we will never meet in this world again. What a thought, that we can never see nor meet those we love so much. Oh, sisters, I want you to think of me often. Pray for me, that I may hold out to the end. Let us all be faithful until death, and then we can all meet in heaven, never to part any more. There we will not get lonesome. — There will be no sorrow there, no weeping nor parting. There we can always be with Jesus.

O, Lord, help us all so to live, that we may all meet in our Father's house. Dear sisters, you don't know how much we long to see those we love so much. But if we love Jesus as we should, we can all meet again where we shall never part any more. Oh, sisters, we must love Jesus if we would reign with Him. O, God, fill my heart with love to all my dear friends! A kind farewell to all, and many thanks to the dear ones who have done so much for us.

Your Sister,
NANCY WISE.

Waterloo, Iowa.

From Falls City, Nebraska.

Dear Brethren:—

THE health in this part of country is good, and the weather the same way. March so far has been more like May. We saw not a flake of snow to my knowledge since some time in February. Peaches are in full bloom. Trees are leafing out, some look quite green now.

I will now give you something that is of more importance to me than the good weather; that is, the Christians (called Campellites) were told by their preacher the other night that baptism by trine immersion was not right. And how do you think he proved it? He did it by quoting from the 6th chapter of Romans, that we are to be baptized in the likeness of Christ's burial and resurrection. A few nights before, he showed that we must be baptized in the name of the Lord Jesus only, and that Peter had the keys of the kingdom, and he opened it for the Jews at the day of Pentecost. "Now remember," said he, "that Peter alone spoke to them at that time, and there is no indication in all that second chapter of the Acts, that any of the other apostles spoke."

Now how a man can put on boldness enough to speak such a perversion, I cannot see, when the testimony is so clear that they all spoke, as we see from Acts 2: 6–11. I will also say, we are called upon by the Brethren of Holt Co., Mo., to meet a man of the same denomination in controversy on baptism and other differences between us and them. C. Forney and I, will go on the 30th inst., and will stay one week, if necessary to do so. But we want to go like a David, in the name and strength of the Lord, and for His glory only.

JOHN FORNEY, SEN.

From Peabody, Kansas.

Dear Brethren:—

YOUR paper, still makes its weekly visits at our homes and gives much food to hungry souls. It affords us much joy to read the wholesome instructions by our dear brethren, and our hearts are made to feel glad when we read of the progress of the Master's cause. We hope that all will work and try to be faithful in the Master's vineyard.

Our church at this place is small yet, but is increasing slowly. Several have been added by baptism through the Winter, and brethren from different parts are continually locating here. There is still room for many more, if any of the brethren contemplate coming to Kansas, I would advise them to come soon, as land is on the rise. We have a very good country here; farmers are mostly done sowing oats and spring wheat. The praspect for a good crop of Fall wheat is very promising, but it is to the Lord that we must look for the harvest.

This makes me think of the great harvest as spoken of in Matthew 13, and Rev. 14: 15, when the souls will be gathered together, and the wicked shall be separated from the good and righteous. Dear brethren let us try to stand justified on that day, before the Lord, our Maker, that we might not be counted as tares, and be burnt with everlasting fire.

'Brethren, let us not grow weary in well-doing, but let us, like Paul, "thank God and take courage."

Your Brother in Christ,
H. SHOMBER.

From Nora Springs, Iowa.

Dear Brethren:—

WE like to read your paper, because there is so much good news in it. We love to read the children's letters. That is right, children, go on in your work; send in your letters and we will read them. The time will soon come, when you will more fully realize what you are doing now. Soon father and mother will be gone. Then you will have to do all the writing, and all the praying and preaching. — We trust the good Lord will bless all efforts put forth for the advancement of His cause.

We have not had any additions to the church during the Winter, and are not in as prosperous a condition as we might wish for; yet there are some who are trying to do all they can for the cause of Jesus. And I think we ought to all try to crucify our flesh, and be diligent in our Christian duties. Then we will be ready to go to that better land when the hour of death comes upon us.

Brethren, pray for us that we might be truly found building upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner-stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord, in whom ye also are builded together for a habitation of God through the Spirit.

O, Brethren, what a building we can have! Yes, and we all can have a place in this building. All have something to do. Let us then love our brethren; when we see them cast down let us lift them up. In short, let us all work for Jesus. If we are for Jesus, we will have something to do when there is meeting. If there be any sick, we will be there, visiting them. If any in distress, we will be found ready to help them all we can. Truly, brethren, we could have a heaven on earth, if all would do their part.

G. M. NOAH.

GLEANINGS.

From L. J. Williams. — We have a nice country, and it is building up rapidly. Dug-outs and sod-houses are fast going out of date, and neat frame and stone houses are built in their stead. We have had a fine Winter, no cold weather scarcely and but little snow, more rain than usual. The farmers are all as busy as bees, sowing their grain. The health of the country is pretty good at this time. Your paper is a welcome visitor to our home. I am thankful that I can hear the true Gospel proclaimed through the silent medium of the press, if am deprived of hearing it preached in person by the Brethren. I hope and long for the time when there will be a church here of the Brethren, and every place where there is none now. There is a strong emigration to Kansas this year. Hope some of our brethren will come and look at our country. May the good Lord bless all his people and save them in His kingdom, is my prayer.

Scandinavia, Kansas.

From Rufus E. Hillery. — You who are looking for homes should give this country a visit. We would like to see brethren and sisters move here. Good land can be bought on long or short time or for cash, quite cheap. — Coal and wood are cheap, health generally good. Any further information may be had by addressing me at *Gowrie, Webster Co., Ia.*

From Ohio.—This, the Grove church, appears to be in a healthy and prosperous condition. Seventeen precious souls have been made to feel the need of a Savior, and made willing to take the yoke of Jesus upon them, and were baptized according to the command of the Savior.

Yesterday brethren George Holler and Geo. Garver came to us, and preached for us in the evening and also to-day at our regular meeting to a large congregation. To-day they spoke from the fourteenth chapter of Luke, preaching the Gospel with power and in its primitive purity. We think many good impressions were made on our young and rising generation. We hope that the labors of love will be as bread cast upon the waters, to be gathered not many days hence.

H. H. ARNOLD.

Dayton, Ohio.

From Springfield, Ind.—The members are still alive in the Master's cause and battling against the sinful elements of this world. — Though few in number, with here and there a traveler to join our little band, we had a time of refreshing of a few days' duration through the instrumentality of Bro. Jesse Calvert, resulting in one addition to the church.

JOHN BALDWIN.

From John P. Young.—Five years ago Bro. David Bowman, who lives eighteen miles East of this place, came here, held a few meetings and baptized J. F. Goodman and wife the same Summer. My wife and children attended the meetings. I had fallen into the dirty and degrading hole of infidelity, though I had been brought up under the catechism in Prussia, and had been a member of the Baptist church in in this country, but I went down, down into unbelief, all because I went after the doctrine and commandments of men. In 1877, Bro. Bowman and his little band came again, preached the Word of the Lord, and at the close of his first series of meeting baptized six; and in September my wife and I were received and still later one of my daughters. There are now eleven members here, and all in peace and union, though the enemy has tried to overcome some of us.

Florence, Mo., March 29.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

SIDERS.—Near Astoria, Fulton Co., Ill., Cyrus Siders, aged 43 years and 15 days.
J. C. Demy.

CARNEY.—In the Hickory Grove church, Carroll Co., Ill., Bro. Jacob Carney, aged 65 years and 4 months. Jesse Y. Heckler.

PARTCH.—In the Falls City church, Nebraska, March 3rd, 1878, Bro. R. D. Partch, aged 15 years, 8 months and 2 days.

PECK.—In the same place, March 7th, 1878, Charlie Cassius Peck, infant son of George Peck and wife, aged 2 months and 1 day.
John Forney, Sen.

STUTSMAN.—In the Elkhart District, Elkhart Co., Ind., March 2nd, 1878, sister Elizabeth Stutsman, aged 88 years and 14 days.
D. H. Jones.

GIBBERT.—In the Lower Twin district, Preble Co., Ohio, sister Auna L. Gibbert, on March 21st, aged 21 years, 4 months and 1 day.
A. Younce.

DOMER.—In the Sugar Creek church, Tuscarawas Co., Ohio, Jan. 22, 1878, Lydia Ellen, only child of Bro. W. M. and Sarah Domer, aged 1 year, 2 months and six days.
M. H. Shutt.

INTERESTING ITEMS.

—An exploring expedition from Sweden will start for the North Pole next May. It seems that man cannot be satisfied until every spot on the globe is explored.

—It is a curious fact that, notwithstanding the sure destruction, sooner or later of houses built near the base of Mount Vesuvius, the Italians do not cease to build there. The town of Terre del Greco, containing nearly 10,000 inhabitants, is constructed on the lava streams of 1631.

—It may not be generally known that the Shakers not only avoid all stimulating drinks, including tea and coffee, as well as alcoholic drinks, but have for thirty years abstained from the use of pork, which may account, in part, for the fact that they are remarkably free from fevers and consumption.

—It is stated on authority which cannot be questioned, that seventy millions of people in Northern China are starving. A terrible fire has also recently destroyed a large number of lives in that country.

—A San Francisco party claim to have invented a new battery by which they can supply the city with a beautiful electric light, much superior to the present gaslight, at about one third the cost of gaslight.

—Capt. Eads has been entirely successful at last with his jetties, by means of which he has made the Mississippi River deepen its channel from eight to twenty-two feet, so that it is now open to ocean steamers.

—An inventor has incurred the eternal displeasure of the gas monopolists, by devising means of making illuminating gas at the nominal expense of thirty cents a ton.

—The Bible production of our time is equal to five every minute of working time. At this rate the press is producing a Bible or New Testament every twelve seconds.

—It has been proposed to redeem the great desert of Western Kansas and Nebraska by irrigation, the water to be obtained by damming up the Arkansas and Platte rivers.

—The soldiers of the Mexican army have been set to work by the government in draining the Mexican Valley, and in improving the roads; which is better than making raids or fighting.

—Stanley's African expedition cost the New York *Herald* and London *Telegraph* nearly $100,000.

—An iron mine formerly worked by the ancient Phenicians, has been discovered in Syria.

—Strong efforts are being made to complete the Chicago and Pacific railroad to this place.—There are about thirty miles to be built, after which we shall have direct communication with Chicago, being distant only 118 miles. The value of the road to this city and community will perhaps be much greater than many of us are willing to admit just now.

—A gentleman in Texas has gone into the camel business and proposes supplying that State with what camels may be needed. They are said to be useful as travellers, and can be relied upon for one hundred miles per day. The climate is said to be well adapted to them. They feed on cactus and brush, refusing all grasses that horses and cattle eat.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

At Beaver Dam congregation, Kosciusco Co., Ind., June 6th, 1878.

Four miles South of Waterloo, Iowa, Wednesday, June 5th, 1878, at 10 A. M.

Union church, Marshall Co., Ind., June 4, 1878, commencing at 5 o'clock, P. M.

Four miles South of Lewistown, Winona Co., Minn., first Saturday and Sunday of June next.

The Lord willing we intend to organize a church, hold a Communion and series of meetings in Nodaway Co., Mo., at the house of Bro. Michael Mowry, four miles East of Graham and eight miles North-west of Bernard, commencing on the evening of the 10th of May.
S. A. Honberger.

The brethren and sisters in this arm of the church, Montgomery Co., Iowa, twelve miles North of Villisca, on the B. & M. R. R., will have a Communion, the Lord willing, May 18, 1878. We give a general invitation to all. All those coming on the B. & M. R. R. will stop off at Villisca, and send notice to N. C. or G. W. Workman, Sciola, Iowa.

The brethren and sisters of the Panther Creek church, Dallas Co., Iowa, intend to hold their Love-feast, the Lord willing, on the 16th and 17th of May, commencing on the 16th at 1 o'clock.
By order of the Church,
T. J. Beaver.

The Lord willing, we, the brethren of the Muquoketa church will hold our Communion meeting, May 25th, commencing at 1 o'clock, in our church, one half mile East of Lost Nation. All persons coming to our meeting from the West, must come to Marion and there take the train in the morning about seven o'clock, arriving at Lost Nation at ten o'clock, A. M.
By order of the church,
Isaac Barto.

There will be a Communion meeting two miles North of Hudson, McLean Co., Ill., May 11th, 1878, commencing at 10 o'clock, A. M.
By Order,
John Y. Snavely.

A Communion meeting is to be in the Stone church, Marshall Co., Iowa, June 15th, to commence at 10 o'clock, A. M., and continue till Sunday noon. J. Murray.

DISTRICT MEETINGS.

Northern District of Indiana in English Prairie church, May 9th.

Southern District of Iowa, Monroe Co., Friday, April 12, 1878, at 10 o'clock, A. M.

Northern District of Illinois at Shannon, May 21, at 8 o'clock, A. M.

North-eastern district of Ohio, in Mahoning church, Mahoning Co., Ohio, May 29th, commencing at 9 o'clock, A. M.

The District meeting for the Middle District of Iowa, will meet Monday, May 27th, at the church one and a half mile East of Lost Nation.
Isaac Barto.

The District meeting for the Eastern District of Pennsylvania will be held in the Indian Creek church, Montgomery Co., May 23rd. Brethren will be met with conveyance at Salford Station on the Perkiomen R. R., and at Souderton on the North Penn., R. R., the day before the meeting.
By Order of the Church,
Jas. Y. Heckler.

The District Meeting of the Eastern District of West Virginia will be held, the Lord willing, on the 19th and 20th of April, in the Faircoat congregation, East of Romney.

The District Meeting for the Northern District of Kansas and Southern Nebraska, will be held, the Lord willing with the brethren of the Beatrice church, eight miles South-east of Beatrice, commencing Monday morning, May 13th, at 8 o'clock, A. M. Brethren coming by R. R., should address the writer, M. L. Spire, Beatrice, Gage Co., Neb.

Educational Items.

WE take pleasure in contributing a few lines relative to the progress we are making in an educational direction at Ashland. We attended the meeting of the trustees April 1st, and found everything moving along smoothly but very cautiously.

The idea seems to pervade in the minds of the leading spirits that prudence should be exercised, and that nothing should be done contrary to the view of the brotherhood. Some time has been spent in adjusting the subscription, pledged by the town of Ashland, which at present is entirely satisfactory, and the locating committee has been instructed to receive propositions from parties relative to a location. Several very beautiful views both of the town and surrounding country are proposed.

It is desired that twenty acres be obtained that may be of easy access and satisfactory to the many warm friends of the college in the town; and April twelfth is the day appointed when the decision is to be made, as to where the building shall be erected. The building committee was also instructed to draw up a design for the building, and also present an estimate of the cost of the same at the next meeting.

The available means at the disposal of the trustees is near twenty-five thousand dollars, which it is hoped, will soon be increased to thirty-five or forty thousand. Everybody in Ashland seems to be more or less interested in the enterprise, but are a little disappointed that the work is not already commenced. We hope that they will exercise a good degree of patience, and ere long there will be erected in their midst an institution of which they may well be proud, and which, we hope, may be a lasting monument to the memory of its projectors.

We would add a few thoughts relative to the country. It is beautifully undulating around the town and from the most elevated points presents magnificent views. The water is excellent; the public facilities good, and considering we think everything, it would be difficult to find a more desirable locality for founding an institution for the education of our children, morally, socially or intellectually, than Ashland, O.

By Order of the Trustees of
Ashland College.

BOOKS, PAMPHLETS, ETC.,

FOR SALE
AT THIS OFFICE.

Pengilly's Guide to Christian Baptism. — Price 50 cents

Quinter and Snyder's Debate on Immersion.—Price, 75 cents.

Cruden's Concordance to the Bible.—Best edition, Imperial 8vo, Cloth, $2 75; Library Sheep, $3.50.

History of Palestine, or The Holy Land By M. Russell LL. D., Engravings. 18 mo., Cloth, 75 cents.

Christian Baptism.—With its Antecedents and Consequences. By Alexander Campbell. Cloth, $1.25.

Passover and Lord's Supper.—By J. W. Beer. An able work of great merit, and should be in the hands of every person, who wishes to thoroughly understand this subject. Bound in good cloth; 258 pages. Price, 75 cents.

Buck's Theological Dictionary.—Containing Definitions of all religious terms, a comprehensive view of every title in the system of Divinity; account of all the principal denominations; and an accurate statement of the most remarkable transactions and events recorded in ecclesiastical history. 8vo., Sheep, $2.50.

A Sermon on Baptism.—Delivered by Bro. S. H. Bashor in the Elk Lick Congregation, Somerset county, Pa. A neatly printed pamphlet of thirty-two pages. Price, 20 cents.

Ancient and Modern Egypt. — View of Ancient and Modern Egypt. By M. Russell, LL. D. Engravings. 18 mo, Cloth, 75 cents.

Nead's Theological Works, or a Vindication of Primitive Christianity By Elder Peter Nead. Bound in cloth, 472 pages; price, $1.25.

Christianity Utterly Incompatible with War. Being one of Twenty Reasons, for a change in my church relations By J. W. Stein. Price, 25 cents, 25 copies, $5 00.

Family Rules and Regulations, — By J. W. Stein. Beautifully printed in three colors on good card board. Is intended for framing, and should be in every family. Price 20 cents.

Voice of the Seven Thunders; Or, Lectures on the Book of Revelations. By J. L. Martin. Among modern books this is really a curiosity. You can't help but understand it. $1 60

The Pillar of Fire; or, Israel in Bondage.—Being an account of the Wonderful Scenes in the Life of the Son of Pharaoh's Daughter (Moses). Together with Picturesque Sketches of the Hebrews under their Task-masters. By Rev J. H. Ingraham, LL D., author of "Prince of the House of David." Large 12mo, Cloth, $2.00.

Trine Immersion Traced to the Apostles.—Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors. By J. H. Moore. 64 pages. price, 25 cents; five copies, $1 10; ten copies, $2 00.

The Last Supper.—A beautiful, colored picture, showing Jesus and his disciples at the table, with the supper spread before them, He has just announced that one of them should betray him. Each of the twelve present is pointed out by name in the margin of the picture. Price, one copy, 15 cents; 2 copies, 25 cents, 10 copies $1 00.

The "One Faith," Vindicated. — By M. M. Eshelman. 40 pages, price, 15 cents, 8 copies, $1 00 Advocates and "earnestly contends for the faith once delivered to the saints."

The Holy Land.—This is the name of a beautiful lithographic map, giving a complete Bird's Eye view of the Holy Land, and enables the observer, at a glance to behold all the cities, towns, rivers, brooks, lakes, valleys and mountains. In short, it is a perfect picture of the whole country from Damascus to the desert of Gaza. It is the most complete thing of the kind we ever saw. By a few hours careful study, the different places mentioned in the Bible about Palestine, may be firmly fixed in the mind, making the reader as familiar with the location of these different places, as the county in which he lives; thus aiding him in understanding the Bible. Those who think there was not water enough in Palestine to immerse people should carefully study this map. It is printed in beautiful colors, suspended on rollers ready for hanging; is 23 by 35 inches in size, and will be sent by express for $1.50.

Eusebius' Ecclesiastical History.—This author lived in the fourth century, had a thorough knowledge of the History of the church, and his writings are therefore of considerable value to the student of Ancient History. 8vo, Cloth, 2.50

Campbell and Owen Debate. —Containing an examination of the Social System, and all the systems of Skepticism, ancient and modern. Complete in one volume. This will always remain a leading work on the evidences of Christianity. $1.75.

Brethren's Envelopes.—Prepared especially for the use of our people. They contain, neatly printed on the back, a complete summary of our position as a religious body. Price 15 cts. per package—25 in a package—or 50 cts. per hundred.

Brethren's Hymn Books.—1 copy Turkey Morocco, post-paid, $1.00, per dozen, post-paid, $11.00; per dozen by express, $10 00. 1 copy Arabesque or Sheep, post-paid, 75 cents; per dozen, post-paid, $8 25; per dozen, by express, $7.25. When ordering hymn books sent by express, it is expected that the purchaser will pay the express charges at the office where the books are received.

Biblical Antiquities.—By Dr John Nevin. We know no work, intended to enlighten the reader on Bible customs, etc., that we can recommend to all Bible readers more cheerfully than this volume. It should be in every library. 12mo, Cloth, 1.50.

Union Bible Dictionary.—A Bible Dictionary giving an accurate account and description of every place, as well as a history of all persons and places mentioned in the Bible. It will be found particularly useful to all Bible students. 100 pages, with maps and numerous illustrations Cloth, $1.50.

Historical Chart of Baptism. — This Chart exhibits the years of the birth and death of the Ancient Fathers who have written on the action in baptism—the length of their lives, who of them lived at the same period, and shows how easy it was for them to transmit, to each succeeding generation, a correct understanding of the Apostolic method of baptizing By J. H. Moore. Price, 25 cents.

The Origin of Single Immersion —Showing that single immersion was invented by Eunomius and as a practice, cannot be traced beyond the middle of the fourth century By Elder James Quinter It is a tract of sixteen pages and the Brethren should take an active part in giving it an extensive circulation Price, 2 copies, 10 cents; 6 copies, 25 cents, 30 copies $1 00.

Truth Triumphant In six numbers of four pages each. Baptism, Grace and Truth, Feet-washing. Brotherly Kindness, Non-resistance Non-Essentialism Measured, and Found too Short. Price 1 cent each, or 80 cents per hundred.

The Throne of David.— from the consecration of the Shepherd of Bethlehem to the rebellion of prince Absalom. By the Rev. J. H. Ingraham, LL D., author of "The Prince of the House of David," and the "Pillar of fire." With five splendid illustrations. Large 12 mo, Cloth, $2.00

Campbellism Weighed in the Balance, and Found Wanting.—A written sermon in reply to Elder C——. By J. H. Moore. It is a well printed tract of sixteen pages. Should be circulated by the hundreds in almost every locality. Price, 2 copies, 10 cents; 6 copies, 25 cents; 25 copies $1 00; 100 copies, $3 50.

Sabbatism.—By M M Eshelman. 16 pages, price 10 cents, 15 copies $1 00 Treats the Sabbath question, briefly showing that the observance of the seventh-day Sabbath passed away with all other Jewish days, and that the "first day of the week," is the preferred day for Christians to assemble in worship.

Reason and Revelation—By R. Milligan. This work should not only be read, but carefully studied by every minister in the brotherhood. $2.50.

Student's New Testament History. — With an Introduction, connecting the History of the old and New Testament. Edited by Wm. Smith, LL. D With maps and wood-cuts. Large 12mo, Cloth, $2 00.

Philosophy of the Plan of Salvation.—12mo. By J. B. Walker. This is a work of uncommon merit, clear, instructive, and should be in the hands of all Bible students. Cloth, $1.50.

Why I left the Baptist Church.—By J. W. Stein. A tract of 16 pages and intended for an extensive circulation among the Baptist people. Price, 2 copies, 10 cents; 6 copies 25 cents, 100 copies $3 00.

☞ Any of the above works sent post-paid on receipt of the annexed price. Address:

MOORE & ESHELMAN,
LANARK, Carroll Co., Ill.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:25 P. M., and arrives in Racine at 6:48 P. M.

Day passenger train going west leaves Lanark at 2: 14 P. M., and arrives at Rock Island at 5.50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6.00 A. M.

Freight and Accommodation Trains will run west at 12: 10 A. M., 10: 50 A. M., and east at 12: 10 A. M. and 4: 45 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. Smith, Agent.

The Brethren At Work.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*"—Luke 2: 10.

Vol. III. Lanark, Ill., April 18, 1878. No. 16.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - URBANA, ILL.

HOME, SWEET HOME.

BY J. W. SOUTHWOOD.

THERE is no place like home;
No place on this earth so sweet;
For it is a place of contentment here,
When we all round the altar meet.
Home, sweet home; home, sweet home;
No place on this earth so sweet;
Home, sweet home; home, sweet home;
When we all round the altar meet.

Oh, there is no place like home;
No place on this earth so dear,
For the love that dwelleth within this home
Casteth out all earthly fear;
Home, sweet home; home, sweet home;
No place on this earth so dear;
Home, sweet home; home, sweet home;
Casteth out all earthly fear.

But there's a home above,
Where Christ sits upon His throne.
That is far more sweet—filled perfect love,
Oh, that is the sweetest home
Where Christ sits upon His throne;
Home, sweet home; home, sweet home;
Oh, that is the sweetest home.

THE TITLE OF HONOR.

BY C. H. BALSBAUGH.

To Sister L. H. Miller, of West Virginia:—

AMBITION and emulation are gifts of God. It is their perversion that the Scriptures condemn. Ambitionless means fatuity. Self-esteem, as implanted by God in our pristine constitution, is one of the most dazzling gems in our crown of glory. To think highly of ourselves, as God means we shall, and as He does of Himself, is salvation. In sin we are self-idolaters, we are puffed up as fools, as though alienation from God were Heaven. When the prodigal "came to *himself*" he found his manhood, and in it he found God. We cannot get Deity out of our *make*, even if we have identified ourselves with the devil in *character*. To sift immortality out of the soul, is to out off the possibility of both Heaven and Hell. The being who cannot live forever in sin, cannot sin at all, neither can he be holy. To sin is to have a moral constitution identical with that of God. The power to do evil is the same with that which sustains God eternally in holy character. He is not holy because He must, but because He will. Man was no more under necessity to sin than God. This equality with God is synonymous with immortality. Sin separates from God as soul and body are divorced in death. To sin is to die, though we live. To live as God lives is Eternal Life. Death is the perversion of life. Eternal perversion is Eternal Death. Sinners are as *truly* dead and damned on *this* side the grave as hereafter—not as deeply and hopelessly.

To be *lost* does not mean going to hell, but living in sin. Christ came to seek and save the lost, not in the lake of fire, but on earth. His "high-calling is to *sainthood*. This is the glorious title of the God-born—SAINTS. In this all our constructional elements are included. Nothing is defecated but sin. Self-esteem, self-will, anger, what grand, Heaven-lifting, bliss-infusing powers are these when once they are possessed and exalted and swayed by the indwelling of God. Then it is even Divinely-grand to be "*wroth*" on the *death-bed* (2 Kings 13: 14–20). "The *wrath* of *man* worketh not the *righteousness* of *God* (James 1: 20). But to be "righteous as God is righteous," and to share His indignation against sin, against ourselves, is to attain to the highest glory of sainthood. Such a being is LOVE. To be offended only for righteousness' sake, is the dearest, sweetest, most lovable character conceivable.

How few know how to be angry, or ambitious, or self-appreciating as *saints*. "*Love beareth all things.*" "Not easily provoked," runneth after enemies with tears of entreaty, and is so glad to win a mocker and persecutor to holiness, that it forgets the slime and venom that have been spit into its face. These beautiful, God-configured souls are few. They have found the strait gate, they walk in the narrow way, they are saints. With great power they give witness of the resurrection of the Lord Jesus (Acts 4: 33). They are "risen with Christ, and seek those things which are above." They are dead and they live, they are risen and yet on earth, their treasure is in heaven, and their hearts are knit with the heart of Jesus, they are the joy of the angels, the salt of a corrupt generation, and the light of the world.

If we had as many saints as round coats and borderless caps, we would be "beautiful as Tirzah, comely as Jerusalem, looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners" (Cant. 6: 4–10). Many suppose that they can be saints and fashion-worshipers at the same time. They go outside the sacred circle and dally with the harlots of the world, and in their unhallowed embrace carry the Midianitish Cosbi into the tent of holiness (Num. 25: 6–15). Some day the javelin of God's Phenehas will rend their bellies, and fill them with the fire and worms of Hinnom. Others have become so infatuated with the regimentals of God's host, that they undertake to count the saints by the number of round coats and broad rims. Would to God we all had round coats. But ten thousand times more do I wish we were all saints. That we have many unconverted dandies in the church is sadly and shamefully true. And that we have many with whom the round coat is but a screen of corruption, is equally, and no less sadly and shamefully patent. "*Be ye holy*, FOR I AM HOLY." This is saintship. Here unholy pride and fashion and foppishness are given to the flames.

Just as little as a holy heart can bring forth the paraphernalia of lust and self-idolatry, can a plain, church-sanctioned garb cover a greedy, selfish, world-loving, mammon-worshiping heart. I feel unutterably sorrowful to write thus. But I wish to awaken in you and others, or to deepen and confirm if already awakened, the solemn, fearfully solemn conviction, that nothing can substitute holiness in the Day of Judgment. Those who can here maintain their standing by minute conformity to the order of the church in spite of tempers and dispositions and greed and carnality which might make devils blush, must in the final verdict take their place with the openly profane and godless, and will perhaps sink deeper into damnation than if they had been as gay in appearance as they were selfish and worldly in spirit. My heart is far more burdened that what is good and proper in its place in so many instances usurps the place of Christ, as that fleshly, unrenewed hearts should express themselves in appropriate raiment. I wish all the unholy were arrayed in true, life-expressing habiliments, so that the round coat and plain cap might be greater power for good in the world. But as it is, they have become widely distrusted. O the beautiful, God-sealed, Heaven reflecting, bliss-inheriting saints. They are known everywhere. The signature of God is on their foreheads. They are the favorites of angels. The devil knows them, hated them, fears them. The world knows them and trusts them. And they know God. Temples of the Holy Ghost. Representatives of Jesus. These have a right to the round coat, and make it the index of the Cross and Heaven. O God, multiply the saints.

COME BEHOLD THE WORKS OF THE LORD.

BY C. HOPE.

HE maketh wars to cease unto the end of the earth, he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire (Ps. 46: 9). In Salem (Jerusalem) also is his tabernacle; there brake he the arrows of the bow, the shield and the sword and the battle (Ps. 76: 23). I will break the bow and the sword and the battle out of the earth (Hosea 2: 18). And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. Come ye and let us walk in the light of the Lord (Is. 4: 5). In the last days it shall come to pass that the mountains of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more (Micah 4: 1–3).

When did that law go out from Zion, and the word here spoken of from Jerusalem?

Did not the perfect Law of Liberty and the Gospel of Jesus Christ begin at Jerusalem?

Most assuredly it did.

Can we expect any other Law or any other word to go out from there, concerning this matter?

Surely not, for the Lord has in those last days spoken to us by His Son.

Very well, then the Gospel most emphatically forbids war; for the prophet claims as a result of the teaching of the Lord's ways, when they walk in His paths, that the above shall be fulfilled. When it is a plain fact that all who go to war or teach war, teach the doctrine of the devil and walk in the paths of the wicked, and will receive the promise of everlasting destruction, when He will appear to take vengance on all those who know not God, and have not obeyed the Gospel of Jesus Christ (Thes. 1; 8).

But look at the happiness it will be to live where peace will reign; thank God He has said, it will come to pass; but the question naturally arises: When will it be? I will gather all nations and will bring them down into the valley of Jehoshaphat, where I will sit and judge all the nations round about, and speedily will I return your recompense upon your own head" (Joel 3: 2, 12, 4). "And I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. And I saw the beast, and the kings of the earth, and the armies gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone" (Rev. 19: 11, 19, 20. 21).

Amen, yea Lord let it soon be done, it is just kings and commanders, and powerful men who cause war and carnage everywhere; they have been a blessing to none, and only a curse to themselves. Hasten the work that soon we may see our poor blacksmiths earn their bread by fulfilling thy work.

Times are hard, no money, no bread, no work; everything is invested in implements of war. If you want better times, repent and believe the Gospel, become children of peace, and the Lord will not only save you in the coming fearful combat, but add to you daily bread. Sinner turn now.

MORE PREACHERS WANTED.

BY LANDON WEST.

I NOTICE one common feature in letters, especially those from brethren of the West. It is, that they in their part do not have enough ministers, and for relief they look Eastward to have one sent to fill the want so general in the West. We have no doubt as to the lack, for that is common both East and West, North and South, but that the supply should always come from the *East* is a mistake. There are no more ministers in the older States than are needed here, and our wish is that there were only more that would work. I am well aware that in some places there are more than are *at work*, in preaching the Word, but no *workers* that we can spare. Those who will be idle here, will be idle there. Change of location will hardly change the disposition, even of a preacher. Those preachers that we could spare and would be willing to see go, you would not want, for when you ask for harvesters, you want no drones, but workers. It is the same everywhere. We not only want those who can work, but those who *will* work.

The man who will freely work for a cause, must love it, and those who will not work for so good a cause, as that of Christ, cannot love it very much. Therefore you do not want such. Our advice to those who lack preachers, is, to come together and choose one or more as you have need, and that too of your own flock. These can learn to preach better and sooner, if they will, where speakers are few than if they are plenty; and as well in the West as in the East, for they must learn it somewhere. Beside, you will find that home-bred material is better than imported. A dozen members without a preacher is a sad mistake.

The primitive church at its dawn, and with the prince of Preachers with them, were *all* ministers. Then brethren do not sigh for a preacher, but choose one, and then do not let him do it all, but go with him and work too, and you will soon be surprised to see what you and he can do. Do not think you have no timber, as some say, to make them out of, for you only want one who can tell what he has learned, so that you can understand it. The Bible is the Fund of Truth; with it all who can talk, can preach. Let the motto be: "Take care of the Truth and God will take care of the church."

THE LORD'S POCKET BOOK

"WHOSE pocket book is that which you carry?" said a friend to a business man, as he drew a well-filled wallet from his pocket.

"Why, my own of course; whose else could it be?" was the prompt reply.

"To whom the pocket book belongs depends on another question. If you belong to the Lord, I guess the purse is His also."

"Well," said the man thoughtfully, "I hope I do belong to the Lord, but your remark throws a new light on this subject. It never impressed me before as it does just now, that I am to carry and use this pocket book 'my pocket book,' as my Lord directs. I must think this matter out, for I confess honestly I never have looked at it in the light in which you place it."—*The Christian Giver.*

NO HELL.

BY JAS. Y. HECKLER.

NO hell: so says the pulpit orator
Of Brooklyn: so say also millions more
Who seem to fear no hell; they live in sin,
In sin persistently life's journey run,
Though, wide the gates of hell still open stand,
Anon the willing sinner to receive;
And thousands go that way in plume and pride
Unchanged and unreformed, to enter there.
No hell. What daring contradiction this,
Of God's unchanging Word. Has puny man
In his revolt against eternal truth,
Audacity enough to contradict
His Maker? Who is he that dares deny
What God asserts? How wicked is that man!
There was a hell, a place of torment, once,
And one of olden time was banished there
To spend eternal night, in woe and pain
Tormented, where the worm that never dies
Must welter in the bottomless abyss
Of fire unquenchable, forevermore.
The children of this sinful world belong
To Satan's kingdom, and they all are out
Upon the great highway of sin and death,
Intoxicated with the pride of life,
With fleshly lusts that war against the soul,
And also with idolatry of self.
In pleasure and in sin glides on their bark
Upon the great Niagara of time,
Till over the eternal cataract
They go to endless ruin down—to hell.
No hell! shall all this populous Babylon
In wickedness and profanation vile,
Be turned to heaven to make hell in heaven?
God forbid. Man cannot reverse the law
Immutably ordained of God. There is
A hell, a fiery deep, a reservoir
Of wickedness, a place of woe and pain,
Eternal torment for undying souls
Who disbelieve, and will not be redeemed.

THE ORIGINAL GROUND AGAIN.

BY D. C. MOOMAW.

I CANNOT withhold an expression of commendation which I conceived to be the "sound doctrine" taught in brother Moore's article on "The original ground" in No. 7 current volume of the BRETHREN AT WORK. It is so brimful of truth and righteousness that it should constitute the key note for all the legislation of the church, and should more fully elaborated be republished in tract form and sent to the home of every brother and sister in the church.

It has been painfully evident to every reflecting brother that the opinions of our old brethren (blessed be their memory) were being held as sacred and inviolable as the doctrine of the Bible, and even paramount to known apostolical usages. Indeed instances are not wanting in my observation and bitter experience where the example of our Savior Himself was openly ignored in defense to what is affirmed to be the example of the brethren. And it is equally apparent that our legislation, both national and local, is determined with sole and direct reference and devotion to the *opinions* of the brethren who lived one hundred (or less) years ago.

It cannot be denied that we are following in the boisterous wake of the denominations surrounding us, in thus choosing them for our pattern. For instance, Lutherans believe and practice substantially what Luther taught, Methodists endorse so much of the Bible as set forth by Wesley, Episcopalianism is just what the ancient man-made creeds make it, Campbellites are orthodox in proportion to their devotion to the opinions of the great Alexander, and so on to the end of the list; and it is a sad commentary on the weakness of human nature, that the brethren have defiled themselves with the same affusive slime, and, to-day, determine a member's title to the privileges of religion and the *blessing of heaven*, not by the uprightness of their lives, neither by their undeviating fealty to the doctrine of the Bible, but by their devotions to the opinions of our old brethren. My brethren do not cry out in astonishment at the expression of such sentiments. Instances can be multiplied *ad infinitum* attesting the truth of the foregoing declaration. As brother Moore says with great and solemn truth, we thus substantially "make gods of those old brethren." When we adopt any person's views or opinions without inquiring whether they are right or wrong, we blindly assume that they are infallible, and thus practically make them equal with God.

It is apparent from an expression of our dear brother Kurtz (he being dead yet speaketh), on page three of the Brethren's Encyclopedia "that they thought and acted for themselves, and felt free to pursue any course when it seemed in consonance with the Word of God." I may be allowed to criticise our dear brethren editors for their sensitiveness in dealing with such momentous questions. Occupying a position that enables them to see their course of events, it cannot be presumed that they are not cognizant of the fatal tendencies to which brother Moore adverts, and yet this is the first direct trumpet sound from that quarter. Their attention has been directed repeatedly to the great wrongs that brethren have suffered who would not fall down and pay idolatrous homage to our ancestors, and the chains of a moral servitude, worse than papal are being riveted on the minds of the brethren (see brother Mentzer's astounding proposition to abolish the empire of the mind and to make the "old order" synonymous with the doctrines of the Bible, published in a leading journal, the *Vindicator* No. 2).

A book is being slowly manufactured by our annual convention, a chapter added thereto each year, that bids fair before the lapse of one hundred years to be as voluminous as the Bible, and already its teachings are to us what the hateful creeds and disciplines of other denominations are to them, a supplement to the Bible, and yet not a word of warning comes from the sanctum of our beloved editors. If the creation of that wonderful book continues in proportion to the growth of the church, the coming generations will have an heirloom that will plant their pillows with thorns. Brother Zuck should anticpate their necessities and organize a department in his school with especial reference to the interpretation of its hetereogeneous precepts.

It seems now to have occurred to the brethren who are molding the history of the church, that God has never smiled, but always frowned on the productions of annual or ecumenical councils. Where are the minutes of Annual Meetings of the seventeenth century? (don't tell me that was before the church was organized). Where are the minutes of anti-Nicene councils as supplemental guides to the church? Where are the apostolical canons as authority in church government? God has destroyed them, and I say here what I said in a district council three years ago under the protest of beloved brethren, that God would destroy our council minutes if they ever encroached on the supremacy of the Bible, and a very indifferent observer of events can see that in all matters where the two conflict, the former has the precedence, and where the Bible is silent, it raised its supplemental trumpet voice with all assurance and authority of Divinity and infallibility.

It behooves brother Moore now, in view of the fact that he has initiated the important move to retrace to the old apostolic order, a proposition I endorse with all my heart, to give the church a clear exposition of that order. He proclaimed in the last volume of the BRETHREN AT WORK, "that it is as clear as the noon we have not got the apostolic order," and I have been solicitous to have him complete his important work. Do not be intimidated, dear brother, by fears of opposition from brethren of diverse views. We, as a church, own our celebrity to the apostolical character of our habits and our worship, and if we have failed in our efforts to reproduce the purity of primitive Christianity, it is incumbent on those who are capable of doing it, to lead us into the old path from which we have swerved. And if there are men in our association who will oppose such a work, (which may be unfortunately the case) it will only manifest more clearly the truth of the inspired declaration, "There must be heresies amongst us."

My reference in the foregoing to the Annual Meeting and its work is not dictated by any captious hostility to our old or to our young brethren who have participated in its deliberations. I have several honest objections to it, based on what I conceive to be Gospel grounds.

1. The church did not get into the practice of assembling in annual ecumenical council for several hundred years after the apostolic age. The Acts of the apostles and their epistolary effusions which we revere as inspiration afford, astonishing to say, not a single instance of such a council, and they cover a period of about sixty years. The council referred to in Acts 15, was purely local.

2. We are embodying a code of laws that are destined to be revered as equivalent to the Bible itself, before another generation passes away. Indeed already its rulings and orders are held in almost idolatrous veneration, and a hundred years hence, if God does not mete out to it the same fate that has befallen all other human productions that arose in rivalship to the Bible, its decisions will be venerated as inspiration, and men and women will be judged by it as they now are by the Bible.

3. Men *now* in high places besiege it yearly, and with marvelous insidiousness, for decisions to enable them to obtain some personal advantage or to ruin some hated rival, and in too many instances they accomplish their work, and their helpless victims have no other resource but to suffer out their painful existence under the calumny and reproach of legalized injustice.

4. It encumbers and clogs the work of an *honest* minister of the Gospel who thinks he should preach the truth, the whole truth and *nothing but the truth*. When we tell the people that the terms of membership and communion in our association are solely in submission to the doctrine of the Bible, it is very annoying to have a book containing more rules and regulations than the New Testament, to intrude its voluminous presence before our face as a spectre to tell us that our declaration is not true, and that we know it. It thus places our ministers in very embarrassing positions sometimes which will greatly impede our triumphant passage through the thrilling scenes of the final judgment.

There are other causes upon which my objections are based, but the foregoing shall suffice for the present. I have now to say that I am in favor of council meetings for the purpose of adjusting difficulties and of maintaining a unanimity of sentiment and practice on the cardinal doctrines of the Bible, and not on trivial questions that relate to our private and personal tastes and habits. In such matters, the tastes of one brother are as dear to him as those of another brother are to him, and it is ridiculous and tyrannical of any combination of men to arrogate to themselves the power to force their brethren to accept their tastes and habits.

But in the adjustment of difficulties there could be no possible combination of circumstances that would render it necessary to call an assembly of the whole church. Not one case in a score would ever cross the threshold of the district council, if brethren would make a proper use of the Bible, and were moved by the Holy Spirit that permeates its teachings. And a maintainance of unanimity of sentiment and practice on the cardinal doctrines of the Bible, does not by any means require an annual council. But few cases of disagreement have occurred in the last century and it has not appeared in the evidence that they were prevented by the intervention of our A. M. Possibly a sole reliance on the divine aid through the medium of prayer and faith, would have been more availing than the assistance of the A. M.

We hope that brother Moore will respond at his earliest convenience to the wishes of a large number of his brethren.

(See another page for editorial remarks.)

THE LORD'S SUPPER

BY JOHN FORNEY.

NUMBER II.

WE hear Christ say to His disciples, I say unto you I will not any more eat thereof, until it be fulfilled in the kingdom of God (Luke 22: 16). And He took bread and gave thanks, and brake it and gave unto them, saying, this is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.

There is no record in the Bible of any supper or passover ever commanded or eaten before this one eaten by Jesus and His disciples, that was preceded by Feetwashing and followed by the Communion of the body and blood of Christ (John 13: 4–28; Luke 22: 15–20). And we also know that the Law was very strict in the observance of the passover to the very day, or death was the result. Modern, great and wise men tell us, the Jews had lost the proper day, and ate it on the sixteenth day of Nisin, while Christ ate His (passover) supper on the proper day. They must also prove that God also had forgotten the proper day, or else the Law had lost its power to cut off (see Ex. 12: 15; 9: 13).

THE LORD'S SUPPER CONTRASTED WITH THE PASSOVER OF THE LAW.

The one in Moses' Law, had no Feetwashing, no bread and cup of Communion connected with it (Ex. 12). While Christ's (passover) supper had it all (John 13; Luke 22). In the Law to Moses, the command was to roast it with fire, eat it with bitter herbs, with unleavened bread. And thus shall ye eat it with your loins girded, your shoes on your feet and your staff in your hand (Ex. 12: 8–11). And none of you shall go out at the door of his house until the morning (verse 22). But in Christ's passover we read nothing of the kind. Modern critics tell us Christ and the apostles had no shoes, and therefore He washed their feet because of filth. But Christ said, ye are clean every whit (John 13: 10). At this supper they were all seated at a table, and one leaning on Jesus bosom (verse 23–28; 21: 20). And they all went out before morning (Matt. 26: 30; Mark 14: 26). And we read not that they burned anything with fire in the morning as commanded by the Law (Ex. 12: 10).

The Law called for an holy convocation, and an offering made by fire unto the Lord (Lev. 23: 7, 8). At the time Moses and Aaron and his sons made such offerings by fire; they were to wash their hands and feet lest, they die. They washed their own feet (Ex. 30: 17–20; 40: 30, 31). But Christ washed His disciples feet and wiped them. The first was eaten by Moses and his people the last night they were in the bondage of Egypt. The Lord ate His supper with the disciples the last night they were in bondage of sin.

OF THE BLOOD OF THE LAMB.

Israel spilt the blood of the lamb and sprinkled it on the door post of the houses (Ex. 12: 7), before the eating of the passover to save them from the destroyer. The Lord Jesus Christ ate His passover (supper) with His disciples before He spilt His blood, and He stroke it not on the door posts of houses; but He spilled (sprinkled) it upon all nations to save them, not from a physical death, but from the death of sin under which all men were plunged by the fall of Adam's transgression (Rom. 5). And this Christ done all after supper, and took the power of Him who had the power of death, that is the devil (Heb. 2: 14), and delivered them, who through fear of death were all their life-time subjects to bondage (verse 15). In the first passover, the first-born was slain in Egypt. But after Christ's supper, the first sin was slain.

Many other differences could be produced; but may this suffice to convince the reader, that Christ ate not a passover to fulfill the Law, but one to be fulfilled in His kingdom, and Christ died to fulfill the Law.

ITS CONTINUANCE.

The Israelites were to continue it throughout their generation, and had its fulfillment in the end of their Law. Christ is the end of that Law (Rom. 10: 4).

The Lord said, I have given you an example, that you should do as I have done to you (John 13: 15). If ye know these things, happy are ye if ye do them (verse 17). And the Lord said, He will not any more eat thereof until it be fulfilled in the kingdom of God (Luke 22: 16). Hence we see that it is to be kept throughout the churches. Paul says, let us keep the feast (1 Cor. 5: 8). Paul taught it, and established it in the church at Corinth, and they kept the ordinance as He delivered it unto them, and he praised them for it. But he reproved them sharply for the disorder that crept in among them, in not tarrying one for another, but one ate before the other his own supper, and one was hungry and another drunken; and in that order of things some had to take the Communion without the supper. Paul tells them he received it of the Lord, and tells them the Lord blessed the bread and cup when He had supped (1 Cor. 11). He took the bread and the cup, after supper, and when He had given thanks He brake it and gave it to them (Luke 22: 19, 20). The church still kept the feast, when Peter and Jude wrote their epistles is evident from 2 Peter 2: 13; Jude 12.

THE TWO VETERANS.

AN aged and well known brother speaks thus of the experience of himself and brother Peter Nead in breaking off from the use of tobacco. It is copied from the April No. of the *Vindicator:*

"My old brother Peter Nead and myself were slaves to the habit of using tobacco. It may have been before you were acquainted with him. He told me what led him to put it away, but did say how hard it was for him to do it. With me it was a severe trial—I was years in gaining the conquest. For twenty years I used it only in private, and possibly would have done so until this day, only for the reason that I never allowed myself to have a particle of tobacco in my mouth *in my private devotion*, and only used it when I retired at the call of nature for evacuation. And I remember on one occasion, twenty years ago, that I so retired in a grove in Illinois. I there found a dear old brother smoking his pipe. He blushed (he did not know my habit), and he apologized. He thought it needful for his health and comfort, and he did not wish to offend any one, so he went alone. But it was soon after that event I quit it. The question came to my mind, Do I love Jesus, and is this practice acceptable to him? As I said, I never had tobacco in my mouth when I retired for devotion. My mind was devotionally engaged, and it was under such circumstances I asked myself, "Do I love Jesus?" A solemn thought followed. I threw away the nasty weed, and said audibly, but in the hearing only of God and the holy angels, "Live or die, I will never use that thing any longer." And I kept the vow. And to my surprise the appetite left me, and my health was even better than when I used it. My head is more clear, though I suppose I must always suffer some loss in point of health, for my long indulgence in that and other violations of the laws of nature."

* * *

AVOIDANCE.

BY D. P. SAYLOR.

IN No. 13, page, 4 BRETHREN AT WORK I see what is called a STRANGE *case*, which came off in the court of common pleas at Byrant, Ohio, in which Joseph Lichty obtained a verdict for $2000, damages against John Holdeman, a religious zealot.

I presume the said John and party will construe this into an act of persecution for Christ's sake, or to suffer for righteousness' sake. But some will hold to the opinion that the Byrant, Ohio jury served John well. The book, "A history of the church of God," he published, a copy of which I received by mail (I presume he sent it) is a libel against the Christian religion in general, and against the German Baptist church of the Brethren in particular.

In said book, John holds in *avoidance* all who dare differ with him in matters of religious faith and practice, and all upon whom his ecclesiastical authority be meted out, are committed under his law of avoidance as set forth in the case referred to.

I have on different occasions said to those who hold and practice similar practices, founded on certain ambiguous passages of Scripture, that holding a member of the church in such a state of avoidance as John has done, would be actionable for slander and damage under the laws of Maryland. But as that system is not practiced here, there has never been a case for trial. But it now appears the law of Ohio has done what I presumed the law of Maryland would do.

Any system of religion that will lower, or degrade man in the estimation of his fellow-man as not to be eaten with, or to so demoralize his social relations with husband, wife, or children, is not the religion God sent into the world by His Jesus Christ. Time was when, at the rebuke of Peter, Ananias and Saphira his wife may fall dead at his feet. And at the rebuke of Paul, Elymas may grope in blindness; but now God commands all men everywhere to repent, He has wisely withdrawn the exercise of this power, as well as the power itself. The system, if practiced in the name and authority of Jesus Christ, is a libel on Christ Himself, as He never taught any such a doctrine, or enjoined any such a practice. Then while John Holdeman and party has been well served, let others who hold similar views take timely warning.

* * *

SENSATIONAL PREACHING.

BY W. J. D. BAUMAN.

THERE seems to be considerable objection to what is called sensational preaching. But we fear more from prejudice than proper reflection. To be sensational, is to excite interest, and sinners must become interested before they can be converted. When friends are in danger, we are apt to use every effort in our power to save them. We care but little as to the means employed, so they are saved. Suppose father or mother, that a building was on fire, and a dear child inside of that building, would not your sympathies be aroused? Would you not become excited? If telling a sorrowful story would bring that child out of the flames, would you not tell it with all the tenderness of a parent's heart? Anything that would save that child you would consider lawful.

Have you ever stood by the dying bed of dear ones? If so, were not your sympathies aroused? Were you not emotional? Did not your bosom heave with tenderness? Would you not have considered any remedy lawful that would have saved the loved one? Ask your physician, and he will tell you that remedies must be changed frequently according to the constitution or condition of the patient; and that principle will hold good in persuading sinners to be healed. While some can be better reached by the thunder of Mount Sinai; others need milder influences.

"One of the most essential qualities in the ministerial character, is a knowledge of human nature." He ought to be well versed in mental and physical anatomy, in order to apply the proper remedies; and if he finds that a sinner can be best brought to a sense of his duty by an appeal to his sympathies and emotional nature, he ought to (yes he will) act and speak accordingly, if he has the gift to do it. If he has not that gift, he should try to get the patient under the treatment of some other one; to save sinners from their sins ought to be his aim.

Brethren and sisters, hundreds and thousands of our dear friends, yes, of children, our brothers and sisters and bosom companions, our fathers and mothers and our fellow-men in general, are enveloped by the flames of the bottomless abyss of hell. Hell did exist anciently, it exists yet. O let us do all we can to save perishing sinners. It is highly necessary to be excited and aroused at this time. The fires of infidelity are burning all around us. Great men in the pulpit are trying to make people believe the (to the carnal mind) flattering doctrine, that there is no hell. O let us charge upon the batteries of the enemy with all the power we can command. Let us tell sinners the exciting and sorrowful story of the cross. Let us point them to the bleeding and heart-rending scene on Calvary's brow. If they do get excited a little, don't get scared; but continue on and show them the way and urge them to come out of the fire, and rest and cool themselves under the soothing shadow of the Tree of Life

If we can arouse the bereaved parent with the thought, that by becoming converted to Christ they can after while meet and greet loved ones gone before in the land of immortal bliss, let us do so; only save them if possible. Point sinners to the right track; get them to understand, what they must do to be saved. Then urge them with all the might you can summon to do their duty; you can't sacrifice too much, for one soul is worth more than all the world. Much more might be said on the above subject, but we forbear, a word to the wise is sufficient.

* * *

BENJ. FRANKLIN'S ADVICE TO TOM PAINE.

AFTER Paine had written a part of his book against the Bible, and before publishing, he sent it to Dr. Franklin, to get his opinion about it. This is the reply he got:

"I have read your manuscript with some attention. By the argument it contains against a particular Providence, you strike at the foundation of all religion. For without the belief of a Providence, that takes cognizance of, guards and guides, and may favor particular persons there is no motive to worship a Deity, to fear his displeasure, or to pray for his protection. I will not enter into any discussion of your principles, though you *seem to desire* it. I shall give you only my opinion, that though your reasons are *subtile*, and may prevail with some readers, you will not succeed so as to change the general sentiment of mankind on that subject, and the consequence of printing this piece will be a great deal of odium drawn upon yourself, mischief to you and no benefits to others. He that spits against the winds, spits in his own face.

You might easily display your talents upon a less hazardous subject, and thereby obtain a rank with our authors. For among us it is not necessary, as among Hottentots, that a youth, to be raised into the company of men, should prove his manhood by beating his mother.

I would advise you therefore not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person; whereby you will save yourself a great deal of mortification by the enemies it will raise against you, and perhaps a good deal of regret and repentance.

If men are so wicked with religion, what would they be if *without* it?"

Paine did not take the advice of Franklin, but published to the world the "Age of Reason," and though the author is dead, yet his evil deeds still follow him.

* * *

GOD has fixed upon earth two gates which lead to heaven. He has placed them at the two extremities of life: one at the beginning, the other at the end. The first is that of innocence, the second that of repentance.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

Bro. S. H. Bashor is duly authorized, by us as our traveling correspondent and agent for the Brethren at Work and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1.50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., APRIL 18, 1878.

Brother O. F. Yount requests us to say that he has no more pamphlets for sale, against the doctrine of "Universal Restoration."

◆

One was baptized in the Hickory Grove church last week. Two others, we learned, have made application for admission into the church.

◆

If any one should chance to speak evil of you, and it be true, endeavor to correct your conduct and be a better person; but if it be untrue, then you may laugh at it.

◆

The members of this congregation have decided to hold their Love-feast on Wednesday, May 15th, commencing at ten o'clock. The usual invitation to others. The meeting will likely last but one day.

◆

Brother D. W. George, Williamsport, W. Va., writes: "Weather delightful, health excellent, church in prosperous condition. Ten additions to the church last year. Praise Him to whom all praise belongs."

◆

Some one at Forest City, Mo., ordered the paper sent to John H. Miller, Mound City, Mo., and to himself, but failed to give his name. Now we cannot set this thing right until we have the name of the writer.

◆

Some one who feels much interested in the contents of our paper has gone to the trouble of hunting up and sending to us a number of interesting items to fill up odd places. This is right. We appreciate such efforts very much and hope others will do likewise.

◆

Brother R. H. Miller writes that his health is still poor, but improving some. Hope he will soon be able for regular duty. He has been holding a very successful meeting at Cerro Gordo, Ill. Quite a number of accessions were made to the church at that place.

◆

We think that our readers will find the Home Circle unusually interesting this week. The way our contributors are helping us fill it with good, wholesome reading matter is commendable indeed. Hope they will make great efforts to render that department of the paper of great worth.

◆

One man comes up and says, "I am safe, for here is brother B——, a church member, and I am as good as he." That may all be, but your brother B——may not be so good after all, and unless you repent both of you may be lost. They that compare themselves among themselves are not wise, but foolish, and all know what became of the foolish virgins. Better do right and set a good example for your brother B——.

◆

Brother B. W. Walton, of Four Forks, Stokes Co., N. C. says: "I want you to send me an able minister with a small family. We are needing one very much. I have to travel some twenty-five miles to hear preaching by our Brethren. If one will come I will furnish him with a house as soon as he arrives. The reason I ask this is that I am surrounded with a class of people who need preaching and good papers to read."

◆

We do not object to receiving a few postage stamps occasionally where change cannot be made otherwise, but to receive so many, is not at all encouraging. We cannot buy bread, clothing, paper nor pay our hands with postage stamps. They circulate quite well among mail matter, but as a money medium for other business they will not do well. We prefer that you send us P. O. order, if possible: if not, send draft on Chicago.

◆

As the season for holding district meetings in various parts of the brotherhood is at hand, we suggest that some one at each place take the matter into hand and send us a report of such things as may be interesting and profitable to our readers. Do not fail to send for sample copies of the Brethren at Work to use in soliciting subscribers at those meetings. Some one in the vicinity of the meetings should order sample copies.

◆

Quite an interest is being manifested over the propriety of taxing church property. It is proposed to exempt church property to the amount of four or five thousand dollars, but all over and above that to be taxed as other property. This is a step in the right direction, and if it does nothing more, may stop the building of such costly churches as are burdening most city congregations. If judgment and prudence cannot keep popular professing Christianity within reasonable bounds, perhaps law will.

◆

Brother R. H. Miller informs us that he is entirely out of the second edition of the "Doctrine of the Brethren Defended." He will publish another edition soon. Those wishing the book will send in their orders and we will fill them just as soon as we can get the books. It is worthy of remark that brother Miller's book is the best defense of our doctrine yet published, and should be in every family in the brotherhood. It should be in the hands of every preacher, and if the preacher is too poor to buy the book, let some one who is able buy one for him, and thus help him to defend the truth.

◆

I do not think God is angry with us, when we feel how rugged the road is, and even stumble a little over the larger stones that lie in the way of our feet. We are but children, all of us, and our feet are not grown enough for us to march along the stony path with our heads upright and our eyes always lifted up to the sky above us. Even when a child is clasping his father's strong hand, he cannot help but feel that his footsteps are among sharp and loose pebbles, which roll from under him as he treads; and the father is not angry when the small feet slip, and the little fingers close with a tighter grasp about his hand. How much more the heavenly Father. —*Bede's Charity.*

◆

A brother informs us that some of our brethren have been very badly swindled by certain sharpers traveling around over the country. They are induced to sign an order for goods, and then have to pay more than what they bargained for. Farmers want to be very cautious about such things. The better way is not to deal with traveling agents that you are not in some way personally acquainted with. If you want something not kept in stock by your merchants, the better way is to have *them* order it for you. Deal with men whom you know to be honest, and shun traveling sharpers as you would an adder. If they want to sell you something, let them first bring it around that you may see it. Never expect to get a good thing at half price. When men offer you things for $2.00 that cost $6.00 you may depend upon it that there is something wrong somewhere. Deal with honest people, act uprightly and all will go well.

SANCTIFICATION.

THIS is expressive of a man's condition after God has had His way with him. None of our readers can afford to do without it. It will do you good, help you all through life. But perhaps neither you nor I can be fully persuaded to come up to this point without some evidence. Evidence is everything, especially right evidence, true evidence. We must, therefore, look about for some evidence so that our confidence may be strong. We go along and meet our elder Brother, Jesus: also called our Savior, which He is. Says I:

We hear much about sanctification; how are we sanctified?

"I have asked my Father to sanctify you through the truth; His word is truth."

Are we sanctified through the truth *alone?*

"Not simply through the truth alone: My servants will tell you the rest."

My faith begins to rest more firmly. I pass on and meet brother Paul, and I ask:

What do you know about sanctification?

"I know something."

What?

"I know that ye are *washed*, that is, made clean; ye are *sanctified*, are now holy; ye are *justified* in the name of the Lord Jesus, and by the Spirit of God."

Sanctified how?

"*In* the *name* of the Lord Jesus, and *by* the *Spirit* of God."

What! you don't mean to tell me that these are the only means of sanctification?

"No, not the only means: the Lord Himself asked His Father to sanctify us *through* His truth—not a part of it, but through *all of it.*"

Is that all you know about sanctification?

"I know that Jesus came to do the will of God, by which will we are sanctified through the offering of the body of Jesus Christ once for all. I know that by one offering He hath perfected forever them that are sanctified; that this same Jesus loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word."

Why do thus, brother Paul?

"That he might present it to himself a *glorious* church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

And what more?

"Follow peace with all men, *and holiness,* without which no man shall see the Lord. God hath not called us to uncleanness, but to holiness."

I go on a little ways and meet brother Peter. I say: Brother Peter, do you know anything about sanctification?

"Certainly I do. Sanctify the Lord God *in your hearts.* Christ is made unto us sanctification; not only sanctification, but also wisdom, and righteousness, and redemption."

This is enough. I don't want any more evidence. I am fully persuaded. My faith is firmly anchored on what God says about sanctification. He has proven His position correct, and I believe it. Dear friends, none of us need go tossed about on the waves of doubt. Sanctification does not come *of* ourselves, nor yet *without* ourselves. Holiness, which is only another name for sanctification, comes not from great knowledge; Balaam had that. Nor does it come from zeal for a part of God's law: John had that. It comes not simply through outward respectability,—for the young man, who from youth up, kept the commandments, had that. It comes not alone through the desire to hear preaching, for the Jews loved that even in Ezekiel's time. It comes not by keeping company with religious people; Joab and Demas did that. Nor does it come by great pretensions and loud professions: Judas Iscariot did all that.

But it comes by believing and obeying God; by walking in all the commands and statutes of Jesus, blameless; by keeping unspotted from the world, doing our duty to God, our fellow-men and ourselves. A man, then, is sanctified, made holy, when he gives himself, every hour of his life to God, obeys Him, follows where Jesus leads, doubts not a particle of His Word, believes all the facts, obeys all the commands, hopes for all the promises. He is not sanctified by prayer *alone.* God never said so. He is not sanctified by *works alone.* God never said so. He is not sanctified simply *by baptism.* God never said so. But he is sanctified *through* the truth, *by* the Spirit of God, by walking blameless before the Lord, by yielding himself a member of His body. God thus declares, and what God declares is true. Do you believe that you can be sanctified other than by the Lord's way? If so, where does your belief rest? Remember you and I carry about with us "a body of death." This tells us not to rely on ourselves, but on Jesus who has no such body. The "old man" often comes back and wants to thrust out the "new man," and here we want to guard the door carefully.

Now do not conclude that we are against sanctification. We are for practical sanctification, the Lord's sanctification. Jesus Himself was meek and patient. This showed holiness. He was separate from worldly people. This tells that He was pure and would not defile Himself. He was bold and uncompromising in denouncing sin. He was full of love and compassion. He sought to help others all the time. He looked not at the appearance, but at the heart. He thought more of godly, pious people than of proud and haughty kings. He was humble and lowly in heart, full of pity and sympathy for the poor and enslaved. "He that saith that he abideth in Christ ought himself so to walk even as He walked" (1 John 2: 6). "Christ suffered for us, leaving an example that ye should follow his steps" (1 Pet. 2: 21). This is the Pattern for those who will be sanctified. A holy man tries to remember all these things. Love and eternal peace dwell in him who goes where Jesus goes, follows Him, believes Him, trusts Him. This is sanctification complete.

M. M. E.

FROM J. W. STEIN.

WE remain well for which we thank the Lord. Have been very busy since the discussion. Am preparing to leave home, if the Lord will, about the 1st of May. I see Ray remarks in the *Battle Flag* that I admitted (if I remember his statement correctly) that there was no instance in classic or sacred Greek where baptizo meant more than one submersion. I admitted no such thing, but maintain that there is no instance in *sacred* Greek where *baptizo* means *one* dip or *one* action.

Fraternally,

J. W. Stein.

Remarks:—Yes, and he (Ray) is publishing in his paper that brother Stein admitted that there was no trine immersion in the commission. He certainly knows better than that, for brother Stein produced argument after argument just to the contrary, not one of which was met by Ray. If the gentleman will stand up to his own challenge for a written discussion with brother Stein, his readers will see whether or not trine immersion is taught in the commission. He persists in publishing a series of articles against the Brethren and does not say one word about the discussion that he himself first proposed while at Newtonia. Is it a square back down upon his part? Will he stand up to his own proposition?

We have been waiting for some time to hear from him, but as yet not one word is published about it. Our readers are looking for it, and many of the Baptist readers want to read the discussion. Mr. Ray was the first man to make the proposal. It was two days before the close of the Newtonia discussion that he offered to engage in a written debate with brother Stein. Brother Stein accepted the challenge in writing; it has already gone to the public and it remains to be seen whether he will stand to it.

I know that he tried to evade the written debate with brother Stein by reading a challenge to me on the last day of the discussion. I then and there refused to accept the challenge as it would enable him to evade the debate with brother Stein. He must now either stand to his first challenge, and engage in a written discussion with brother Stein or else back squarely down, then his challenge made to me comes next in order, and we may see what he will do in that case. The gentleman may yet have two chances before he is through.

J. H. M.

ORIGINAL GROUND AGAIN.

ON the second page of this issue will be found an article entitled the "Original Ground," by D. C. Moomaw that needs some notice from us. We give it place this week that we may have occasion to offer a few thoughts that at this time seem necessary. We are glad to hear of the brother's appreciation of what we wrote, and hope that as we more fully develop the subject in future articles that he, as well as others, will have a better opinion of our general brotherhood. Since we have commenced business, several letters of a similar character have been received at this office, hence we conclude to give this one a special notice for the benefit of others who have not the cardinal points of the Bible so fully set in their minds. We, before proceeding, however, will state that Bro. Moomaw's article has been in the office several weeks, but we did not get time to read it till a few days ago.

We would like it much better if the brother had manifested a little milder and a more submissive spirit while writing on the points of difference in the brotherhood. We should be very careful not to abuse any of the brethren, but always speak of them with kindness and becoming Christian courtesy. It should be remembered that we are brethren, and our cause is a common one. To call Bro. Mentzer's article an "astounding proposition" &c., we think is not speaking as kindly of our brethren as we ought; it looks as though we did not love each other and therefore harbored some ill feelings. We hope that our people will not become like other denominations and get to abusing each other. It is not letting the right kind of light shine before the world. The writing in our periodicals should be so conducted that when strangers get hold of our paper they can appropriate to us the language of Christ: "By this shall all men know that ye are my disciples if ye have love one for the other."

Our former article, to which the Bro. alludes, was not written in haste, but has been the subject of much thought for several years. We have preached on the subject a number of times, but do not remember of having written much on it save what is contained in our *Perfect Plan of Salvation*. The article only contains the outlines of what we may have to say in the future, for it would be impossible to discuss so important a question in one short article. In our judgment it contains the only safe method of retaining apostolic purity known to exist, and if once thoroughly ventilated will be fully endorsed by all our people.

While writing on this subject we do not want to be misunderstood by any one, but desire that what we may offer to the public be handled with proper care and not misconstrued.

We are for progression, but not the kind of progression that many are now working for. The kind of progression that we are contending for, is that which makes us a separate and a distinct people from the world, a progression that is continually making us better instead of worse, a progression that leads us back to the old Apostolic church for our model and example. We are not in for that which is mixing the church up with the world, and assimilating us more and more to the corrupt ways of popular religion. When it comes to this kind of progression you may count us out; you may mark us down as an unflinching opponent. Our plea is the Bible; the old Apostolic order; the old pattern and primitive model that our ancient Brethren labored so hard to imitate. For this we shall contend, believing it to be the only safe course that we can possibly pursue.

With the vain speculations and conflicting theories of modern Christendom we have nothing to do. We propose to stand upon the foundation of the Apostles and prophets, and do all in our power to direct the minds of our readers to the same point, and thus assist in uniting our people still more and more in all things that pertain to godliness. It is worthy of remark in this connection, that there is no class of people more fully united in *faith* than we. The points of difference among us are in *opinion* and not faith. We do not differ so much about what is in the Bible, as about what is *not* in it, and if we, in our deliberations, would adhere a little closer to the Book it will be a good deal better for all of us.

Some of our brethren, when treating this subject, imagine that their *local* feelings and condition of the church, determine the character of the entire brotherhood. This they should not do. In our work at this office we are looking to the good of the entire body, and for that reason do not allow purely local difficulties to be discussed, and if possible not mentioned. We have a pretty good idea of the standing of our people, and know that, as a body, they are not so far out of the way as Bro. M. thinks. What he says may apply locally, but should not be regarded as general.

Sometimes our impressions of a difficulty depend upon the shape in which the story is presented to us. This has much to do with our impressions of church government also. We, at times, may imagine some very peculiar things, which, if properly examined, would appear quite differently. This I know by experience.

Brethren should also be careful how they write of these things in our periodicals, as they have an extensive circulation in the world, and are much read by those who do not belong to the church. Our enemies seeing these things take advantage of them and use them much to our injury. This is a point they should watch with great care. You know that a prudent child will be very careful what it tells out of the family. Let us not fail to learn a lesson from this.

To say that the "*opinions* of old brethren" are "being held as sacred and inviolable as the doctrine of the Bible" may be true of some congregations, but is not true of the brotherhood, nor is it true of any congregation well drilled in church government. True, some congregations in these things, have not acted as wisely as they should, and may have done some very imprudent things, but to conclude that they hold the *opinions* of old brethren equal with the Bible will apply to but a few, and ought not to apply to any, but at any rate should be treated locally. It is a local and not a general matter. That there is too much of this kind of a spirit among our people is evident, but it cannot be removed by abusing the members; it should be treated with the greatest of care.

What Bro. M. says about us patterning after other denominations is only too true, but we may likely speak of this further along, but when he accuses our people of things like the following he is spreading the thing on a little too thick to hold well:

> "It is a sad commentary on the weakness of human nature, that the Brethren have defiled themselves with the same affusive slime, and to-day, determine a member's title to the privileges of religion and the *blessings of heaven*, not by the uprightness of their lives, neither by their undeviating fealty to the doctrine of the Bible, but by their devotions to the opinions of our old brethren. My brethren, do not cry out in astonishment at the expression of such sentiments. Instances can be multiplied *ad infinitum* attesting the truth of the foregoing declaration. As Bro. Moore says with great and solemn truth, we thus substantially 'make gods of those old brethren.'"

He may find a few local instances of the kind, but certainly the brotherhood is not that corrupt, or if it is, I have failed to find it out, and I am as much opposed to that kind of work as any brother in the fraternity. But does Bro. M. think it profitable to publish such assertions? Does he really think it for the good of the cause to do so? If he does, he thinks less of our reputation than what we do. We think brethren ought not to write such things for the world to read. Several of just such things have come to the office, but this is the first one that has yet found its way into the paper, and hope that those who are so opposed to certain things among our people will use a little more prudence about what they want us to put before the world.

I am for reform too, but not the reform that prompts us to abuse each other by making out that we are that corrupt. If we differ from our old brethren let us not speak so unkindly of them. I am misrepresented when Bro. M. intimates that I said we make gods of those old brethren. My language was this: "I do not believe in making gods of those ancient Brethren."

The brother should not attempt to stretch my writings too far on this subject, there is such a thing as over doing a matter. I shall likely write considerably on this question, but shall handle it as mildly as possible, and with an eye to the good of the general brotherhood, and do not think that any one ought to make of it an occasion to come out and write against the whole fraternity, nor should it be so construed as to apply against the general order of the church. We have not progressed that far yet, nor is there any likelihood of us doing so. Our progression goes the other way.

The brother says that our attention has been repeatedly directed to this matter. That is true, but the articles that were sent us were often very abusive and so personal that it would not do to publish them. When it comes to defending the truth we are not so sensitive as he supposes. Our paper is as outspoken as any respectable sheet in America. There are many questions with which we do not think it prudent to grapple for the simple reason that they are of no vital importance. We have no time to meddle with questions about which Christ and the Apostles are as silent as the grave, and then certain ones should not expect us to stand up and defend their peculiar views about certain things. It should be remembered that we belong to the church and not the church to us. I united with the church because I thought it was the church of Jesus Christ. I came in with the full intention of living up to and defending its doctrine. It would not look right for me to turn round and try to upset her entire order. I propose to have respect enough for the church to stand up in her defense and do all I can to promote her interest. Doubtless the church has at times made some sad mistakes, and I presume that we have made some too.

I deem it my duty to do my utmost to keep the church pure, and shall labor to my best ability to get her to return as much as possible to the original ground occupied by our Brethren who were first in this grand reformatory movement, but want it distinctly understood that we shall not accuse our people of priest-craft, corruptions and many other things of like character. The church, as a body, ought to be respected. When we look around and see how other churches have gone into the ways of the world, I do not know but that we ought to be thankful that it is as well with us as it is, and God grant that we may get better instead of worse.

What Bro. M. says about the book (Minutes) that we are slowly manufacturing, is too true. What ought to be done with our minutes has with me been a matter of much serious thought for several years, and it is also engaging the thoughts of much older and more experienced heads, but whatever is done in the case should be done with the greatest prudence. When we write on that subject we are handling a very critical question, and should not act rashly. But my candid opinion is, that the church of to-day would be better off if there never had been a minute printed. Our old Brethren in the early history of the church had nothing of the kind, and I do not know but that they got along better than we. I am satisfied that they had more of this real heart religion than many of us, and the only rule of faith and practice that they had was the New Testament. That is all the church of the first century had.

Brethren, I am afraid that in some respects we have missed the mark a little, and need to go back about one hundred years and get upon the old Gospel platform that our ancient Brethren used to occupy. They started right—their principle was truly Apostolic, and their motives pure. But some of us have been a little too fast—we have been progeressing a little too fast the wrong way, and to-day our A. M. is not characterized by that truly deep-seated piety that ought to pervade such meetings. I would like to see more love and good feeling prevail in our deliberations.

As before remarked, to me it is evident that our ancient Brethren started out right. They laid aside the man-made confessions of faith, repudiated the decrees of uninspired men of every grade and order, and agreed upon the Bible and that alone as their only infallible rule of faith and practice. For their model of a true Christian and church government they went back to the first century, to the Apostolic age, and there found a pattern made by the Lord Himself. This pattern they endeavored to imitate, and though they may have made some mistakes at first, yet the principle involved in their movement was a noble one, and I would to God that every brother and sister in our fraternity had in their hearts the same feelings and reverence for the Bible that was possessed by those ancient Brethren. I am satisfied that if we were in possession of as much love for each other as they were, that we would have far less difficulties among us. If we were as zealous for the literal observance of the Bible as they, we would have less time to spend over things about which the Gospel is as silent as the grave. It is at times, painful to hear how some would-be reformers abuse the aged veterans that have stood up so nobly in defense of the Master's cause. If they, in their faith and practice, were as good as some of those old veterans our church would be better off.

The great commendable feature about those ancient Brethren was their going to the Apostles for their rule of faith and practice. They took the unadulterated truth as the man of their counsel, and did their utmost to walk in all the commandments and statutes of the Lord blameless. They never thought of imitating either each other or any body else this side the Apostolic age; their whole plea was the Bible, and for its teachings many of them sacrificed their all. And as we walk down the stream of time we find that they retained this distinctive feature for a number of years. All their difficulties were settled by the Bible. True, many of them were not well educated, yet they were honest and threw themselves right into the spirit of the Gospel, and I don't know but that they decided many things much better than we with our boasted superiority of intellectual culture.

As we have not room in this issue to finish our comments and observations, we cut the article off here, asking our readers to suspend judgment regarding the correctness of our position until they hear from us again next week.

J. H. M.

SALOONS.

CAN any one tell what benefit drinking saloons are to a town, city or country? "They bring money into the treasury to meet necessary expenses" exclaim a dozen voices at once. Is that all? Is that argument? If so, is it the best argument you can bring? Why not say that they bring want, misery, ruin into scores of families? Why not say that out of them come murderers, abusers of women and children, squalor and poverty? Say not that cities and countries are blessed by granting license to men, women and children to pour the burning, cutting fluid down their throats. Blessings never come by that road. You want the poor drunkard, the tippler, the respectable (?) drinker to spend fifty dollars that you may get five to build sidewalks, make good roads, and meet general expenses. No sir, your logic is not good. Money thus received counts nothing in making up the riches of heaven.

You tell me that there is just as much traffic in strong drinks when prohibited as when sold under sanction of the law. To the Christian, that is not the question. "*Just as much*" or "*more*" is not the question with the man of God. The question of pecuniary gain, of easing the burden of taxation by legalizing (?) the sale of intoxicating drinks, are not entertained by the followers of Jesus. To him the question is one of *divine principle*. Temporal gain, the saving of dollars and cents for himself at the expense of rum drinkers and saloon keepers are not the important questions with him. He looks at the ruin wrought by the degrading business, the evils that grow out of strong drink, and is against its traffic *in any form* whether he loses or gains money. How, then, can any one who loves Jesus, who professes to believe and obey Him, for one moment look upon the effect of rum and endorse it? *How can he?* Do you suppose Jesus looks upon it with the least degree of allowance? I am glad that the Lord does not require us to decide how we shall get the greatest benefit by its use, but has, from the beginning, declared a woe against it. He has laid down certain *principles* by which we are to be governed, therefore the question as to its legalization is settled. God never authorized it, never sanctioned it, hence we are opposed to it being dealt out to poor, frail humanity in any form for the sole purpose of satisfying a depraved appetite. *Principle* not *money* is the temperance issue. Principle is everything in this question. It outweighs every argument that ever came up, or ever can come up, on the side of whiskey, secret or legalized. Point out one good thing that a saloon does and I'll point out forty cases of misery that it produces. It is simply forty against one (or nothing), happiness against misery, heaven against hell. Say not that this article was called out, save by a love of truth—a love of good society, good works, peace of God, and the blessings of heaven. Policy was not here. We are free in Christ.

M. M. E.

WE were informed that two persons were to be baptized at Yellow Creek, Ill., last Sunday. One of them seventy-eight years of age and the other twelve. Quite a contrast, but it is acceptable with the great Master of the vineyard.

◆

THE latest news from the East show that things are in a very unsettled condition—it is neither war nor peace, but may be either. Both England and Russia are making great preparations for war, yet at the same time negotiating for peace. However the prospects for a settlement of the difficulties are better than one week ago, though it is a terribly mixed up affair.

◆

WE are one day behind time with this issue, but hope to be fully up next week.

◆

THE BRETHREN AT WORK will be sent from now to the end of the year for one dollar. Send the cash with the name.

◆

PEOPLE who complain so much about hard times, and hence refuse to do anything to advance the cause of religion, should remember that the wages of sin have not yet been cut down.

◆

EVERY body should read *Reason and Revelation*. It is a grand book. Price, $2.50.

◆

WE are putting out another edition of the *Perfect Plan of Salvation*, and will soon be ready to fill orders. The work has had an extensive sale in the United States and Canada, and is extensively read in Denmark.

◆

WE would like a few numbers of No. 43, containing Bro. J. S. Mohler's Railroad Sermon. Who can send them to us? If sent we cannot return them. The sermon is to be published in tract form after awhile.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

SUNDAY MORNING.

Trusting.

WE all seem to know very much about trusting,—at least a certain kind of trusting. We trust that the bridge over which we walk will not fall down. We lie down in the evening, trusting that the house will not burn down during the night; and at the approaching storm we trust to the building for shelter and protection. We sit down to the table, trusting that there is no poison in the food we eat, nor in the water we drink. We enter the cars or the steamboat trusting they will convey us safely to our destination. We enter the buggy trusting that the horses will carry us along without harm; in all places which duty or business calls in this life, we are willing to place our trust in somebody or something. You see, perhaps we have more trust than was at first supposed. We *believe*, then trust that our faith may grow into strong hope. We believe the cars can carry us to some point, and then trust them to do so. But unless we *go on* the cars, they will not carry us, though our faith in their ability to do so be like a mountain. Sinners, learn a lesson from this. You may believe with all your heart that Jesus *is able* to save you, (which is a fact) but unless you put Him on, He will not carry you over into the promised land. You must trust Him practically. You believe the food before you has nourishment in it, but unless you *eat it* so that it can perform its work, you will starve. You believe, then trust. So with Jesus you must do. Believe that He is both able and willing to save you, then permit Him to come into your heart, and dwell there, and He will be your Strength and your Salvation. O come to Jesus just now!

In Luke eighteen we are told of some who trusted in themselves. O reader, self is a poor person to trust! Trust Jesus. On another occasion this same Jesus said, "Children, how hard is it for them that trust in riches to enter into the kingdom of God" (Mark 10: 24). Yes, how hard to get into heaven with a heart set on riches! Riches have wings and fly away, hence it will not do to trust them for salvation. Riches rust; trust them not. Riches puff up, make men intolerant, covetous, unhappy. Trust not in the riches of this world. Trust God who owns all things. Possess as if ye possessed not. This is riches sanctified to God. O trust the Lord in all things! "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy" (1 Tim. 6: 17). Yes, God "giveth us richly all things *to enjoy*." Now let us enjoy in meekness, in peace, in love to one another. God trusts His Word to our use and favor; will we give it to others, rightly divide it, so that they may see and live? Come, brother, sister, let us trust our Father, as He calls us to trust Him. Let no doubts enter between you and your God. Labor not as if your very existence depended on your nearly killing yourself at hard labor. Be moderate, trust in Jesus.—M. M. ESHELMAN.

LETTERS FROM THE EAST.

NUMBER III.

My Dear Young Readers:—

ALL through the month of March you no doubt missed my "Letters from the East." I could explain, but this were of no use. This bright page was full of good things anyhow. And now, at this writing, I might say, "I'll write no more,"—"There are enough others to write." But suppose each one would say that, What then? Why, we would soon have no paper at all. I think, we can all agree that we can't well do without the paper. We feel sure the paper does us a great deal of good in many ways. So we ought to

WORK FOR THE PAPER.

How? Well, I will say, you can get subscribers. This any one can do who can talk. Even boys and girls can show the paper to neighbors and friends who don't take it yet, and get them to take it a year. But says one, "One dollar and a half is too much," or "I can't spare so much." These excuses may be received when persons are really too poor, but even then they should be able to raise a part of it, and if they say how much they will pay, you can write to the office and offer so much, and likely the paper will be sent. I will yet say what those ought to do who get the paper for a small cost because they are poor—they ought to lend their papers to neighbors and friends and try to get subscriptions. In this way they can work for the paper and return a favor for the favor they receive.

But boys and girls I want to say something more to you about this. If you try to get subscribers, don't get tired for all kinds of excuses will be offered. But as you know the paper is good and your work is a good one, try, and try again. Some will give you their names without much delay,—others need coaxing, because they like a dollar and a half more than they do good reading for them and those around them. But so it is. And when we are at a good work, we ought to keep right on. If you are working,

DON'T STOP.

If one says $1.50 is too much, tell him $1.00 is too little unless he is too poor to pay more. If he says, he cant spare $1.50, say you will take 75 cents for six months, or 40 cents for three months. Don't stop. There are many ways to help people to good things. I have subscribers who pay me with apples, by working, and other trade. If in this way we can help others to the paper, who cannot well pay money, let us do it. It costs a great amount of money to keep the paper going, so we ought to work for it and not stop.

One word more. Let us still write, and select good pieces and send them. Don't stop writing. Nothing should be so dear to us as Jesus. And every work for Him that agrees with the Holy Scriptures we ought to help along. So shall we be happy.

Your Brother,
D. B. MENTZER.

March 31st, 1878.

TWO FAMILIES.

I WANT to tell all the little children who read the BRETHREN AT WORK, what I have seen this week while away from home on missionary work. I shall have to give you a dark, dark picture of one family I visited. A dear mother who had three bright little boys, wrote me a letter that she wanted to learn more about Jesus, and join the church. She had heard some preaching when she was a girl. When we went to visit this poor mother and her little boys, they all seemed very glad, only the boys were more shy than other little boys. What do you think that mother told us? She said that since she had written me the letter, she had to take several hard *whippings*, just because she wanted to join the church. Who do you think *whipped* the little boys' mother? Do you think it was their papa? Some of you that have good papas can hardly think it was him, but it was. She also told us that she has never had a Bible of her own, in the house until last Summer; one of her neighbors had three, and let her have one for some nice ripe tomatoes; a few of the leaves were torn out, but she said it was better than no Bible at all, and you will all agree that it was. One day when these little boys' papa came into the house and saw the Bible, he was very mad and began to curse and swear and threw her Bible on the floor. She says when she wishes to read that good Book she has to wait till he goes out of the house. She says she would like to attend meetings, but if she does she will get more *whippings*. The oldest boy (seven years old) sometimes cries to go to meeting, but can't go.

Dear children, while I was listening to this poor mother's pitiful story, and was looking at the little boys, the tears came into my eyes, and I was thinking of the many dear little children that are writing such good letters for the paper, and who have such good parents that read the Bible for you, and tell you about Jesus, and kneel down in the morning and pray for you, and get you good, warm clothing, and send you to school; and when Sunday morning comes you can put on nice, clean clothes and your papa will take you to meeting to hear the minister preach about the *Love of God*, and how to be good.

Before we left this family I promised I would visit them soon again. I will try and take all my children and their mother along, and we will try and make them as happy as we know how. They have only seen the *dark* side of human life and need a little sunshine of the blessings of religion. I have felt sad since I was there, and I want to tell you all that I pray more than ever, that the little boys and girls and their parents write for and circulate the BRETHREN AT WORK, and all try to be good while we have such good opportunities.

Will we not all ask that our good Father in heaven may overrule, that this mother may love Jesus and join the church without being *whipped*. Next week I want to tell you of the other family.

D. E. BRUBAKER.

Iowa Centre, Iowa.

MAKE YOUR MOTHER HAPPY.

CHILDREN, make your mother happy;
Make her sing instead of sigh;
For the mournful hour of parting,
May be very, very nigh.

Children, make your mother happy;
Many griefs she has to bear;
And she wearies 'neath her burdens—
Can you not those burdens share?

Children, make your mother happy;
Prompt obedience cheers the heart;
While a willful disobedience,
Pierces like a poisoned dart.

Children, make your mother happy;
On her brow the lines of care,
Deepen daily—don't you see them?
While your own are smooth and fair.

Children, make your mother happy;
For beneath the coffin lid,
All too soon her face so saint-like,
Shall forevermore be hid.

Bitter tears and self-upbraidings,
Cannot bring her back again;
And remorseful memories,
Are a legacy of pain.

Oh begin to-day, dear children,
Listen when your mother speaks;
Render quick and sweet obedience,
For your highest good she seeks.

Loves you better than all others—
For your sake herself denies;
She is patient, prayerful, tender,
Gentle, thoughtful, true and wise.

Never, while you live, dear children,
Though you search the world around,
Will you find a friend more faithful
Than your own, your loving mother.

Selected by MARY HILLERY.

HINTS TO GIRLS.

A CORRESPONDENT of the *Boston Congregational* has been taking notes which, having direct reference to one of the great reforms of the age, will probably be interesting to the reader. Girls, although his remarks may seem to be a little sharp, they are quite too true; and the timely hints here given, may lead you to take a more sensible course; and your mothers will doubtless be thankful that the valuable suggestions are published for mutual benefit. They are as follows:

1. You are perfect idiots to go on in this way. Your bodies are the most beautiful of God's creation. In the continental galleries I always saw groups of people gathered about the pictures of women. It was not a passion; the gazers were just as likely to be women as men; it was because of the wonderful beauty of a woman's body.

Now, stand with me at my office window and see a lady pass. There goes one! Now, isn't that a pretty looking object? A big hump, three big lumps, a wilderness of crimps and frills, a hauling up of the dress here and there, an erroneous, hideous mass piled on top of the head, surmounted by bits of lace, birds' tails etc. The shop windows tell you all day long of the padding, whalebones, and steel springs which occupy most of the space of the outside rig. In the name of all the simple, sweet sentiments which cluster about a home, I would ask, how is a man to fall in love with such a compound, double-twisted, touch-me-not artificiality as you see in that wriggling curiosity?

2. With the wasp-waist, squeezing your lungs, stomach, liver, and other vital organs into one-half their natural size, how can any man of sense, who knows that life is made up of use, of sense, of service, of work, take to such a partner? He must be desperate indeed, to unite himself for life to such a fettered, half-breathing ornament.

3. Your bad dress and lack of exercise lead to bad health, and men wisely fear, that instead of a helpmate, they would get an invalid to take care of. This bad health in you, just as in men, makes the mind as well as the body effeminate. You have no power, and use big adjectives, such as "splendid," no magnetism! I know you giggle freely, "awful," but then this does not deceive us; we can see through it all. You are superficial, affected, silly; you have none of that womanly strength and warmth which are so assuring and attractive to man. Why, you become so childish and weak-minded that you refuse to wear decent names even, and insist upon baby names. Instead of Helen, Margaret and Elizabeth, you affect Nellie, Maggie and Lizzie. When your brothers were babies you called them Bobbie, Dickey and Johnnie; but when they grow to manhood, no more of that silly trash if you please. But I know a woman of twenty-five years, and she is as big as both of my grandmothers put together, who insists upon being called Kitty, and her real name is Catharine; and although her brain is big enough to conduct affairs of state, she does nothing but giggle, cover her face with her fan, and exclaim once in four minutes, "Don't now! you are real mean."

How can a man propose a life-partnership to such a silly goose? My dear girls, you must, if you get husbands, and decent ones, dress in plain, neat, becoming garments, and talk like earnest, sensible sisters. Remember that nineteen times in twenty, sensible men choose sensible women. I grant you that, in company, they are very likely to chat and toy with these over-dressed and forward creatures, but they don't ask them to go to the altar with them.

Selected by T. D. LYON.

Hudson, Ill.

CHILDREN AT WORK.

Aaron's Rod:—I am not blessed with a mother like many of you are; I have a good home though, with Samuel Eiler. I can tell the little folks whose rod budded, bloomed blossoms and yielded almonds. It was Aaron's; and the account of it may be found in Numbers 17: 8. —*Mary E. Replogle, Hagerstown, Ind.*

Peter and Nehemiah:—We went to church last Sunday. H. P. Strickler is our minister. His text was 1 Pet. 4: 17, 18. We have meeting every two weeks, and I love to go and hear the brethren talk about Jesus. I am trying to be a good girl. First letter of Peter and fourth chapter contains all the letters of the alphabet except the letter z. The seventh chapter of Nehemiah contains all the letters except q.—*Alda Albright, Steamboat Rock, Iowa.*

About Esther:—Ahasuerus made a royal feast on the seventh day. He sent for queen Vashti. She refused to come. The king was angry; so he resolved to take her royal estate and give it to another that was better than she. All the virgins of the land were brought together, and Esther, the adopted daughter of Mordecai, the Jew, found favor in the sight of all who looked upon her; and the king loved Esther more than all the women. When her people were to be destroyed, she plead for them and saved them from death, while Haman, their accuser, and his ten sons were hung. We must do good to others if we wish to prosper.—*C. M. Cripe, Cerro Gordo, Ill.*

From Cora E. Wales:—I am a reader of the BRETHREN AT WORK and like to read it. I like to go to meeting and hear the true Gospel preached. The tenth chapter of Hebrews contains all of the letters of the alphabet.

The Poor Orphan:—My father died when I was four years old and my mother when I was eight. I missed my mother very much when she died, and remember some about my dear father, but they are both at rest in Jesus, and I want to get there too. Four brothers and a sister are also dead. My dear little friends who have father and mother living, be good and kind to them and your brothers and sisters too, if you have any.—*Belle Richard.*

Jesus Crucified:—My mother gave me the twenty-seventh chapter of Matthew and told me to see what I could write about it. I am not able to write much, neither will you expect me to, for you remember I am but a little boy. It appears that Pilate did not want Christ crucified, but when he saw that he could not prevent it, he took water and washed his hands. When they had plaited a crown of thorns and put it on His head, they spit on Him and took a reed and smote Him on the head; and when they had come to a place called Golgotha, they gave Him vinegar mingled with gall to drink, and when He had tasted thereof He would drink no more. When He was crucified there were two thieves crucified with Him, one on the right and the other on the left. They that passed by Him, reviled Him, wagging their heads, saying, "Thou that destroyest the temple and buildest it up in three days, save thyself: if thou be the Son of God, come down from the cross."—*S. Wardie Baker, Baker's Mills, Va.*

Query Answered:—I like your paper very much; my mother takes it. When it comes we all want to read it. I have two brothers and no sister. One little sister is dead and one brother. I saw a question in the paper, What chapter in the Bible contains all the letters of the alphabet but one, and which one is left out? It is the third chapter of Luke; the letter q is left out.—*Nellie M. Duggett, Ashton, Ill.*

HE hath riches sufficient who hath enough to be charitable.

CORRESPONDENCE.

From Marshalltown, Iowa.

Dear Brethren:—

THIS is Saturday afternoon. To-morrow there will be no meeting of the Brethren nearer to us than twenty miles. Think of us, brethren, when you are traveling, and make it suit to stop and preach some for us and to us. Our place of worship is a school-house, but it is well suited for holding meetings as it is well provided with seats and has a high ceiling, which makes it pleasant and easy to speak in.

Some have been with us this past Winter, and we cannot too warmly express our gratitude to them for their kindness in remembering us, but as the earth tokes in the gentle rain which often comes upon it, so it is with us, we feel anxious to have meeting more often. There are but a few of us here, and the evil one tries to make inroads among us.

Brethren pray for us that we be able to ward off all the darts of the wicked one. He is full of devices, but when we look into our Bible and around us, we are persuaded that He who is for us, is stronger, than he who is against us.

Dear brethren and sisters let us work more and harder, for we can see the time approaching when the elements shall melt with fervent heat; the earth also, and the works which are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye (we) to be, in all holy conversation and godliness.

There has been a little stir among the people of the country about here, on the Sabbath question. Bro. Hall delivered two lectures at the church concerning it, which were very interesting and instructive. Any one concluding to favor us with a visit will please drop us a card, so we may have time to make an appointment. We will be glad to meet any such at the train.

Yours Fraternally,

A. M. I. & M. C. Miller.

From C. Hope.

Dear Brethren:—

GOD be thanked to-day, I feel free to write as if I had just been delivered from a dark prison. Often have I written and then torn it to pieces; and what little I have sent you was filled with our burdens, which must be endured on all sides.

I commenced a series of meetings in our house. At first only five or six persons came, but as the meetings were continued, the number increased from time to time, until we had a good congregation, the house well filled. At first we were alone, no other members being present; but on Saturday evening Bro. Nielson, Bro. Eskildsen and two sisters came. At this meeting I spoke on the blood of Christ, and it was soon manifest that the chains of some were beginning to break. O how the tears flowed from their eyes, denoting that they felt their sinfulness.

On Sunday was our regular appointment, and an hour before the appointed time the people began to assemble. The first hour was spent in setting before our members their duties and privileges in order to help carry on the work, and when the time came to declare the word to the people, Bro. Eskildsen humbly set the truth before them from 2 Cor. 5 : 16. The audience was much affected and many wept long and loud. I thought when Bro. Eskildsen had finished, I would say nothing, but still one remark by our brother filled my soul for this people, that "there are only two classes of people in this world, good and bad, saint and sinner." I wish you could have seen and heard the tears and sobs of the whole congregation. I rejoiced to hear and see, for it denotes conviction. We appointed prayer-meeting at seven P. M., and at that hour the house was again nearly full. — Bro. Eskildsen took charge of the meeting, and again the sinners felt the arrows of conviction penetrating their hearts. Poor people! God bless them in hearing. We closed our meeting at ten, and appointed meeting for next Wednesday. We cannot work as rapidly as you can in America. We have so many barriers to break down, so many obstacles to overcame; and we must be careful to remove them so that repentance may be thorough.

I have written to the *Primitive Christian* in answer to several requests from warm-hearted brethren. They wish to know how long we intend to stay here, and whether we have sufficient means. We get all that is put in the treasury, but has been barely sufficient. And as to staying, we will remain here as long as we can. We will conduct the mission as cheaply as we can. But to get work is out of the question. If even work could be had, I would be obliged to hire for six months or a year and then work on Sunday as well as other days. In such a situation, I could not preach any; and if I am to thus proceed, it would be better for me to be in America, where I would be free on Sunday. Things are different here from those in America. We are like all other people, we cannot get along without food and raiment.

I trust our beloved brethren and sisters from America will give you a complete account of matters here. We also trust the Lord that He will make us able to stay here if he wills. To make missionary work successful, requires constant work, night and day, and it is better to work mainly in one place. I believe the time of the Gentiles is nearly fulfilled, and the return of the Jews near at hand. The present war does not affect our work, but rather promotes it spiritually.

Some may think our expenses too great, but I am sure, their kind, tender hearts will not so believe when they once learn our condition, the condition of our country and the customs of the people. It is customary to give people something to eat when they come to see and ask the way of life. Strangers come from all parts of the country to inquire about the way of the Lord, and of course we dare not, ought not, cannot turn them away hungry. Our God says, "Feed the hungry, clothe the naked," and O may we never become so lost to love as to withhold the food from the hungry! Last Sunday we had sixteen persons for dinner; all were from a distance. You see, therefore, in every way we have cares and burdens resting upon us. But I shall at this time, say no more. — Look to those whom you sent to help us and look at our standing. They can tell you better than I can of our burdens, necessities and severe trials, God bless you all.

Hjorring, Denmark, March 10th, 1878.

Oregon Letter.

Dear Brethren:—

WE left our home in Ohio on the afternoon of the seventh of March, 1878. Inasmuch as we were about to start on our journey to the Pacific coast, feeling quite an assurance that we should nevermore return to our old home and friends in Ohio, we felt like reading the last paragraph of the 20th chapter of Acts, which we did and then bowed down and engaged in prayer, and so commended our souls and bodies unto our heavenly Father, trusting that he would preside over us whether by land or sea.

At our separation we all wept aloud to take the parting hand of so many that were dear to us as parents, children, brethren, sisters, friends and neighbors. Then that evening at 9 o'clock we took the train in Lima, for the West. Arrived at Chicago on the ninth at 10 A. M. — Here we met Bro. Isaac N. Huffman of Lane Co., Oregon, who had went East with us in December. He had formerly lived in Page Co., Va., and spent the Winter there, on business and visiting friends. We also had old Bro. J. Bashore of Dark Co., Ohio with us; he was aiming for the Walla Walla Co., W. T. He stood the trip remarkably well and continued with us to Portland, at which place we separated and left him to travel the rest of his journey with strangers.

We left Omaha at 4: 45 the same evening and moved slowly on our way Westward, till we arrived at North Platt City Sunday evening. Here we received orders to lay over in consequence of the snow storm further West, though there was no snow at this place. We remained at this place till Tuesday, and arrived at Ogden on Thursday evening. By this time there were sixteen emigrant cars in our train, and having this great crowd together, we were continued through at the same rate, and were landed in San Francisco on Saturday evening, the 16th, about dark. On Sunday morning at 10 o'clock we were aboard the steamship Idaho for Portland, and though it was in the stormy month of March, we had an extremely smooth voyage and only myself and some of the young children were sea-sick for a short time, while the wife and the older children didn't miss a meal.

We arrived at Portland, Wednesday evening, the 20th, and remained here till the next afternoon, spending the day in prospecting the lively City of Portland. Then at 4 o'clock P. M., we took the train for Salem and arrived there about 7 o'clock, a distance of about fifty miles, where we were met by Bro. Ashenfelter, and taken to his house in the city and entertained for the night. On Friday were met by Marcus Brower and F. M. Wade, with whom we contracted for our new home and were conveyed out to the same. Looked around a few moments and then took dinner at Bro. David Brower's who kindly received us.

On Saturday the 16th. we passed through the Sierra Nevada Mountains, containing that snow shed over thirty miles long, and the snow in many places drifted about over the shed, and in one place broke it down, so that we were detained about two hours. No harm, however, was done, and what seemed the strangest to us, while we left those snow drifts about nine in the morning, we were by noon in the midst of green pastures and blooming flowers, and even now while I am writing these lines, the 24th, the pastures are green and fruit-trees blooming in Oregon. The weather is pleasant and the people are busy plowing and sowing; the white clover in our door yard is ankle-high.

In conclusion we would remark that we cannot tell yet how we will enjoy our new home in the far West. Many would like to know how much our trip cost us; we would say it cost us, fare and boarding from Lima, Ohio to Salem, Oregon, about $530. We paid for six whole, and two half tickets, or about 76 dollars to the whole ticket. But I would say that those, wishing to come to Oregon now, could not come for that amount, as we bought our steamer tickets in February for eight dollars each cabin passage, but now the rates have advanced to twenty-five dollars.

Commending ourselves to God as unto an all-wise Creator, we bid you farewell for the present.

David Early.

Salem, Oregon, March 24, 1878.

To Sister Mary Harding.

Dear Sister in Christ:—

I FEEL like addressing a few lines to you, since witnessing your happy conversion to the truth as it is in Christ Jesus, and that your husband too has found Him. Dear sister you told me that you had studied long and earnestly whether "these things were so," before entering this new relation with the all-atoning Son of God, and also that you had become dissatisfied several years ago with some professed followers of Christ, or the so-called Christian church, with which you have been connected some thirty years

You say you have read the Word of the Lord much, and with anxious prayer and that at last you have come to the conclusion that these professed Christians do not observe near all of the holy commandments of Jesus, but pass them over in a light, careless manner, considering them, as they call them, "non-essential to salvation," though the Holy Scriptures themselves declare, that the way, that is, the commandments of Christ, are so plain, that the wayfaring man, though a fool, need not err therein.

You also saw too much corruption in that body, such as running after every vain fashion and custom of the world; as the putting on of costly array and of gold and and the lust of the eye and pride of life, etc., all of which we are commanded to abstain from. We are plainly told not to conform to the world but to be transformed.

Now, dear sister, as you have so arduously studied to know the ways of the Lord more perfectly, and have at last, like Mary of old chosen that good part, Oh, how happy should you feel when you and your dear husband and family join in singing those beautiful songs of Zion, and exercise your musical talents, with which you all seem so highly endowed, can you not now more than ever before, truly sing with the spirit and with the understanding also?

Dear sister, I truly did rejoice, when I saw you returning from the cold and watery grave, where you had been buried with Christ by baptism, and as you came forth, praising the Lord, I thought within myself, surely,

"There's a crown of glory,
And a spotless robe for you,
When you reach that Golden City,
In the land beyond the blue."

Now, dear sister, since you and your husband have, by the grace of God put on the whole armor of God, in Christ Jesus, O, how I would love to say a word of encouragement to you both, but I feel my great inability to do so, for I know that I am very unworthy. Yes, I often feel that I am the very least in the household of faith, and that I come far short in living up to the requirements of the Gospel, but yet I never feel like giving up. I would just say to you, brother and sister, put your trust in God, cast your care on Him from whence all your help cometh, and He will never, never forsake you; for,

"When through the dark waters he calls you to go,
The river of woe shall not you overflow,
And when hoary hair shall your temples adorn
Like lambs shall you still in His bosom be borne."

Oh then never be discouraged although friends should forsake you or you should meet with many difficulties through this life.

"And if you meet with troubles, and trials on the way;
Cast all your care on Jesus and don't forget to pray."

Now, lest my article become too lengthy, I will close by hoping that you by your Christian example and pious walk, may soon constrain your dear family and many of your kind friends to turn in with the overtures of mercy and make their peace, calling and election sure, before it be eternally too late, is the prayer of your unworthy sister in Christ.

Carrie Holsinger.

Carleton, Nebraska.

A Strange Death.

ONE week to-day, one of our neighbor's boys, almost thirteen years old, John Robinson by name, was sent to water the horses of his father. A short time after, his brother went out, and saw John's hat near the wood pile, and at once started out in search of John. In a few minutes he found him, a short distance from the house,—dead.

It seems he had haltered a two-year old colt to lead to water, and by some means the rope got in a loop around his neck, and the colt drew him in this manner, until the halter came off.

Memorial services in behalf of him were held to-day at the place where he attended Sabbath school. He was a good boy; peace to his ashes!

M. Myers.

Macksbury, Iowa, March 31st, 1878.

From Texas.

Dear Brethren:—

BY your request and that of others, we will try to give some account of ourselves, since in this sunny land, through the columns of your paper, should you deem it worthy of publication, and hope it may prove of some interest. We ask forbearance from our many dear friends in not writing to them personally; were we to write to all that requested us to do so, we could do but little else. Received no mail with the exception of one letter till first of last week, when it came plentifully. Among it were three copies of Brethren at Work, and card from your office.

The paper, always dear to us, is doubly so now. While we read with pleasure the good tidings, our eyes are darkened with tears as we read of the deaths of those with whom we formerly associated. We think we are settled for a while at least, in our humble log cabin, and extend a hearty welcome to our Northern friends.

We continue to like the country. The people about here, are kind, obliging and Christian-like. We live within three miles of Bro. J. Sowder, a minister in the second degree.

Have regular appointments the fourth Sunday in each month. Yesterday we had the pleasure of listening to a discourse from Bro. Hutchinson of Mo., followed by Bro. Sowder. Also met with Bro. J. W. Chambers from Montague Co., Texas. The house was filled to overflowing and good order prevailed.

Although a fair-looking country, excepting the improvements, to those contemplating moving here, we would advise to first come and look at the country. It is not always wisdom to be guided by the opinions and judgment of others.

L. K. Howe.

Gainesville, Texas, March 25th, 1878.

From G. W. Lindower.

Dear Brethren:—

YOUR paper has been a faithful visitor to us since January 1st, 1877, and we like to read its columns. I think that good impressions are produced by reading the paper and comparing the same with the Holy Scriptures. I fear that we are not searching the Scriptures as faithfully as we should. We sometimes forget our spiritual welfare and think too much of earthly things. This should not be thus; for we may be called away at any time. Then if we are not ready and have not been faithful to our Divine Master, we will not hear those cheering words: "Well done, thou good and faithful servant," but it will be, "Depart from me, ye workers of iniquity; I never knew you." —

Ah, we should watch and pray, lest we enter into temptation. The Savior said: "Be ye ready always, for ye know not at what hour the Son of man will come. O what a pity, if He would come and find us sleeping. Therefore let us watch. We should be a light to the world and salt to the earth; by our daily walk and conduct we should show what we profess.

How many of us would be ready to-night to leave the shores of time? Ah, I fear that we would see a great deal yet undone; I think there are but few that could say: "I am ready to go."

This I have written out of love to the cause of our heavenly Master. May the Lord bless us all and finally gather us around His throne, there to praise Him forever and ever.

From Ohio.

Dear Brethren:—

WHEN I last wrote you, I was near Bryan, Ohio. I remained here nearly two weeks, had good meetings. From here I went Northwest of Bryan into the Silver Creek church, preached some eight days. Had very good meetings, though they were not very well attended on account of bad roads; several applications for membership were made. On the 19th arrived at Eld. John Boruish's near Defiance. Eld. Loose had preached in the forenoon; he remained with us till Saturday; then returned home. Our meetings continued; preached twice a day until the 31st; closed with twenty additions to the church.

This church is known as the Poplar Ridge church; Jacob Lehman, the elder, is in his 71st year. The church here is in a prosperous condition. At this point I received a challenge from an elder of the United Brethren church.

PROP. I. Does the New Testament teach that water baptism is an indispensable pre-requisite to the pardon of sins?

J. Nicholson affirms.
J. K. Alwood denies.

PROP. 2. Does the New Testament teach that Jesus Christ instituted as an ordinance in His church two literal suppers?

J. Nicholson affirms.
J. K. Alwood denies.

PROP. 3. Does the New Testament teach that faith, repentance and baptism, administered into the name of the Father, and of the Son, and of the Holy Ghost, are for the remission of sins?

J. Nicholson affirms.
Will J. K. Alwood deny?

PROP. 4. Does the New Testament teach that bread and wine constitute the Lord's Supper?

Will J. K, Alwood affirm?
J. Nicholson denies.

I will now say to our brethren and sisters and kind friends, God bless you with all needed good. Thanks to you all for your acts of kindness. To those who have recently entered the fold of Christ with us, we would say, many of you are quite young, while others are near the grave; the Lord keep you near His bleeding side! War a good warfare. He will soon come to bear His children across the dark and rapid river, which divides us from our joyful inheritance. But those who are out of Christ and die in their sins, death will have its sting, the grave the victory, it will be deep and dark; the form of death will be terrible. But believers in Christ have found the grave a resting-place, and death their kindest friend. They have gone down into the tomb, saying, when Christ who is our life shall appear, then shall we also appear with him in glory. They do not die, they only sleep.

I arrived home in safety, found all well.

J. NICHOLSON.

Rossville, Ind.

GLEANINGS.

From Henry Troxel.—I see there is a mistake in giving my address through your paper. It is Post Oak, Clay Co., Texas. We have meetings once a month, good attendance, excellent order and great interest are being manifested by the people generally and prospects of doing much good. We like this country well. There is considerable corn planted and up already. The weather is warm and dry, and a shower is much needed. Health is good so far, and there are good chances here to get homes with but little capital. But the honey ponds and biscuit trees are not found in Texas; it takes industry and economy to live happy at home

March 25.

From D. Whitmer.—The Brethren of the South Bend church have just concluded a series of meetings, which were conducted by Thurstin Miller of Portage church. The meeting commenced March 17th, closing March 24th with one addition. So the good work is going forward here while angels in heaven rejoice more over one sinner that repenteth, than over ninety and nine just persons that need no repentance. Daniel Rupe of Pine Creek church was with us also and assisted.

From S. T. Bosserman. — The ark of the Lord is still moving on with us. One more added to the fold by baptism, making twelve additions since Jan. 1st, 1878.

Dunkirk, O., April 6.

From James Y. Heckler.—I will say that elder Daniel Fry and wife were here on their way home from Europe, though they do not expect to get home before July next. They held three meetings with the brethren at Hatfield, and five at Indian Creek. From here they went to Norristown and from there to Ephrata in Lancaster Co., Pa. He also preached in Germantown and Philadelphia before coming here. He made some very good impressions and the brethren were very glad for the visit they made among us, as the Brethren here are interested in the Danish mission. When they heard how poor the Brethren there must live, they again had something to give for their relief. May the Lord bless our little sister church in Denmark, and those who labor there to sow the good seed of truth. Bro. Daniel thinks that the prospect for the church in Denmark is good. Bro. Eby went right on from New York to the interior of Pennsylvania.

Mainland, Pa.

From Mary Hickery. — The Whitesville church, Mo., is progressing slowly. Some of our members have left here, some have gone to Colorado for their health; others have gone where land is cheap, to get homes. We have only two preachers, Bro. J. Bashor and Bro. D. Glick in this arm of the church. Have preaching twice a month here, Elder John Forney has the care of the church, he has not been here since last October. I hope Bro. Stephen will give us a call as he goes to the A. M., and preach some for us. We have had a very mild Winter; scarcely snow enough to cover the ground, but plenty of rain and mud, Had nice warm weather all through March, everything looks nice, peach trees are in bloom.

Whitesville, Mo.

From F. Teeter.— Bro. K. Heckman had been our preacher for the past year, but has some time since moved to the North part of the State, so we are left without a preacher. There are only eight members in our neighborhood, and have not the privilege of meeting with the brethren and sisters as often as we would like to. We belong to the Okaw church, Piatt Co., Ill., though about twenty-four miles distant from the main body of the church. Ministering brethren should not forget to give us a call when traveling through this section of country,

Tuscola, Ill., April 7.

From I. M. Calvert.—The work of the Lord is slowly moving on here in Allison Prairie. We have just closed a series of meetings and with all the opposition we have to contend with, we have had the pleasure of seeing seven persons baptized, two of whom were prominent members of the Campbellite church. Bro. Jesse Calvert labored for us, with the assistance of Bro. S. M. Forney; hope the Lord will bless their labors wherever they go.

April 4.

From E. Hoover.—There are few members here, yet all seem to be in a healthy condition. — We have one minister in the first degree. We would love to have some of our brethren to come and hold some meetings for us. We have not had any brethren to visit us this Winter. There are some here now who desire to unite with the church, but have been waiting for some one to come and hold a series of meetings. Who will come? Prospects were never better for the building up of a church here.

Winfield, Kan.

From A. B. Snyder.—Our series of meetings in Cerro Gordo, commenced March 9th and ended April 7th. Bro. R. H. Miller came to the aid of our home ministers March 28th. The result of the efforts by the blessing of the Lord were forty-two accessions. The entire result of meetings in Cerro Gordo district, is sixty-one, of which six were reclaimed. Unto God be all the praise.

Cerro Gordo, Ill., April 9th.

From Josiah Keim.—On February 9th the Brethren of the Loudenville church, North-eastern Ohio, commenced a series of meetings, which continued nine days. The result was that fourteen precious souls came out on the Lord's side and were baptized. I learned that two more were added since, making sixteen accessions in this church this Spring. Love and union characterized the meeting throughout and all were made to feel glad and thankful for what the good Lord did for them.

The church is in a prosperous condition under the care of Bro. Morgan Workman, whose chief concern seems to be, to work in the interest of His Master. May he be spared to watch over his little flock, and enjoy their society. We were kindly cared for while laboring with them. The brethren have our warmest thanks for their kindness.

Louisville, Ohio.

From Beatrice, Neb. — The brethren of the Beatrice District, Gage Co., Nebraska, are looking forward to the erection of a house of worship. — Prospects for a good crop are very encouraging here now. There will be great abundance of fruit, if frost does not yet cut it short. The farmers are very much encouraged, and emigration is flowing in very rapidly. The church here is in a prosperous condition, all is well, our prayers are for your prosperity and the enterprise you have undertaken. Your paper is highly valued in this neighborhood. W. B. PRICE.

From Manor Congregation, Pa. — Our church is still prospering. Eighteen accessions during this year so far, and more to follow. Baptized two sisters that belonged to the Campbellites for several years. J. HOLSOPPLE.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

BRUNK.—In the Fall Creek church, April 6, 1878, Bro. Jacob Brunk, aged 79 years, 2 months and 24 days. H. BRUNK.

WARNER.—Near Salem, Montgomery Co. O., March 31st, 1878, Bro. John J. Warner, aged 74 years, 5 months and 4 days. S. D.

FRISTOE.—In Shelby Co., Ohio, March 21st, 1878, Annie M. Fristoe, daughter of friend Charles and sister Maria Fristoe, aged 18 years, 7 months and 15 days.

SAMUEL MOHLER.

STUDEBAKER.—In the Yellow Creek congregation, Stephenson Co., Ill., April 2, 1878, friend George Studebaker, aged 47 years and 5 months. M. H. FOWLER.

STROUP.—In the Sandy church, Columbiana Co., Ohio, March 7th, 1878, sister Laura E. Stroup, daughter of Bro. E. and sister Lucinda Stroup, aged 14 years, 1 month and 7 days.

D. S. BUSH.

BARKLEY. — In the Quemahoning congregation, Somerset Co., Pa., March 26th, 1878, Noah Barkley, son of George and Catharine Barkley, aged 16 years, and 11 months.

E. J. BLOUGH.

INTERESTING ITEMS.

NOW AND THEN.—One hundred years ago not a pound of coal or cubic foot of illuminating gas had been burned in the country. No iron stoves were used, and no contrivances for economizing heat were employed until Dr. Franklin invented the iron-framed fire-place which still bears his name. All the cooking and warming in town and country were done by the aid of fire kindled upon the brick hearth or in the brick oven. Pine knots or tallow candles furnished the light for the long winter nights, and sanded floors supplied the place of rugs and carpets. The water used for household purposes was drawn from deep wells by the creaking sweep.

No form of pump was used in this country, so far as we can learn, until after the commencement of the present century. There were no friction matches in those early days, by the aid of which a fire could be speedily kindled; and if the fire went out upon the hearth over night, and the timber was damp, so that the spark would not catch, the alternative remained of wading through the snow a mile or so, to borrow a brand of a neighbor.

Only one room in any house was warm, unless some one in the family was ill; in all the other rooms the temperature was at zero during many nights in the Winter. The men and women of a hundred years ago undressed and went to their beds in a temperature colder than our modern barns and wood-sheds, and they never complained.—*Home Journal.*

— French Quakers are not numerous, but a young man of Sarthe, named Tureau, belonging to the sect, was lately conscripted to the French army, and refused to do duty. He was stripped of his clothing and left an entire day in his tent in his shirt, with the option of suffering the cold or donning the uniform presented to him. Towards night he sought warmth by wearing it, but no efforts could make him drill. He was finally court-martialed and sentenced to two years' imprisonment for disobedience of orders. His father visited him, and encouraged him to persist in his course, telling him that he had himself formerly been subjected to the very same persecution.

ANNOUNCEMENTS.

NOTICES of Love-feasts, District Meetings, etc, should be brief, and written on paper separate from other business.

LOVE-FEASTS.

At Beaver Dam congregation, Kosciusco Co., Ind., June 6th, 1878.

Four miles South of Waterloo, Iowa, Wednesday, June 5th, 1878, at 19 A. M.

Union church, Marshall Co., Ind., June 4, 1878, commencing at 5 o'clock, P. M.

Four miles South of Lewistown, Winona Co., Minn., first Saturday and Sunday of June next.

Nodaway Co., Mo., four miles East of Graham, May 19.

Montgomery Co., Iowa, twelve miles North of Villisca, May 18.

Panther Creek church, Dallas Co. Iowa, May 16th and 17th, commencing at 1 o'clock.

Maquoketa church, one half mile East of Lost Nation, commencing May 25th at 1 o'clock.

Two miles North of Hudson, McLean Co., Ill., May 11th, at 19 o'clock A. M.

Stone church, Marshall Co., Iowa, June 15, at 19 o'clock, A. M.

The brethren of Cedar Lake congregation, in Northern Indiana will hold a Love-feast, the Lord willing, at the church-house, two miles South-east of Corunna, Dekalb Co., on Thursday, June 6th, 1878, meeting to commence at 2 o'clock.

By Order,
G. J. PATTERSON.

We the Middle District of Miami Co., Ohio, have appointed a Communion on the 15th of May, commencing at 2 P. M. Those coming by railroad will stop off at Tippecanoe City. This town is on the Dayton and Michigan road; please enquire for my house, as I live in the town.

O. F. YOUNT.

If the Lord will, our Communion meeting in the Silver Creek congregation, Ogle Co., Illinois, will be on Thursday and Friday, the 19th and 17th of May, 1878, commencing at 19 o'clock.

D. E. PRICE.

The brethren of the State Center church, Iowa, contemplate holding a Communion meeting, five miles and a half South-east of State Center at the premises of brother Martins on the 28th and 30th of May, 1878, commencing at 1 P. M. Those coming from the West, will be met at the train on the 28th at 4 o'clock P. M., and those from the East on the 29th at 19 A. M., on the N. W. R. B. D. B. MARTIN.

The Brethren at the Pleasant Valley church, Elkhart Co., Ind., have appointed a Communion meeting at their meeting-house on the 16th of May, 1878, commencing at 4 o'clock P. M. Those coming by railroad will stop off at Vistula, three miles North of place of meeting.

A. A. WISE.

DISTRICT MEETINGS.

Northern District of Indiana in English Prairie church, May 9th.

Northern District of Illinois at Shannon, May 21, at 8 o'clock, A. M.

North-eastern district of Ohio, in Mahoning church, Mahoning Co., Ohio, May 29th, commencing at 9 o'clock, A. M.

The District meeting for the Middle District of Iowa, will meet Monday, May 27th, at the church one and a half mile East of Lost Nation.

Eastern District of Pennsylvania, in Indian Creek church, Montgomery Co., May 23rd.

Eastern District of West Virginia, April 19th and 20 in the Faircoat congregation.

Northern District of Kansas and Southern Nebraska, eight miles South-east of Beatrice, May 13th, at 8 A. M.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:25 P. M., and arrives in Racine at 6:43 P. M.

Day passenger train going west leaves Lanark at 2: 14 P. M., and arrives at Rock Island at 5:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12: 10 A. M., 10: 50 A. M., and east at 12: 10 A. M. and 4: 45 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

O. A. SMITH, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*" — LUKE 2: 10.

Vol. III. Lanark, Ill., April 25, 1878. No. 17.

The Brethren at Work.
EDITED AND PUBLISHED WEEKLY
—BY—
J. H. MOORE & M. M. ESHELMAN.
—:o:—
SPECIAL CONTRIBUTORS:
R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

EVENING HYMN

BY SAMUEL KEISO.

WHEN the light of day is closed,
And ev'ry one has sought repose,
When the mantle of sleep is thrown,
Over God's creation alone;
The quiet angels o'er us bend,
Telling all, Jesus is our friend;
He watches through the darkest night,
Preserves our life till morning light,
Then we should wake with joyous hearts,
To work or pleasure He imparts
And the glorious rays of sun,
All of God's children shining on,
Renewing splendor ev'ry day,
Blessing the Christian on his way;
Showing the force of God above,
Teaching mortals that He is love,
To needy man His grace bestows,
Instructing men precepts to know,
To the Redeemer chanting praise,
Our voices in submission raise,
To Him from the throne on high
Looks down in mercy from the sky,
Where flitting angels ever roam,
Whilst they are pure and bright at home,
Praising the Omnipotent One,
Relating all to Christ His Son;
Flying with awe around His throne,
Radiantly their faces shone.
By faith we see them from afar,
Shining elegant as a star;
To faithful foll'wers He will show,
The path of truth we are to know;
He'll guide us to our home above,
To glorify the God we love.
For stars are but the shining dust
Of saints below who in Thee trust;
And if the sun refuse to shine,
The lasting promise "We are Thine,"
Shall cheer us through this world of gloom
To dwell with Christ secure at home;
When all the saints of God shall raise
A song of universal praise.

THE INNER APOCALYPSE.

BY C. H. BALSBAUGH.

To Brother B. F. Stump, his wife, brother, and sister, of Davenport Nebraska:—

WOULD to God I could run the nib of my pen into a million hearts, and effect an opening for the ingress of Emmanuel. To see with our eyes, and handle with our hands, the Word of Life, is not enough. The objective and tangible must become personal and conscious. "*Hereby* we do KNOW that we *know* Him, IF WE KEEP HIS COMMANDMENTS" (1 John 2: 3). To KNOW that we KNOW. *This* is "the mystery of godliness." All the saints have it as their blessed experience, without being able to define it. To KNOW our *knowing* IN THE KEEPING OF HIS STATUTES, is a grievously misinterpreted passage. To *keep* the commandments of Jesus reaches to the finest, deepest element of our being. The Nazarene Carpenter would have been the chief of impostures had He not been GOD in *human mould.* "The flesh profiteth nothing; it is the Spirit that quickeneth." Sectarians and blind and deaf to the true significance of the humanity of Jesus. And the Brotherhood is imperiling the Deity by the overgrowth of the human. In the flesh and blood of the Son of Man lay all that is outward in religion; and we can no more make redemption actual without the objective, than He could make it possible without the assumption of a veritable human body. And as absolute as was the necessity of a real Deific inbeing in order to make the human the vehicle of Atonement, so essential also is immanence of the Holy Ghost to give efficacy to the outward institution of grace. The incoming and indwelling of God in regeneration and sanctification is not a mere "think so," or "hope so," or loose presumption, or imaginary confidence, but "hereby we do KNOW that we *know.*"

"*Born of God,*" not simply by thinking and willing and believing, but by doing all these *in relation to an* OBJECT who becomes *part of us in these psychological processes through* THE OPERATION OF THE HOLY GHOST. We "*purify our souls* in OBEYING THE TRUTH THROUGH THE SPIRIT" (1 Peter 1: 22) This is the same as "keeping the commandments" in the interior sense already indicated—Christ is "God manifest in the flesh," and the Spirit is as truly God as either of the other two in the Holy Trinity, and it is the experienced reality of the Divine Presence in the soul "through the Spirit" that constitutes religion. Fearfully is this ignored by many in the church, by placing the hope of salvation on obedience in the external sense, and bearing our filial relation to God in the region of fancy.

If we must *guess* our sonship and heirship, there is occasion for solemn, searching, radical questioning as to the reality of our regeneration. If there is one thing on earth which it is pre-eminently perilous to take for granted, it is our saving relation to God. "This is Eternal Life, that they might *know* The only true God, and Jesus Christ, whom Thou hast sent" (John 17: 3). It is a personal acquaintance, a new-creating, transforming, God-infusing, Heaven-participating Apocalypse of Emmanuel. Short of this there is no salvation. "Whosoever drinketh of the water that *I* shall give him shall never thirst; but the water that I shall give him shall BE IN HIM a *well* of water *springing up* into everlasting life." Conversion from sin to holiness, from enmity to friendship with God, is a deep and thorough work. As the Holy Ghost must originate, so must He perpetuately reside over and sustain it. Temples of the Holy Ghost, embodiments of God, duplicates of Jesus. These are Christians. Who can claim the title?

CHURCH GOVERNMENT.

BY DANIEL VANIMAN.

IN answer to your request, for me to write out for you the method the Brethren of Southern Ill., have adopted for defraying the District's expenses, and also the method of church government in the Macoupin Creek congregation, I will say:

1. Each congregation in Southern Ill., reported to the treasurer the number of her membership.

2. The treasurer is instructed by District Meeting to estimate what the probable expenses will be for the next year, by considering the No. of delegates sent, and the distance to be traveled &c., and proportion the amount to each church according to her membership. When this is done he drops a card to each church, stating the amount needed from said church, and at what time it will be expected to be in his hands so as to have it in time to pay over to delegates before starting on their journey. They have so far responded to the calls of the treasurer, and since this plan has been adopted, we always have some money ahead, which works well.

The means for the support of our home missionaries, were raised by each church appointing a committee of brethren to circulate a subscription through the church, and request each to give for that purpose as much as they wished.

3. The method of church government in the Macoupin Creek church, does not differ much from the general practice of other congregations, except a little more system and a stricter adherence to parliamentary rules than have been adopted in many other congregations. For instance, every question before being discussed, must come in a written form; must be read by the clerk and presented to the congregation by the chairman before anything is said on it. No member is allowed to make a statement or discuss a question without rising, and thus obtaining the right to the floor legally; unless permission is obtained to speak in the seat, by asking for it.

4. The clerk is required to keep a faithful record, in a book (procured by the church for that purpose) of all business transacted by the church, except such as relates to improper conduct of members that has been considered by the church, and pardon granted.

5. All items found by the brethren on annual visits are brought in writing, and if possible in the form of questions. Each item is then in its order read to the church and disposed of by the church, by giving it a written answer or by tabling it, the same as at Distrct Meetings; if answered then they are recorded.

6. Members departing from the order of the church by wearing gold or superfluity, will have a regular visit sent them by the official brethren, and if they refuse to conform to the order, they will be brought before the church and dealt with as transgressors.

7. The chairman or overseer, of this church never takes sides or discusses any question with any of the members in council; but allows the church to dispose of her own business in her own way; while he simply considers his business to be: to present business in its order; to preside over the assembly and see that members keep inside of the rules of order adopted by the church; to see that the voice of the assembly is fairly taken on all subjects left to vote and state the result.

I have now given you some general outlines, supposing that this will probably about cover what you wanted by asking for our method of church government. If this does not cover what you wanted, you must particularize and I will answer more minutely.

Virden, Ill.

"MY KINGDOM IS NOT OF THIS WORLD."

BY A. BEARSS.

IT is plainly understood by all intelligent beings that there are two kingdoms or ruling powers by which the masses of the people are wholy influenced or ruled. There are two classes of people in existence, and always have been from the time the first family was upon earth; for we see the spirit of opposition between the first two brothers on earth, which resulted in sorrow, disappointment and bloodshed. By this we might understand that there are two great powers which influence the mind of God's creatures.

When the great King of kings, and Lord of lords came to this lower world, His birth was announced to the humble shepherds, while on the plains of Bethlehem in the silent watches of the night, by the heavenly host, saying: "Glory to God in the highest, and on earth peace, good will toward men." This of course does not mean trouble on earth and bad will toward men; so we see that the disciples of Jesus cannot, or will not, take part with the kingdom of this world, as long as they are under the guidance of King Emmanuel. We have a plain figure of the two classes of subjects as controled by the two powers recorded in the fourth chapter of the Acts of the Apostles, where the authorities of the kingdom of this world told Peter and John to speak no more in the name of Jesus. But they being ruled by King Emmanuel answered, "We ought to obey God rather than men."

No wonder that Jesus said, my kingdom is not of this world. When "the kings of the earth stood up and the rulers were gathered together against the Lord and his Christ" (Acts 4: 26), for to destroy this great King, that the prophet Daniel spoke of many hundred years before: "He should break in pieces and consume all other kingdoms, He (Christ) shall reign over the house of Jacob forever, and of His kingdom there shall be no end." That is, first, He would set up a kingdom in men's hearts that would consume all our worldly pleasures and enjoyments, and would rule over us forever; for said he, "Behold the kingdom of God is within you."

Our Savior said, we should not resist evil. This is in opposition to a temporal kingdom; and in carrying out His object, He taught His little family how to make peace before the first battle was fought, when simply trying to defend their blessed Master: that He might not fall into the hands of sinners and be crucified according to His own prediction, for said He, "If my kingdom were of this world, then would my servants fight that I should not be delivered unto the Jews."

After the disciples were endowed with power from on high by the outpouring of the Holy Ghost on the day of Pentecost, they were of one heart and soul, they were no more after that desiring fire to come from heaven to consume those who would not receive their testimony, neither were they desirous to know who should be the greatest. They had then that same mind in them which also was in Christ Jesus. Now, then, if we have received that Holy Spirit that our King promised to send unto us when He went to the Father which reproves the world of sin and of righteousness and of judgment, and will also lead us into all truth, by the reception of that Spirit and being led by it, we are subjects of His kingdom, and subject to His laws as recorded in His last will and testament; and by reading His Word in the right mind His Spirit will bear witness with our spirit that we are the sons of God. We should be very careful indeed that we do not read it as carnally-minded and only as the dead letter; for the Apostle, John says, "the letter killeth, but the Spirit quickeneth, and the carnal mind cannot discern the things of the Spirit, for they are spiritually discerned." Then if we want to understand the deep things of God and His Word, we must get in the spirit like those that wrote it.

Never will I forget the expression of my mother when in my boyhood days, she gave me one day, while deeply impressed with a sense of duty by the convicting spirit, and was in trouble about my soul and was searching the Word of God for what I could not tell, every move in the quiet home was noticed by her; so she said to me, "Thee can't understand the Scriptures until thee gets in the spirit like they that wrote them." Thus far on the Christian path I have experienced the truth of this.

PATIENCE.

IF a robust man, after a stout breakfast, lays off a thick overcoat on the damask pulpit sofa, and preaches from the text, "Let patience have her perfect work," it seems but little. Anybody can be patient when he has about everything he wants. But when auntie, with the asthma, and dropsy, and dyspepsia, white as it is possible to be, and not having lain down for three nights, talks about the goodness of God and how she has been sustained in all her sufferings, that makes an impressisn on the whole household and the whole neighborhood as far as they hear of it If you cannot be the cupola, with a loud-ringing bell, be a pillar to bear up one of the arches. The people *you* do not hear of often are more useful than some who make a great racket.—*The Advance.*

WHO WILL MEET ME FIRST?

WHO will meet me first in heaven?
When that blissful realm I gain;
When the hands have ceased from toiling,
And the heart hath ceased from pain;
When the last farewell is spoken,
Severed the last tender tie,
And I know how sweet, how solemn,
And how blest it is to die!

As my bark glides o'er the waters
Of that cold and silent stream,
I shall see the domes of temples,
In the distant brightly beam—
Temples of that beauteous city
From all guilt and sorrow free;
Who, adorn its golden portals,
First will haste to welcome me?

Who will greet me first in glory?
Oft the earnest thought will rise—
Musing on the unknown wonders
Of that home beyond the skies.
Who will be my heavenly mentor?
Will it be some seraph bright,
Or an angel from the countless
Myriads of that world of light?

No, not these for they have never
Gladdened, here, my mortal view,
But the dear ones gone before me—
They, the loved, the tried, the true—
They who walked with me life's pathway,
From my soul by death was riven,
They who loved me best in this world,
Will be first to greet in heaven.

Selected by SUSIE HIRT.

THE NEWTONIA DEBATE.

THE following is a brief synopsis of the arguments presented during the discussion at Newtonia, Mo., between D. B. Ray of the Baptist, and J. W. Stein of the Brethren. As several speeches were made before I reached the place, my report cannot commence with the first speeches. Suffice it to say as a commencement that Mr. Ray affirmed that "the Baptist churches possessed Bible characteristics entitling them to be regarded as churches of Jesus Christ." This Bro. Stein denied.

Ray maintained that the Baptist church, like Solomon's Temple was composed of the proper material, claiming that the people were fully converted and pardoned of sins before being received by baptism into the church. He maintained that persons must have their sins pardoned, and be fully converted before entering the church. Brother Stein maintained that Baptist churches were not composed of proper material—that their conversion was not thorough, for they did not cease to learn war as commanded in the Scriptures which was proof that the Baptist churches were not composed of properly prepared material—not fully converted. He maintained that their repentance was not genuine, not sufficiently thorough to prevent them from taking oaths of confirmation in direct violation of the Scriptures, when it says, thou shalt not swear.

When I entered the meeting-house, Mr. Ray was near the close of his second speech, hence I could obtain no direct notes of it, but had to start in with Bro. Stein's second speech which commenced about three minutes after I entered.

THE DEBATE.

STEIN. God does things that we dare not do, for He kills and makes alive. His making oath is no proof that we are to do likewise, especially so since He has said in His Word, "Thou shalt not swear." God forbids swearing. The Baptist churches do not heed the command, but violate it by taking oaths of confirmation. Baptists kill each other in battle—they go to war and fight, imbuing their hands in each other's blood: this I *know* to be a fact. The Gospel teaches that every soul should be subject *unto* the higher powers, but not subjects *of* these powers. We are not only subjects *of* this government, but strangers and pilgrims on the earth. We obey man when it does not conflict with God's teaching, but prefer obeying God rather than man. We pay tribute, and in this way respect those who are over us, but take no part in war. We do not *resist*, but submit. The gentleman has been attempting to prove that baptism is not a condition of salvation, but Peter, who evidently knew what he was doing, told the Pentecostians to "repent and be baptized *for* the remission of sins." Paul was told, "Arise and be baptized and wash away thy sins calling on the name of the Lord." From this, it is clear that Paul's sins were not pardoned till after baptism, hence making baptism a condition of salvation. The water did not wash away his sins, but God did, and this was on condition that he would "arise and be baptized."

People do not become members of the body of Christ until they publicly put on Christ in baptism: this is to be "born again of the water and of the Spirit." To illustrate: a foreigner desires to become a citizen of this government. He must fill the requirements and the last act upon his part is to take the oath of allegiance. I care not how good his motives are, nor what may be his faith, the *oath* he must take and is not recognized as a citizen until he does. The simple oath don't *make* him a citizen, but he cannot be one without it. Just so in baptism, this simple act does not *make* man a Christian, but God has ordained that man must be baptized, or born of the water before entering the kingdom. Naaman was told to dip himself seven times in Jordan and he should be cleansed. He became clean, not by the water cleansing him, but God did the cleansing, however on condition, and that *condition* was that he should dip himself seven times in Jordan. My friend wants to know what a man is before he is baptized? Is he a child of God or the devil? I will answer by asking him a question: What is a foreigner before he takes the oath of allegiance? Does he belong to this government or not? I want him to show that salvation is by *faith independent* of baptism where baptism is possible. This we know he cannot do. He refers to the thief on the cross and says that proves salvation without baptism. But it evidently does not in this case, for it was not at that time possible for the thief to be baptized. Let him bring forward a case where it was *possible* for a man to be baptized, and saved without it, and that may be some proof of his faith alone theory.

But while Christ was on earth, He could do as He thought proper regarding the pardoning of sins—He could say, "thy sins be forgiven thee," but after His death, after His will was sealed and made valid by His death, no one on earth has the power to promise pardon on any other condition than by that laid down in that will. That will says, "he that believeth and is baptized shall be saved, and he that believeth not shall be damned." This is the will and from it not one dare deviate. The law has been committed to earthen vessels and they must teach and administer it just as it stands. Christ commands both faith and baptism as a condition of salvation. Mr. Ray don't do that; he will not teach the Bible doctrine on this subject. He don't teach like Peter on Pentecost, to "repent and be baptized for the remission of sins." He and Peter differ. He has the remission of sins without baptism; Peter does not, that is one point of difference between Peter and Ray.

Christ says, "except a man be born of the water and of the Spirit he cannot enter the kingdom of God," but Ray says, he can—can get into the kingdom without being "born of water." My friend's method is an *abortion*, it is getting people into the kingdom before they are legally born.

RAY.—Being *born of water* does not refer to baptism. I will not say what it refers to, but will say it does not refer to baptism. I learn that he that "loveth is born of God," this don't refer to baptism. A man *loves* before he is baptized, and when he loves he is born again—born of God, this puts being born before baptism. All who *call* upon the name of the Lord shall be saved. God will damn a man for the want of faith, but not because he is not baptized, for he that "believeth not, shall be damned" so says Christ. He don't say, he that is not BAPTIZED shall be damned, not one word of it.

I maintain that Christians have a right to fight in defense of their country when called on to do so. If we live in a government and endorse what it does, though we do not help, yet it is the same as if we did it ourselves. If we give our voice for hanging a man it is the same with us as if we ourselves had done the hanging. Our giving consent also implicates us.

Cornelius was saved before baptism, for Peter says, "who can forbid water that these may not be baptized who have received the Holy Ghost as well as we." Cornelius received the Spirit just like the apostles at the beginning, which shows that his sins were pardoned before baptism, for the Holy Ghost would not dwell in a heart full of sin. My friend says, baptism is a symbol. Well the thing symbolized must exist before the symbol, and as baptism is a symbol of remisssion of sins, it follows that sins are remitted before baptism. If Paul's sins were washed away at baptism then the LITERAL WATER washed them away, and therefore I call it a WATER salvation. But this leaves salvation in the hands of men, and hence the sinner must come to man to have his sins pardoned. I tell you sirs that I don't believe such doctrine—away with a doctrine that puts salvation in the hands of poor, fallible man. Come unto ME all ye ends of the earth and be saved, is the language of the Bible. We learn that salvation is of *grace* and not of WORKS lest any man should boast, for by grace are ye saved and that not of yourselves, it is the gift of God. We are saved by grace *through* faith, then our salvation is not of works, but FAITH. A man can be saved without coming to me, he must go to Christ, and not come to me. The doctrine of salvation by water will not apply to the poor, wounded soldier on the battle field. He is wounded and helpless, and away from home and friends in a dying condition, and there calls upon the name of the Lord; must he be damned because he cannot be baptized? I say no, he can be saved without the aid of man.

Judson tells of three noble young men who made application for baptism, but died before it could be attended to. Must they be damned and go to hell just because they had no chance of being baptized? Take a poor sinner who is down sick with the tpyhoid fever. While on his death-bed he is convinced of his sins and wants to be saved. He cannot be immersed for he is not able. Must he be forever lost just because he is not able to be baptized? This water salvation doctrine is a Roman Catholic dogma, it came from the mother of harlots and not from God. Peter's language to the Pentecostians does not prove that baptism is for the remission of sins, but teaches that baptism is to take place *because* of the remission of sins. For Solomon's Temple they had the material fully prepared before it went into the temple. So with the church of Jesus Christ; people want to be converted, and made a Christian before put into the church. I asked my friend, what a man is before he is baptized, whether a child of God or the DEVIL? He says he will answer by asking me a question. That is the way the yankee does, and I guess he must be one, they answer one question by asking another. He wants to know whether a foreigner is a citizen before he takes the oath? I answer he is not. Now I want to know of him what a man is before he is baptized? Is he a child of God or the devil?

STEIN.—God in His divine arrangements requires no impossibilities of any one. We are not debating about the design of baptism where it is impossible. The Baptist church holds that even where baptism is possible it is not a condition of salvation, and then to prove that they are right, bring up a case where baptism is *impossible*, hence the thief on the cross. All he could do was to believe and repent; with him baptism was impossible, hence not required. Let him bring forward a case where baptism is possible and then not a Bible condition. He thinks salvation is not turned over to human hands, in agencies, yet he preaches, and this is *human* work, in order that people may believe and be saved. Christ says, "As my Father has sent me, even so send I you." They were to go into all the world and preach the Gospel to every creature, in order that "He that believeth and is baptized might be saved, and he that believeth not, be damned. If human instrumentalities have nothing to do with salvation, why have the Gospel preached? He virtually approves of human agencies when he sends men to preach to the heathen. Paul says, we are saved "By the washing of regeneration, and the renewing of the Holy Ghost" (Tit. 3: 5). The *washing* of regeneration here refers to baptism, to being born of the water. A man's faith is not perfected till in baptism, for by works is a man's faith brought to perfection. Abraham's faith was made perfect by works. Faith without works is dead, and a dead faith has no virtue in it. Jesus Christ is the author of salvation unto all who obey Him, and baptism is one of his commands, but the man who refuses to obey Jesus by not being baptized, has not Christ as the author of his salvation, for he has no salvation unless there is salvation out of Christ in disobedience. We teach salvation by both grace and faith, but not independent of baptism, nor neither do we teach salvation by the washing of regeneration independent of grace and faith. We obey God and then trust HIM for salvation. Peter connects baptism with salvation, for he says, when speaking of the eight souls being saved by water, "The like figure whereunto even baptism doth also now save us." The Baptist Church makes baptism a condition of membership, for they will not receive a member into the church without baptism, but maintain that a man can be saved without it. If a man can be saved without baptism he can be saved without getting into the Baptist church at all; and if the Baptist church is the church of Jesus Christ then a man can be saved outside of the church of Christ, and if that be the case I do not see what use the church is.

You see Mr. Ray teaches that a man can get to heaven witout baptism, but he cannot get into the Baptist church without baptism, therefore it follows that a man has to be better to get into the Baptist church than he does to get into heaven. According to this logic a man without baptism is good enough to commune with the Father, Son and Holy Ghost, but not good enough to commune with the members of the Baptist church. Because we talk about baptism being a condition of salvation, my friend calls it *water salvation*. Why does he not talk about a *faith* salvation? According to his logic Naaman's cleansing from the leprosy was a *water* salvation. Why does he not talk about a *serpent* salvation in the wilderness where Moses lifted up the serpent? When the blind man was told to go and wash in pool of Siloam, why not call that a *pool* salvation? Why not talk about a *spittle* salvation when the eyes of the blind man were anointed? He says baptism for the remission of sins is a Roman Catholic doctrine, and is from the mother of harlots. Both Mosheim and Dr. Cave, learned historians, say the primitive churches held baptism for the remission of sins. Tertullian who wrote at the close of the second century, taught the same doctrine, and so did Justin Martyr, who wrote about the middle of the second century. The Apostolic Fathers, whose writings I have, taught the same doctrine, and they lived in the first century. Both Paul and Peter taught baptism a condition of salvation; and so did Christ, yet my friend says it came from the mother of harlots.

This closed the discussion on Wednesday evening. Our next will contain what was said on Thursday.

J. H. MOORE.

PLAINNESS IN DRESS A SOURCE OF MORAL POWER IN THE CHURCH.

BY ALEX W. REESE

"IN like manner also let women adorn themselves in modest apparel with shamefacedness and sobriety; not with braided hair, or gold, or pearl, or costly array" (1 Tim. 11: 9). The Church on earth was established by our Lord Jesus Christ, for a specific purpose. Its chief object being, as we believe, to *separate* His followers from an unbelieving and godless world, and to reclaim the lost and ruined race.

It pleased God by "the foolishness of preaching" to lead men out "of nature's darkness into the marvelous light of the Gospel." Man is naturally a *social* being. His sympathies lead him to affiliate with his kind. Whatever affects men as a class affects the individual man. An old writer says, "One touch of nature makes the world akin." These instincts and sympathies are as universal as the race.

History, individuality, repeats itself from age to age. "For we are the same that our fathers have been; we see some sights that our fathers have seen, and run the same course our fathers have run." One of the noblest sentiments that ever fell from mortal lips, is that memorable expression of Cicero—a pagan writer, and yet a philosopher and sage. "I am a man, and consider nothing foreign to me that belongs to man." Man is, also, a depedent and imitative creature. He is greatly influenced by the conduct and example of his fellow men.

"No man liveth to himself, and no man dieth to himself"—God planted these instincts in the human soul for great and noble purposes. As our blessed and adorable Redeemer was not only Divine, "God manifest in the flesh," but, also, a perfect man. He could sympathize with the common wants and sympathies—the natural affections and feelings of man. Christ needed not that any should instruct Him in regard to man, and knew what was in him. "For we have not an High Priest who cannot be touched by a sense of our infirmities, but was in all points tempted like as we are, and yet without sin." In our worship of the blessed Redeemer, we often forget this precious fact. So full of reverence and awe is the devout soul, in its approaches to the throne of grace, that it often fails to realize that Christ is our Elder Brother in a *human*, as well as a divine point of view.

The church is the light of the world. It is the great moral lever that moves the world, and its mission is to save the world from sin in this present life, and from "the wages of sin" in the life which is yet to be. But the church, as a body, is just what the individual members are. The moral power of the church can rise no higher than the individual character of its component parts. The fountain can rise no higher than its source, is true in a spiritual as well as physical sense.

Speaking to His disciples the Savior said, "Ye are the salt of the earth, but if the salt have lost its savor, wherewith shall it be salted?" Also, "Ye are the light of the world, but if that light be darkness, how great is that darkness?" All the moral power, then, the church can possibly bring to bear against Satan and the powers of darkness depends, not on the church as a whole, but upon the individual character of its members.

Then whatever affects the individual character of its members affects the church as a whole. This proposition, we think, no one will care to dispute. The moral character, then, of the church is the *sum* of the moral character of its *members*. Whatever, then, tends to holiness of life in the individual members. tends to elevate the standard of purity and holiness in the church. This reasoning being assumed as correct, the *converse* of the proposition must be equally true.

In the proportion, therefore, that the church is pure and holy, does the church exert a moral power over the world? We are commanded, among other things, in God's blessed Book, not to *affiliate* with the world—to come out from it, and to be "a peculiar people, zealous of *good works*." "Love not the world, neither the things that are in the world," say the Scriptures of divine truth. Why not? Because, continues the Word, "all that is in the world, the lust of the eye, the pride of life" &c., "is not of the Father, but is of the world." "Set not your affections on the things of the earth?" Why not? Because "the fashions of this earth passeth away." The things of time and sense are transitory, evanescent, perishing, mutable, passing away, is writen by the finger of God Himself upon all things that pertain to earth.

"The things that are seen are temporal. but the things that are unseen are eternal." The world cannot supply the wants of our imperishable souls. Then it is not only the duty of man, as the intelligent, rational creature of God—accountable unto the Judge of all the earth for the deeds done in the body, to seek for those things that are permanent, immutable, and eternal, but it is supreme folly to do otherwise. Every source, then, of moral power should be earnestly and diligently sought and appreciated, with a view to our growth in grace, and in "the knowledge of our Lord and Savior Jesus Christ."

All undue concern about the perishing things of time and sense must be banished from the mind of him who would set out to win the prize of eternal life. The Christian is admonished not to be conformed to this world, but to be transformed by the renewing of his mind. The world runs to great excess in adorning the outward man, the perishing tabernacle of clay, which shortly must be food for the worms, in the habiliments of fashion and pride. To be "clothed in purple and fine linen," and to "fare sumptuously every day," is the one absorbing passion of the vast body of worldly and godless men. To this end all their energies are bent, and like, Dives of old, upon this unhallowed shrine all the tender and sympathetic impulses of the soul are offered up. The rich set up a princely and gorgeous style of life, to gratify their own sensual instincts, and to operate as an inseparable barrier between them and the poor, whose poverty condemns them to social ostracism, and bars, as with triple steel, the doors into this charmed and exclusive circle.

The poor, striving to attain to this envied and fascinating position in life, are led into extravagant, profligate, and and vicious habits, which ultimately, terminate in financial ruin, and not unfrequently end at the penitentiary, the gallows, or suicides' graves. We need but glance over the columns of the secular prints, to see this sad truth abundantly verified in the long, black catalogue of crimes set forth from day to day therein. In fact are not these melancholy details the chief "stock and store" of the daily prints of the land? Behold the ghastly record of victims offered on the pitiless moloch of fashion, extravagance and pride.

(*To be continued next week*,)

THE LORD'S SUPPER.

BY JOHN FORNEY.

NUMBER III.

THE LORD'S SUPPER AND THE COMMUNION CONTRASTED.

THE Lord's Supper is a full evening meal, and was so eaten by Christ and the apostles just before the Communion, and is never called the Communion anywhere in the New Testament by an inspired man, and points us to the marriage supper of the Lamb in the kingdom of God (Rev. 19: 7, 9; Luke 22: 30), while the Communion is emblematical of the broken body and shed blood of the Lord, by which we do shew forth the Lord's death, and shall do it in remembrance of Him (Matt. 26: 27–29; Mark 14: 22–24; Luke 22: 19, 20). Christ ate of the supper with His disciples, but He did not eat of the bread, nor drink of the cup of the Communion, but said, take this and divide it among yourselves. For I say unto you I will not drink of the vine &c. (Mark 14: 25; Luke 22: 17, 18). Paul said, the bread which we break, is it not the Communion of the body of Christ? The cup of blessing, is it not the Communion of the blood of Christ? (1 Cor. 10: 16). Paul said, for I have received of the Lord, that which I also delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and when He had given thanks He brake it, and said, Take eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner He also took the cup, when He had supped (after supper Luke 22), saying: This cup, is the New Testament in my blood &c. (Cor. 23–26).

THE COMMUNION.

How men can call it the Lord's supper, and thereby contradict Christ and Paul, when they named it, the Communion of the body and blood of Christ, as if Christ and the apostles knew not how to name it, and men knew better, and then turn right around and take it in the morning and at noon, and call it the Lord's Supper, and what is still worse, they separate God's ordinances, as if Christ had not known the business of His mission; or as if the Father had not understood His business when He sent His Son into the world to do what the Father commanded Him? For we hear Jesus say, the Son can do nothing of Himself, but what He seeth the Father do: these also doeth the Son likewise (John 5: 19, 20). For I have not spoken of myself, but the Father that sent me, He gave me a commandment what I should say, and what I should speak (do, German), and I know that His commandment is life everlasting (John 12:49, 50). Then surely He has received Feet-washing, the Supper as well as the Communion, all from the great Father in heaven, and can poor, wicked men disregard and throw aside, and put asunder that which God has joined together, and only keep that which they in their carnal mind think best, and pervert and abuse it? How long will God forbear judgment? Who will answer? Who will be able to stand?

We hear Christ say, before He left the supper table in that upper room, "Verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father" (John 14: 12). Here Christ had just finished the work of Feet-washing, the Supper and Communion, and said, He that believeth on me, the works that I do shall he do also; if a man love me, he will keep my words, and my Father will love him. He that loveth me not keepeth not my sayings (John 12: 23, 24). He that hath my commandments and keepeth them, he it is that loveth me: (verse 21). For this is the love of God, that we keep His commandments, and His commandments are not grievous (1 John 5: 3). And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar and the truth is not in him (1 John 2: 3, 4, 5,) Whosoever transgresseth and abideth not in the doctrine of Christ, has not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son (2 John 9–11). I marvel at ministers who profess to teach men the doctrine of Christ, and misconstrue and set aside the above plain teaching of Christ. How will they stand when Christ will come in flaming fire to take vengeance on all that obey not the Gospel of our Lord Jesus Christ? (2 Thes. 1: 8). May God open their blind eyes and stop the error and save the world, is my prayer.

* * *

"Pray without ceasing," is an exhortation of the apostle. If we live a prayerful, pious life, we have peace in God; our lives will be a continual prayer.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H MOORE,
M. M. ESHELMAN, } EDITORS.

Bro S. H. Bashor is duly authorized, by us as our traveling correspondent and agent for the BRETHREN AT WORK and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1.50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., APRIL 25, 1878.

FOR report of the Ray and Stein debate at Newtonia, see second page of this issue.

◆

THE boy who amuses himself on a rocking-horse, forcibly reminds one of some Christians,—a terrible sight of motion but nothing done

◆

A CARD from Bro. Bashor informs us that he is still unable to do much preaching owing to the fevered condition of his lungs. He is now at his home in Waterloo, Iowa.

◆

THE *Baptist Battle Flag* has finally come out and said something about the contemplated written discussion, to which we will respond next week, not having room to say much this issue.

◆

BRO. S. Z. Sharp of Tennessee writes that everything in that part of the heavenly kingdom is in love and harmony, and that wheat and rye, on the 15th of April were out in head, and as proof sent us a rye head in bloom.

◆

BETTER be humble with one talent, than proud with ten, says a sensible writer. "Pride goeth before a fall," and if the fall be with the ten talents in hand, great may be the fall. Act wisely, use prudence, do not be too fast; deep waters run slow, especially if useful.

◆

BRO. John Y. Snavely of Hudson, Ill., wishes us to publish an article on *How the Blood of Christ cleanseth us from all sin*. It is a good subject to write upon. We take the liberty of inviting Bro. Daniel Vaniman to give us an article on it. The question comes in his line of thinking.

◆

WE do not report the money sent here for Bro Hansen, but drop it in the contribution box, and forward it to him once a week. Most of those who send, request us not to report, they want to wait till they reach heaven and then hear a good report. They want to obey Matt. 4: 1–4.

◆

THERE is considerable talk regarding the propriety of Northern Illinois purchasing and fitting up a farm to be used as a charitable institution, at which to keep and care for the poor of the district. The enterprise we think, is a commendable one, at least it is worthy of thought, for the poor we have always with us, and it is in our place to do them good.

◆

BRO. David L. Williams writes us a long letter soliciting ministerial aid in Saline Co., Mo. He has more calls than he knows how to fill, having to meet about six in each month. He describes the country as being an excellent place to live; good land, good water and an excellent climate. Ministering brethren thinking of going West, would no doubt do well to correspond with Bro. Williams. His address is, Brownsville, Saline Co., Mo. They want brethren who let their light shine in their daily walk and conversation.

◆

REGARDING the Eastern question a late writer says: "Russia seems to be turning her eyes to Palestine; of this there have been several indications lately. A Russian newspaper says, 'the hour is come to complete crusades by delivering the holy places forever. A free Christian and international province must be made from Jerusalem to the banks of the Jordan, and independent and international institutions must be given to it.' Students of prophecy will do well to watch the course of events in this direction."

◆

THE *Christian Cynosure* says: "A new Unitarian congregation in Boston, the South Free church, has introduced a novel way of observing the Lord's Supper. The bread and wine are displayed on the Communion table, and that is all there is of it. Imagination does the rest; they partake like a hungry man in his dreams and presume to call it faith. Their spiritualization goes a step further back than do the Catholics before the priest begins his formality of transubstantiation."

There is not a little of the imaginary faith extant now. Some imagine a little water sprinkled on a person is baptism; others, that if they *think* that they are willing to wash one another's feet, the Lord will take the thought for the act; or if they imagine they salute one another with a holy kiss, it will be approved of God. Verily, imagination has about all it can do.

◆

MEMBERS moving from one congregation to another should not fail to carry with them certificates of membership, especially when moving some distence. Persons frequently move to the West and settle down in small congregations, but make no effort to procure a certificate of membership till sometime afterwards, after causing a good deal of trouble and giving room for much suspicion. Things of this kind are quite embarassing to weak congregations.—There is another feature however, somewhat worse than this. There is a class of persons who sometimes get into trouble and move to small congregations before settling the difficulty, and thus cause a stigma to rest upon the church to which they move. Those small churches, especially in the West, have a hard time of it to keep a good light before the world, and when annoyed by unfaithful members moving among them, it makes it that much worse. Those who move to other congregations should go in the proper light, and carry along a certificate of good standing.

ORIGINAL GROUND AGAIN

NUMBER II.

OUR last closed with the observation, that our ancient Brethren took the unadulterated truth as the man of their counsel, and in all things were governed exclusively by it. But finally they commenced holding, what we call, Annual Meetings, for the purpose of assisting each other in arriving at a better understanding of the Apostolic order of church government. They never thought of any other method, save that practiced in the first century. Those meetings were of the simplest character, having neither clerk nor moderator chosen. They kept no minutes of their proceedings. When an important case was presented it was answered by letter to the church or churches that had presented it. This was the Apostolic order as laid down in Acts 15: 23.

They settled everything by the Bible, referring as much as possible, to chapter and verse. They had nothing else to settle things by, for they kept no minutes of their proceedings; and as for the decisions and decrees of other churches they rejected them. Stern necessity threw them back on the inspired Word as their only rule of faith and practice, and that was the reason why they reproduced the church in its primitive purity. Had they selected any other model, save the Apostolic churches, their efforts would have been a failure.

It was some time before the Brethren commenced printing their minutes, and for that reason it is difficult to get hold of any early records of their business. It is our impression, that when they commenced printing the minutes they did not see what it would finally lead to, nor what would be the inevitable consequences arising from their *improper* use. From year to year they have come down to us, and now fill a book of considerable size, and owing to a few conflicting decisions in it some of our enemies take delight in using it against us. The import of the book, however, is badly misconstrued, not by outsiders only, but frequently by members who do not act as prudently as they might.

Of those who use the minutes improperly there are two classes: One class takes the book to council meetings, and decide every case by it, never once referring to the Bible. They can tell what the minutes say on most every question that comes before the church, but when asked for Bible authority fail to give it. Churches that pursue this course cannot prosper as they ought, for they do not search the Scriptures to see whether these things be so. They are not on the original ground occupied by our ancient Brethren, and their course, if persisted in, will cause one part of the church to more or less disrespect the Bible, and in the other, create hostile feelings against the minutes, the Annual Meeting and the counsels of the old brethren generally. The intentions, though seemingly good, will lead to evil in the end.

The other class shun the minutes as they would a viper; they will not allow it in their houses, and lose no opportunity of speaking evil of it, often saying very hard things about it, and sometimes before the world too at that. It would seem that they can never get done censuring it. They speak against the Annual Meeting in a very unbecoming manner, often saying hard things about the old brethren. They make more fuss and trouble over the minutes than they would over a false prophet, and are so intent on its destruction that they cannot keep still about it. Of this class we have met but few, yet know that they exist. We see no reason why they should be materially alarmed. God will take care of the church if we only take care of ourselves. If it should so happen that the minutes will become an injury to the church, we feel confident that He will have a way of removing them. The brazen serpent was a good thing in its day and place, but when the Lord saw that it was being improperly used He provided a way for its removal, and it was no more a source of trouble (2 Kings 18: 4). Let us have a little more confidence in the Lord, and labor a little more earnestly in the performance of our duty, and it will be better for both us and the church.

There is a third class who look at things quite differently, and constitute the main strength of the church They look upon the Bible as their only infallible rule of faith and practice, but have great respect for the sentiments of the general brotherhood, desiring, as much as possible, to act in concord with the entire body, and for that reason respect the decisions of the Annual Meeting. They know that man is fallible and liable to make mistakes, but never fail to remember that they themselves are not infallible. They do not all approve of the general course of the A. M., but do not think it prudent to abuse and reject it. They consult the minutes to learn the general sentiments of our people on certain questions, and then follow the best light they can obtain. They know that the A. M. is not a law-making power, and that her decisions are not law, but *advice*, and have been so decided by that body.

If all the ministers and churches would pursue a course of this kind they would not be troubled so much about the minutes, neither would the A. M. be annoyed by them. It is presumed that we have hundreds of ministers who never read the minutes, yet they are in perfect harmony with the general order and practice of the church. They say very little about the minutes, but a good deal about the Bible, and are in their faith and practice like the Apostles and our ancient Brethren.

It is painful to see the course taken by the two first classes named above: one party making the minutes a *Bible*, virtually so to speak. We have never had the misfortune to meet one of this class, though we have heard of them, but do hope that the report is false. The other class, if they had it in their power, would, at one sweep, send the minutes and A. M. entirely out of existence, and thus jeopardize the present existing unity of the brotherhood. If the first party had its way, and would persist in that course, it would finally run the church into the worst of superstition, and ultimately and INEVITABLY into priestcraft. History of past ages has demonstrated this fact. But if the other class should prevail, it would, under the present existing circumstances, sever the church into a hundred fragments bleeding at every wound. The church would soon be so mixed up with the world that no one could distinguish saint from sinner. Its members would join secret societies, follow the fashions of a corrupt world, and finally degenerate into a church void of the true piety that should characterize the people of God. These are not far-fetched conclusions, but founded upon logical deductions.

It is to the third, or conservative class, that we must look for the strength and disposition to sustain and defend before the world, the distinctive characteristics of our people. They are not led about by every wind of doctrine, nor are they easily persuaded to take hold of and endorse that which they know to be contrary to the general principles of the church. Among us they are the ground and pillar of the truth, and when it comes to our distinctive *Bible* characteristics they are *one*, being perfectly joined together in the same mind and in the same judgment, but sometimes differ about OPINION, but not about *faith*. The conservative part of the church, since the day it was organized in Germany, down to the present time, has stood together as a body. She has passed through several wars, but was not affected, and came through the late rebellion as much united, if not more so than before. But she has had her troubles. Small parties have sloughed off on either side, and at times disturbed her tranquility, yet to-day the church, as a body, stands firm, but where are those factions that split off from her? We ask again, where are they?

The church has stood and *will stand*, though her trials and troubles may increase. There may be some drawing off from the two extremes, but the *body*, *the* church will remain and the gates of hell shall not prevail against it, while those who depart from the faith will either dwindle down to nothing or else drift off into the corruptions of the world, and popular religion.

Thus it was with the old Apostolic church of the first century. There were schisms, but the main body stood firm; rejecting the decrees and discipline of uninspired men it adhered firmly to the unadulterated Gospel, and labored to keep the church pure, while the schisms either dwindled down to nothing or else drifted off into the vile corruptions and idolatry of a pagan world.

If the gentle reader will now follow us, we shall drift off into a series of reflections, relating to the prosperity and good of the church in the future. Doubtless some will not fully agree with us, especially those occupying the extremes, yet we desire a candid consideration of the conclusions before passing judgment.

The church of Jesus Christ has but one head, and that is Christ. He is its law-giver, and has given to the church a *perfect* law, to which we can neither add thereto nor subtract therefrom. This law is perfectly adapted to the wants of every nation and people in every age of the Christian dispensation, and for that purpose needs neither addition nor subtraction; and to prevent such a crime, the closing chapter of the New Testament sets forth a woeful penalty upon any who would dare tamper with the revealed law of the Lord. This law has been recorded by inspiration, contains all respecting revelation God designed that man should know. and woe be unto him who dare add thereto.

This perfect Law-giver, while on earth, organized a church that was to be the *model* of all churches. He also inspired men who were to travel in different lands, and organize model churches for different countries. The first church at Jerusalem was the model for these model churches, and when all were once put into good working order they resembled each other, for they were all made from the some model. The New Testament was then placed in their hands as their only rule of faith and practice, their only divinely authorized bond of union. This was their creed, and by it all were to square their lives and conduct. God designed that the church should have but one rule of faith and practice, for by that means they could be one body, having the same practice throughout.

During the early age of the church some men, who held their membership at Jerusalem, for they lived in Judea, went up to Antioch and taught false doctrine in the church at that place. It created considerable disturbance in the church, hence they concluded to send the matter, in the hands of two delegates, to Jerusalem, where these men were from, to consult the Apostles and elders about it. Now, here comes the model council for the whole world. When this matter was brought up, speeches were made over it, and they were *Bible* speeches too at that. James made the best Bible speech at that meeting that I ever read of at any council meeting. And when the question was settled, it was settled by the *Bible*. But who settled it? The Apostles and elders? Not quite, for it is said that it pleased "the Apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas," the two delegates from Antioch. So we see that the *whole church* had a hand in it. Then they wrote letters to the church at Antioch and such other points as they thought prudent. This is the only council of which we have any account during the Apostolic age, and should be the model counsel of the church in every age. We will have more use for this after awhile.

Some of the primitive churches were not content with the simple Gospel which the Holy Spirit had left them, but during the second century, and especially the third and fourth centuries, they commenced meddling with questions which neither Christ nor the Apostles had settled, hence the necessity of councils to settle them. But their councils were not after the model council held at Jerusalem in the days of inspiration; but partook more of a *legislative* character. They published their decrees and confessions of faith, which, in the course of time, actually took the place of the Gospel in many respects. Then commenced their schisms, not so much about what was in the Bible as what was not in it.

But they ran into another evil. They soon began to have what was known as Metropolitan churches. These were to be the models of the surrounding churches, and hence they commenced imitating each other instead of following the New Testament. The consequence was that they grew worse and worse, not so much in the external acts of worship as in real Christian piety. Had all those churches let their decrees and confessions alone, and clung to the New Testament as their only rule of faith and practice they would have preserved their primitive purity. They, in their church government, departed from the Apostolic order, and the consequence was that many of them went into corruption. From these things let us learn valuable lessons.

When our people started up in Germany they hit right upon the old Apostolic order, and settled down upon that old primitive foundation. They took the churches organized by the Apostles themselves as their model, and for their creed or confession of faith took the same book that the Apostles had, and that is the reason why they occupied Apostolic ground. Let me tell you, gentle reader, that there was something *more than human* power in that little movement.

But one step farther: When difficulties arose how did they attempt to settle them? Like the world? By making decrees and passing laws? Not one bit of it. They held their council meetings just like the old mother church at Jerusalem. And why did they do that? They had to have a model and were not willing to go to the world for one, hence went to the New Testament where they could find but one. This they imitated to the letter and spirit too at that. The "whole church" took part in it. They kept no minutes, but like the old model council at Jerusalem, wrote letters where it was necessary. Was not that Apostolic? Who dare say that that little church was not the church of Jesus Christ? She took the New Testament teachings as her only rule of faith and practice. Did the Apostolic churches have anything more? They held their first councils just like the old and divinely inspired model council at Jerusalem. Could either reason or revelation ask anything more of them?

Before closing this part of our article, we turn to page ten of brother Kurtz's Encyclopedia and copy the following account of the "origin of Annual meetings" among the Brethren, and how they were held by our people in days of yore:

THE ORIGIN OF ANNUAL MEETINGS.

"From our forthcoming History of the Brethren in America, which shall be published as soon as possible, if the Lord will spare us yet so long, we will find that the first company of our Brethren, having arrived in 1719, almost 150 years ago, held their first love feast in Germantown, Pa., on Christmas-day, December 25, 1723, and previous to this, we are informed, 'they had important work.' They remembered difficulties, which had occurred in Crefeld (Germany) already. They were indeed a branch of a church, but not yet a church (sufficiently organized and established) that could assume (the authority) to administer the sacraments (ordinances). But the chief difficulty was, that there were still differences among themselves, and they only of late had commenced to come together. After all these difficulties had been worked through in the spirit, they at last agreed to gratify them (the new converts, who desired baptism and being received into fellowship, and and also to hold the love feast).' So then we have a record not only of the first church visit, the first meeting for public worship, the first baptism and the first love feast, but also of the first council meeting, and in fact the first general council or yearly meeting ever held in this country; and it is presumable that the love feasts were connected and preceded by such council meetings the day before love feast, and that these council meetings being attended by members and ministers from every church, were sufficient for every purpose during the first thirty or forty years, while the churches were confined at first within a territory bordered only by the Delaware river on the east and the Schuylkill on the west, and at a later date by the Susquehanna on the west. But as the churches multiplied, and extended into New Jersey on the east and beyond the Susquehanna on the west, and even into Maryland, &c., and it thus becoming impracticable for all the churches to be represented at every ordinary love feast, it became a necessity to set apart every year a certain time, and appoint from year to year a place for such a general council. This was done, as far as we can learn, a little after the middle of last century, and consequently a little over a hundred years ago. The first council meeting had been held, as we have seen, about Christmas, the presumed birthday of the Savior, but now a more proper time was chosen in fixing Pentecost of every year, the birthday of the church, for the big meeting, as it was called even to a recent day of our own recollection. With regard to the place, it was concluded at a late day, that the big meetings should be held alternately, one year east of the Susquehanna, and the next year west of that river. The churches spreading further west and south, the Allegheny mountains were considered as the dividing line for a time in this respect, and still more recently the Ohio river was named as such line.

HOW THE YEARLY MEETINGS WERE HELD.

That they were at first held in the most simple manner, even as our ordinary council meetings have been held up to our own times, is evident from all the testimony we could gather. Brethren met on Friday morning before Pentecost, and opened as usual by singing, exhortation, prayer, and, perhaps, reading the Scriptures. Having met in the fear of the Lord, and invited him to preside over the meeting, and prayed for the Holy Spirit to guide and direct all hearts, they considered the meeting ready for business. Cases were presented and decided, questions asked and answered, all by word of mouth, as in ordinary council meetings; there was no clerk chosen nor minute taken, and hence it is that our records are so meagre for the first twenty-five or thirty yearly Pentecostial meetings. But as will be made to appear more at large in our forthcoming 'History of the Brethren,' when any important case or cases had been presented, it was answered afterward by letter to the church or churches that had presented them. Of these manuscript letters a goodly number yet extant have been collected with great care, and are embodied in this present work."

Let each reader study brother Kurtz's remarks well, then turn to Acts fifteen and compare the practice of our ancient Brethren with the old Apostolic order. Do this till next week, and then, if the Lord willing, we shall commence where we now leave off, and carry the subject up to the present time. J. H. M.

HEAVEN AND HELL.

WHAT are they? Simply states of mind—this, and nothing more, nothing less. Heaven is a happy, and hell an unhappy state of mind. Happiness, that results from the consciousness of right-doing, is heaven; unhappiness, that results from the consciousness of wrong-doing, is hell. Conscious innocence is conscious heaven; conscious guilt is conscious hell. Self-approval is heaven; and heaven cannot be in the soul without it. Self-condemnation is hell, and without it there is no hell. The man who is self-approved is self-sustained, has heaven in him; but self-condemned, he has no sustaining power within; he has no courage, no inward support; he sinks in his own esteem; he falls, and is in a moral paralysis—he is in hell—no; he is not in hell, but *hell is in him*.

Heaven, or hell, then, is a state of mind, and exists nowhere in the universe for us but in our own souls. As is our state of mind, so is our heaven or our hell. They exist only in the human soul. G——.

We clip the above from *The Missionary* published at Towanda, Pa. The conclusion of G——is, that heaven and hell are not *places*, but a condition of something—the state of the soul. It is said of Ai, that "the smoke of the city ascended up to heaven" (Josh. 8: 20). Did the smoke of the city only ascend up to the condition of the mind? To the condition of whose mind? Again we read in God's Book that "Jesus lifted up his eyes to heaven." Did He simply lift up His eyes to the condition of His mind? When Jesus went to His Father, His disciples stood looking "steadfastly toward heaven" as the Lord "went up." Looked "toward" the condition of their mind, did they? Did Jesus go up in the condition of their minds, and then they stood gazing up into the state of their own minds? What absurdity! And yet, this is the only conclusion that can be drawn from the position assumed by G——. Heaven is *a place*, not the condition of a place. Heaven is not *time*, *manner*, nor *condition*, but a *real place*.

David declares that "the wicked shall be turned into hell." Does the term "hell" here mean that the wicked shall be turned into a "state of mind?" If hell "exists nowhere in the universe for us but in our souls," then the wicked, whose state of mind is already evil, shall be turned into a wicked condition of the mind. They will not be *turned into hell*, but being evil will be turned into the condition of the wicked! Ah, how your rope of sand melts away before the sword of the Spirit!

Again, we are taught that "death and hell delivered up the dead which were in them" (Rev. 20: 14). Were the dead in the condition of the mind? If so, whose mind? Here it is expressly stated that hell, *a place*, delivered up something, "the dead." It is not said that a condition of the mind delivered up the dead, but *hell* did the delivering. M. M. E.

HOW IS THIS?

THIS is the way one of our subscribers writes: "I was at the post office one day, and there was a ministering brother there also. I received my paper, the BRETHREN AT WORK, and he the —— *State Journal* and two other political papers. I tried to show him the BRETHREN AT WORK, and asked him why he did not take it? He replied that he did not patronize church papers, neither did he think it was right for any one else to do so. I asked him, why? He said it was making merchandise of the Word of God, and when brethren published their talents in books and pamphlet form and then sell it (if it was the truth) it was selling the Word of God, and the Word, says he, 'shall be bought without money and without price.'"

We wonder if that preacher ever bought a Bible? Did he get it without money and without price? Supposing a brother were to print a number of Bibles, must he *give* them all away? Have those who print Bibles a right to sell them? If not, then those who patronize them do wrong. Does that preacher patronize them when he buys a Bible. He has no money for a religious paper for his family, but plenty of it for political journals; no money for those who are working hard to disseminate the principles of truth, but plenty of it for unconverted politicians, who are spreading their corruption and discord over the country. He has a conscience that allows him to patronize worldly institutions, but not a religious enterprise; he has no taste for the good, religious matter written by his brethren, but relishes that, written by unconverted and corrupt men. Straws show which way the wind blows. If that preacher would spend his time reading the good books and pamphlets published by the brethren instead of reading secular papers, he would doubtless be setting a better example, if it would not make a better preacher of him. — If any of our readers can find that preacher, they will please let him read this article. J. D. M.

HARSH WORDS.

HARSH-words are like hail stones in Summer, — beating down and destroying what they would nourish if they were melted into drops.—*Enoch Eby.*

And in harmony with the idea of our dear brother, Solomon says that "A soft answer turneth away wrath; but grievous words stir up anger," and "a soft tongue breaketh a bone." How many there are who delight in sending forth the hail stones that beat down and destroy. Better far to let them melt in the mouth, and then they will run out in a gentle shower, nourishing and building up. Harsh words have not in them any soul-cheering, soul-inspiring power. They tear down, overthrow and mutilate to no good purpose. A soft tongue breaketh many a bony heart. Kind words never die. Their effects grow and grow, until eternity reveals them in all their grandeur.

How often do those who are supposed to be empowered to "rebuke," do so in a hail-like manner instead of rain-like! Instead of doing so with "all long-suffering," it is done with harsh words, and an air of authority as if the rebuker were incapable of doing as the Lord directs. How many tender lambs, full of love and zeal for the cause, are driven away out on the barren hills by harsh words? How many who are able to "eat meat," are made to weep and sorrow because some brother used hail stone words? Ah, the bitter pangs, the heart-rendings that fill many places, — all because some person in authority used not *soft words.*

Soft words, tender words, — words of sympathy are noble and divine-like, and those who use them are silently but surely doing a work that will stand to their honor in eternity. — When I hear a man use harsh words just because he can, I begin to conclude that he is proud and wants to show himself, and he does. He shows how ill he is qualified to speak to any one, and he himself becomes an object of pity. M. M. E.

BROTHER T. J. ALLEN, of Storkton, Mo., writes that they have now organized a church in Cedar county, with eighteen members. This sounds like news from home, for we spent five years of our boyhood life in the northern part of that county and have always had a liking for that part of the State. Before the war there was a church there of some thirty or forty members, of which brother Wm. Gish, who now lives in Kansas, was elder. As we left soon after the commencement of the war, we have heard but little of the workings of the church till now. Hope the Brethren will prosper, and succeed in building up a good congregation in that part of the West. We have many fond recollections of life in that country. If we are not mistaken, there is a small congregation a short distance South of Osceola, in the beautiful and fertile bottoms of Sack river, and not very far from the North line of Cedar county. Will some one please write us regarding this? J. H. M.

THE third edition of brother Miller's defense of the Brethren's doctrine is now out, and having just received another lot we are now ready to fill orders. Price $1.60 by mail, post paid, and may be ordered of us, or R. H. Miller, Ladoga, Ind.

UNANSWERED QUESTIONS.

Having on hand a number of queries which we have not time to answer, we give some of them below, hoping our correspondents will aid us in this department. Let your answers be short and to the point.

Did Christ die a God-forsaken man according to the following Scripture? "My God, my God, why hast thou forsaken me?" Mark 15: 34. J. J. HOOVER.

Will some of you please give an explanation on the fifteenth verse, third chapter of 1st Corinthians?

D. A. W.

I wish to know, through your paper, the meaning of the 5th verse of the third chapter Titus.

WM. B. GOODWIN.

Would you or some other brother please give us your views on the third verse of the seventh chapter of Hebrews? "Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God abideth a priest continually." MARIA B. HEESTAND.

A man claiming to be a minister of the Gospel, in a sermon against feet-washing, defied the world to show, from sacred or profane history, that the Gentile church ever practiced the ordinance of feet-washing; and W. C. Thurman, in his book on feet-washing, page 59, 60, says it might be shown from church history, that feet-washing has, from the night of its institution, down to the present day, always been observed as an ordinance of the church. Now which is true? Please inform me through your paper. SAMUEL SALA.

I would like an explanation of Romans 4: 4, 5.

JOHN STAGER.

Please give me an explanation of the second chapter of second Thessalonians, from the first to the twelfth verse inclusive. D. LEATHERMAN.

Please explain, through the paper, the Scripture found in Acts 2: 17, 18, concerning the prophesying of daughters. Also reconcile what Paul says in 1 Cor. 14: 34.

S. BRUMBAUGH.

Did the apostle Paul receive the Holy Ghost before he was baptized? Please answer through the paper.

J. E. B.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

SUNDAY MORNING.

Cannot Go to Meeting.

I THINK of the many this morning who are away from the main body of the church—are isolated and cannot go to worship with their brethren and sisters. There are many such! Perhaps you once lived in a large and flourishing congregation where the members can all go to a large house, comfortably warmed and seated, and there enjoyed the words of truth as they were read or spoken. Yes, brother, sister, you once lived where you saw your brethren often, but because of poverty you were compelled to go to some country where land is cheap, that you might have a place called "home." How you would have liked to stay where you could go to meeting every Sunday, but you could not. Go away you must, and you went; and now you cannot go to meeting this morning. O how your heart would leap for joy if you could go to meeting once more! You are very hungry for the bread of life, and the fellowship of the saints. O how you long for a few brethren and sisters to come and sing and pray with you! If a few would just now come in, how full of rejoicing you would be. You would not care for the broken remarks, the feeble voice, the bashful look—you are hungry, and the words of comfort would be gold to you now. Ah how happy you would be, if a poor, "unlearned" brother or sister should, this morning, walk into your lonely cottage and talk of Jesus to you! What fullness of joy would be in that house.

But I want to encourage you this beautiful morning with the words of Jesus. "I have chosen you out of the world," therefore "let your light shine," that others may be constrained to follow Jesus. First, *live right;* this will have a powerful effect on your neighbors. Second, when you have thus gained their love and respect, ask them to come to your house, and there try to instruct them. Do not say you cannot. A man that can tell how he plows, can tell how he is saved; and he that can tell how he was saved, can tell how others may be saved, for all men are saved alike—are saved by the same Savior, have the same Book, the same Spirit to lead and guide them. Ah, but you say you are no preacher—have not been called. Do not mistake. He who shall be king and priest of God in yonder world, is certainly fit to tell sinners to come to Jesus. Work for sinners: work to build up the church, not only in numbers but in piety and godliness. Yes, you would like to sit in a comfortable meeting-house, with brethren to your right and left, and listen to some one preach, but you cannot. The Lord bless you in your loneliness.

And then you are exposed to the jeers and taunts of the world much more than those who almost wholly make up a community. Your plainness is a subject of remark by both the popular professor and the worldly person. Your mode of worship, your plain habits, your devotion to Bible principles are talked about in a light manner. But be patient, beloved in the Lord, and never give up the old ship. Hold to the helm, keep the sails up and you will sail through in safety. To speak evil of God's ways, God's people, is to speak evil of God Himself, and all such naughtiness God will avenge. O, never leave Jesus! Cling to Jesus! How He loves you! You were baptized into His death, therefore abide in Him. Look up and behold His care, His love. Read the Bible, pray much in secret, talk Jesus to your neighbors and behold the work of the Lord in your midst. For every *little* that you do, God will do *much*. But He wants you to do your part. True, your burdens are great, the cross heavy, but O, what is more pleasant and profitable than working in God's vineyard? God pity the poor, isolated brother and sister this morning! They have many trials, many temptations to overcome. We who have all things convenient know but little of your hardships. But I would encourage you to overcome them by *working* for souls You want those around you of the same faith. *Work* for them. Take God's tools and work with them.

But I now think of some poor sisters whose husbands are not yet in Christ. They live quite a distance from the regular places of meeting. They want to go to meeting this morning, but the husband says, "O no, we cannot go to-day; I want to rest." Ah! my friend, were you at rest in Jesus, you could not stay away from meeting to-day. Poor sister! she has not been to meeting for six months, and O how she longs to go to-day. God bless you, dear sister, in your isolated condition. Brethren, seek such, and sing and pray with them. Do them good whenever you can. Their lot is truly a hard one. They need sympathy and encouragement.—M. M. ESHELMAN.

A TALK WITH MY YOUNG FRIENDS.

I LOVE to meet and talk with young people, and take great pleasure in hearing them talk. That you may know I do, I will tell you how lonesome I have been the past week, for I was not permitted to meet with my young folks (my scholars) because the directors thought it proper to close school for a short time, to prevent the spread of that loathsome disease, diphtheria, which has been raging for some time in this place.

About four weeks ago, a little girl in this neighborhood took the dreadful disease and died. About the same time one of my pupils was kept from school, and on learning the cause of her absence, I found that she too had taken the disease. She had a sweet little brother, Willie, who came with her to school every day. After she took sick, he came alone, bringing me word from her every morning until finally he took the disease too, and it was not long until another of my pupils whom I will call little Alfred, took it, and then another, Alfred's little brother Sidney. The next time I saw Willie, he was in his coffin. He did not look like one dead, but like one sleeping and dreaming an angel dream; for on his face was a smile of joy. As I watched them filling up the grave I thought,

"One more buried beneath the sod,
One more standing before his God;
We should not weep that he has gone,
With us 'tis night, with him 'tis morn."

The morning after Willie was buried, and my pupils and I had again met at school and were busily engaged in our daily work, some one rapped. On going to the door to learn who was there, I met a gentleman who had come to tell us that little Alfred was dead. O, how sad it was! He was to be buried the next day. I did not attend the funeral, but went home to see the dear ones there. On Sunday evening when I returned again, they (the people with whom I board), told me that Sidney was quite sick and could not get well, but must follow his little brother Alfred. They took me to see him, but we were too late; he was gone. We found the bereaved father, mother, sister and brother weeping for the dear one, who but a short time ago, was a laughing, joyful member of the circle. The baby brother was sleeping, unaware of what had taken place.

Last Monday these three remaining children were well, but to-day the sister and brother are very sick. The baby brother too was sick, but is better now. I hoped they would escape the dreadful disease, but ere long my hope faded away.

"Thus youth and beauty for awhile
The cheek and eye will show,
But scarce they claim the tribute smile
Ere death will lay them low."

To-morrow I will open school again. O what a change there will be from the scene in the same school-room! How we will miss the dear little ones who have left us here and joined the heavenly school. I will miss them sadly, for I loved them dearly. They were beautiful, and more than beautiful, they were good. Their seats will be vacant, and I will miss them in their classes, those bright faces and sparkling eyes and sweet little voices that would sound so well when reciting. My pupils will miss them on the play-ground and school-room. And the vacancies they leave at their homes are too numerous to tell, for they were remarkably studious and ambitious, also obliging and obedient, both at home and at school. Willie was very amiable with his little sister; he would help her to put on her wrappings before leaving the school-room and always carried the dinner pail.

Little sisters and brothers are you kind to each other? I tell you this story so that those of you who have brothers and sisters will love them and be kind to them, for you do not know how soon they too may be called to leave you. And, dear readers, those of you who have kind parents to provide food and raiment for you, do you appreciate them? Do you love and obey them? Remember that they too may die and leave you alone in this world. Then will thoughts of the lost ones crowd themselves upon your mind; then will you be forced to acknowledge that their teachings and prayers for you were earnest and right, yet you heeded them not; then will arise in your mind the many slight acts of disobedience, and sometimes open rebellion, by which you have grieved your ever too indulgent parents. But on the other hand if you will be obedient and kind, it will not be a final parting, but will seem only as though they had gone before you to their long, last, happy home, where you can hope, when your work on earth is finished, to join them to part no more.

My dear, young readers, are you prepared to meet your God? If not, begin "while it is yet called to-day." Does not even reason tell us plainly, that *now* is the only time we can call our own? We are sure of this moment, but the next may never be ours. Why, then, when life is so uncertain, not attend at once, to so important a matter? It is your heavenly Father who watches over you and cares for you always. He can do more to keep you from evil than the most watchful eye of a loving father on earth ever could, if you will only ask Him. Then come to Him now, while you are young. God, in His holy Word says, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." "They that seek me early, shall find me." Then why put off so important a subject till some more convenient season? for that will never come. He is waiting now with outstretched arms to receive you, if you will but give up all else for Him. Christ does not ask you to purchase His love; He makes it a free gift to all who accept it upon His own gracious terms, and I am sure they are easy. He only wants us to love Him—to give our whole hearts to Him. I wonder how I could live so long without Christ! How ungrateful and wicked I have been! But I hope that I shall always love Him now. I am made happy by the presence of God's Holy Spirit. Often, when I was made to feel uneasy, did I try to still the voice within me, which was constantly calling me to come to Christ and live, by going more and more into the ways of the world; but I could not help seeing the emptiness of the world and its vanities, upon which I depended for all my pleasures, as compared with the all-sufficiency of the great Savior, I was then forced to admit that the religion of Jesus Christ was a good thing, and that some day I would embrace it. Thank God, that day came! Oh that baptismal day! Never was there a day half so beautiful; never before had music sounded so sweet, for I was now about to follow the footsteps of Him who had meekly bowed His head beneath Jordan's wave. Never before did words seem half so expressive as those which fell from the lips of the minister on that day; and when it was all over—when I had "sought and found" the place where Jesus lay, how happy I felt in the consciousness of doing right! It was a day of gladness and joy.

Let me now entreat you, my dear friends, to think seriously upon what Christ has done for you, and what He offers to you. It is not safe to put it off a moment longer. This moment is yours; God in His infinite mercy, has given it to you; but the next may be withheld; it may never be yours; then before I close, let me urge upon you once more, the importance of at once accepting Christ Jesus as your Friend and Savior. Much love to all.

MARY J. STEES.

Yellow Creek, Ill.

CHILDREN AT WORK.

From Griffin Fisher:—I live with my good, kind mother and two brothers. We are seven children living; three, together with my father, lie buried on the bank of the Tippecanoe river. Father and little Bettie are buried in one grave. O how sad we felt when they died! I go to school and want to learn all I can. My brother-in-law takes your paper, and he gives it to me to take to mother to read. I became so fond of the little folks' letters that I wish to do my part. Let us try to be good.

Deer Creek, Ind.

From F. D. McKeever:—I go to meeting and like to hear the minister preach about Jesus. "Children obey your parents in the Lord; for this is right. Honor thy father and thy mother, which is the first command with promise."

Middlebury, Ind.

From Jacob Bomgardner:—I am a poor orphan boy, and live with my sister Mary. I have a little blind brother; and oh how thankful I am to God for my eyesight when I see my brother read his Bible with his fingers. I am not a member of the church, but I like to go to meeting. I hope the good Lord will spare me, so that when I am older, I may become a member. Let us all be good children.

Middlebury, Ind.

◆

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him."—*Paul.*

WHAT CAN I DO FOR JESUS?

WHAT can I do for Jesus?
I'm such a little child;
Can I make known His goodness,
His disposition mild?
What would I do for Jesus
If I had but the power?
Alas! I feel my weakness,
I'm such a little flower.

I cannot preach the Gospel,
To eager, listening ears,
Nor fight His glorious battles,
Who am so young in years.
Can I do naught for Jesus,
For His kind love to me?
O yes, I'll sing His praises,
Who died upon the tree.

Yes, I can sing for Jesus,
And He will hear my song.
Who wishes little children
Join the heavenly throng;
He loves to hear the voices,
Of little ones like me,
And, smiling, say His kingdom,
Shall too our kingdom be.

I'll pray and sing to Jesus,
The little children's Friend,
Who gave His life to save us,
From torment without end.
The sound of children's voices
His willing ear doth greet;
Then sing and pray to Jesus,
For children's prayers are sweet.

Selected by WILFRED RICE.

◆

THE OTHER FAMILY.

Dear Children.—

I AM now ready to tell you something about that *other family.* I am glad I don't need to pain your feelings again by giving you such a sad picture as I did in the account of the other family. I received a letter from a mother that has three bright little boys, and they have a sweet little sister whom they love very much. In the letter she wished me to visit them. I got there in the evening and how glad we all were to see each other again, for since we had parted the last time, these children's dear, good papa had become willing to love Jesus and help their dear mamma keep up the family prayer and read the Bible. (Don't you just now think of the little boys' papa in that other family, who whipped mamma for wanting to do good?)

When I got to this family instead of the children being shy and awkward, they came right up with happy smiles beaming on their faces, and shook hands, and what intelligent little faces they had too. At night after all the chores were done the little boys came in and each one seemed to know just where to put his hat, and just how to do to please papa and mamma. At the table each one seemed to know just how to behave so as to make people love them. And papa and mamma seemed also to know how to talk kindly and politely to the children so that they will love them. I heard no harsh, loud words there. After supper we read out of the blessed Bible and talked about our duties as Christians. The little boys can talk intelligently about many things. Their papa told me that the boys can sit up late of nights and hear the Bible read. After the reading and talking, we all bowed before God and tried to ask Him to still be good to us as in the past, and keep us all safe through the dark night. I heard these little children's mamma ask our good Father in heaven to bless these dear little ones whom He had entrusted in their care. You will now think, no wonder that these are good, happy children. After prayer, when the little boys started to go up stairs to bed, I heard them say, "good night, mamma." O! what a blessing, thought I, to have such good parents; but, dear children, I only saw it the more when I was in that other family and saw how it is when a family does not obey Jesus.

The next day was Sunday, and we had the good privilege of attending meeting and heard about some of the things we must *do* to be *saved*. In the evening, when I parted with that nice family, I just felt like staying all night with them again.

Now, dear children, which of these two families would you rather live in? (I forgot to tell you that the good family reads the BRETHREN AT WORK). Now if this poorly written sketch proves acceptable to our little readers, and our editors print it, you may hear, after awhile, again about that poor mother who wants to be *saved*, or something else to interest and edify you.

Your Well-wishing Brother,
D. E. BRUBAKER.

Iowa Centre, Iowa.

CORRESPONDENCE.

My Visit West.

Dear Brethren:—

I WAS requested to give a report of my travels during the Winter, and I thought I would do so, but I feel that a brief report only is necessary, as the most of my meetings have been reported by the brethren where they were held.

On the 25th of October last; I started for the State of Ohio; I first stopped in Wayne Co., with Bro. P. J. Brown, where we had a few meetings. From here I went to Sugar Creek congregation, in Holmes Co., where we had several days' meetings, resulting in the conversion of some twenty-two persons. Here I baptized eighteen before coming out of the water, fourteen of whom were young ladies under the age of twenty-one. A brother who timed us, said, it took thirty minutes. This congregation seems to be in a good condition.

From Sugar Creek I visited Bro. Horn's congregation, in Muskingum Co., and the Jonathan Creek congregation in Perry Co. From here went to Wooster congregation, in Wayne Co. After laboring there a few days, went to Medina Co., in the Black River congregation, where I spent some days laboring with the brethren. Here I had the pleasure of baptizing seventeen, mostly young persons, some of whom were the special subjects of my prayers for the past year. I labored some in this congregation last Winter, and formed quite an agreeable acquaintance with the brethren and others. Some who were almost persuaded last Winter, became fully persuaded this Winter, and are now happily and lively engaged in the noble cause of our blessed Master. May their future ever grow brighter, and may they fully realize what it is to walk in newness of life, ever striving to attain a higher type of Christian perfection. I think the Black River church a model church.

From the Black River congregation I went to the Beech Grove, in Wayne Co., where I labored with the brethren for several days. From here I went to the Canton church, in Stark Co., where were held some meetings and some additions. This closed our labors in the North-eastern district of Ohio.

From the North-eastern district I went to the Southern district of Ohio, where I continued my labors until my time had expired, and I returned home. Our first meetings in the North-eastern district were held with the brethren in Ross Co., on Twin Creek. From here I went to the Brush Creek congregation. Here I spent about five weeks, at different points, laboring with these much neglected but faithful brethren. I must say that I was much pleased with my visit to Brush Creek. I think the general impression among the Brethren at large, of this church, was very unfavorable; but for the information of all, I would just say, that in all my travels, (I have been traveling eleven months out of the last fourteen) I have not found a more faithful, conscientious and zealous class of Brethren anywhere than the Brethren at Brush Creek.

They have their Sabbath-schools, social meetings, singing schools, and their regular stated meetings for public preaching, and though quite poor when compared with the brethren in other parts of the State, they have built two or three new meeting-houses, and are now making preparations to build another. They liberally respond to the calls of the poor and needy, giving more than many of the wealthy; they earnestly contend for the faith that was delivered to the saints; they strongly oppose all creeds and formality, accepting the truth, the whole truth, and nothing but the truth.

I say these things not to flatter them, but to correct others. The result of our meetings there were twenty-five additions.

From Brush Creek I went to Fall Creek; thence to Lexington. Spent a few days here; thence to Fairview in Fayette Co. At the two last named places I could not stay as long as I would like to have done. This closed our labors for the present in Ohio. From here I started for my home in W. Va., where I arrived safely on the evening of the 21st of March. Found my family just in moderate health and anxious for my return home.

I feel to thank God for His kind care over myself and family during our separation of nearly five months. My labors were heavy and continuous, but I stood it well till the last, but I can feel its effects somewhat at present. I feel however, that the work is a noble one, for under the circumstances surrounding my family, I could not have remained so long from home in any other work.

I preached in all one hundred and eighty three discourses and baptized and receveid into the church seventy-seven precious souls. I hope to meet them in heaven. The dear brethren and sisters will please accept my thanks, for they were kind to me everywhere. When it goes well with you, remember me. Hope we all shall meet in heaven.

JAS. A. RIDENOUR.

From Graham, Mo.

Dear Brethren:—

WE have seen, in reading the correspondence of your worthy paper, that our dear Bro. Hansen is in very destitute circumstances. Our sympathy was considerably aroused and on next day, being Lord's day, we presented the case at our social meeting. Bro. George A. Shamberger proposed and read the first chapter of second Peter. Appropriate remarks were made in regard to adding those beautiful Christian graces, enumerated in verses 5 to 7. Among the number is brotherly kindness. During the meeting we made a practical application which resulted to the amount of enclosed Postal Order. The usual application is found in James 2: 15.

Dear brethren and sisters, how can we turn a deaf ear to the urgent call of loved ones across the great deep? The time was when they were pleading for the bread and water of life. The church nobly came to their relief. Shall they now call in vain for bread to sustain their mortal bodies, when there is enough and to spare in this land of plenty? Read Matt. 25: 31-46." Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Jesus has suffering ones in Denmark, will you come to their relief? If you do not, the day of judgment will reveal it. Let every brother, having charge of a congregation, present this matter, and a cheerful response will be the result.

I would suggest that the *Primitive Christian* publish Bro. Hansen's letter. Let all mites be sent to the BRETHREN AT WORK office, and let them forward it, accompanied with the effectual, fervent prayer of every devout heart. May the richest and constant blessings of our kind Father abide upon the little band of brethren and sisters in Denmark.

Yours in hope of a glorious union,
S. A. HONBERGER.

Our Texas Letter.

Dear Brethren:—

BY request of some of the Brethren in the Cedar Creek district, Indiana, I shall try to give you a short article in regard to Texas.

I arrived at Austin the 26th of last November. Since then have travelled over portions of Travis, Williams, Hayes, Blanco, Gelisbe and Kerr counties. The Eastern part of Travis Co., is rolling prairie, the soil, excepting along the Colorado River, is black, waxy and will not scour from the plow. The Western portion of Travis Co., is mountainous. The Western part of Williamson Co., is timbered, hilly and stony, the Eastern part is beautiful, rolling prairie. — Hays and Blanco counties are for the greatest part mountainous.

Gelisbe Co., is a timbered country with sandy soil, and is settled mostly by Germans, I saw better wheat here than in any other part of the State. Kerr Co., is thinly settled, but all the land that is worth anything, is taken up, mostly by Northern people.

When traveling in Kerr Co., one morning about 4 o'clock we were awakened by drops of rain falling on our faces, so, rising from our resting place, we soon had our wagon cover stretched over some poles and had a fire started to prepare the morning meal. Daylight appearing, we soon had our teams to the wagons and started on our journey. It continued raining the most of the day, and the roads were very bad. After traveling eleven miles, and it being nearly night, we felt anxious to find a house to stay in during the night. Seeing a house at last, we drove up and learned that we could stay. After tending to our teams, we were soon in the house by a good fire. The house was built of cedar poles, a hole being cut in the side for a window. The space between the poles was from one to three inches. The house described is a fair sample of the most in that section. Spent the night very comfortably and were very kindly treated; by this the reader can get an idea how a great many people live in this country.

I staid three weeks in Kerr Co., then returned to Austin. Found the trees and bushes all green; the hills and valleys covered with flowers. That was about the middle of March. As to climate, I think Texas is equal to most any place in the United States, although there is a great difference in different parts of the State.

Health, in general is good here at present. — The Central and Western portions of the State are considered the healthiest. The Northern portion of Texas is more adapted to the raising of small grain. The peach trees are full of peaches, being about half grown at this date.— Corn is growing fine, and from three to eight inches high. I think Texas more adapted to stock raising than to farming.

I have not met with any brethren since I have been in Texas. I think this would be a very good place to come and preach the Word as taught by Christ and the Apostles. I have been to meeting in different churches but only heard about two sermons preached, all the rest being read. I love to listen to a sermon that comes from the heart as well as the head.

Yours Fraternally,
HENRY PROBST.

From Oregon.

Dear Brethren.—

I WOULD say to your many readers that the members of the Willamette Valley church are generally in usual health, enjoying the bounties of the earth, and I think I am safe in saying that there is a good feeling existing among the members generally, having a desire for the advancement of our dear Redeemer's kingdom and for the conversion of the unconverted.

We still have our regular, and some special meetings. People seem to be taking more interest in our meetings, consequently our congregations are becoming larger. The attention and order at our meetings are generally good. Last Saturday and Sunday, the 23rd and 24th of this month, we had three meetings near Hamilton Creek, Linn Co., about 35 miles South-east of Salem and some 20 miles nearly East of Albany, in the neighborhood where the Brethren first settled in Oregon, about the year 1850. Since that time some have passed away, others moved away and a few withdrawn from the church. The Brethren had no meetings there for a number of years. By request we made a visit to the above named neighborhood and held three meetings. People turned out well, and the attention was very good indeed.— Bro. A. H. Baltimore of Albany met with me there and assisted me in the work. We hope and pray that this dear brother will become useful in the cause. There were no additions by baptism while we were there, but there were two reclaimed; and we hope and pray that they may prove faithful until death.

We have reason to think the Lord operated upon some others while we were there. Quite a number said to us after the close of our meetings: Come back and give us some more meetings. There seems to be a shaking of dry bones out here in the far West, though but in a small degree. Believing that if we, the members of this arm of the church would revive more and more, crucify the flesh a little more, that there would be more of a shaking of dry bones, yes, souls saved and God's name honored, may God grant a revival to us, here in the far West.

We hope our dear Brethren in the Atlantic States will pray earnestly for us. We need ministerial help; cannot some of our ministers move out here and help us? Would be very glad if Bro. S. H. Bashor and others, would make us a visit. Love to all.

Yours Fraternally,
DAVID BROWER.

Report of a Discussion.

Dear Brethren:—

THE discussion at Squaw Creek Valley school-house, between Bro. C. Forney of Falls City, Nebraska, and Mr. Shuff of the Christian church, which has been pending for some time, is now one among the things of the past.

The discussion began on Monday evening, April 1st at 7 P. M., and closed on Sunday evening, April 7th, having been held only in the evening, but frequently continuing until 11 o'clock, P. M. Friend Miller acted as chief Moderator.

The propositions discussed on Monday night were as follows:

"Feet-washing is an ordinance in the house of God and should be observed in the public assembly of the saints.

Bro. Forney affirmed, Shuff denied.

Bro. Forney showed, that, as a church ordinance it had Christ as its Author; that it had a spiritual design from the fact that it was inseparably connected with spiritual things; proved clearly that it was an ordinance in the house of God, similar to other ordinances instituted by our blessed Savior; that as it was instituted at the same time and place and with the same people as was that of the Lord's Supper and also the Communion, should be sufficient evidence that they are inseparably joined together, and the continued observance of the one demanded the perpetuation of the other. And unless his friend could show from the Word of God, that feet-washing as a Christian ordinance had been made null and void, it remained equally binding with that of the Lord's Supper and Communion.

He further showed from Christ's language to Peter in John 13-17, that its object was not, to cleanse their feet from contracted filthiness, as was supposed by his friend Shuff, but that its observance did then and does now impart spiritual blessings necessary for the enjoyment of that happiness which God designed his disciples should enjoy, while tabernacling in the flesh and absolutely requisite to entitle them to a part with Christ to the enjoyment of endless felicity in the life to come.

He showed conclusively from John 13: 10 and 1 Tim. 5: 10, that it was not an ancient custom as his friend supposed, and that Christ was only the Author of it in part, (which, Bro. Forney said, reminded him of a new patch sewed upon an old garment, having a tail sticking back to Exodus 38:19). But as an ordinance it was strictly confined to the saints as is seen from Christ's language to Peter (John 13: 10), "He that is washed (baptized), needeth not save to wash his feet, but is clean every whit."

From this language it was shown that a previous preparation of heart was necessary to its proper observance. He showed that it was instituted by Christ himself in the public assembly of the saints, and we had no authority given either by precept or example for observing it anywhere else than in the house of God.

The second proposition read as follows: "The bread and wine constitute the Lord's Supper."

Mr. Shuff affirmed, Bro. Forney denied.

John 6: 31-58 and 1 Cor. 10: 21, were referred to as proof texts in support of the proposition. Although Mr. Shuff made an able defense, yet he could but fail, when such texts as Matt. 26: 26, 27; Luke 22: 19, 20; Mark 14: 23, 24, were arrayed against him. On 1 Cor. 11: 21, an argument was founded on the supposition that Paul condemned the Corinthians for eating a full meal in the church. But Bro. Forney showed clearly from Paul's own language that he did not censure them for eating a meal but because they did not tarry one for another. It was claimed that the meal which Christ ate with his disciples the night in which he was betrayed, was the Passover. But this was proven not to be true from Christ's own language, Luke 22: 16, "For I say unto you, I will no more eat thereof until it be fulfilled in the kingdom of God." Bro. Forney showed that while the legal Passover spanned the entire period of time from its institution in Egypt to the crucifixion of Christ, so this Passover or Lord's Supper spanned the entire time of the Christian dispensation. While the legal, or Lord's Passover directed the mind forward to Calvary's rugged brow, the Lord's Supper carries the mind forward to the evening of this world, when we shall sit down with Abraham, Isaac and Jacob at the marriage supper of the Lamb, in the kingdom of God.

P. E. WHITMER.

(To be continued next week.)

Libraries.

A GOOD and well selected library is useful and a benefit to every person and family seeking after intelligence. But as it requires means to obtain one, there is seldom one of scarcely any size found. Every one who has given reading a fair trial, knows it to be the best way for a person to pass away his spare moments.

"Well," says one, "if I want to read, I must have something to read. I cannot afford to pay from one to two and three dollars for books. What shall I read? Political papers, dime novels, love stories, etc.?"

No, time is too precious to spend in filling up our minds with such trash. If you wish to read, read such as, "The Doctrine of the Brethren Defended," "Passover and Lord's Supper," "Reason and Revelation," the BRETHREN AT WORK, and the different tracts published by the Brethren, and all works that throw light on God's truth.

The question now arises, how can all of these or so many books be obtained without pressure on the necessaries of life, of those that need all that the times afford?

Why would it not be easy for each church to have or get a library? Of course it would have to be kept right in the meeting-house, and every member ought to give, on an average, from ten to twenty-five cents a year for the support of it. The money thus arising to be used for buying books.

These books could be taken by any person wishing to read them, by complying with the rules necessary to keep it all straight and in order.

This would secure privileges to many of our ministering brethren (especially the poorer ones who cannot afford to spend so much for books) in preparing themselves better against our opponents, holding views contrary to ours. Some may say the Bible is sufficient; but we can be sure, it will not hurt them in studying God's word, by having access to other men's views besides their own on certain subjects.

And next, it would give every member, rich or poor, young or old, a chance to read on different subjects, that they would in no other way obtain.

And lastly, it would be one of the best plans to distribute the many tracts published by the brethren. Members could get them, give them to their neighbors, and when read through, they could be returned to the library again.

O. Westrich.

Remarks.—The plan suggested by our brother is a good one, and if reduced to a proper system and put to practice, would, no doubt, result in much good. If each congregation would purchase a good collection of reliable books, keep them at some convenient point and lend, for a stated time, to such as would want to read them, the members could be afforded an opportunity of being kept posted, and that, too, without the outlay of much money. It would cause all the members and their children to read more, and do much towards improving the literary attainments of our people.

There are hundreds of good books, which if selected with care would be a credit to any congregation, and the reading of them be attended with the best results. We all will read, in fact we ought to read, it does us good, both mentally and physically, will improve the mind, and if the right kind of reading, will improve us spiritually,—make better men and women. It will give us something useful to talk about, and that is no small consideration. Ministers, whose limited circumstances will not allow them to purchase books, will be much benefited by having such a library convenient. At no cost to themselves they can have the privilege of consulting works that otherwise they could have no access to. Members' children would be much benefited by such an arrangement, for they must have something to read, and why not furnish them with good, wholesome reading matter.

There are young brethren and sisters too, who spend all their leisure time reading borrowed books, and if they cannot borrow a good book, they will borrow a bad one. Outsiders, living in the vicinity of the library, might derive much good from such a library, for by reading works treating the faith and practice of the Brethren, they would in many instances become convinced of the truthfulness of our position.

Hope our readers will give this matter some thought. The suggestion made by the brother is certainly a good one, and may be made practically useful.

J. H. M.

◆

A Half-Day at a Baptist Conference.

AFTER singing and prayer, the first thing was, What does the word "resurrected" mean? This was answered by two only; that it means to stand up, only once, not again.

The next was, How does the blood of Christ cleanse us from all sin? "Well," said one, "by faith in Christ; if we believe that Christ died and shed His blood for us, and are baptized because our sins are remitted, this brings us down very low, as low as we can get, and have our hearts sprinkled from an evil conscience."

Another said: "I cannot see it in that light, how can we have our hearts sprinkled with the blood of Christ?"

"Why," said another, "what do we believe in Christ for? Because He shed His blood for us, this pays the debt for us. It is just like a man paying a debt at the bank for another man, that man is now free from that debt if he believes the man that paid the debt for him."

Then another said: "I cannot see how that would cleanse us from all sin."

Another read a part of 1 John 1: 7, "And the blood of Jesus Christ, his Son, cleanses us from all sin." "Now," said he, "in this lies the whole matter. Now, if we believe this, we need have no more fears of condemnation; we are as free from sin as Christ was free."

So they left it, as they could not agree. Such things we hear, sitting under the sound of the voice of these mistaken, learned men. Now, brethren, I thought if we had some tracts treating on the subject, "How Does the Blood of Christ cleanse us from all sin?" to scatter among them, it might do much good. Brethren, write on the subject soon.

John Y. Snaveley.

◆

From Marshall Co., Ill.

Dear Brethren:—

WE will by your permission give a little history of the branch of the church located at this place.

We belong to the Northern District of Illinois. Bro. Lemuel Hillery came to labor for us two years ago. We had only three members then, but some additions since, and on April fourth had seventeen members. Bro. Hillery commenced a series of meetings on that day, and preached with such power that three precious souls came out on the Lord's side on Sunday the 7th, and were baptized, all of the brethren and sisters and a large congregation being present.

Bro. Hillery then went to Woodford Co., but returned the 11th, when three more precious souls were added to the church the same day by baptism. There were, we think, others that are almost persuaded. There should be more preaching here and our house is open at all times for this purpose. We hope the Lord will reward the brother for his labors, and may the blessings of God rest upon those, who have started out in the service of their Master. Brethren of Northern Illinois, do not forget us in your District Meeting.

With Much Love,
J. M. Fike.

GLEANINGS.

From J. S. Flory.—We have nothing special to write in regard to church matters, only all seems to be moving on in perfect union. Have regular appointments and good attendance. Had two appointments at our school-house last Sunday.

We have an unusual early Spring. Large crops are being put in. Health seekers are beginning to come in, in order to receive the benefit of our healthy and invigorating climate.

April 10.

From W. C. Milroy.—Please send me a copy of "Campbellism Weighed in the Balance and Found Wanting." I heard one of these preachers preaching, having on a big, silver watch chain, a gold breast-pin and a fine suit of broadcloth. I could not help but think, that if the blind lead the blind, they will both fall into the ditch. He says, they take the Word of God for the man of their counsel. He preached from Matt. 25, dwelling considerably on the word "oughtest," in verse 27. If it had been in the 13th chapter of John, he would have talked differently.

Carleton, Neb., April 14.

From L. Hyre.—The health is good among the members at this time. The cause of the Master is progressing slowly; had twelve additions this Winter. Pray for us that we may hold out faithful and that the evil one may never gain the victory over us.

Merriam, Ind.

From Amos Chamberlin.—There was baptism in this arm of the church on the first Sunday in March. Five precious souls covenanted with God in baptism. May He help them to be faithful! The waters are still troubled; for on last Sunday one more was baptized, and we believe that others are near the kingdom. May the Lord help them to come.

We are having meeting and Bible class every Sunday when the weather permits; also prayer-meeting every Wednesday evening. Hope to be able to send more good news soon. Pray for us.

Croton, New Jersey.

From S. Murray.—I have been in what I call my home church, the Salamony district, one week. Preached every evening, also on Lord's day preached at three different places. Yesterday preached a funeral for an infant child of Bro. Jacob and sister Lida Hitches. By request of sister Hoover we had a little meeting at the house of Bro. Eli Hoover in the evening. The sister has been poorly all Winter; O may the good Lord comfort her in her afflictions, is our prayer! To morrow evening we expect to commence a series of meetings in the Huntington district, and think of continuing them some ten days.

Huntington, Ind.

From D. Rittenhouse.—Since our meeting at Primrose, Bro. Nicholson from Knox Co., O., has been with us, and preached a few sermons at different places, and four have been added to the church and others are counting the cost.

Pioneer, Ohio.

From B. F. Stump.—I have no special church news to write, but the brethren and sisters here are in love and union so far as we know. I would say to the brethren who are going West, come and see our country before locating elsewhere. We have a beautiful town site here, and land surrounding it, which can be bought cheap. The weather is fine and health is good.

Davenport, Neb.

From John Metzger.—I came to Ogden, Ill., yesterday evening. Expect to stay with the few brethren here this week; they have appointed meeting in Ogden for this evening in the Methodist church. I learn a Universalist minister is coming to Ogden to-day, to have meeting this evening and continue awhile here at this place.

April 16.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

HENDRICKS.—In the Nettle Creek church, Indiana, our esteemed brother, Robert A. Hendricks. Departed this life April 9th, 1878, aged 48 years, 4 months and 5 days. He had been afflicted with that dread disease, consumption and not been able to perform any labor for about seven years. A. Bowman.

YARGER.—In the Waddam's Grove congregation, Stephenson Co., Ill., April 2nd, 1878, William Yarger, aged 72 years, 6 months and 16 days. Funeral text: Rev. 14. 13.

D. B. Eby.

SNELL.—In the Cook's Creek district, Va., sister Susannah Snell, on April 3rd, 1878, aged 64 years, 6 months and 4 days.

S. F. Sanger.

MERTZ.—Near Burnettsville, Ind., April 4, 1878, sister Sarah Mertz, wife of Peter H. Mertz, aged 36 years, 9 months and 7 days

J. G. Royer.

BOWMAN.—In Maggodee congregation, Franklin Co., Va., April 7th, 1878, sister Catharine Bowman, aged 81 years, 6 months and 27 days.

W. A. Peters.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business

LOVE-FEASTS.

At Beaver Dam congregation, Kosciusco Co., Ind., June 6th, 1878.

Four miles South of Waterloo, Iowa, Wednesday, June 5th, 1878, at 10 A. M.

Union church, Marshall Co, Ind., June 4, 1878, commencing at 5 o'clock, P. M.

Four miles South of Lewistown, Winona Co., Minn., first Saturday and Sunday of June next.

Nodaway Co., Mo., four miles East of Graham, May 10.

Montgomery Co., Iowa, twelve miles North of Villisca, May 18.

Panther Creek church, Dallas Co. Iowa, May 16th and 17th, commencing at 1 o'clock.

Maquoketa church, one half mile East of Lost Nation, commencing May 25th at 1 o'clock.

Two miles North of Hudson, McLean Co., Ill., May 11th, at 10 o'clock A. M.

Stone church, Marshall Co., Iowa, June 15, at 10 o'clock, A. M.

Cedar Lake congregation, in Northern Indiana, two miles South-east of Corunna, Dekalb Co., on Thursday, June 6th, 1878, at 2 o'clock.

Middle district, Miami Co., Ohio, May 15th, at 2 P. M.

Silver Creek congregation, Ogle Co., Ill., on Thursday and Friday, May 16th and 17th, commencing at 10 o'clock.

State Center church, Iowa, four miles and a half South-east of State Center, May 29th and 30th, commencing at 1 P. M.

Pleasant Valley, Elkhart Co., Ind, May 16th at 4 P. M.

Cherry Grove, Carroll Co., Ill., May 15th, commencing at 10 A. M.

We, the brethren of the Clear River district, intend holding a Love-feast on the 18th of June.—Place of meeting near Merriam, Noble Co., Ind.

L. Hyre.

We, the brethren of the Cerro Gordo church, Macon Co., Ill., will hold a Communion meeting, June 5th, commencing at 2 o'clock P. M. All coming by railroad from the East or West, will stop at Cerro Gordo the day before.

John Metzger.
Jos. Hendricks.

The brethren and sisters of the Lost Creek church, propose, the Lord willing, to hold a Love-feast on Sunday and Monday, the 12th and 13th of May at the Good Will meeting-house, eight miles East of Mifflin station. A hearty invitation extended to all. All coming by railroad to Mifflin, will be met with conveyance to place of meeting by dropping a card to the undersigned at Mifflin, Box 16, Juniata Co, Pa.

John Zook.

The Brethren of the Smith Fork church, Clinton Co., Mo., will hold a Love-feast, the 8th of June next, commencing at 2 o'clock, P. M. Place of meeting one mile and a half North of Plattsburg in our meeting-house.

By order of the church,
D. D. Sell.

DISTRICT MEETINGS.

Northern District of Indiana in English Prairie church, May 9th.

Northern District of Illinois at Shannon, May 21, at 8 o'clock, A. M.

North-eastern district of Ohio, in Mahoning church, Mahoning Co., Ohio, May 29th, commencing at 9 o'clock, A. M.

The District meeting for the Middle District of Iowa, will meet Monday, May 27th, at the church one and a half mile East of Lost Nation.

Eastern District of Pennsylvania, in Indian Creek church, Montgomery Co., May 23rd.

Eastern District of West Virginia, April 19th and 20 in the Faircoat congregation.

Northern District of Kansas and Southern Nebraska, eight miles South-east of Beatrice, May 13th, at 8 A. M

The District Meeting of Northern Indiana will be held in English Prairie church, the Lord willing on Thursday, May 9th, 1878, commencing at 9 o'clock, A. M. All the Brethren coming by railroad from the East and from the West, must come via Kendallville and stop off at Lima, where the Brethren will meet them, as there is no connection at Sturgis. The Brethren coming to that place, will have to stay over night.

By Order of the Church,
D. Kaub.

The District Meeting of North-western Ohio will be held with the Brethren at the Sugar Ridge church, Hancock Co., Ohio, on June 1st. Those coming from the East on the B. & O. R. R., will be met at Haytsville by notifying the undersigned. Those coming from other points will stop off at Leipsic on the D. & M. R. R., where they will be met with conveyances. We suggest that each delegate consult his church, as to how many copies of Minutes are desired. Address me at Gilboa, Ohio. I. J. Rosenberger.

INTERESTING ITEMS.

—The late controversy has completely turned the heads of our Baptist brethren. They discovered during the discussion, that apostolicity was a very necessary, if not an essential mark of the true church, and then went straightway to work to get up an apostolic pedigree for their sect. The Baptist *Battle Flag*, of this city has gone so far that the *Watchman* of Boston, calls upon it to stop its "suicidal nonsense."—*St. Louis Daily Globe.*

Yes, they are contending for church succession, when in fact there is not a man among them, who can find a Baptist church, practicing backward, single immersion, beyond the twelfth century. Let them bridge those 1,200 years with their method of baptizing, if they can. Their succession is about 1,200 years too short.

—The grand doxology, "Praise God from whom all blessings flow," was composed by bishop Ken, and is 240 years old.

—The annual income of the church of England is 836,000,000. The Church has 16,000 religious edifices, including thirty cathedrals.

—The Superintendent of a factory in Canada, which manufactures paper from wood says, that the process is now so much improved that the paper can be made ready for use in six hours from the cutting of the tree.

—A new Pompeii has been discovered in Italy. At the foot of Mount Gargono, a buried town has been laid bare, the houses being twenty feet below the surface. A temple of Diana was first brought to light, then a portico, composed of columns without capitols, and finally a necropolis, covering nearly four acres.

—Eagles have been carefully timed and found to fly often at the rate of 140 miles in an hour, and the hawk exceeds even this speed.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:25 P. M., and arrives in Racine at 6:43 P. M.

Day passenger train going west leaves Lanark at 2: 14 P. M., and arrives at Rock Island at 6.50 P. M

Night passenger trains, going east and west, meet and leave Lanark at 2.18 A. M., arriving in Racine at 9.00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12: 10 A. M., 10: 50 A. M., and east at 12: 10 A. M. and 4: 45 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. Smith, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*" — LUKE 2: 10.

Vol. III. Lanark, Ill., May 2, 1878. No. 18.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

— BY —

J. H. MOORE & M. M. ESHELMAN.

——:o:——

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

GO, FEEL WHAT I HAVE FELT.

BY EMILY STELS.

GO, feel what I have felt,
Go bear what I have borne:
Sink 'neath a blow, a drunkard dealt,
And the cold, proud world's scorn,
Thus struggle on from year to year,
Thy sole relief, the scalding tear.

Go weep as I have wept,
O'er a loved husband's fall;
See every cherished promise swept,
Youth's sweetness turned to gall;
Hope's faded flowers strewed all the way
That led me up to woman's day.

Go, kneel as I have knelt,
Implore, beseech and pray,
Strive the besotted heart to melt,
The downward curse to stay;
Be cast with bitter curse aside—
Thy prayers burlesqued, thy tears defied.

Go, stand where I have stood,
And see the strong man bow,
With gnashing teeth, lips bathed in blood
And cold and livid brow.
Go catch his wandering glance and see
There mirrored, his soul's misery.

Go, hear what I have heard,
The sobs of sad despair,
As memory's feeling fount hath stirred
And its revealings there,
Have told him what he might have been
Had he the drunkard's fate foreseen.

Go, hear and see and feel and know
All that my soul hath felt and known;
Then look within the wine cup's glow,
See if its brightness can atone;
Think of its flavor you would try,
If all proclaimed—'tis drink and die.

Tell me I hate the bowl,
Hate is a feeble word;
I loath, abhor, my very soul,
By strong disgust is stirred
When'er I see, or hear, or tell
Of the dark beverage of hell!

LOCK AND KEY.

BY C. H. BALSBAUGH.

To Sister Mary Hoover, of Chatham Centre, Ohio:—

WE are all Nebuchadnezzars, and need some Daniel to interpret our dreams and dissolve our doubts. God has made no lock to which He has fitted no key. Both lock and key may be too intricate for our comprehension in this life: but this life is not intended to spring the bolt of all the dark texts of Revelation. Eternity will present more mysteries than time. Even the simplest things reach into the depth of the Infinite. While penning these lines I am chewing a fragment of orange rind. I perceive it to be an orange and not a peach or fig or banana. There is as inexplicable a mystery in the distinction of *taste* as in the *Incarnation*, or the *personal ubiquity of the Holy Spirit*. I am not only incapable of giving a full solution of the queries you propound, but can give you no guaranty that you will not have some of them on hand in the world to come. Eternity is an ever-unfolding Apocalypse of the Unknowable.

Your first lesson is Mark 4: 11, 12. Whatever exegesis is given, we must never throw the shadow of a shade of suspicion on the Divine integrity, as though He arbitrarily vouchsafes or withholds the treasures of His grace to or from any one. Christ's course was a puzzle even to His disciples. They *privately* interrogated Him. This was not the disposition of the multitude. For reasons into which the inner life of the apostolic elect entered as factors, it was "*given* unto them to *know* the *mystery* of the kingdom of God." The same conditions would have brought the same revelation to twelve thousand instead of the individual twelve. The word *lest* in verse 12 is not the representative of a Divine decree, but of human prejudice, judicial stupor and petrifaction. The words are as applicable to-day as eighteen centuries ago. This principle of the apprehension and obscuration of the mystery of the Cross is forcibly presented in verse 13, where it is declared that the knowledge of *that* parable is the passport to all others.

Your next query is Mark 16: 17, 18. The life in the winged butterfly is the same as that which throbbed in the chrysalis. That the visibly extraordinary has passed away is no proof that the saints have lost any of the essential power of holy character. The ocular demonstrations requisite for the inauguration of Christianity are not needed for its perpetuation. No Divine Dispensation can be changed without Divine authority, and the authority must be supported by Divine credentials. To *continue* these would be to destroy their effect by making them *common*. Familiarity with variations from the ordinary course of things would lower the miraculous to the sphere of daily natural phenomena. The perpetuation of miracles would utterly derange the order of providence, and invalidate all biblical evidence that Jesus Christ was the Son of God. Had miracles continued, their *cessation* would now be the miracle.

Your third interrogation refers to the case of those who are immersed without conversion, and are led to repentance *after* their admission to church-fellowship. This is a serious question. It comes home to our individual condition and destiny. I have had many similar problems presented for solution, but have never met one that really needed rebaptism. That many are immersed in profound ignorance of the import of the ordinance, does not necessitate its repetition when they awake to "the exceeding sinfulness of sin." The unfitness for baptism lies in our unbroken relation to sin, and not in our lack of apprehending its depths and power and heinousness. The inbred taint of sin may appear to us more horrible and damning at four score under the full blaze of the Sun of Righteousness, than did actual sin in our first awakening prior to baptism. Hoary-headed ministering brethren have asked whether they ought not be rebaptized because their *sense* of sin was so much more overwhelming at Seventy than at Twenty. When the motive is base, or selfish, and the consciousness of impenitence predominant, and the love of sin unsubdued, the necessity of going back to the Divine order and character of induction is imperative.

Next comes the awful "mystery of iniquity," blasphemy against the Holy Ghost. What is it? Whether it has but one form of commission we are not told. But one thing is logically certain; whoever commits it must be schooled in a course of unrighteousness which crushes out all capacity for the retention or readmission of the Holy Ghost. To "sin willfully," according to Paul's solemn averment in Heb. 10: 26, has a deeper meaning than lies on the surface of the letter. It is not a single act, nor a dozen acts, however vile and damnable, but a persistence that converts the will-power into unmitigated devilism. To sin once wilfully is to put our souls in fearful jeopardy. To sin twice is to rivet the bonds of hell, and shrivel our spiritual capacity. To keep on sinning, in whatever form, approximates more and more to the complete transformation of every soul-element into the hopeless disposition of Satan. To reach this climax is to eradicate all possible conditions for the indwelling of the Holy Ghost. "Without faith it is impossible to please God," and certain psychologic conditions are as essential to faith as certain condition of the eye to sight.

Next you put the query whether there are persons now possessed with devils in the same way as in the time of Christ. I do not think so. We need not enter upon proof that the demoniacs of that period were *personally* occupied by the Spirits of the pit. The instance of the Gadarene is irrefragable evidence of this fact. Hell was allowed a wider sphere, and a more extraordinary regnancy over human nature, so as to prepare conditions for the most wonderful and convincing exhibitions of the Omnipotence of the Nazarene Carpenter. The devil and his angels are as busy now as ever, and have as complete possession of souls as in any former period; but with the personal ministry of Jesus, and the miraculous endowments of the immediate successors, the personal inbeing of evil spirits terminated. To extend their incarnation beyond that period would have been as disastrous to the cause of redemption as the perpetuity of miracles.

Your next query sweeps a wide field, and goes to the very core of the principle on which rests the very existence of the church. What is the nature and extent of the power conferred in Matt. 18: 18, and 16: 19, and John 20: 23? Here is room indeed for misconception, usurpation of authority, and misapplication of power. The assumption of unauthorized prerogatives, buttressed by these passages, has been the cause of incalculable evil. The Heaven-loathed, earth-and-hell-astounding corruptions of the Church of Rome, are the outgrowth of unholy ambition and abused authority. There is nothing in which the church has need of greater vigilance and humility than in the weight she puts upon her decisions in relation to matters not specified in the inspired record. New applications of principles are necessary, but it is a rare thing to devise an application so perfectly accordant with the principle as not to admit of improvment. Not unfrequently there is no reference to principle whatever in the exercise of authority; but decisions are made with a dogmatism as repulsive as irrational. Too often the countercheck to the foregoing passages which the Spirit has added as a kind of Postscript in Rev. 22: 18, is ignored. The door should ever be left open for investigation and progress, and peremptorily closed against all cavilers with the principle on which our imperfect decisions rest. Tradition and custom are only human milestones, and should not be exalted into equality with Revelation. To "lord it over God's heritage" is as culpable a violation of the Divine arrangement as insubordination to church officials in the exercise of their God-given authority. Tests of membership cannot be based on any thing save the expression of the Divine life in its Divine forms, without arrogating Divine prerogatives, which is popery. There has been enough given in the life of Christ in relation to humility to divorce us thoroughly from the vanities and frivolities of fashion, so that the above principle cannot be claimed in defense of departure from the general order of the Brotherhood. That no alteration in the sanctioned order of dress is allowable in any particular, I would not aver. But the clamors for liberty generally repudiate the central truth of the Cross.

You ask, in the next place, "Whether it is according to the Scriptures to have our likenesses taken, or to have instrumental music, or instructive pictures?" Thousands will answer no, and thousands yes. God never employs what is intrinsically wrong. He "created man in His own image, after His own likeness." Has filled the many mansions of His vast temple with photographs of His Infinite Beauty and goodness. Whose eyes are purged may see the face of the Divine Father in miniature ten thousand times a day. He is not only the Chief Photographer, but the great Choir-leader in the Diapason of the Universe, and has made Heaven on earth a magnificent, ravishing picture-gallery. The harps and splendors of the Upper Realm will do the saints no harm on earth, but the saints harm themselves by the perversion of the Divine Goodness. In relation to all this God-invented, God-arranged concert of beauty and harmony for the culture of the soul, many are under the spell of 1 Cor. 8: 7. Their conscientiousness I respect, while I deplore their prejudices, and deprecate their denunciations. There are many others who are unfit to have pictures, or be skilled in instrumental music, because of the vanity and self-idolatry of their natures. But the restrictions of circumstances do not diminish the beneficence of the Divine provisions, or our natural right to their enjoyments.

Lastly, you inquire "why was Jesus thirty years old before He was baptized, being He was our example?" The *waiting* period of His life is the most significant and instructive of all. How few of us, with the stirring consciousness of great pent-up powers for human good, know how to wait under the vail of obscurity and the burden of toil, for the best employment of their endowments for the church and the world. A mighty truth lies buried under the tools and shavings and dust of the workshop of Nazareth, which can come to profitable resurrection only by the power of the Holy Ghost. The *age* of Jesus at baptism is no more a precedent for us than that of His death. Our sense of sin, hunger and thirst after righteousness, and our recovery to holiness, qualify for baptism at ten years of age as truly as at thirty. The mind of Christ gives a right relation to and perception of all things. We grow into Him eternally 1 Cor. 13: 12.

THE OBLIGING ELEPHANT.

SIR Emerson Tennent tells of an adventure he had in Ceylon while riding on a narrow road through the forest. He heard a rumbling sound approaching, and directly there came to meet him an elephant bearing on his tusks a large log of wood which he had been directed to carry to the place where it was most needed. Tennent's horse, unused to these monsters, was frightened, and refused to go forward. The elephant seeing this, evidently decided that he must himself get out of the way. But to do this he was obliged to take the log from his tusks with his trunk and lay it on the ground, which he did, and then backed out of the road between the trees till only his head was visible. But the horse was still too timid to go by, when the thoughtful elephant pushed himself farther back, till all his body except the end of his trunk had disappeared. Then Sir Emerson succeeded in getting his horse by, but stopped to witness the result. The elephant came out, took the log up again, laid it across his tusks, and went on his way. This story shows not only reasoning, but faithfulness to his task, and spirit of courtesy to a fellow-traveler not always shown by man.

—*Selected.*

THE old Jerusalem was laid waste by war, and the ruins are overlaid with dirt and desolation. But the New Jerusalem shall never tumble down. The jasper battlements shall stand and shine forever. The golden gates shall never lose their lustre nor rust upon their portals. The white robes shall never need cleansing, for they are washed in the blood of the Lamb. The harps of heaven shall always be in tune, and never be swept by dirges. No fading eyesight, no gray hairs, no weary limbs, no wrinkled brows, no hollow cheeks, no sickness, no pain, nor any more death. O! blessed prospect! The full glory draweth nigh!

EXPOSTULATION.

SINNERS, perhaps this news to you
May have no weight although so true,
The carnal pleasures of the earth
Cast off the thoughts and fears of death.
CHORUS,
It is awful, awful, awful.

The blooming youth all in their prime,
Are counting out their length of time,
They ofttimes say 'tis to their intent,
When they get old they will repent.

The aged sinner will not turn,
His heart 's so hard he cannot mourn,
But oh, the sad and awful state
Of those who stay and come too-late.

Much harder than a flinty rock,
He will not turn though Jesus knocks,
The foolish virgins they began
To knock but could not enter in.

Then parents take a solemn view
Of your dear children, dear to you,
How can you bear to hear them cry
And fault you with their misery?

When Christ the Lord shall come again,
In solemn pomp and burning flame,
Say, Gabriel go, proclaim the sound,
Awake ye nations under ground.

Oh how will parents tremble there
Who raise their children without prayer!
Methinks they'll hear their children say,
"I never heard my parents pray."

Good Lord what groans, what bitter cries,
What thunder rolling through the skies,
Poor sinners, sink in dark despair,
While saints are shouting through the air.

Selected by G. W. ADAMS.

* * *

PLAINNESS IN DRESS A SOURCE OF MORAL POWER IN THE CHURCH.

BY ALEX. W. REESE.

NUMBER II.

SEE the suspensions, the abscondings of confidential clerks, cashiers and tellers of banks—dishonest public officials, defaulters, and swindlers of every grade and type; men who have betrayed their trusts, embezzled the funds of others, and, in numberless instances, have fled to foreign lands to escape the vengeance of the law, and a felon's cell. Look at the frightful list of murders, thefts, forgeries, robberies, breaches of trust, bankrupteies, betrayals of confidence, both in public and in private life, and, to crown all, the terrible list of suicides, human lives rashly and recklessly cast away to escape remorse, exposure, and disgrace. And why all this? Simply because, in a corrupt and venial age men are so infatuated with "style," that they *will* live beyond their means, and, in order to make a display, to keep up appearance, to pamper a false and pernicious pride, *will* accomplish the end so eagerly sought, even at the sacrifice of honor, integrity, manhood, self-respect and all that involves and dignifies the character of man. Yea, they will imperil the immortal soul that they may enjoy the "pleasures of sin for a season."

Such is the ghastly picture of the morals of the present day, and it is enough to cause a sickening shudder of the soul to contemplate its revolting features. And this results from the sad fact that men, as well as women, fritter away the brief and transitory life, that God has given for nobler purposes, in this mad rush after display.

While our text condemns the wearing of gold, of jewels and the putting on of costly array by the females professing godliness, it by no means confines the interdiction to them. Every one (both males and females who are the followers of Christ) is included in the command. None can escape its obligations without guilt. The doctrines of Christ are in startling contrast with the maxims and habits of the world. In all respects the Christian differs from the man of the world. And this difference is as apparent as it is real. The Christian is literally "a living epistle known and read of all men." What moral power does the worldly and fashionable Christian(?) exert upon a godless world? Where is the *cross* in the worldly and fashionable church? (unless it be the *picture* thereof, garlanded with roses, and hung in a frame on the wall, or perhaps the wooden representation of it on the summit of the perched church spire).

Where is the self-denial in such a church? Where the image of Christ? Can we distinguish the fashionable audience, at the fashionable church, from the fashionable assembly at the fashionable watering place, or the fashionable theatre? Are not vanity, pride and display the ruling passion with the first as well as the latter? Are such members noted for piety, godliness and humility of mind such as the Gospel demands? Are such church members "a peculiar people, zealous of good works?" No wonder that in view of inconsistency like this, the world is full of infidels and skeptics, who openly scoff at a religion like this! No wonder that such Christians as these excite the pity and contempt of the world. No wonder that the moral power of such a church sinks below zero, and its zeal for Christ like the sun's rays reflected from the ice bergs of the Arctic seas.

Just so far, then, as the church is in non-conformity to the world, in that degree will its moral power be felt and acknowledged by the world. If the Christian supposes that he gains anything in the estimation of the world by concession of principle, a sad bid for its favor, he makes a sad mistake. The world is a keen critic. It detects inconsistency in the Christian character with the quick perception of intention; and the world gives no quarter in such a case. While the world is full of sophistical reasoning and plausible argumentation, in sustaining its innate enmity to the cross of Christ, it yet rigidly holds the professor of Christianity to both the spirit and letter of the Gospel of the Son of God.

For every sacrifice demanded of the sinner unbelief uprears its "horrid front," but while specious argument is now at hand, the world cannot resist a pure, consistent, and godly life.

"Truth crushed to earth will rise again;
The eternal years of God are her's;
But error, wounded writhes in pain,
And dies amidst her worshipers."

The example of a pure and godly life has a moral power upon the world as irresistible as the torrent of the Niagara, or as the surge of the nightly ocean. Every source, then, of moral power should be utilized by the church, to the end that the Gospel of Christ have free course and be glorified of men. "Let your light shine, so that others, *seeing your good works*, may glorify your Father which is in heaven." Simplicity and plainness in dress are so manifestly in accordance with both the letter and the spirit of the Gospel, and so diametrically opposed to the feelings and sentiments of the carnal mind, that it is passing strange how any one, professing the religion of "the meek and lowly Jesus," should hesitate to adopt these Gospel principles, and to incorporate them into their daily confession of Christ.

We are not surprised at this defection among the members of the various fashionable and worldly sects of the present day, for we *expect* nothing of self-denial or of sacrifice of popular favor, on the part of such people. What indeed could we expect from professing Christians who distort the plain Word to suit their own peculiar views—caprices, convenience, or whims; but the sad fruits of disobedience and schism which such a source inevitably produces. But that, in the membership of the *Brethren* church, which especially claims to "obey" the Gospel, there should be found those in open rebellion against one of the plainest and most positive principles found inside the lids of the New Testament; or if not actually in open rebellion, yet in secret sympathy with, and encouraging, those who are, surpasses all comprehension. While such members profess humility, and approve, (so they say) non-conformity to the world, yet how plainly do we see the symptoms of worldly vanity and pride cropping out in their actions and appearance.

While these ostensibly profess to have "put away the old man and his deeds," do they not secretly pine after those God-forbidden indulgences which the Word condemns? The trouble with such members, we greatly fear, is that they are trying to hold on to the church with one hand and to the world with the other. This Christ Himself has declared to be an impossibility. "Ye cannot serve God and mammon." "No man can serve two masters;" no man can have the spirit of the lowly Nazarene in his bosom, and forbidden trappings of worldly vanity and pride on his back, at one and the same time. Ah, but says one, "God looks at the *heart*, and not at the outward appearance!" So He does, and if the heart is humble the *outside appearance* will correspond with the *state* of the mind, *vice versa*. The man whose soul is filled with Holy Ghost, has no desire for the decorations of a sinful, God-hating world. No abstract virtue can exist without its corresponding act, for, in the absence of its expression, there is no evidence of its existence. The humble disciple of Christ will give expression to this grace in his conduct and in his external appearance. The proud man will show, by the reverse of this, the state of his heart. We firmly believe the Brethren church to be a great moral power in the world. And why? Because of its unflinching and steady adherence to the plain text of the Word of God; and because the church in its membership endeavors to carry out this belief in the Word of God by strict compliance with its divine teachings in their daily walk and conversation.

Let the Brethren church drift away in the smallest degree, from this sure foundation—this "safe plan of salvation," and just so far the Brethren church ceases to be a moral power in the world. Now one of the distinctive features of the Brethren church, is its opposition to worldly forms of dress, and its adoption of a personal costume representing the Scriptural doctrine of non-conformity to the world. This, the Brethren claim, is essential to the church of Jesus Christ.

We are taught to regard this peculiar costume as the *uniform of Christ* the great Captain of our salvation. The Scriptures represent the Christian life as a warfare, with the flesh, the world and the devil, the combined and deadly enemies of the human soul. The Christian is commanded to, put on the whole armor of God, the details of which are specially set forth in the last will and testament of our Lord and Savior Jesus Christ. We are, also, taught to put on the uniform of the Christian soldier, so that we may be distinctly and certainly known and distinguished from the soldiers of Christ's enemies and our own.

We earnestly believe that this is one of the great sources of moral power in the Brethren church, and just as we depart from this principle, as expressed in the personal costume of its members, just so far we yield to the carnal appetites of the flesh, are spiritually damaged ourselves and lose our influence upon the world without. And the more license indulged, or granted, in this direction the more the church assimilates to the pride and fashion of the world, until, finally Christian identity is lost, and the church sinks into the destructive vortex of worldliness, vanity and sin. We have but to look at the history of contemporaneous churches, to behold the inevitable result of such a course. Look at the *Methodist* church in the days of Whitfield and John Wesley! With all the doctrinal defects of the organization, which we, by no means endorse; they were right as to their principle of non-conformity to the world in dress and ostentations display.

In that early day they were as distinctively and severely plain as the Brethren church ever has been. Many a fiery and withering denunciation against pride, and its inevitable expression in personal adornment, as the wearing of gold, of pearls, of jewels, of gay ribbons, of artificials, flowers and of "costly array," was hurled from the pulpit of the primitive Methodists in those purer days. And this Gospel doctrine is part and parcel of the Methodist "Book of discipline" at this very hour. But, alas, how sadly has the Methodist church degenerated in this respect since the days of Whitfield and the two Wesleys. How have they departed from the Gospel of Christ, until to-day their church bears off the palm in the race after worldly fashion and display?

Is the Methodist church the moral power in the world that it was in the days of John Wesley and that "sweet singer," his brother Charles? The most ardent of its devotees will scarcely do his intelligence justice to say that it is. While its members have been greatly swelled, yet its primitive and fiery zeal for Christ has become so diluted with the spirit of worldly fashion and pride, that its moral power has visibly and sensibly declined. And other denominations might be cited, which starting out in the principles of plainness, have so drifted away from the ancient moorings as almost to defy recognition by human eyes. This we earnestly believe, will be the sad, inevitable fate of the Brethren church whenever it departs from its primitive simplicity of dress, worship and practice as found in the Word of God; for it is a well-known saying that "history repeats itself." But it seems that some of our brethren while assenting to the *general* principles of plainness, yet object to reducing it to a personal and practical application by adopting the peculiar garb of the church as understood among ourselves. They are impatient of the restraints of the church; they will not come into the order without much admonition on the part of those who have the rule over us. They declare that there is no "thus saith the Lord" for the sister's cap, or the brother's round-cornered coat, or, indeed any of the other specific details which go to make up the costume by which the Brethren are known in a peculiar sense, as the followers of Christ.

Now we fearlessly assert that, in the consideration of this question, there is inevitably one of two things, either the Brethren's costume represents a principle of godliness, or it does not. If it represents a principle of godliness that principle is found in the Book, for there is *no principle* of godliness in the wide universe that is not found in the Book. Then, if this *proposition* be true, how can the sincere and humble follower of Christ refuse to accept its truth, and to be governed by it in his practice? On the other hand, if the Brethren's costume represents no *principle* of a holy and godly character, then it is as worthless as the worldly dress of a century ago, and no specific benefit can come from its adoption by the church.

These are the two *palpable* horns of the dilemma, one or the other of which must be grasped when we come to investigate the moral aspect of the question. There is no middle ground. Those who contend for non-conformity and plainness of dress, and yet oppose uniformity in costume, involve themselves and the church in endless confusion, impracticable theories, and diverse interpretations of the Word.

Some of the writers of our church papers, who assume the ground, seem not to foresee the logical results of the reasoning employed. In a recent issue of one of our papers an article of this character occupies a considerable space. Its author (who, by the way, is one of the ablest writers among the Brethren) in his review of the subject which appears in the form of an open letter addressed to another brother—takes what seems, at least to us, objectionable grounds. While admitting the *general principle of plainness*, he strongly, and in his quaint and peculiar style, objects to *uniformity*, in that respect, among the Brethren. Our dear brother says, "Some of our plainest members have fallen the deepest into scandal," because they knew without knowing.

While this sentence might be changed with *ambiguity*, we presume that the brother means that the members alluded to had the form of godliness without the spirit thereof. Granting this, for argument's sake, might not the result he deplores, be due more to the latter, than to the former cause? And really is this a sound argument against the principle of plainness, as represented in the *peculiar* garb of the Brethren church? Again he says, "None of us are in equipoise in Christ as He is in Himself, and this issues in collisions of thought, feeling and action." This statement is the ground-work of all the differences of modern Christendom. Hundreds of different sects, all claiming the Word for their various and specific views, have sprung up from this source. Because we cannot all see alike, is not the fault of the Word, but in ourselves. Because of a want of equipoise, men differ about what is essential in the Word, and what they consider is not. Hence one thinks we "ought" to do this, and the other that we "ought" not.

One claims to be of Paul, another of Cephas, and a third of Christ. Men have thus differed for over eighteen hundred years, and perhaps will differ through all time to come. But the church is condemned for this very thing. We are commanded to be of one mind, and that there be no divisions among us. Now the presence of divisions among us, is an evidence that we are not in the order the Scriptures prescribe for the church of Christ—not "in equipoise with Christ as He is in Himself," and shows conclusively that there is something wrong among us, and that these divisions ought to cease. Do not such articles as our dear brother has penned, tend to encourage these divisions, rather than otherwise, by stimulating opposition to the order of the church? I cannot attempt in this already prolonged essay, any elaborate review of the brother's article, but will simply give expression to the thought, that it is a matter of regret that anything emanating from so influential a source, should seem to influence members against adopting the order of the church.

This, probably, is not the intention of the article, but we fear its tendency is in that direction. Finally if the Brethren church, claiming to be in a special and peculiar sense, the people of God—claiming to obey all the commandments of Christ, and known among men by its unflinching opposition to pride and vanity as expressed in worldly forms of dress, would cease to exert its moral power upon the world, then let the door be opened for indulgence in this respect. And the door once opened will never again be shut. Brother, wider, deeper the onsweeping tide of worldliness and fashionable pride will flow, until the very foundations of the church will be sapped to their fall, and the Brethren church, its identity swallowed up and lost in the resistless torrent of fashionable Christianity, will be known only as a thing of the past.

Warrensburg, Mo.

THE NEWTONIA DEBATE.

[Brief synopsis of the discussion held at Newtonia, Mo., between D. B. Ray, of the Baptists and J. W. Stein of the Brethren. We give as much of the arguments as we could correctly report.—J. H. MOORE.]

Thursday morning March 7th

RAY.—If baptism is a condition of salvation then that places salvation in the hands of men—I tell you I want no salvation in my hands to deal out to people. I point them to Christ, for there is no other name given under heaven or among men whereby we may be saved. The salvation is all in Christ, not in the hands of men. We preach the Gospel because we are commanded to do so. The washing of regeneration referred to in Titus does not refer to the pardoning of the sins, but the cleansing of the church. It does not say one word about baptism. The washing of regeneration does not refer to immersion, but alludes to moral cleansing. We are not justified by water baptism, but in 1 Cor. 6: 11, we are told that we are justified by the Spirit of God. Paul's baptism was emblematic of the washing away of his sins. My friend thinks a man cannot be a Christian without baptism. It is the blood of Christ that cleanseth us from all sins.

There is nothing wrong in talking of serpent salvation—The children of Israel had to *look* upon the serpent and then they were healed of God Himself. Whosoever believeth on Christ shall be saved. From Gal. 3: 26, we learn that we are all the children of God by faith in Christ Jesus. We become a child of God by faith, but get into the church or body by baptism. We are baptized into the body. The church will save no one. Salvation is not locked up in the church, but is free to all who will believe on the Lord.

The Baptist church is the true church of God, yet I believe that there will be many saved out of other churches. Even out of the Roman Catholic church, for the Revelator says, come out of her, my people.

My friend's theory is that if you baptize a goat it makes a sheep of him. He goes into the water a goat and comes out a sheep. I hold that some out of all denominations will be saved. The old mother church will be saved, and will constitute the bride, the Lamb's wife.

The Scriptures teach that except ye repent ye shall all likewise perish, but if according to my friend, they will all go to the devil if not immersed three times. The jailer wanted to know what to do to be saved, and was told to *believe* on the Lord Jesus Christ. This is what Paul and Silas told him.

STEIN.—My friend just keeps repeating the same arguments over. He blames us for teaching baptism a condition of salvation, yet he will teach faith a condition, and also repentance. He teaches salvation by grace alone, yet brings in faith as a condition. Faith alone will not save men. Christ told the Jews that believed on Him that if they would continue in His Word they should be His disciples and the truth should make them free. Though they had *faith*, yet they were not free, were still the servants of sin. Then faith alone will not save, for faith without works is dead, being alone.

My friend refuses to tell us what being born of the water means. If it does not mean baptism, why does he not tell us what it does mean? Let him answer the argument I drew from the language of Peter when he speaks of the like figure whereunto baptism doth also now save us. Paul says as many of us as have been *baptized into* Christ have put on Christ (Gal. 3: 27). It is not repent *into* Christ, nor believe *into* Him, but be baptized into Him. We believe *on* Jesus Christ, repent of our sins and then are *baptized* into Christ, thus we get into Christ by baptism, and not by faith only, as my friend says.

We have shown you that Peter told the Pentecostians to repent and be baptized for the remission of sins. Here repentance and baptism are joined together for the same purpose. If baptism is *because* of the remission of sins, then repentance is too, and therefore put repentance after the remission of sins instead of before. I want my friend to tell us whether Peter answered the Pentecostians right when he told them to repent and be baptized for the remission of sins? The Baptists will not answer their converts that way. Though Mr. Ray takes the position that baptism is not a condition of pardon, yet he makes it a condition of membership in the Baptist church, and will not commune with any one without it. He maintains that a man becomes a child of God by faith, yet he is not good enough to be a member of the Baptist church. According to his logic people can be members of the church of Christ without baptism, but cannot be a member of the Baptist church without it; therefore the Baptist church is not the church of Christ.

But he maintains that we get into Christ, *the head, by faith* and then into the church, *the body* by *baptism.* I would like him to explain how one gets into the head without getting into the body? and what authority he has for making that distinction.

During the past Winter I have read about 150 books of the ancient Fathers, and find that for the first 500 years baptism for the remission of sins was the doctrine of the general church, yet my friend will maintain that it originated with the Roman Catholic church. He talks about the doctrine not being in the Bible. The New Testament is full of it. John the Baptist, Christ, Peter, Ananias and Paul taught it.

The primitive Christians did not go to war and kill each other. They were all opposed to war and blood-shed. War was opposed by Oregin who lived in the second century, and also by Cyprian, Tertullian and Justin Martyr. The Baptist church is not opposed to war as was the primitive church. Even their preachers are allowed to take part in it, go to war and help kill their brethren instead of preaching the Gospel of peace as they are commanded to do by the Bible. The old Anabaptists and Waldenses, with which they claim proud connection took no part in war of any kind, but stood aloof from all blood-shed and cruelty. Thus we see that the Baptist church has departed not only from the faith of the Bible, but from the practice of the ancient churches.

For the want of time to prepare our report for the press this is all that we can give this week. J. H. M.

THE MARCH OF DEATH.

BY J. C. MILLER.

THE march of death is relentless, universal; none can escape his hand; no place is safe from his quiet footsteps behind. Death may overtake us at sea—the waters receiving the cold, still form, that left the shore full of life, and the hope of meeting friends across the ocean. The angry waves close over the still living forms that cry and pray as the wrecked vessel sinks down to destruction. He may visit our homes and take us along with him when we are surrounded by loving friends, while we are in youth's bright hour, or in the blessed peace of old age following a well spent life.

He may snatch away the infant, spared of all life's sorrow—innocent, pure and holy. He may meet his victim when abroad, lonely and desolate. The sad news is carried across the sea to mourning friends, who are made to feel that they too must meet this last enemy of man. Whatever of evil we may escape in life, whatever of good we may miss, one lot awaits all mankind that we cannot escape. We must all yield to the march of death. We cannot bar the way for the conquering warrior who steadily advances towards us, every day drawing us onward to the inevitable end. He may come quickly, snatching us from the cradle. He may come in hours of deepest joy—to the bridegroom at the altar, to the mother caressing her first-born, to the youth who has attained great renown. He may come in our deepest anguish—taking the widow from contemplating her husband's corpse; the child upon its dead father's bosom; the wretch who is confined to the darkest dungeon. He may claim the good man who is distributing merciful gifts: he may strike down the murderer beside his victim. No place will hide us when death seeks us.

Let us then so live that the grim monarch will be greeted as our best friend, that he will unbar for us the portals leading to a glorious immortality.

"Death is a path that must be trod,
If ever man would pass to God."

A young man distinguished for his mathematical attainments, was fond of challenging his fellow students to a trial of skill in solving difficult problems. One day a class-mate came in to his study, and laying a folded paper before him said: "There is a problem I wish you to help me solve," and immediately left the room. The paper was eagerly unfolded, and there instead of a question in mathematics, were traced the lines, "What shall it profit a man if he gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?"

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

Bro. S. H. Bashor is duly authorized, by us as our traveling correspondent and agent for the Brethren at Work and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1 60 per annum. Those sending ten names and $16 00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., MAY 2, 1878.

The remainder of the report of the discussion between Bro. Forney and Mr. Shuff reached the office too late for this issue. It will appear next week, and will be found quite interesting, especially the closing part.

◆

The recent researches in the ruins of Babylon demonstrate the greatness of Nebuchadnezzar's power, for not less than nine-tenths of all the brick, found among the ruins, are stamped with his name. Babylon was at one time the most splendid city on the earth.

◆

It is said that the New England Methodist Conference, at Westfield, Mass., has voted not to admit ministers in the future who use tobacco. It is well for ministers to set a good example for the rising generation. This is doubtless the best way to abolish an unbecoming habit.

◆

The season in this part of Illinois is about one month ahead of its usual time. Vegetation is growing very rapidly, fruit-trees out in bloom, thus giving the city a beautiful appearance. So far the prospects for abundant crops are good, though we still have some cool weather.

◆

From J. W. Stein.—Permit me to say through your columns in reply to a number of letters which I have not time to answer, that I have close engagements up to time of A. M.—Brethren will try to have their letters reach me at A. M., or early in May in care of J. R. Gish, Roanoke, Ill.

◆

Through the kindness of the Central Book concern, Oskaloosa, Iowa, we have received a copy of the *Gospel Echoes*, containing a choice collection of songs for Sunday Schools, etc., by R. G. Staples. We are not sufficiently versed in music, to pass judgment on the merits of the work. The appearance of the book is very attractive.

◆

It would seem that we are to have another breeze from the Beecher and Tilton scandal. It is hoped that the good sense of publishers will let the carnality of the reading public have a little rest. A leading preacher of Detroit has also fallen from what little grace he ever had, by similar conduct. What is most needed among preachers just now, is a thorough sifting and may God hasten the day when it will be done.

◆

The new Pope astonished a crowd of Roman beggars, too lazy even to tramp, by dispersing them in front of the Vatican with a message, that "it is God's will that man shall earn his bread by the sweat of his brow." If he would enforce that precept on the attention of the Catholic church in this country, it might materially relieve the people here of a great nuisance. It would seem that a majority of the tramps are Catholics.

◆

In Lancaster Co., Pa., there are said to be about two thousand members, yet we have not over fifty papers going to that county, and the *Primitive Christian* says that it has but about two dozen. This is a small number of papers for that amount of members; we therefore suggest that parties living in that county, send for sample copies of our paper, and distribute them among the members there, and in that way we may succeed in working up a pretty large list in Lancaster Co.

◆

Bro. Eshelman is at present on a trip East, and may likely remain a few weeks. He left here at noon the 22nd, intending to spend a day or more in Chicago. Our little folks will exercise patience till his return, as he generally takes charge of their letters and the Home Circle. It is likely that Bro. E. may have some good things to tell you on his return home. In his absence we will say to our little readers, do not be discouraged because your letters do not appear as soon as you think they ought, as we have quite a number of them on hand, and cannot find room for all yet.

◆

"At Dallas, Texas, a large farm has been purchased by the city, and all tramps and vagrants are sent there to work." So says a Chicago paper. That is a right step in the right direction. The country is full of men who are doing an untold amount of mischief, and are of no benefit to either themselves or anybody else, but if put to work, may be reformed and become useful and enterprising. Men were made to work, and there is no use in any one being idle. There is plenty of work for all to do, though wages may be low, yet a little is far better than nothing. It is said that there is an organized body of these tramps and they have bound themselves together by oath, not to work.

ORIGINAL GROUND.

We have been so busy this week that we could not find time to write our third article on "Original Ground," and must therefore ask our readers to wait on us a little while longer. We shall finish up the series just as soon as we can spare the time to prepare them for the press. With us the subject is one of importance, and needs to be well understood if unity and purity be retained in the church.

The Gospel is perfect and complete in all its parts, and fully adapted to our wants, but must be studied with care and wisdom. These times of deception and false teaching make the study of the Bible absolutely essential. If there was ever a time that Christians should be "as wise as serpents" it is now. The falling away from the faith once delivered unto the saints, with the general disposition upon the part of modern Christendom to pattern after the vain and corrupt things of the world, make it necessary that the distinctive features of our religious claims be clearly set, not only before the world, but before our people. Other denominations have been ruined by patterning after each other, instead of using the primitive churches as their only model, and unless we repent there may be danger of our candlestick being removed, and we cease to be the light of the world.

RAILROAD ARRANGEMENTS

We have arranged with the Western Union Railroad company to carry persons desiring to attend A. M., from Lanark, Shannon and Freeport to Warsaw, Indiana and return for $9.00. Warsaw is about twenty miles from North Manchester, the place near which the meeting is to be held. Persons can start at any time between the fifth and tenth of June and return by the twentieth. Those coming from Ogle and Lee counties, this State, and those from northern Iowa, will change cars at Freeport. Those from central Iowa and other parts of the West, who wish to avail themselves of this route, can reach Lanark by way of Rock Island, Ill., or Clinton, Iowa. Tickets will be for sale at the offices above named.

THE TRANSIT OF MERCURY.

A Transit of Mercury will occur on the 6th of May, which is anticipated with much interest in the astronomical world. It will be visible all over the United States, and will occupy about seven hours and a half in its passage. Transits of Mercury are much more frequent than those of Venus, the average interval being less than ten years. Thus the coming transit will be followed by others in 1881 and 1891, while after the transit of Venus in 1882 none will occur until 2004.

Mercury is the name of a small planet about 37,000,000 miles from the sun, and 3,000 miles in diameter. It revolves about the sun once in every eighty-eight days, and so happens that it gets between the earth and sun quite frequently, thus causing a dark spot to slowly move across the disk of the sun. "The heavens declare the glory of God; and the firmament showeth his handiwork."

Mercury is too small to be seen by the naked eye in its passage across the sun, but unscientific observers, who have access to good telescopes, will have no difficulty in detecting the presence of the slow moving black spot on the face of the great luminary, while they are willing to leave the delicate observations and calculations to practical eyes and mathematical brains.

REASON AND REVELATION,

By R. Milligan. This is a work of 564 pages, printed in large and beautiful type, well bound in cloth. Following are some of the subjects handled in a masterly manner: "Divine Origin of the Bible;" "Unity and harmony;" "Simplicity and Incomprehensibility of the Bible;" "Unparalleled Theology of the Bible;" "Superior Morality of the Bible;" "Supernatural Character of Christ;" "Existence and Prevalence of Christianity;" "Fulfilled Prophecy;" "Harmony of the Bible and Science;" "The Canon of the Holy Scriptures;" "Integrity of the Holy Scriptures;" "Scope of Biblical Criticisms;" "Inspiration of the Holy Scriptures;" "Theories of Inspiration;" "Sacred Hermeneutics and Exegesis;" "Last and Highest Function of Reason;" "Faith and Infidelity;" "The Bible as a means of Education;" "Qualifications of the Bible Student;" "Hellenistic Greek;" "Scripture Analysis." A careful perusal of this work cannot fail to give the reader valuable ideas on the Divine origin of the Bible, its inspiration and harmony. Price, $2.50.

GRAVES AND TRINE IMMERSION.

"On Baptist history, Ray was driven to the wall; and, at the end of the fourth day's discussion, declared that he would not give a feather for the evidence of such historians as Orchard, Judson and Robinson."

So reports one of the editors of the Dunkard paper, who attended the debate between Bro. Ray and Mr. Stein, who was, a few years ago, a Baptist minister of the Cold Water Association of Mississippi. We do not believe Bro. Ray ever disparaged those histories. If they are valueless, what is his own worth?

"Bro. Stein showed that the commission taught trine immersion so plainly that it took five hundred years before a man could be found having audacity enough to claim that it taught single immersion, and that that man was a pope, belonging to the mother of harlots, too, at that; and then challenged Ray to produce one single person before five hundred years after Christ saying to the contrary. Ray would not touch this question."

If Mr. Stein, or any body else, will find a pope, *i. e.*, bishop of all bishops, before the seventh century, we will give them the pen we write with, and publicly confess our ignorance of ecclesiastical history.

Dunkard Stein misstates the matter wholly. We can find a man in the first century who had the audacity to say that Christian baptism consisted of but one single immersion; and he *knew* whereof he affirmed. His name was Paul, who received his information directly from Jesus Christ, the author of the commission. He declared, in a letter to the church at Ephesus, that there was but "*one* immersion." Trine immersion destroys the symbolism of baptism. We only bury a dead body *once;* and therefore, as baptism is *the* likeness of death, we can dip but once.

REMARKS.

The above is clipped from *The Baptist*, the leading Baptist paper of the South. It is edited by J. R. Graves, the most prominent Baptist minister and writer in the United States. It needs a few comments.

Mr. Ray disparaged historians as badly as represented by the quotation taken from our paper. We, too, would like to know what his own history is worth? What is any Baptist history worth to the Baptist church? for every one of them, when endeavoring to establish Baptist succession, run the chain through churches that practiced trine immersion. Why do they not run the succession through churches that practiced backward single immersion? When they find a man who can do this then we will send him our pen.

Mr. Graves wants some one to find a "pope" before the seventh century. That is not the question. The question is, find a man before five hundred years after Christ, saying that the commission, in Matt. 28: 19, teaches single immersion. That is what we want Mr. Graves or some other man to do. We can find plenty before that time, who affirm that the commission teaches the trine immersion; this is an easy task, but to find one who says otherwise is where the trouble comes in. The first person who taught single immersion in connection with the three names of the Trinity, was Gregory the Great, sometimes called "Pope Gregory." He flourished at the close of the sixth, and beginning of the seventh centuries. If Mr. Graves can find a man before this saying that the commission teaches single immersion he will please name it.

But, he says Paul taught "that Christian baptism consisted of *one single* immersion." Will he please name the chapter and verse where Paul says that Christian baptism consisted of *one single* immersion? In Eph. 4: 5, Paul uses the Greek term *en baptisma*. Does the gentleman maintain that *en baptisma* means *one single immersion?* If he does, then we call for his proof. It is certainly evident that native Greeks ought to understand their own language best, and all of them who have written on the subject say that *en baptisma* refers to trine immersion. Will Graves name just one ancient Greek scholar who says that Paul's *en baptisma* refers to single immersion? Now for your history if you please.

But he violates the rules of logic, by *assuming* the very thing to be proven. He *assumes* that *en baptisma* (one baptism) means *one single* immersion. We have just as good a right, on the other hand, to assume that it refers to the *three-fold* immersion. But to the law and testimony we appeal. We want some proof from proper authority.

He further says, "Trine immersion destroys the symbolism of baptism." Does he mean that the symbol, and the thing symbolized must agree in number? Does he teach that the type and ante-type must agree in number? If he does, then he should be able to prove that it is a Bible rule for types and ante-types to agree in number, but if he cannot prove this, what authority has he for saying that "trine immersion destroys the symbolism of baptism?" It will not do for him to *assume*, or suppose that types and antetypes *outside* of baptism need not agree in number, but in baptism they should, for that would establish premises that could be strongly urged in defense of sprinkling and pouring. If Mr. Graves will now go to work, and prove that it is a Bible rule for the symbol, and the thing symbolized to agree in number, he will help his people to an argument that would be difficult to refute.

When it comes to Baptists writing against trine immersion they need to tread cautiously, for if they take the position that trine immersion is not Christian baptism the theory disproves their claims to church succession, as their books, already written, when tracing up the line of succession, invariably run the chain through churches that practiced the three-fold immersion. There is not a man on earth who can trace church succession through churches that practiced backward single immersion.

J. H. M.

A STRANGE CASE.

There was a young man at meeting that had talked for some time of coming to the church. I preached one of my old-fashioned sermons. After meeting I saw that he evidently wanted something, but he said nothing. I went home and he went with one of the brethren for dinner. So that night, quite awhile after dark, he and the brother and sister he stopped with, came to my house and he demanded baptism that night. I asked him if he would not as soon wait till morning. He said no, it must be done that night; said he, "I might not live till morning!" So we sent word around to the nearest neighbors and soon had quite a little meeting. I inquired into his faith; he seemed very strong. I laid all the duties before him as plain as I could, and he answered everything unhesitatingly; then we repaired to the water and I baptized him. The scene was a very solemn one, which could be seen by the light of the lanterns. He seemed all right till, perhaps, three weeks ago; he came to me and told me that he did not realize any benefit from his baptism, he had no more evidence of his sins being pardoned than he had before. I showed him many evidences, in the Gospel, if he did, what he did do, *in faith.* He said he had no vivid manifestation in his feelings that his sins were pardoned, and that he must have; nothing else will satisfy him. He said he was converted once when a small boy, while in the field at work; said he had the evidence then in his feelings, but it did not last long, and he has tried for years since to get the same feeling and could not. He attended Methodist and United Brethren's meetings, had been at the mourner's bench a number of times, and had, I think, joined both these churches as a seeker, but has ever failed to get that feeling (he was raised a Methodist), and he thought if he would be baptized he would then instantly get that feeling he so much desired, and he said, "I did not get it, and now I know that baptism is not for the remission of sins, and I wont be owned as a member."

I reasoned with him, but could not effect anything. If you publish any part of this letter give us as plain an article on the subject as you can. * * *

REMARKS.

The trouble with the young man is a lack of *faith* in what the Gospel teaches. He is depending on his *feelings* for *evidence* of his pardon, and does not rely on the plain, simple Word. He was taught wrong in the first place, and still entertains those wrong impressions, and will not likely be much benefited until they are removed.

He has been taught that when his sins are pardoned the Holy Spirit will *tell* him so, that is, put that idea *directly* into his heart. He is not depending on what Christ and the apostles say about conversion, but is relying on what he supposes the Spirit will put in his heart. He is not the first one who has been in this trouble, though it, under different circumstances, assumes other forms, however, the theory is about the same, and to reach one will be to reach the other.

The whole thing is predicated upon what is known as the "abstract Holy Ghost doctrine," a doctrine extensively preached by the popular denominations of the day, and even by some that are not so popular. It supposes that the Holy Ghost works or acts upon the human heart independent of the Bible, and at times tells people things that are not recorded in the Bible. A better understanding of the work of the Holy Spirit will speedily remove all such erroneous ideas.

It should be remembered, that all you and I know about God and His revealed system of religion is what we have learned from the Bible. Whatever the office of the Spirit may be, it is evident that it never reveals to us anything about the Christian religion that is not in the Bible. Among those who believe in the abstract Holy Ghost doctrine, I have the first one to find who can name a single idea, not in the Book, revealed to him by the Holy Spirit. It is then upon the Word that we must depend for all our knowledge of conversion, and of the knowledge of the pardoning of our sins. It is by the Word that we know when our sins are pardoned, and to rely on feelings, moulded by erroneous doctrine is dangerous in the extreme.

Paul says, "Faith cometh by hearing," and "without faith it is impossible to please God." "He that believeth not shall be damned." But what must he believe? "Believe the Gospel"—believe in Jesus Christ with all that He said and did. The sinner is not required to believe that which is not in the Book. A belief in such things is not a condition of salvation. If he believes in Jesus Christ with all his heart, that is "Gospel faith." If he believes that the Holy Spirit will come to him *direct*, and tell him *when* his sins are pardoned then he believes something that is not in the Book, something not taught by inspired men, something that has a tendency to lead wrong instead of right. His faith on that subject is not Gospel, and therefore he, while in that condition, cannot get the Spirit to bear witness with his spirit that he is the child of God. The Holy Ghost will not bear witness with a spirit that is not according to the Gospel. The young man's spirit is not according to the Gospel, for he believes that the Holy Spirit will come into his heart direct and *tell* him so and so. This being anti-Gospel he cannot expect to have the Spirit bearing witness with his spirit. Before he can expect the Spirit to bear witness with his spirit that he is a child of God he must change his faith, and be fully in possession of a truly Gospel faith.

The New Testament was written by men who were inspired by the Holy Spirit, hence when we turn to it we get just what the Spirit has to say on the subject, and it is evident that the Spirit of God will not now contradict what it had to say years ago. We now turn to the Book. The young man wants the evidence by which he can know that he has passed from death unto life. Here it is: "We know that we have passed from death unto life, because we love the brethren" (1 John 3: 14). Then it follows that he who loves the *brethren* has passed from death unto life—has had his sins pardoned. But who are the *brethren* here spoken of? and how shall one *know* when he *loves* the brethren? All will agree that the *brethren* are the *children of God*. No one will call this in question. Concerning the second question the Lord has not left us in the dark, but gave us positive proof on the subject that we may know when we love the brethren. I know some want to trust to feelings, but in matters of this kind feelings are a very poor guide, especially so when we realize that they are creatures of faith and education, and are turned about by the faith at will.

Says John (1. 5: 2), "By this we know that we love the children of God, when we love God, and keep his commandments." How do we know that we love the children of God? "When we love God"—is that all? No, "and keep his commandments." Then it turns on "loving God and keeping his commandments." Now for the conclusion of the argument: The man who loves the brethren KNOWS that he is saved from sin. And he knows that he LOVES *the brethren* when he loves God and keeps His commandments. Then if he loves God and keeps His commandments the point with him is settled. "For this is the love of God, that we keep his commandments" (1 John 5: 3).

What are the commandments of God to the unpardoned sinner? By turning to the second chapter of Acts we have three thousand unpardoned sinners inquiring what must we do? They were out of Christ, unpardoned, and wanted to be saved Peter, by the authority of the Holy Spirit, said to them, "Repent and be baptized * * * * for the remission of sins." This was the command of God. They believed it with all their hearts. Then they were baptized, and *felt* in their hearts that their sins were pardoned. Why did they *feel* that way? Because they believed what Peter said. Peter told them that they should repent and be baptized for the remission of sins; they believed him, hence had Gospel faith; then the Spirit bore witness with their spirits that they were the children of God, hence *felt* it in their hearts. God tells the sinner that "he that believeth not shall be damned," and to "repent and be baptized." The man who does this *knows* that his sins are pardoned, and why? because he *believes* it. And why does he believe it? because God says so.

If the young man has Gospel faith and does what God says, he *knows* that his sins are pardoned, because the Bible says so. It says in positive terms, "He that believeth and is baptized shall be saved." Any man who has Gospel faith and Gospel baptism, has his sins pardoned just as sure as there is a God in heaven. And that is not all, he *knows* it, and he cannot help but *feel* it, for having Gospel faith, which is authorized by the Holy Ghost, the Spirit of God will bear witness *with his* spirit to that effect. And when a man *knows* that he has passed from death unto life, he is bound to *feel* it; his *faith* in God's Word will make him feel it. If he has been baptized and does not *feel* that his sins are pardoned it is evident that he has not faith enough in what the Bible says about the duty of unpardoned sinners. What he wants is more *faith*. If he believed with *all his heart* that "He that believeth and is baptized shall be saved," and that he should "repent and be baptized for the remission of sins," and then does as it says, he *knows* that he is pardoned, and if he knows it he will *feel* it. If he *does not feel* it, it is evident he does not *know* it, and if he does not *know* it, it is for the want of unbounded *confidence* and *faith in God's Word*. May God help us all to have more true, genuine faith.

His saying that he was converted while a little boy out in the field, does not harmonize with the Bible order. Conversion consists in the change of at least three things: 1. The heart, 2. The actions, and 3. The relation. These cannot take place in a field where a man cannot fully obey all that God has enjoined upon him. What is the evidence of his conversion? Simply feelings. Aside from his feelings he has no evidence. He puts his trust in his feelings—in his heart, and Solomon says, "He that trusteth in his own heart is a fool" (Prov. 28: 26), for the heart is desperately wicked. Before a man is safe in trusting his heart, he must have something by which he can try his heart. Feelings being governed by faith it is needful that a man first examine himself to see whether he be in the faith.

To maintain that baptism is not for the remission of sins, just because one person did not have the right kind of feelings after his baptism, would but array *fallible* human feelings against the infallible Word of God. The Gospel on this subject is true, and every man who speaks differently is simply mistaken, it is not even possible for him to be right. Peter told the Pentecostians to "repent and be baptized * * * * for the remission of sins." This we know is right.

J. H. M.

WHO SHOULD BE PLEASED?

ANYTHING relating to Gospel facts and commands must be observed to please God; for "our God is in the heavens; he hath done whatsoever he pleased" (Psalm 115: 3). When God is pleased, He fulfills His promises; and He is faithful to comply with all He has promised. This pleases us. "Christ pleased not Himself." Had He pleased Himself, the way to the tree of life would yet be closed; but denying Himself of comfort and pleasure, He came to save that which was lost. He knew that there would be pain and death in His pathway, but He hesitated not—pleased not Himself.

Now it often turns out that somebody wants to help some other body to come to the knowledge of the truth, and starts out, even without any concern who is to furnish the money for railroad fare, food and lodging, and soon finds men and women hungry and waiting to be fed. They feed them the bread and water of life, and the once lean multitude grow strong and healthy in grace and truth. True, such a minister might please himself by waiting for some one to show him an easy way, but he pleases not himself, but *goes*. Too many are listening to the "*go*" of the purse, and not enough to the "*go*" of the Lord. Just a little more *faith*, both on the part of the working minister and among those who ought to help bear the burdens might increase simplicity and Gospel order among us.

Again a minister comes along, ready and willing to labor for the turning of sinners to God. The congregation owns two or three meetinghouses. The minister can only remain one week. Now to please all the brethren and sisters, he must preach two or three sermons in each place, whether sinners are made saints or not. He *must please the brethren*, and that too when he knows that by staying at one place and concentrating his efforts he might induce many to turn to the Lord. Now the question is, Who should be pleased? the Lord or some brethren and sisters?

We should remember that *self-denial* is a part of the Christian creed, and that it is our duty to deny ourselves for the good of sinners. We should not *please ourselves*, but try to please the Lord, and certainly the turning of men and women to obey Him pleases Him.. Do not expect yourselves to be simply gratified by hearing the words of comfort, but forget not that many are yet serving sin, and for them you should be concerned. Enoch, before his translation, had "this testimony, that he pleased God." Excellent testimony indeed! God help us to please Him in *all things!*

M. M. E.

RAILROAD ARRANGEMENTS.

THE Pittsburg, Cincinnati and St. Louis Railway company (Pan Handle Route) will sell to Brethren and their families desiring to attend the A. M. at North Manchester, Indiana. Round trip excursion tickets at low rates. Tickets will be sold at all points along the route, by presenting to the ticket agent, orders from the company which will be furnished all, by writing for them. Do not write us for orders, but send to W. T. O'Brien, Gen'l Pass'r Agent, Columbus, Ohio. The lines of this company extend from Pittsburg, Pa., Washington, Pa., and Wheeling, W. Va., connecting through to North Manchester, Indiana.

A SENSIBLE gentleman down in Texas wants to know "why it is such a wicked thing for people to amuse themselves with a bull-fight, or a bear-fight, or any other little thing like that, and quite a proper and Christian thing for two or three great nations to get by the ears, and kill a million men, and leave the widows and orphans desolate?" This will serve as a lesson for some modern preachers who justify Christians going to war and killing their fellow-men. If neighbor B. goes over and kills his neighbor on his own premises, he must be punished for it, yet one nation can march into the country of another, and kill a couple hundred thousand men, women and children and nothing serious thought of it. Take this as another lesson.

NEWS from the East is little else save conjecture. One day peace seems to be the leading feature, the next all is war-like and gloomy. Germany seems to be acting as a kind of a moderator. England, in certain parts, is threatened with some trouble resulting from a strike among her cotton operatives. Thousands have quit work, and others will follow.

AT the present time four-fifths of the inhabitants of the earth have the Bible in their own native tongue, so that they can read and obey the Word of the Lord.

THE WRITTEN DEBATE.

THE *Baptist Battle Flag* says: We did not understand the Dunkards as accepting our invitation. But now the editor says: *Mr. Ray made a proposal for a written debate, and Bro. Stein took him up, and he must now either debate or back down from his own proposal!* (Italics ours). But Mr. Moore finally says: "*Bro. Stein is prepared to arrange the propositions with him!!!*" If Mr. Stein accepted our "proposal," then the propositions are already arranged. The same "church propositions as debated at Newtonia." were our propositions. Mr. Moore and Mr. Stein know this. Why then try to dodge out into an open field and quibble over forty abstract propositions? We are still of the opinion that the Dunkards will not again risk the discussion of those church propositions.

We made our offer to the *Brethren at Work*, because Mr Stein neither edits nor controls any paper. Mr. J. H. Moore, the leading editor of the Dunkard organ, was present, assisting Mr. Stein; therefore, we made our invitation to the paper, in order to give the proper weight to the written discussion. We still press the invitation for the written discussion of our respective church propositions, as debated at Newtonia, upon the *Brethren at Work*. The editors may conduct the discussion themselves, or endorse Mr. Stein or any one else for the work. Will the editors of the *Brethren at Work* open their columns for the discussion of the church propositions as debated at Newtonia? If they refuse, they confess, by actions at least, that the Newtonia affair did not please them too well.

REMARKS.

The above from the *Baptist Battle Flag* fully explains Mr. Ray's feelings in regard to a written debate. We will endorse brother Stein as a man competent to defend our side of the question in a written discussion with Mr. Ray; hence that subject is settled. Brother Stein is the man that our people want to see handle the Baptist doctrine. It would be better and more satisfactory if each subject were discussed under a separate and distinct proposition, but as Mr. Ray does not feel disposed to debate any other propositions only those used at Newtonia, we accept them, in the order as follows:

The Brethren (Tunker) churches possess Bible characteristics entitling them to be regarded as churches of Jesus Christ.

J. W. Stein affirms.

D. B. Ray denies.

The Baptist churches possess Bible characteristics entitling them to be regarded as churches of Jesus Christ.

D. B. Ray affirms.

J. W. Stein denies.

Each disputant will be expected to exchange an agreed to number of articles on each proposition, the articles to be of equal length, and to appear each week alternately in the BRETHREN AT WORK and *Baptist Battle Flag*, *i. e.*, the entire discussion is to appear in both papers, Bro. Stein one week, and Mr. Ray the next till through with the first proposition, and then *vice versa* the next proposition.

We see nothing now in the way of a discussion. Other things pertaining to the number of articles &c., must be settled between the parties and publishers.

NOTICE.

THE two railroad companies here are making arrangements with other connecting lines running East, West, North and South, for excursion rates to Annual Meeting. In a very few days I will give notice of the entire arrangement. The Pittsburg, Columbus & St. Louis Railroad tickets are only good from the 10th to the 15th. That time is too short. Who will see to it?

A. LEEDY,
Cor. Sec.

North Manchester, Ind.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

SUNDAY MORNING.

Fellowship.

PRAISE the Lord for fellowship—for real Christian fellowship! Before there can be any fellowship, there must be two or more who profess "like precious faith,"—who believe and practice alike. God has given us Jesus, and Jesus tells us how two or more of us may believe and practice the same thing, may have fellowship.

Of the first disciples of Jesus, it is written: "They continued steadfastly in the apostle's doctrine and fellowship." O how happy they were in sweet fellowship! O blessed fellowship! It means *love, peace, oneness.* We are "called to the fellowship of his Son" by our Father. Think of the fellowship, the association of His Son, our Savior! Could poor, mortal man desire more? Could he have better company than Jesus? No, there is none better than Jesus and our Father (1 John 1: 3).

If we walk in the light, and the light be in us, we have fellowship with each other. Do not *crawl* in the light, but *walk*—be a man of God. Thank God for such a privilege!

There could be no church, no one body, no unity in Christ without the doctrine of fellowship. To be together, to work the same way, to be alike in purpose, following the same rule, having one divine nature is holy, heavenly fellowship. Individual choice, self-will, pride and vanity must fall behind if we would reach true, practical fellowship. The institution of the holy kiss is designed to bring us nearer each other. Brother, this morning you take pleasure in saluting your brother of like precious faith. Sister, you meet your sister with a kiss of charity, not simply because Jesus said you should, but because *you love her.* Your very actions *tell* that you love each other. You rejoice in fellowship. The holy kiss prepares you to love each other, to speak kindly of each other. If there is a spark of ill-feeling between brother and brother, sister and sister, the holy kiss, if properly considered, will go far towards removing the bad state of the heart. Is your brother or sister sick? Go, speak words of kindness, and have fellowship. Both are made stronger.

You go forth into the busy world and meet your brother or sister in your travels. The moment you meet, you begin to rejoice, you have fellowship even in the midst of the busy, noisy world. How your heart is lifted up with joy. Perhaps you are in the public assembly having fellowship with your brethren and sisters. And then there is the Love-feast; who does not enjoy the fellowship at the feast? Here are associations full of love and kindness,—real brotherly kindness. O blessed fellowship! We meet, sing, pray, are exhorted, hear the Word preached, and have fellowship. Take away these privileges and sweet fellowship loses much of its brightness to us. Then brother, sister, born of God, stay not from meeting if possible to go. Meet those of the same mind, sing and pray with them. This way you will grow in knowledge, faith will increase, hopes become brighter, fellowship sweeter. Go meet each other with Jesus dwelling in your hearts. Go with love-flame brightly burning in your soul. Go with self down and brotherly kindness up, and fellowship will dwell richly wherever you go. Raise a bountiful crop of fellowship all the year round. God will harvest it in the resurrection morning. If you cannot go and have fellowship with your brethren and sisters, invite them to come to you if they neglect their duty; you cannot get along well without fellowship. O Lord, enrich all of us with holy desire for Christian fellowship.—M. M. ESHELMAN.

SEEK JESUS EARLY.

Dear Boys and Girls:—

I HOPE you will continue to write about things in the Bible. We all should try to work for Jesus, and not depend on our ministers to take us to heaven. I rejoice that so many of you have started to serve the Lord. I am sorry I spent so much of my time in sin and folly. It is hard to overcome Satan when we are old. Then come to Jesus early. Trust in the Lord and do good: "So shalt thou dwell in the land, and verily thou shalt be fed" (Psalm 37: 3).

JANE RAVER.

◆

Be strict in the performance of family devotion.

SCRIPTURAL ALPHABET.

A is for Adam the first of his race:
In the garden of Eden God gave his place;
He took from his body and made him a wife
And breathed in their nostrils the breath of their life.

B is for Benjamin the father of his tribe,
The brother of Joseph whom no man could bribe;
He went with his brethren to Egypt's good land
And returned to his father with bread in his hand.

C is for Caleb the faithful and true
Who was firm in his faith when the valiant were few;
He followed God fully to the end of his days
And gained the assurance that God loved his ways.

D is for David the poet and king;
Be taught the whole nation to pray and to sing;
He led forth their armies, he conquered their foes,
Then laid off his robes to rest and repose.

E is for Ezra that servant of God
Who restored the old paths, where the fathers had trod;
Also for Esther who periled her life
To rescue her kindred from bloodshed and strife.

F is for Felix who quailed before Paul
As he felt that the wicked and drunken must fall,
But Satan suggested that Paul must be mad,
That one in his station no need to be sad.

G is for Gideon who led the small band
Against the great host that invaded the land;
He went forth to battle with pitcher and lamp
And drove in confusion the foe from the camp.

H stands for Haman, that treacherous man
Who conceived in his malice that satanic plan;
He built a high gallows for the death of another,
But on it was hung the son of his mother.

I is for Isaac the pure and the good,
Who was laid by his father on the altar of blood;
God rescued the lad and accepted the goat,
So that no stain was left on the patriarch's coat.

J stands for Jesus the Savior of men,
Who died on the cross to save us from sin;
He now reigns in glory to hear our complaints,
God over all and king over saints.

K is for Kish the father of Saul,
Whose person and stature were noble and tall;
God made him a king and gave him a crown,
But he dishonored God, and his sun went down.

L stands for Luke, the companion of Paul,
A doctor beloved, who administered to all;
He gave us two books that will out-last the sun,
Pertaining to mysteries before time begun.

M stands for Moses, a type of the Lord,
He gave to the fathers the first written word,
A God to the Hebrew, he delivered from death,
He finished his mission and gave up his breath.

N was for Nathan who preached at the heart;
His personal preaching made consciences smart;
He rose above fear of the king on his throne,
As above the small sparrow on the house-top alone.

O stands for Obed, the son of that Ruth,
Who left her own kindred, from love of the truth,
The father of Jesse, whose young stripling son
Slew the great champion with a smooth pebble-stone.

P stands for Peter the apostle of truth,
Who was called from his nets in the days of his youth;
Though acting the coward in the judgment hall,
He was after converted and restored from his fall.

Q is for Queen who came from the South,
To hear words of wisdom from Solomon's mouth;
She walked in his gardens and drank at his board
And saw all the splendor that riches afford.

R stands for Rachel, Jacob's loved wife,
Who gave him a son at the cost of her life;
Also for Reuben the chief of a clan,
A merciful brother but an imperfect man.

S is for Simeon who waited to see
The dawn of that Sun that makes the world free;
He came from the Temple and gave the embrace,
And with great satisfaction returned to his place.

T stands for Thomas who doubted the word
Of those who had seen and conversed with the Lord;
He must feel with his hands the wounds in His side,
Before he could credit, believe and confide.

U is for Uzziah the God-fearing king,
Of whom prophets did write and poets did sing;
But in the last of his days he fell by his pride,
Forsaken by his people and of God cast aside.

V is for Vishti the young Persian queen
Whose sense of dishonor was pungent and keen;
She was thrust from the palace and left in disgrace,
While the beautiful Esther was raised to her place.

W was invented since the prophets have died,
It is now used for Water, Winter and wide;
It is left to stand here for artists to paint,
Too large for a king and too small for a saint.

X is too cross to fix on a name,
Of one who is saintish, a king or a dame;
It is left where it stands till names shall be changed,
Or the structure of language shall be re-arranged.

Y fits the Yankee, a New England lord,
A good saint at home, but a trimmer abroad;
To every opening where the dollar is at stake,
At home or abroad he is ever awake.

Z is for Zaccheus who was anxious to see
That wonderful man whose words made him free;
He took a position above the dense throng,
To see the great King as the crowd pressed along.

—*Selected.*

◆

FROM D. D. CLARK.

Dear Brother:—

I CONGRATULATE you on the successful management of the "Home Circle." You certainly have a host of workers. How nice, and how encouraging to the children, to have a column reserved for them. I like your plan—to have them write on Bible subjects. That is certainly a good plan, and will encourage them to read for themselves. I fear parents too often neglect their duty in failing to get the young to read in the good Book. Try and get them interested and they will read it with pleasure. A good plan to get the young to read the Bible, is to read it with them. This I know from my own experience, for it is the plan my dear father (who is now asleep in Jesus), pursued with me, and it proved a success.

Another excellent plan to get the young to read the good Book is, tell them some Bible story, for instance, the story of Joseph. You can tell them in as simple words as you are able, then try and teach them good precepts. You will find it a subject from which you can gather many good and profitable lessons. When they get old enough to read and take care of a book, let them read the story themselves. They, no doubt, will ask you a great many questions which you should answer as best you can. Do not get in a flurry, but take time and explain, for it is a commendable spirit and should be encouraged. By following this second plan, you first get them interested, then you will have no trouble to get them to read.

Then there is the Sabbath-school which, if properly conducted, will also encourage them to read, but this will not interfere with what I have written, and all the children do not have the privilege of attending Sabbath-schools.

I submit the above for the consideration of parents and guardians.

◆

MUSIC BY STEAM.

Dear little Friends:—

WOULD you like to read a little news from the far West? Of the wonders of California? I see by your kind, little letters that you can say something good about that One who is a Friend to all, both old and young, and who loves little children—Jesus who is love; also anxious to hear what others can say in favor of His marvelous kindness, and to learn of the wonders which are contrived by man in different parts of the world.

As we have an amusing sight which passes up and down the great Sacramento river, and which draws the attention of all the little folks, and the big ones too, I will tell you what it is: A large steam-boat named "Whipple," which plays music by steam, and can be heard for miles. Whenever she passes, she calls out all the little children by the music, who clap their hands and shout for joy as long as they can see her; but she passes on with her songs, leaving the little ones behind, anxiously wishing she would stay longer. But at last all consent to let her go on for this time and wait till to-morrow to come back and give us another song; but she comes again to pass on as before. By this I am often reminded of the sweet dreams I used to have when I was a little girl, that I saw and heard companies of angels and virgins pass over on a cloud, singing sweet songs of praises to God, and as I ran to meet them, waving for them to stop and let me join in with them, they would pass on and leave me, beckoning me to wait till they came back, which made me feel sad.

Oh, dear little friends, I want to tell you, as I feel that I love you all and wish you all well, to keep close to Jesus, so when He comes to collect His jewels home that none will be left behind, but all can happily enter the good ship "Zion," and safely ride home to glory, where all can join in to sing the songs of redemption with Moses and the Lamb forever.

There's a beautiful land far beyond the sky,
And Jesus, my Savior is there;
He has gone to prepare me a home on high,—
Oh I long, oh I long to be there!

MARY A. RIGGLE.

Clarksburg, Cal.

CHILDREN AT WORK.

From G. W. Aschenbrenner:—We were to meeting last Sunday. Elder Peter Forney preached. His text was in Ephesians, second chapter. He read from the first to the ninth verse. I love to go to meeting, and to school too. One little brother has gone to Jesus.

Dysart, Iowa.

From Willie L. Ikenberry:—I am trying to read my Bible through. I have read to the 13th chapter of Mark. I read one or two chapters every day. In the 27th chapter of Matthew I learned how our Lord was mocked and crucified. I also learned many more things about Jesus; how He raised the dead, healed the sick, and made the blind to see. When I get through the good Book, I can tell more about Jesus. I also read in the Old Testament, how God made the earth and all things, and then how soon the people forgot God and He had to punish them. Noah was a good man; we know he was good, because he did what God told him to do.

Waterloo, Iowa.

From Myron Beal:—I read this paper with much pleasure. I must write some for the little folks too. The brethren do not come here to preach any more. My father, mother, sister and brother-in-law are members of the church. I love to read the Bible. I have one little sister at home with me. I want this letter to miss the waste basket.

Sherman, Ohio.

From A. J. Robinson.—*Dear little Ira:*—You don't know how your kind favor made my heart throb with thanks. The moment I read your letter of Jan. 31st I rejoiced. May our Father, who knows the secrets of all hearts, bless you in your deeds of charity (1 Cor. 13: 13). Ma and pa will give me some ground to raise some vegetables this Summer, so that I can sell enough to return your gift; then you can cheer the heart of some other boy or girl. In my next I will write on Rev. 6: 17.

Miser's Station, Tenn.

From Anna Lehman:—I have two little brothers and two sisters in heaven, and I want to be a good girl so that when I die I can go to them. I like to go to meeting and keep my seat in time of worship. I think it is bad for boys and girls to run out and in during meeting. And I think all little boys and girls ought to kneel at prayer.

Garrison, Iowa.

From Mary E. Kepler:—I do like to see the letters written by the little boys and girls. I have been sick, am better now. I want to be good; my parents are kind to me. I know some children who have no parents. I would be sorry if my parents should die; I want to obey them. Dear girls and boys, I love you; let us be kind and obedient to our dear parents, for we know that they will not always be with us. I am young, but I know that we must all die; my parents tell me that the old must die and the young can. I love Jesus, and my mother taught me to pray.

New Hampton, Iowa.

From Samuel J. Moore:—I am a little boy thirteen years old. I have two sisters and a kind pa and ma. They belong to the church. I do not belong, but hope I may sometime. J. H. Ebersole, L. Dickey, C. and I. Graybill are our ministers. In answer to Leah H. Clower's question I would say, you will find it in the 17th chapter of Luke. Zaccheus is the man's name, and the tree was a sycamore tree. I will now ask a question: What man, in the Bible, fell backward and broke his neck, and died, and how old was he, and how long was he judge?

Fostoria, Ohio.

From Barbara A. Frantz:—I read the "Home Circle" and like it very much. I like to read so many letters from the children. My pa, ma and two of my sisters belong to the church. Pa is a minister of the Gospel. Leah H. Clower asked who the man was that climbed the tree to see Jesus, and what kind of a tree it was? I would say, in reply, that it was Zaccheus, and it was a sycamore tree.

Degraff, Ohio.

CORRESPONDENCE.

From Enoch Eby.

Dear Brethren:—

MY wife and I just returned to this place, after being absent nearly two weeks on a tour through Perry Co., and Path Valley, Franklin Co., to my native home. From thence went to Tuscarora Valley, in Huntingdon and Juniata counties. Had a very pleasant visit with many old associates, and also many dear brethren and sisters, who seemed to enjoy good health both physically and spiritually. Among them was our aged brother Peter Long, who, though in his 82nd year, traveled and preached more last Winter than in the prime of his life; even baptized three. Surely he has many reasons to praise the Lord, and with him we had several interesting and, to us, profitable seasons of worship. What added still more to our enjoyment, was the sympathetic feeling and liberality manifested towards the poor saints in Denmark. We hope our abundance will be a full supply for their wants. O, that many more hearts throughout the brotherhood might be touched in a similar manner.

IS IT CORRECT?

That is the query revolving in the minds of many of our dear brethren and sisters, and not unfrequently asked in relation to Bro. Hansen's statement of his circumstances, which appeared in your paper, April 4th. Having a knowledge of his circumstances, we can say, for the satisfaction of any who may have any doubts, it is correct as far as he related it, but did not tell all, I presume, for modesty's sake. He told enough, however, to give us to understand the necessity of him having some aid.

OUR JOURNEY

prospectively, will be as follows: April 20th to Dry Valley congregation, Mifflin Co., Pa.; on the 24th to Spring Run; on the 26th to Aughwick, Huntingdon Co.; on the 30th to Huntingdon; May 1st to Altoona; the 3rd to Bear Creek, Montgomery Co., Ohio; the 6th to Covington, Miami Co., where we expect to meet Bro. Henry Smith and wife from Barry Co., Mich.; hence we will not go to Michigan, as previously reported. On the 8th we intend to be at Lima, and if we meet with conveyance at this point, will go to D. M. of Northern Indiana. On the 10th we intend leaving for Lena, Ill., so as to arrive there on the evening of the 11th.

And to many others, who wished us to stop with them, we would remark, that the above arrangement was matured before many of your letters reached us, hence cannot comply with your request, though it would be a great pleasure for us to do so; furthermore it would take us until harvest or even longer to respond to all.

FIRE IN MILLERSTOWN.

The night of the 16th inst., about midnight, fire was discovered in one of the stores, and in a few minutes the building with its contents was consumed; also a dwelling-house and post office building connected, was burnt, though most of the contents were saved. The supposition by many is, that those buildings were set on fire.

Millerstown, Pa., April 18.

From Denmark.

Dear Brethren:—

I HAVE once more returned home from North Denmark; have had ten meetings with good interest and appointed many more, for the coming month.

Several souls are coming much nearer in that neighborhood, and we hope will come out soon on the Lord's side. Around Hjorring there are good prospects for an ingathering soon. Letters reach me from Bro. Christensen that some in his native place want to unite with the church. I await him here every day, as he intends starting for Lanark, where he expects to arrive by the latter part of this month. Then I will find out about those mentioned, and if necessary, go there at once.

On my last trip I sold 500 peace envelopes and calls for them still continue. I also get interesting letters and inquiries about the peace cause and about the church. I have written two days right along to inform and explain and answer letters, and you know I write not so very slow when I get hold of a pen.

I know of about twelve persons whom I consider near the kingdom and earnestly counting the cost, and yet I have not counted all. I am glad it is so and rejoice, that many of the Brethren over there, are glad with us. So far everything is all right and good, but when we look at the signs of the times, they are darker than ever for poor laboring people. I tried to prevail on Bro. Christensen to stay and help work for the good cause, but he answered: "I cannot; I can get no work of any kind, and it is now over half a year, since I am out of work." May God help us all to work for good, and to the salvation of souls.

War between England and Russia appears to be near at hand, yea, and we believe it will come sure, and dreadful will be the consequences. We know not how long we will live in a land of peace; know but little how soon we will have to endure severe trials, yet the Lord will help. We dread not this; we are not fearing such things.

We shall, by the grace of God, not leave our station or put the light under a bushel so long as the church says, stay, and does her part, so that we can stay and help along the now well-begun work. I traveled yesterday twelve miles by rail and sixteen miles on foot, in a rough snow storm and deep snow. Had two small meetings with good interest; kept them for the benefit of the members living on places too far away to come to meeting often. They however are alive to the cause of the Master and happy in Him.

Our meetings in town will be continued this week, the interest is increasing and those meetings, how I love them, when after some few remarks, sinners will not only weep, but pray! Saints and sinners often mingle their tears and prayers, and I believe that at the same the High Priest intercedes for sinners at the great throne of grace.

Bro. Eshelman, do you remember that memorable meeting at Bro. D. Royer's house? If you do, you may have an idea how our town meetings are conducted. Do you have such meetings yet in Lanark? Are the young people cared for as they were then? Well, now, when I am getting so close, I see your wife, your dear, loving companion, a good wife for you she is; I see your children and you, working as ever, and yet I cannot embrace nor kiss you, I cannot hear you say, God bless you, nor speak to you about the crimson fountain of life, but yet, God be thanked, we can drink of it together, and at the same time.

It would do my heart good if I could see you a little while. I would appreciate it more than ever, but it cannot be. We thank God that you go ahead so well with your paper, we long for it all the time. No 8 did not reach Bro. Nielsen and me.

Please remember then, Bro. Christensen and his wife will arrive at Lanark, the Lord willing, the last part of this month. Please help them to get a situation. I mean places to work, so that they can help themselves along. He is a young, well-meaning brother, and I hope you will have joy when he commences to tell you something about Denmark. May God bless you all evermore. Our united love to all.

Your Brother,

C. HOPE.

From C. H. Balshaugh.

Sister Eliza Brande:—

GREETING in the Crucified. Your fragrant Christian missive has come. Your defective orthography is a thousand times compensated by the excellent sentiments and saintly tenor that characterize your letter. Your devotion to Christ and His cause, your earnest desire for the extension of His Kingdom, and the increased sanctification of those who are to extend it, have taken hold of my inmost soul. — The lethargy of at least one half of the church in relation to the progress and triumph of the Cross, is absolutely soul-harrowing. No person has ever been slighted and snubbed like Jesus. We have much to say of the ordinances of God, while we show but superficial appreciation of the God of the ordinances "All souls are mine," saith the Lord. Practically many respond, the Cross and salvation are only for America, or this section or that.

What a Heaven-seconded voice just now comes across the Atlantic from Denmark. How imploringly the nail-pierced hands of Emmanuel reach out to us through the appeal of Bro. Hansen in No. 14, BRETHREN AT WORK. It is hard to believe that any reader of that heart-melting letter can love Jesus and not unclasp his purse and contribute his mite. Pinched as I am, I would feel like a murderer to close my heart against such a God-endorsed Macedonian cry. The very angels are poising on the mystic ladder, awaiting our response to the warm, loving, tearful pleadings of the God-man. O, brethren and sisters, how can you act so coldly, selfishly and treacherously toward Him who vacated the Throne of Glory for *you*, veiled His Eternal Majesty in *your* nature, submitted to all the limitations of the finite, to all the indignities and cruelties of misapprehension, misrepresentation and enmity, and sacrificed His life under an aggregation of unspeakable horrors to meet the necessities of your ruined, doomed, damned condition? Is it Christian to profess love to Jesus and turn the back to His claims? What right have you in the Christ of God that does not belong to the most idolatrous heathen and the most revolting barbarian on the face of the earth?

The life of Jesus is the very antithesis of selfishness. Where Jesus reigns, the heart expands over all latitudes and longitudes. The indwelling of the Holy Ghost widens and elevates and clarifies our affections so as to take in the whole horizon of Calvary. "The *field* is the WORLD." So says Jesus. Will we fence in a patch for our cultivation, and consign the rest to the thorns and thistles and desolation of sin, and to the blasting and burning, wailing and woes of perdition?

Shall the devil be a freeholder and Christ a tenant? Jesus has bought every soul, and to the church He has committed the triumph of His blood. Who will say nay to Jesus? Hark all ye, who in very deed can say that the Son of God has delivered you from sin and hell, *hark* to the pleadings of your bleeding, dying, living, loving Redeemer Weigh well your purposes and decisions against the claims of Jesus and the issues of Eternity.

From Arkansas.

Dear Brethren:—

WE are living, where the Gospel has never been preached in its purity and the following words have often come to my mind: "And he said: How can I, except some man should guide me?" (Acts 8: 31).

But while we have no preaching here, we are comforted by the weekly visits of your paper. We are much built up by the perusal of its columns, and that others might have the same benefit, we send it around among our neighbors. All seem to be much pleased with it, and right here come in the words of our text: "How can I, except some one should guide me?"

Not long since while conversing with our friends about the ordinances of God's people as we believe and practice them, a young lady said, that she would go twenty miles to hear the Brethren preach, but, alas! this can never be. A few days ago, her body was laid in the silent grave.

O, how sad we were made to feel that blooming youth is thus snatched away by the resistless hand of death. Our prayer to God is, that some of our dear ministering brethren will come in and preach Jesus Christ and Him crucified. We think much good could be done; there is not one ministering brother in the State, as far as I can find out.

MARSHALL EUNIS.

Corning, Clay Co., Arkansas.

Educational.

Dear Brethren:—

AT a meeting of the Trustees of Ashland College, on the twelfth inst., the following business was transacted:

The locating committee reported on the various lots offered, on which to erect the College buildings, and the Trustees, after considering different sites, concluded to accept a lot on Bank street, containing twenty-seven acres of land. The land is high, and gently sloping downward on all sides. From the grounds a beautiful and magnificent view presents itself of the town, railroad, and surrounding country. On the grounds is a beautiful spring of clear water.

The lot is on the South side of the town, above and away from the obnoxious and miasmatic influences of the town. The building committee was instructed to proceed at once to purchase the lot, and have the proper paper executed and proceed to erect the main part of the building.

The present plan of the edifice is, 112 feet front, and when finished, 106 feet deep; three stories high besides the basement. In the building will be a chapel in which the students are all requested to meet every morning for devotional exercises and preaching on the Sabbath. Bro. S. Z. Sharp of Tennessee has been elected President of the institution. Bro. Sharp is an ordained Elder of the Brethren, of unsullied character, a ripe scholar, and standing in the foremost ranks of the brotherhood.

Enough money has been subscribed to warrant the commencement of the building. It is expected that the buildings will advance far enough this Summer, so as to commence the school next Fall. The citizens of Ashland all seem to be in good earnest to assist in the furtherance of the cause. As a sample of their metal I would say, that on the day of the meeting at noon, we reported to Mr. Stubbs, Editor of the *Ashland Times*, that we would accept a certain lot, provided the town would raise $800; as the price was more than we wished to pay. In about three hours he reported a subscription of $850, being $50 more than we asked for. All this was done after the town had raised $10,700 for the school.

By Order of Trustees,

JACOB MISHLER.

Mogadore, Ohio, April 16, 1878.

From Bristol, Indiana.

Dear Brethren:—

OUR annual visit in the Elkhart congregation came off last week, consequently yesterday we had a council meeting to report the visit. Everything seemed to be in harmony with the Word as it is in Christ Jesus our Lord, and the members seemed to be in love and union. One member was excluded from the body, which made us feel sad, but it seemed he would rather serve mammon than the living God. So the brethren thought, it was not good to serve two masters, and acted accordingly.

The church seems to be alive to the Master's cause, and we have had about fifty accessions by baptism since last September. The members are also alive in the missionary cause in Denmark, and showed the same by raising eighteen dollars to send to Bro. Hope for the Danish Mission. We have six speakers in our district of church, four elders, and two in the second degree. Elder Jacob Studebaker is eighty-five years old, elder Jacob Leer between seventy-five and eighty, Elder D. B. Stutsman seventy-seven, and elder A. Bigler is about sixty. So our ministerial force is not very strong after all, but much zeal is manifested for the Master's cause.

Yours in the bonds of love,

J. C. LEHMAN.

From the Missionary Field.

Dear Brethren:—

YOUR worthy paper makes its weekly visit to our home and with pleasure its contents are read. May God abundantly bless your labors and give you a glorious reward for them in the end.

As an item of church news I would say that Bro. Lemuel Hillery has just closed a series of meetings at this place, and six precious souls have come out on the Lord's side, making fourteen that have yielded to the commands of the blessed Savior, since Bro. Hillery came among us a few months ago.

I think that there are those among us who are counting the cost. And would our brother's health have permitted him, to stay with us longer, much good might have been done in building up the cause of Zion. May the Lord bless his labors here and elsewhere and restore him to health that he may visit us again. O may we feast on the crumbs, as they fall from the Master's table, and thus enable us to go on our way rejoicing in hopes of the glory of God. May the words spoken by our brother sink deeply into the hearts of those, who sat beneath the sound of his voice. And may the good seed sown, spring up and bear fruit an hundred fold. May the Lord bless us all and guide us by the divine Spirit into all truth, while we live, and when time shall be with us no more, save us all, without the loss of one, is the prayer of your sister in Christ,

HARRIET BUCK.

Lacon, Ill.

From the California Church.

Dear Brethren:—

HEEDING the Master's command, "Go, work in my vineyard," we went over to the San Joaquin and united there with Bro. George Wolfe, and J. P. Wolfe in holding a series of meetings. We found a hard road before us, full of infidels, free-thinkers and others who love darkness rather than light. But God is good; His Word is truth, and will shine brightly when all those who now talk and write against it, will be gone and forgotten. A woe is pronounced against such already in the word of God and unless they repent, it "will surely come; it will not tarry beyond the appointed time." He from Bozrah, traveling in the greatness of his strength, who is red in his apparel, will come in His holy providence and put in motion the wine press of His wrath. His glittering sword is bathed in heaven, he hath bent his bow and made it ready for the overthrow and destruction of all who abide not by the doctrine of Christ.

God blessed our work and gave us souls for our labor. Four were baptized in His own appointed way and about the same number will be, in the month of May.

Our church is in love and union, each one striving to enter in at the strait gate into the golden city of our Lord and King. Our hearts are with you in your noble work and with those across the ocean. God bless Bro. Hope and his co-laborers and his work, and God willing we will soon send our mite to help the Mission.

WALDEMAR MEYERS.

Brighton, Cal., April 17.

GLEANINGS.

From Cornell, Ill.— Our series of meetings in Cornell commenced March 20th, and ended April 12th, though there was an intermission of six days. Bro. T. D. Lyon and Bro. John Metzger were with us in the beginning. Bro. Metzger stayed only a few days on account of the ill health of his companion. On Saturday, March 23rd, brethren Mowry and Hollinger of Will Co., Ill., also came to our assistance; stayed one week. The result of the efforts, by the blessings of the Lord, were three accessions and one reclaimed. Since then, two more have been baptized and many more strong impressions made. Unto God be all the praise. D. HECKMAN.

From George Worst.—Correct in paper No. 4, present volume, page 8, article above gleanings twelfth line from bottom, omit "volunteered to perform," and read "performed."

From D. D. Clark.—Your paper makes its weekly visits regularly and is a welcome guest. — We would feel lost, if it would cease to visit us. It is very pleasant to get news from the whole brotherhood. O, how we rejoice to read of the success of the church.

On the 31st of March we were much pleased to have Bro. Daniel Hays call, and preach two very interesting discourses. We were much built up, even amidst our severe trials. Hope the good Master will abundantly bless Bro. Hays for his labor of love while with us.

Your "Plain Talk," is certainly very good. — That is right, brethren. I like to see our editors unveil the mask and speak plainly. Now let there be a general recruiting all along the line. There is certainly much room for improvement. Some things are painful, yet, nevertheless true,— yes, too true.

Grant, W. Va., April, 15.

From J. T. Mason.—The debate is still the topic of conversation in Newtonia, and is resulting favorably to the Brethren.

Newtonia, Mo.

From Poplar Ridge Church, O. — Bro. John Nicholson from Knox Co., O., came to us on the 19th of March. Had two meetings every day, mornings and evenings; continued until the 30th of March, and the result was, twenty received by baptism and a good many more good impressions made. God bless Bro. John, and here let me tell you, brethren and sisters, God bless you also, that you may never forget to contribute to the wants of those who need our help and support. JOHN HARNISH.

From Isaac Dell.—As an item of news from our parts, would say to those of our dear brethren and sisters, contemplating a home in the West at some future time, that at our last quarterly council a committee was chosen to select suitable grounds for a burying place and meeting-house. Also privilege granted to that part of our congregation, North-east of Beatrice, to make an effort to build a house of worship this Fall. Our prospects at present are good, both spiritually and temporally, thank the Lord; although since the planting of His vineyard at this place it has been found necessary to do considerable pruning, as we desire a healthy vineyard, bearing good fruit. — Many of the vines planted here, have been imported and come to us more or less damaged, hence need pruning. Some are wild vines, or branches grafted in, and need dressing, nevertheless we all need the pruning knife at times. May the good Husband-man give wisdom and skill to know when and where to apply.

Beatrice, Neb.

From W. B. Sell.—I presume that it is generally understood that the District Meeting is to be held with the brethren and sisters of the Long Branch congregation, Harrison Co. I do hope that we shall have a good representation, as it is desired, and the clerk gave notice to this effect. — Let us have therefore a good and full representation. I have understood that of late some have taken exception to having it here, on the ground that it was too much one side. Now, brethren, it has been desired for several years to have the churches East of us represented in district council, and as yet we have not succeeded. But as I have corresponded with them, we have the promise of some of them to be represented at District Meeting, which is to be on the 17th and 18th of May. Now, brethren, we want you to come.— True, we are poor and considerably scattered, yet we will do all we can to make you feel at home, and we do hope, by having the District Meeting here, it will be the means of doing much good, in advancing and enlarging the border of our Master's kingdom. We have also in contemplation a Love-feast and Communion after the District Meeting.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

BOSSERMAN.—In the upper Stillwater church, Miami Co., Ohio, February 19th, 1878, Bro. Solomon Bosserman, aged 80 years, 9 months and 17 days. E. HOOVER.

BOWMAN.—In Franklin Co., Va., sister Catharine Bowman, on April 8, 1878, aged 81 years, 6 months and 27 days. J. H. FLORA.

GOSHO.—In the Stony Creek church, Hamilton Co., Ind., April 2nd, sister Anna Gosho, daughter of friend Tobias and Kate Gosho, aged 19 years, 7 months and 25 days.

S. SAUNDERS.

STUDEBAKER.—In the Yellow Creek church, Stephenson Co., Ill., April 6th, 1878, sister Jamima Studebaker, wife of Bro. Joseph Studebaker, aged 54 years and 12 days.

M. H. FOWLER.

MILLER.—Near Crescent Hill, Bates Co., Mo., March 3rd, friend Joseph Miller, aged 26 years, 2 months and 43 days. J. FANSLER.

DULLINGER.—In Boydston Mills, Kosciusco Co., Ind, Feb. 28, Daniel Dullinger, aged 62 years, 3 months and 24 days. A. MOCK.

ANNOUNCEMENTS.

NOTICES of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

At Beaver Dam congregation, Kosciusco Co., Ind., June 6th, 1878.

Four miles South of Waterloo, Iowa, Wednesday, June 5th, 1878, at 10 A. M.

Union church, Marshall Co., Ind., June 4, 1878, commencing at 5 o'clock, P. M.

Four miles South of Lewistown, Winona Co., Minn., first Saturday and Sunday of June next.

Nodaway Co., Mo., four miles East of Graham, May 10.

Montgomery Co., Iowa, twelve miles North of Villisca, May 18.

Panther Creek church, Dallas Co. Iowa, May 16th and 17th, commencing at 1 o'clock.

Clear River district, Merriam, Noble Co., Ind., June 18th.

Maquoketa church, one half mile East of Lost Nation, commencing May 25th at 1 o'clock.

Two miles North of Hudson, McLean Co., Ill., May 11th, at 10 o'clock A. M.

Stone church, Marshall Co., Iowa, June 15, at 10 o'clock, A. M.

Middle district, Miami Co., Ohio, May 15th, at 2 P. M.

Silver Creek congregation, Ogle Co., Ill., on Thursday and Friday, May 16th and 17th, commencing at 10 o'clock.

State Center church, Iowa, four miles and a half South-east of State Center May 29th and 30th, commencing at 1 P. M.

Pleasant Valley, Elkhart Co., Ind, May 16th at 4 P. M.

Cherry Grove, Carroll Co., Ill., May 15th, commencing at 10 A. M.

Cedar Lake congregation, in Northern Indiana, two miles South-east of Corunna, Dekalb Co., on Thursday, June 6th, 1878, at 2 o'clock.

Cerro Gordo church, Macon Co., Ill., June 5th, at 2 o'clock.

Lost Creek church, near Mifflin, Juniata Co., Pa., May 12th and 13.

Smith Fork church, Clinton Co., Mo., June 8th, at 2 o'clock.

There will be a Love-feast held in the Eagle Creek church, Hancock Co., Ohio, on the 15th of June, 1878, beginning at 10 o'clock, A. M.

By Order of the Church,
S. T. BOSSERMAN.

Our Love-feast at Hickory Grave Ill., will be on the 23rd and 24th of May.

GEO. D. ZOLLARS.

There will be a Communion meeting in the Monticello church, White Co., Ind., June eighth, commencing at 10 o'clock and last over Sunday. We want the brethren in the West to notice this, and come to us, as they can very handy go from here to place of A. M. on Monday following.

Monticello is the station to stop off, and conveyance will be there on Friday evening and Saturday morning. J. S. SNOWBERGER.

There will be a Love-feast at Tipton, Iowa, on Thursday and Friday, the 6th and 7th of June.

B. F. MILLER.

Our Communion meeting in the Panther Creek church, Woodford Co., Ill., will be on Thursday, May 16th, 1878, commencing at one o'clock.

J. B. TAUZER.

We, the brethren of Middle Fork, Clinton Co., Ind., have appointed a Communion meeting on the 8th of June, to commence at 2 o'clock, P. M. Brethren coming on the L. M. & B. R. R., will stop off at Mulberry, and those coming on the T. W. W. R. R. will stop off at Lafayette. All those desiring to stop with us, will be met at the above-named places on the day before, if notice be given to the undersigned, or J. W. Metzger, at Edna Mills, Clinton Co., Ind.

In Behalf of the Church,
I. BILLHIMER.

The Brethren of Naperville, Dupage, Co., Ill., contemplate holding a Love-feast on the 11th and 12th of May, 1878, commencing at 2 o'clock, P. M. By Order, N. EARLY.

DISTRICT MEETINGS.

Northern District of Indiana in English Prairie church, May 9th.

Northern District of Illinois at Shannon, May 21, at 8 o'clock, A. M.

North-eastern district of Ohio, in Mahoning church, Mahoning Co., Ohio, May 29th, commencing at 9 o'clock, A. M.

The District meeting for the Middle District of Iowa, will meet Monday, May 27th, at the church one and a half mile East of Lost Nation.

Eastern District of Pennsylvania, in Indian Creek church, Montgomery Co., May 23rd.

Eastern District of West Virginia, April 19th and 20 in the Faircoat congregation.

Northern District of Kansas and Southern Nebraska, eight miles South-east of Beatrice, May 13th, at 8 A. M.

North-western Ohio at Sugar Ridge church, Hancock Co., Ohio, June 1st.

Notice to Brethren.

I have made arrangements on the Toledo, Wabash & Western Railroad, for brethren going to the Annual Meeting, at one and one-fifth fare. Tickets will be placed at the following stations: Quincy, Springfield, Cerro Gordo, Danville, Lafayette, Delphi, Peru, Decatur, Toledo, Ft. Wayne, St. Louis, Taylorville, Warsaw, Burlington and Hannibal. J. BEECHLY.

BOOKS, PAMPHLETS, ETC.,

FOR SALE
AT THIS OFFICE.

Pengilly's Guide to Christian Baptism. — Price 50 cents.

Quinter and Snyder's Debate on Immersion.—Price, 75 cents.

Cruden's Concordance to the Bible.—Best edition, Imperial 8vo, Cloth, $2 75; Library Sheep, $3.50

History of Palestine, or The Holy Land By M. Russell. LL. D., Engravings. 18 mo., Cloth, 75 cents.

Christian Baptism.—With its Antecedents and Consequences By Alexander Campbell Cloth, $1.25.

Passover and Lord's Supper.—By J W. Beer. An able work of great merit, and should be in the hands of every person, who wishes to thoroughly understand this subject. Bound in good cloth, 258 pages Price, 75 cents

Buck's Theological Dictionary.—Containing Definitions of all religious terms, a comprehensive view of every ticle in the system of Divinity; account of all the principal denominations; and an accurate statement of the most remarkable transactions and events recorded in ecclesiastical history. 8vo., Sheep, $2.50.

A Sermon on Baptism. — Delivered by Bro. S. H Bashor in the Elk Lick Congregation, Somerset county, Pa A neatly printed pamphlet of thirty-two pages Price, 20 cents.

Ancient and Modern Egypt. — View of Ancient and Modern Egypt By M Russell, LL D. Engravings 18 mo, Cloth, 75 cents.

Nead's Theological Works, or a Vindication of Primitive Christianity. By Elder Peter Nead. Bound in cloth, 472 pages; price, $1.25.

Christianity Utterly Incompatible with War. Being one of Twenty Reasons, for a change in my church relations By J. W. Stein. Price, 25 cents; 25 copies, $5 00.

Family Rules and Regulations. — By J, W. Stein. Beautifully printed in three colors on good card board Is intended for framing, and should be in every family. Price 20 cents.

Voice of the Seven Thunders; Or, Lectures on the Book of Revelations By J. L. Martin. Among modern books this is really a curiosity. You can't help but understand it. $1.50.

Trine Immersion Traced to the Apostles. — Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors By J. H Moore. 64 pages, price, 25 cents, five copies, $1 10; ten copies, $2 00.

The Pillar of Fire; or, Israel in Bondage —Being an account of the Wonderful Scenes in the Life of the Son of Pharaoh's Daughter (Moses). Together with Picturesque Sketches of the Hebrews under their Task-masters By Rev. J. H. Ingraham, LL. D., author of "Prince of the House of David." Large 12mo, Cloth, $2.00.

The Last Supper.—A beautiful, colored picture, showing Jesus and his disciples at the table, with the supper spread before them, He has just announced that one of them should betray him. Each of the twelve present is pointed out by name in the margin of the picture. Price, one copy, 15 cents; 2 copies, 25 cents; 10 copies $1 00

The "One Faith," Vindicated. — By M. M. Eshelman. 40 pages, price, 15 cents, 8 copies, $1 00. Advocates and "earnestly contends for the faith once delivered to the saints."

The Holy Land.—This is the name of a beautiful lithographic map, giving a complete Bird's Eye view of the Holy Land, and enables the observer, at a glance to behold all the cities, towns rivers, brooks, lakes, valleys and mountains. In short, it is a perfect picture of the whole country from Damascus to the desert of Gaza. It is the most complete thing of the kind we ever saw. By a few hours careful study, the different places mentioned in the Bible about Palestine, may be firmly fixed in the mind, making the reader as familiar with the location of these different places, as the county in which he lives; thus aiding him in understanding the Bible. Those who think there was not water enough in Palestine to immerse people should carefully study this map. It is printed in beautiful colors, suspended on rollers ready for hanging; is 23 by 35 inches in size, and will be sent by express for $1 50.

Eusebius' Ecclesiastical History.—This author lived in the fourth century, had a thorough knowledge of the History of the church, and his writings are therefore of considerable value to the student of Ancient History. 8vo, Cloth, 2 60

Campbell and Owen Debate. —Containing an examination of the Social System, and all the systems of Skepticism, ancient and modern Complete in one volume This will always remain a leading work on the evidences of Christianity. $1.75.

Brethren's Envelopes.—Prepared especially for the use of our people They contain, neatly printed on the back, a complete summary of our position as a religious body. Price 15 cts per package—25 in a package—or 50 cts per hundred.

Brethren's Hymn Books.—1 copy Turkey Morocco, post-paid, $1 00; per dozen, post-paid, $11.00; per dozen by express, $10.00. 1 copy Arabesque or Sheep, post-paid, 75 cents, per dozen, post-paid, $8 25; per dozen, by express, $7 25. When ordering hymn books sent by express, it is expected that the purchaser will pay the express charges at the office where the books are received.

Biblical Antiquities.—By Dr John Nevin. We know no work, intended to enlighten the reader on Bible customs, etc, that we can recommend to all Bible readers more cheerfully than this volume. It should be in every library. 12mo, Cloth, 1.50.

Union Bible Dictionary.—A Bible Dictionary giving an accurate account and description of every place, as well as a history of all persons and places mentioned in the Bible It will be found particularly useful to all Bible students. 100 pages, with maps and numerous illustrations Cloth, $1.50.

Historical Chart of Baptism. — This Chart exhibits the years of the birth and death of the Ancient Fathers who have written on the action in baptism—the length of their lives, who of them lived at the same period, and shows how easy it was for them to transmit, to each succeeding generation, a correct understanding of the Apostolic method of baptizing. By J. H. Moore Price, 25 cents.

The Origin of Single Immersion —Showing that single immersion was invented by Eunomius and as a practice, cannot be traced beyond the middle of the fourth century. By Elder James Quinter. It is a tract of sixteen pages and the Brethren should take an active part in giving it an extensive circulation. Price, 2 copies, 10 cents; 6 copies, 25 cents; 30 copies $1 00.

Truth Triumphant In six numbers of four pages each. Baptism, Grace and Truth, Feet-washing Brotherly Kindness, Non-resistance. Non-Essentialism Measured, and Found too Short. Price 1 cent each, or 80 cents per hundred.

The Throne of David.— from the consecration of the Shepherd of Bethlehem to the rebellion of prince Absalom By the Rev. J. H. Ingraham, LL. D., author of "The Prince of the House of David," and the "Pillar of fire" With five splendid illustrations. Large 12 mo, Cloth, $2 00

Campbellism Weighed in the Balance, and Found Wanting.—A written sermon in reply to Elder C—— By J H. Moore It is a well printed tract of sixteen pages. Should be circulated by the hundreds in almost every locality Price, 2 copies, 10 cents, 6 copies, 25 cents; 25 copies $1 00, 100 copies, $3 50.

Sabbatism.—By M. M. Eshelman. 16 pages, price 10 cents, 16 copies $1 00 Treats the Sabbath question, briefly showing that the observance of the seventh-day Sabbath passed away with all other Jewish days, and that the "first day of the week," is the preferred day for Christians to assemble in worship.

Reason and Revelation—By R. Milligan. This work should not only be read, but carefully studied by every minister in the brotherhood. $2 50.

Student's New Testament History. — With an Introduction, connecting the History of the old and New Testament. Edited by Wm. Smith, LL. D With maps and wood-cuts. Large 12mo, Cloth, $2 00.

Philosophy of the Plan of Salvation.—12mo By J B. Walker This is a work of uncommon merit, clear, instructive, and should be in the hands of all Bible students. Cloth, $1 50

Why I left the Baptist Church —By J. W. Stein A tract of 16 pages and intended for an extensive circulation among the Baptist people. Price, 2 copies, 10 cents; 6 copies 25 cents, 100 copies $3 00.

☞ Any of the above works sent post-paid on receipt of the annexed price. Address:

MOORE & ESHELMAN,
LANARK, Carroll Co., Ill.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:25 P. M., and arrives in Racine at 6.48 P. M.

Day passenger train going west leaves Lanark at 2:14 P. M., and arrives at Rock Island at 5:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9 00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12:10 A. M., 10. 50 A. M., and east at 12 10 A. M. and 4:45 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*"—LUKE 2: 10.

Vol. III. Lanark, Ill., May 9, 1878. No. 19.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

——:o:——

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

SPRING.

BY GEORGE D. ZOLLERS.

FAREWELL to the bleak winds of Winter,
  Rejoice for the Spring time is here,
When nature presents to our vision—
  The loveliest scenes of the year.

Then the dormant receive animation,
  And emerge from their caverns of gloom;
Then the Spring ever gladdens creation,
  And the welkin is vocal with song.

The trees, too, arrayed in their grandeur,
  The kingdom of nature adorn,
While the birds sit with joy in the branches,
  And chant in the blush of the morn.

I long for a home in that country,
  Where the bleak Winter storms never blow.
But the bright vernal scenes are immortal,
  And our rapture no respite shall know.

Here our joyful sensations are transient,
  And the handsomest flowers must fade,
And the friends we so tenderly cherish,
  All vanish in death's dismal shade.

But the Lord in that day shall restore them,
  And bring them with joy from the grave,
And afar in the landscape of glory,
  Their bright palms of victory shall wave.

EMMANUEL.

BY C. H. BALSBAUGH.

To Brother Isaiah Horner, of Brighton, Indiana.

"TO be or not to be; this is the question." So says the world's great dramatist. This is no question at all. Moral being admits not of extinction. Suicide changes life's conditions, but changes not its character, nor destroys its essence. To be *thus*, or to be *otherwise*—this is the question on which hinges our eternal destiny. To be Emmanuel or Diabolus—this is the supreme choice of the human will. "God with us" is the only condition of Eternal Life, but not of eternal being. "I am the LIFE." Emmanuel is not simply life, but specific Life, being untainted by sin. In the communication of the Divine Nature, we are also honored with the Divine Name. CHRIST is the *anointed* of God, and "*we* have an *unction* from the Holy One." "Thou shalt call His Name EMMANUEL, which is, *God with us.*" "God is in *you* of a truth." "Christ *in you* the hope of glory" (1 Cor. 14: 25, and Col. 1: 27).

All the Holy Ghost begotten are Emmanuels; Incarnation, living Photographs of the Eternal Wonderful—Father, Mother, Brother, Sister, Friend, all in One. The inbeing of God, gives the character, the peace, and the glory of God (John 14: 20. 1 Pet. 1: 16. Philpp. 4: 7. 2 Cor. 3: 18, and 4: 6). "I will write upon him my new Name." If the *life* of God is in the soul, the *name* of God will be on the forehead—EMMANUEL. "God with us" is the central fact of religion; not only God in Christ, but Christ in us. Christ came not without requisite credentials. We cannot be Christians without the evidences of Divine paternity. To say Lord, Lord, is not the criterion of sonship. The test for the Only begotten was, "*not as I will, but as Thou wilt.*" The test of the younger brethren is, "thy will be done on earth as it is in Heaven." "*Holy, harmless, undefiled, separate from sinners.*" This was the standard of Emmanuel the Great. "*Every man that hath this hope in Him* PURIFIETH HIMSELF, EVEN AS HE IS PURE." This is the Ideal and work and dignity of all in whose bosom beats the pulse of the Godman. "Ye are a *chosen generation, a royal priesthood, a* HOLY *nation,* a PECULIAR *people;* that ye should SHOW FORTH THE PRAISES *of Him* who hath *called you out of darkness* INTO HIS MARVELOUS LIGHT" (1 Pet. 2: 9).

When Elijah restored to life the son of the widow of Zarephath, she said, "*by this I know that thou art a man of God*" (1 Kings 17: 24). "By *this* shall all men *know* that ye are *my* disciples, IF YE HAVE LOVE ONE TO ANOTHER." "Greater love hath no man than this, that a man *lay down his life for his friends.*' "*Love one another as* I HAVE LOVED YOU." "By this *I know* that thou art a MAN OF GOD: by THIS—EMMANUEL. "The love of God shed abroad in our hearts by the Holy Ghost," and "Holiness to the Lord" emblazoned on our mitres—"by *this* I *know* that thou art a MAN OF GOD." "*Without holiness* it is IMPOSSIBLE TO SEE THE LORD." "Blessed are the *pure in heart*, for they shall *see God.*" "Beloved let us *love one another*, for LOVE IS OF GOD." "God *is* love, and he that *dwelleth in love* DWELLETH IN GOD, *and* GOD IN HIM." Love and Holiness—this is Jehovah. This is "the Divine Nature" of which we are to be "partakers." "By *this* I *know* that thou art a MAN OF GOD"—Emmanuel, God with us. A *pharos* beaming on a surging, perilous ocean; a beacon on the dizzy edge of a soul-engulfing precipice; a city set upon a hill; a sweet, fascinating picture of Jehovah-Jesus; a living, loving epitome of "the glory that excelleth" and the "joy unspeakable," and the beauty ineffable;—such, in some measure, is the Christ-born man and woman.

"God manifest in the flesh"—Emmanuel—is the character and title of all the seed royal. Our lineage is not in the line of the mighty princes of earth—these are insignificant—but we are sons of God, "heirs of God, and joint-heirs with Christ." Our call is not to mount earthly thrones, possess earthly dominions, and wield earthly sceptres. Perishable gewgaws are all these. "The *high-calling of God*"—this is our glory, our boast, our bliss unutterable. "A crown of glory that fadeth not away," a throne built on the perfections of Deity, a palm-sceptre of eternal majesty, a garment woven out of the heart-strings of Jesus, and dyed in the seven colors of the "rainbow round about the throne." A calling so high implies a corresponding character. None but Emmanuels can share the beatitudes of the All-holy and All-beautiful. Where there is to be an eternal community of interests, there must be an eternal intrusting of natures. Herein lies our only true hope of Heaven. Salvation means not going where Jesus is, but *being what* He is. All the elements of Heaven must be ours in this life.

"The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; *therefore*"—EMMANUEL. This adumbrates and includes our individual regeneration. The Only-begotten and the many-begotten have one Life. One overshadowing, fructifying Agent has made them brothers and fellow-heirs. The Cross of the One is the glory and salvation of the many. The footsteps of the First-born must be trodden by all the after-born. It must ever be *Emmanuel.* The nails that crashed through the quivering hands and feet of the Savior, must pierce the hands and feet of all the saints. None pass through the glory-flashing Doors of Pearl save those on whose bodies are found the marks of "the Lord Jesus." Self-pleasers and world-worshipers, money-hoarders, and Cross-despisers, can never set foot on the Golden Gabbatha. Only Emmanuels will be acknowledged as the seed of the "Everlasting Father." "God manifest in the flesh" is the mould for all whom God will own when He calls His family together to celebrate the Golding Wedding of the co-eternal, Divine-human Son. A mystery so fraught with sacrifice and suffering to the ever-existent Trinity demands a renovation and lustration of our nature in order to realize a genuine fellowship with incarnate Deity which few attain. Emmanuel is a mighty name, representing a stupendous fact. "If any man have not the Spirit of Christ, he is none of His." O if we could grasp the overpowering significance of these words, we would drop on our knees and wrestle against flesh and blood, against the principalities and powers of the infernal realms, and wrestle with the Jehovah-Angel at the "ford Jabbok," until the desert would become a Penuel. It is because we so inadequately apprehend John 3: 16, that we have so little experience of the flesh-macerating, sin-blasting, soul-liberating reality of Philpp. 2: 12.

No one can know that for which the letter stands save through the soul-and-spirit-rising energy of the Everliving Word. O how many are fettered and choked and self-murdered by the letter. How tenaciously they adhere to the forms of sacred realities, while they are "in the gall of bitterness, and the bond of iniquity." Where is the Divinity of our generation? the royalty of our priesthood? the sacredness of our citizenship? the peculiarity of our high and holy relationship? Can we, in the honest testimony of our conscience, and with the Divine approbation, present ourselves to a sin-smitten, hell-threatened world and say—Emmanuel?

THE INCARNATION

BY JAMES WIRT.

DEFINITION: The act of clothing with with flesh; the act of assuming flesh, or of taking a human body and the nature of man; as, the *incarnation* of the Son of God.—*Webster.* God was manifest in the flesh (1 Tim. 3: 16). Christ hath suffered for us in the flesh (1 Pet. 4: 1). And the Word was made flesh and dwelt among us, full of grace and truth (John 1: 14). These quotations have direct reference to the *Incarnation* of the Son of God. The inspired apostle states that they were permitted to behold His glory, the glory of the only begotten of the Father. When Christ says, that He and the Father are one, He is speaking of His divinity, but when He says, "my Father is greater than I," it is respecting His humanity, and cannot be applied to His divine nature.

The human and divine natures completely harmonize in the person and character of Christ, and it is the union of these two natures in which the incarnation consists. The union of these two natures is a great mystery, and will remain a mysterious union until the deep things of God are revealed. The object of this union, is plainly revealed in the New Testament Scriptures, which is the salvation of the world.

What great things the Lord has done for us, and it is just and proper that we should write and speak of His mighty acts to our kindred of the human race—to stir up their pure minds by way of remembrance. The time is coming when we need not say to our neighbor, "know the Lord," for all shall know Him from the least to the greatest, as the knowledge of the Lord shall eventually cover the earth as the waters now cover the sea. This will be the state of things after the great arch enemy of souls is bound and Christ's personal reign on earth is introduced.

By the death and resurrection of Christ His humanity became immortality, and with this immortalized body He ascended to heaven, and is at present at the right hand of the throne of God, interceding for the saints who are yet upon the earth, burdened with their tabernacle of clay, and waiting for the redemption of the body. In the great plan of salvation, there have been means provided for our assimilation to the holy character of our divine Head, and the church collectively is the representative body of Christ on earth, and whatever mission or work is accomplished by the church will be realized in heaven, if the course taken is in accordance with the written Word. He has committed this power or authority, to properly exercise, until He comes again to take the reign of His government in His own person during those halcyon days, when peace and righteousness shall prevail, where sin and iniquity now abound.

Now as God has sent His Son in the likeness of sinful flesh, to open up a new and living way from earth to glory, should we not be earnestly engaged in working out our salvation, and taking Jesus as our pattern, who has said, "I am the way the truth and the life," and by this means be in a state of readiness to be awakened or changed into the likeness of our Redeemer? The writings of holy men of old plainly intimated that the aspirations of the soul, will only be satisfied when we can see Jesus as He is and be like Him. To the believer in Christ, the future has bright prospects of heavenly blessedness and spiritual felicity. The teachings of the Bible require purity, chastity and virtue, as the ruling disposition of our character, and entire subjection of the carnal mind to the law of the spirit of life, to insure to us these happy ends. May we implicity confide in our divine Law-giver and be as plastic clay in the Potter's hand, ready at all times to be fashioned according to His own likeness, and whether living or dying we are the Lord's, and claim Him as our blessed Redeemer, He being formed within us, is the hope of glory.

DAY OF CRUCIFIXION.

AND while they abode still in Galilee, Jesus said unto them, the Son of man shall be betrayed into the hands of men, and they shall kill Him, and the third day He shall be raised again (Matt. 17: 22, 23). Here it is definitely stated that His resurrection is to be on the third day. Again, in John 24: 21, we read the following: "To-day is the third day since these things were done;" the "things" referred to are the trial, and the crucifixion of Christ. Early in the morning of this day, the women came to the sepulchre and found not the body of Jesus. In the first verse of the chapter, we are told this was on the first day, this was reckoned as one of the three days; the day before was the Sabbath, thus the first day and the Sabbath which corresponds to Saturday, makes two of the days which Christ was to remain in the grave. On the day which He was crucified, He died before the close of the day, thus this day making one of the three days, would bring the crucifixion on Friday. The objection often arises that if this be the case, He could not have remained three whole days in the grave. In no place in the Bible do we find it stated that He should remain three whole days in the grave, only that He should be raised on the third day. Had the crucifixion taken place on Thursday, and the resurrection on the first day, would He have risen on the fourth and not on the third day.—*Bible Banner.*

* * *

GOD'S government is one of personal responsibility. No man can perform his neighbor's duty for him, and no man will be excused for neglecting his own duty because his neighbor has failed in his.

* * *

A worthy Quaker thus wrote: "I expect to pass through this world but once. If, therefore, there be any kindnesses I can show, or any good that I can do to any human being, let me do it now. Let me not defer or neglect it, for I will not pass this way again."

THE ALTERED MOTTO.

OH! the bitter shame and sorrow,
That a time could ever be,
When I let my Savior's pity
Plead in vain—and proudly answered—
"All of self, and none of Thee."

Yet he found me—I beheld Him,
Bleeding on the accursed tree;
Heard Him pray: "Forgive them Father!"
And my wistful heart said faintly,
"Some of self, and some of Thee."

Day by day His tender mercy,
Healing, helping, full and free,
Sweet and strong, and oh! so patient!
Brought one lower, while I whispered:
"Less of self, and more of Thee."

Higher than the highest heavens,
Deeper than the deepest sea.
Lord! Thy love at last has conquered;
Grant me now my soul's desire:
"None of self, and all of Thee."

Selected by EMMA C. BOWMAN.

BE HONEST BE TRUE.

BY CHARLOTTE T. BOND

HONESTY and truth are not only the most noble principles of morality, but without them a profession of religion is mockery. A life of deception is a life of wickedness. Let us be true to ourselves, true to our friends, true to brethren and sisters, true to Christ, and true at all times, and in all places.

The great work we have to do for God and our own salvation, can never be done unless our hearts are true and honest. We cannot have the blessed influence of the divine Spirit unless our hearts are purified from all deceitful lusts; we may deceive our fellow-men, but God sees in the remotest recesses of our hearts and can discern every thought. God's Spirit moves upon the mind and thought together, the rational thought and right feeling; the sound mind and pure heart come from the same source. All must be honest and true to do the work of righteousness required at our hands. The greater part of the religion of the present day has become so much a matter of taste that we very much fear the truth, as it is in Christ Jesus is lost sight of; the preaching and praying must be so polished, the language so elegant, the singing so stylish. Such fine gems of thought are expected by the audience, that the main object of the Gospel of Christ is entirely overlooked, and souls in search of truth, hungering and thirsting after righteousness, are not filled, and wonder if they are to find Jesus in all this pomp and display.

The humble Nazarene is not to be found among people who come to meeting to applaud anything that is beautiful, and to be pleased with nothing that is not done up in good taste. We learn His people and followers have always been an humble, true-hearted class of beings, entirely separate from the world and its follies. Go to our large cities, view the number of houses dedicated to the worship of the Creator of heaven and earth; walk around on Sabbath morning and see the vast numbers wending their way to different places of worship. How many of this number are going with true, honest hearts? How many are going to worship God in spirit and in truth? We cannot tell the number but God knows their hearts, and will reward them according to their works. We have been created and given life for a purpose. Was it to spend a life of hypocrisy and deceit. Verily no. God is true, and He loves the truthful and honest. False words, false heads and false hearts are an abomination in His sight, while the truthful, honest and upright are His delight. His Word is truth, and it is only the true that can understand it, and if we search in it for truth we certainly will find it, and if our motives be honest and pure, we can stand firm in conscious security before all mankind.

The man who stands firm in the defence of truth has many conflicts, yet he feels nothing is more worthy of his greatest abilities and he has a sweet consciousness that the great Founder of truth is ever ready to brace him up and give strength to his weakness, and in every act and thought the divine truth is portrayed. New desires are given him, the mind will flash into a new world of thought. Pride and arrogance will quail beneath mighty words of truth; all is weak and worthless that has not truth for its anchor.

Those that are true followers of the blessed Redeemer are endowed with the spirit of truth, and when we see professed Christians diverting from the path of rectitude, having very little respect for truth, whose honesty we cannot help questioning; we can but say, by their fruits shall ye know them, and out of a true, honest heart, true and honest actions will proceed. The spirit of truth does not guide into false actions, but it guides into all truth. Our Savior says, I am the true Vine. The branch must necessarily be true and faithful or it cannot abide in the Vine or bring forth fruit, but will be cast forth as a worthless branch.

It is greatly to be deplored that in this enlightened day as the present time is generally called, that there are fewer true, honest, noble men than there have been for ages past. Converse with old men, how they were raised, how earnest their parents were to instill right and true principles in their minds while young; now that thing in a great measure is overlooked, and children are allowed to do anything that will make them popular in the world. The world and church have joined hands too much, and are so near together in the manner of education that the difference can scarcely be perceived. We believe education to be very essential, but not exactly as the world has it. We believe we should instill into the minds of the young true, honest principles, and that which will establish genuine moral worth, and by this means prepare a soil for the seed of eternal truth—a soil that will not be barren or unfruitful; for an education that fills the heart and head with vanity and pride, is worse than useless.

God has endowed us with improvable faculties, and it is our duty to strengthen them that we may be better able to wield the sword of the spirit and more capable of learning of Christ; for if we are not able to properly understand His Word, it would be much more difficult for us to get into the strait and narrow way of truth. God grant that we may all be able to walk in wisdom's ways and be guided by the Spirit of truth.

I like an open honest heart,
Where frankness loves to dwell,
Which has no place for bare deceit
Nor hollow words can tell.

COME TO JESUS.

BY J. W. SOUTHWOOD.

I WISH to call your attention to a few thoughts that have often been brought forcibly to my mind while thinking of persons at the so-called mourner's bench. While they are kneeling and seeking Jesus as they call it, the minister is saying, come Lord; come near; come and fill his heart with Thy Holy Spirit; come down just now &c.

Now let me ask, is this the way to come to Jesus? Is this coming to Jesus according to the Gospel? Is this, humbling one's self under the mighty hand of God? Is this coming to Jesus according to His plan, or is it trying to have Jesus come to men according to *their* plans. They often sing:

Come to the Savior, make no delay.
Here in His Word He's shown us the way.

Why not search His Word and find out the way; that is find out Christ's way? Why not find out how Paul came to Jesus? Did he get down at the mourner's bench? No. When he fell to the ground the Lord did not tell him to lay there and mourn, but sent him to Damascus; when Ananias came to him he did not say, pray on brother, but he said, "Why tarriest thou? Arise and be baptized and wash away thy sins" (Acts 22: 16) How did the Samaritans come to Jesus? Did they get down to the mourner's bench? No, Philip preached till they and many others believed, then they were baptized (Acts 8: 12, 13).

Look also at Crispus, the chief ruler of the synagogue, and see how he and many of the Christians came to Jesus. Did Paul tell them to come to the mourner's bench and get religion? No, he preached till they believed, then they were baptized (Acts 18: 8). Did Philip get down to the mourner's bench with the Eunuch and try to comfort him by saying, pray on a little longer? No, but he got down into the *water* with him, and baptized him (Acts 8: 37, 38). Why not listen to, and heed what Peter said on the day of Pentecost when the inquirers asked what they should do? Does he tell the Lord to come to them and fill their hearts with His Spirit? No, But he tells them to come to Jesus by repenting and being baptized in the name of Jesus Christ for the remission of sins; then said he, "ye shall receive the gift of the Holy Ghost," and thus three thousand souls came to Jesus in one day (Acts 2: 37, 38–41).

Is this not the way to come to Jesus? Is it not the way that all must concede to be infallibly safe? Is it not the only way in which we have any promise of being saved? For he that believeth and is baptized shall be saved; but he that believeth not (of course will not be baptized, and hence) shall be damned (Mark 16: 16). It is not every one that sayeth unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven (Matt. 7: 21). Now we see that only those who do the will of the Father have any promise; and as the Father has revealed His will to us through His Son, why not accept it, and arise and be baptized, and come to Jesus as Christ and the apostles command, and receive the promise and not try to climb up some other way.

Brethren, let us ever take Gospel plan for all we do, endeavoring to persuade others to come to Jesus according to the Gospel and be saved.

Lincolnville, Ind.

WHAT IS DEATH?

BY JOHN FORNEY.

IT is a great evil in the world, because it is the effect of sin, and sin was introduced by Satan; and hence separated man from God, by the death of sin, and caused nakedness and fear, and a final separation from the garden of Eden and the tree of life. Death is an evil, because it separates husband and wife without their wish or consent. No matter how much they love each other, or how much they need each other to help raise the little family of children. Death comes, and the father or mother must go and leave the children in the care of the other, no difference how unwilling the other of the family is, to see father or mother fall into the cold embrace of that monster death. So it takes the children from the parents without their wish or consent; the minister from the church without the counsel or consent of the church. And oh! what sorrow, what mourning, and shedding of tears death causes daily in the world, in the church and in the family. Death is an evil because it not only was brought about by sin and Satan, but must also be cast into the lake of fire, which is the second death, wherein the devil is to be cast. So we see that both death and the devil are a great evil in the world and must dwell together in the hereafter (Rev. 20: 10–14).

We know that sin and Satan have caused all this great evil in the world, and it will not stop when this world will end; if the sinner is not freed from sin in this life, the poet says sin kills beyond the tomb (John 8: 21). Jesus says, "ye shall die in your sins, wither I go ye cannot come." Then I will say to you sinner, why will you go one step further in sin? Do you not know that you are bearing fruit unto death? for the wages of sin is death, Paul tells us in Rom. 6: 23. "But the gift of God is eternal life through Jesus Christ our Lord." Then it is only through Christ Jesus that you and I can be made free from sin, and to make our escape from the second death, and to lay hold on eternal life.

Brethren and sisters and all who profess to know God (2 John 8: 9), let us look well to ourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth and abideth not in the doctrine of Christ, has not God. He that abideth in the doctrine of Christ, he has both the Father and the Son (1 John 3: 4). Whosoever committeth sin transgresseth also the Law, for sin is the transgression of the Law (8th verse). He that committeth sin is of the devil. Then let no one violate any commandment of God; for all who will, do love death rather than life, and do forfeit their right to the tree of life, and must take their part outside of the city of God, where there is weeping and gnashing of teeth. Come sinner, consider well what you are doing, and whom you serve; for God surely will not be mocked by you, whatsoever you sow, that you must also reap, then sow to the spirit; and from the spirit reap life, everlasting, is my prayer.

A LITTLE CHARITY.

BY P. A. BROWN.

I HAVE been reading your paper for some time; I like it very much. As there are still calls for help, I wish to throw in a small mite for the poor fund. Charity covers a multitude of sins. Though you have angel's tongues and have not charity it will profit you nothing. I wish we were all engaged in the work. Oh what a happy time if we could all work together for Jesus. All things work together for good to them that love the Lord. But there are divisions which ought not to be. Would to God we could all stand firm and work together in one band. The enemy is going about seeking whom he may devour; there are many temptations and trials in this life. The way is narrow, a little step to the right or left, and we are straying away from Jesus.

Oh could we ever be near to Jesus—influenced by His Holy Spirit, so we may be able to withstand the wiles of the enemy. Abstain from every appearance of evil, and use the sword of the Spirit, which is the Word of God. Oh remember Jesus when He was about to be crucified; His enemies were nailing Him to the cross. He says, "Father forgive them for they know not what they do." Could we have a praying heart like Jesus, that we could love our enemies and pray for those that despitefully use us; for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ who died for us, that whether we wake or sleep, we may live together with Him. Then let us press onward toward the mark for the prize of the high calling of God in Christ Jesus.

Often when I retire at night do I meditate and think, if Jesus would come tonight, would I be ready; for the day of the Lord cometh as a thief in the night. Let us ever stand firm, putting on the breastplate of faith, and have for a helmet the hope of salvation. We have the promise if we ask in prayer, believing we shall receive. Faith is the substance of things hoped for, the evidence of things not seen. The evidences of faith are love to Christ, confidence, prayer, attention to His ordinance, zeal in promoting His glory, and holiness of heart. Oh could we all be more engaged in the great work, more zealous in the cause of our Master. There are many precious souls that we would rejoice to see come into the fold; some are almost persuaded to become Christians. Oh that I knew nothing but Christ and Him crucified, and could we be prepared ready for death at any moment. Our friends are passing away one by one, and we too must die.

PICTURES.

BY S. M. MINNICH.

THAT is a picture gallery. You enter and you will see perhaps many pictures on the walls that are familiar to you. That lady before the glass is preparing to sit for a picture. Seating herself before the Camera, hands, head, mouth and eyes must all be in perfect position. She knows that the picture will be an exact likeness of her person, hence her great effort is to look graceful.

How wonderful is man that he can make an instrument that does so perfectly delineate every feature. But in God's Book of remembrance, not only the features will be delineated, but the life, the thought and intent of the heart, will be seen and known.

Some years ago I saw an account of a girl who was laying in a trance for some days. When she awoke to consciousness, she said, she had been to the place of "many mansions," that an angel had been her guide. The angel took her into a beautiful mansion and said to her, "I will leave you here a while, you can interest yourself examining the paintings that are hanging on the walls." She said the pictures looked familiar. Continuing to examine them, she saw with amazement, and read with astonishment her life; her good and evil deeds were spread before her.

Persons who have been rescued from the water in an unconscious state, when brought to consciousness, have said that a panoramic view of their life had vividly passed before them. It is the opinion of some that whatever is impressed on the mind can never be erased. Forgotten, but not blotted out; covered up with new thoughts and ideas, but not lost.

As a witness in a judical court stands waiting to be called, so our life is written and mapped ready to witness for or against us. When the books are opened, and every man is judged according to his work, the inside will be seen as clearly as the outside. We may look at the whited sepulchres that appear beautiful now, then we shall see the dead bones and uncleanness that these sepulchres covered up. In that day when every man's work shall be made manifest, no broad fringes or phylacteries will conceal the evil thoughts of the heart, nor of the flesh.

The wicked shall see and know their evil deeds so plainly that they pass judgment upon themselves—crying out for the rocks and mountains to fall upon them and hide their shame. Reader, you and I are in a great picture gallery. Every day a picture of our lives is mapped, to be revealed in the last day.

> "How careful then ought I to live,
> With what religious fear!
> Who such a strict account must give,
> For my behavior here."

THE CHURCH.

BY S. S. BEAVER.

"THEN shall the kingdom of heaven be likened unto ten virgins" (Matt. 25: 1). While perusing your valuable paper, we see how many vineyards of the Lord are planted over this goodly land and in Europe; and the cause of God and His dear Son being propagated from the rising of the sun to the going down thereof. Sons and daughters are being begotten of God, and laborers brought into the vineyard of the Lord through the instrumentality of the Word and power of God, by the preaching of His Word through men of God. Embassadors in Christ's stead, who being mindful of, and obedient to the sacred injunction, "Go stand in the temple and speak to the people all the words of this life," and through the foolishness of preaching, it has pleased God to save men.

As water falling day by day wears the hardest rock away, even so the preached Word from the sacred desk and the religious literature. Speaking the same thing are an ebbing and a flowing tide upon the ocean of God's workings with the hearts and conscience of the children of men. "Paul may plant and Apollos water, but the increase must come from God." "No man cometh unto me except the Father which has sent me draw him." It is here that the prophecy of Ezekiel finds a connecting link of fulfillment when he speaks of the "dry bones." "And he said unto me, Son of man, can these bones live, and I answered O Lord God thou knowest. Again he said unto me, prophesy upon these bones, and say unto them, O ye dry bones hear the word of the Lord, thus saith the Lord God unto these bones. Behold I will cause breath to enter into you, and ye shall live" (Ezekiel 37: 3, 4, 5). The dry bones may well be regarded as a figure emblematical of the sinner, the unconverted, and the valley the prophet speaks of,—the entire world. These dry bones had been very dry, and they also were many. The scorching rays of the sun dried them; the winds that blew over them caused them to wither, and the valley was full of them.

While the prophet was prophesying (preaching) there were "a shaking, and the bones came together bone to his bone, and the sinew and the flesh came upon them, and the skin covered them above, but there was no breath in them. Then said he unto me, prophesy unto the winds, prophesy Son of man, and say unto the wind, thus saith the Lord God come from the four winds, O breath, and breathe upon these slain that they may live, and the breath came into them and they lived and stood upon their feet an exceeding great army."

Now my brethren, an exceeding great army brought forth by the Word of God and the preaching of the same unto you, brought from the dry bones of sin and iniquity into the glorious liberty of the children of God. Consider a parable. "Then shall the kingdom of heaven be likened unto ten virgins." This parable given by Christ Himself, is the most striking and deepest driven of all the many parables He has used; in the volume of the Book. Most of the parables He used in the present tense, but the one under consideration, He used in a future tense. "Then shall the kingdom of heaven (the church) be likened unto ten virgins. He did not here say, by whom it shall be likened—who shall use the legislative or administrative power? But suffice it to have us understand that it shall be likened. This being a settled point, it next follows to consider the subject, who shall be likened? Not the dry bones shall be likened. but those into whom God has breathed His Spirit of adoption and made them to stand upon their feet; those whom He has "brought out of the horrid pit and the miry clay, and set their feet upon a rock and established their goings." These virgins who have set out to meet the Bridegroom, members of His mystical body on earth, the church. These virgins who are traveling with glowing hearts in the prospect before them, and anticipating in their minds to realize a vision and full enjoyment of what Paul said he heard in the spirit, as he was caught up into the third heaven, which was not lawful for him to utter, and though he had heard this above fourteen years ago. Even now, he only reveales this much unto the Corinthian church. The church members (virgins), who gave him so much trouble in that they were so much inclined to get out of order, and to whom Paul has occasion to say, "Truly the signs of an apostle were wrought among you, in all patience, in signs and wonders and mighty deeds" (Cor. 12: 12).

And furthermore he also said, "For I fear lest when I come I shall find you such as I would, and I shall be found unto you such as I would not;" and though they were claiming to be virgins, yet they needed many reproofs. Their garments of an undefiled religion, were so easily soiled, they oft forgot that they were purged from their former sins.

"Then shall the kingdom of heaven be likened unto ten virgins." This exceeding great army who started out to meet the Bridegroom, whose aims and purposes are fixed on the one and same object; all start with the same mind; all will come to the end of the journey of life, and here be fully desirous of meeting the bridegroom. But alas, unfortunately five were wise and five were foolish, and while the bridegroom tarried, they all slumbered and slept; and at midnight there was a cry, behold the bridegroom cometh, go ye out to meet him, and they that were ready (wise) went in with him to the marriage, and the door was shut." Sad, irrevocable truth, one half of the number saying, "Lord Lord open unto us." Who shall be able for these things? The Son of God has spoken it, "and my words shall not pass away." "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things." Then it is plainly evident that there are drones, foolish virgins in the church to be revealed in the last day. When we use the term, the church, we do not propose to allow every wind of doctrine to be the church, but they that have "obeyed from the heart that form of doctrine delivered to the saints;" "for if ye know these things, happy are ye if ye do them."

We find upon record a time when among twelve inspired apostles, one was a Judas. Marvel not, "the time will come when they will not endure sound doctrine." "Finally brethen whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, and if there be any praise think on these things." David says, "while I was musing the fire burned." "All Scripture is given by inspiration of God, and is profitable for doctrine. for reproof, for correction, for instruction in righteousness" (Tim. 3: 16).

READ THE BIBLE.

UNDOUBTEDLY the Bible, as such, is but little used in some Sunday-schools. Lesson-leaves and kindred helps supersede the one book. Good helps have this mission. They are a means of opening up and enforcing the Scriptures. But they should never supplant the Bible in the classes. President Chadbourne, of Williams College, recently ennunciated this sound doctrine upon the point.

"There is danger, in the multitude of books and studies, that the Bible will be neglected. It is neglected sadly even in Christian families. When the Bible was the one Book of the family, many learned its truths as they are not now learned by the young. There is a demand that the Bible be banished from our public schools. All these efforts and this talk, which will poison the minds of our children, make it more important that the Bible be exalted in every Christian school and college. And especially is it necessary that the Sabbath-schools should do their work in the most efficient manner. They should teach the Bible, and not merely something about the Bible. The Bible will remain when the earth and the heavens pass away; and when the great white throne is set, it is one of the Books that will be opened. Can such a Book be ignored in any system of education—a Book that fits men for all in this life—for citizenship, for social life, for old age, for sickness, and for death, and for that other life for which this whole life is simply an education? Let us come to simple Bible truth."—*Selected.*

Good humor is always relished. But when either wit or humor is employed to undermine respect for the truth, or to ridicule, or to make sport of what all should prize as most valuable to the individual and to society, then it becomes the thoughtful to utter their protest. "Great laughter," the reporters tell us, followed on certain occasions, when recently the Bible was reviled, and its most vital doctrines ridiculed. An audience that can be amused with witty blasphemy is nearly ready to tolerate any crime.—*Christian Intelligencer.*

The Brethren at Work.

PUBLISHED WEEKLY.

J. H MOORE,
M. M. ESHELMAN, } EDITORS.

Bro S H Bashor is duly authorized, by us as our traveling correspondent and agent for the BRETHREN AT WORK and will receive subscriptions for the same at our regular rates All business transacted by him for our office, will be the same as if done by ourselves.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us Money Orders, Drafts, and Registered Letters may be sent at our risk They should be made payable to Moore & Eshelman

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., MAY 9, 1878

AT the close of a card just received from a brother, was the following: "Pray without ceasing." That would be an excellent subject for some one to write on There are those who would like to know how one can pray without ceasing.

◆

"THE New Testament revision company held their monthly meeting at the Bible house in New York, last week, and finished the first revision of Ephesians and part of Colossians The Old Testament company are still at work in Ezekiel."

◆

THREE were baptized at Yellow Creek, (Ill.) April 27th, and one on the Sunday following. There were several more applicants, and a warm feeling generally among the people. The church has excellent prospects of considerable increase the present season.

◆

AN exchange says, that Minnesota is a Lutheran State, having more Lutherans among its population than of any other name or confession. They number 75,000 Germans and Scandinavians. There is but one English Lutheran church in the State.

◆

BROTHER Christian Harader, of Newtonia, Mo., writes that he receives more letters of inquiry about that country than he can answer. They have excellent prospects for good crops. Peaches are as large as hulled walnuts. Will publish a description of the country, from him, next week.

◆

BROTHER E. C. Parker, formerly of Canton, Ohio, wishes us to announce that his address is now changed to Ashland, Ohio. Under date of April 30th he says: "Ground was broken yesterday for the Ashland college, and it is expected to push the work right along now. Brother Sharp will be here right after the A. M. to help push the work to a speedy completion."

◆

JOSEPH Cook says, *aionios* is used sixty-six times in the New Testament. In fifty-one cases it is used to express the happiness of the righteous; twice to express the duration of God's attributes; six where it certainly denotes eternal duration. In the remaining seven instances it refers to the death of the wicked. It should be interpreted in the seven instances as it is in the fifty-nine.—*Ex.*

◆

WE have just received a small tract from Mr. James Crystal, author of the Modes of Baptism, setting forth his intentions to inaugurate a movement looking to the Restoration of primitive Christianity. The basis of the movement is pretty fully given in this tract, many principles of which we conceive to be erroneous. No preventing providence we shall notice the tract more fully next week.

◆

MOODY advises converts to avoid Masonry, Odd-fellowship, theatres, card-playing, horse-racing, novel-reading, and business partnerships, and marriages with unbelievers. Pretty good advice, if only other preachers would preach and defend the same principles. "Be ye not unequally yoked together with unbelievers" should be carried out, as near as possible, in every department of life.

◆

IT would seem that the Kentucky drunkards will have a hard time of it if the new law is strictly enforced. It prohibits licensed liquor dealers from selling, giving or loaning spirituous or malt liquors to them. Maine, in this work, is setting a noble example, and therefore, in that extreme Northern climate, has but few drunkards. Let the liquor traffic be banished from our land and in a few years our crime list will decrease a hundred per cent, and thousands of families made happy thereby.

SATAN'S GROUND.

TERTULLIAN, in his writings, tells of a Christian woman, who, on going to the theatre, was there possessed of the devil, and when the evil spirit, at his casting out, was asked, How he durst set upon a Christian? he presently answered, "I did but what was fit and just, for I found her on my own ground."

How many Christians are led astray by getting on Satan's ground? The narrow path of Christianity is not wide enough for them, they must walk and act with the world, not for the purpose of making the world better, but for the purpose of enjoying its sins, and patronizing the evil ways of the world We learn most of our bad habits by getting onto ground where we ought not to be. Satan claims that ground, and us too, if he can get us onto it. The best way to keep clear of being captured, is to keep off of Satan's ground, and walk steadily in the footsteps of Christ and the Apostles. If we keep near to God, there is no danger of Satan overcoming us. If you go onto Satan's ground he may capture you, but if you stay on the Lord's side and he comes to you, then resist him and he will flee from you. Satan will not stand a hard fight when on the Lord's ground. The path is too narrow for him.

QUIT AT LAST.

WHILE visiting a school, some years ago, Mr. B. was called on to address the scholars. He directed his remarks against the use of tobacco by boys and young men, telling them that as a habit it was useless, yet very expensive —was a continual strain on their financial resources. Says he, "If you will save up and put on interest what money you otherwise would spend for tobacco, if you used it, it will, by the time you are old, be sufficient to purchase the best farm in the county." Pointing across the room to an aged farmer of some sixty years, he continued, "There is old father S——, I expect he has spent money enough for tobacco to purchase a good farm." Old father S——jumped up and said, "Yes, I have spent money enough for tobacco to purchase the best farm in the county, and I would advise boys to never touch it."

About one year after this, old father S—— stepped into Mr. B's business office, looking unusually hale and hearty for a man of sixty-one. Says he, "Mr. B., I have not touched tobacco for one year, and I feel better than ever before. My appetite is good and I enjoy the best of health." This is a good lesson for boys and young men. Learn to save your money while young, and enjoy good health when well up in years.

SHOT AND CHRISTIANS.

THERE is a feature in religion that forcibly reminds me of a process in the manufacturing of shot. When the lead is melted, it is poured through a sieve of the proper structure, from a lofty tower, and while passing through the air assumes a globular form, thus making shot, which fall into water and thereby become cool and hard. The shot are then taken out of the water and dried. Of course many of them are imperfect.

To separate the round shot from those that are imperfect, they are taken into a room having a smooth inclined floor, and slowly poured on the upper side of the floor. The round shot will roll straight down, and fall into a vat placed there for that purpose, but the imperfect will gradually roll either to the right or left, and thus miss the vat, so that none but the best are preserved.

Just so with Christians, they must be tried, or tested. They are started down the inclined plane of life toward the paradise of God. Some of them seemingly describe very crooked lines, others pass straight on in the line of duty, while many, regardless of their fate, wander off to the right or left and are lost. When you see professing Christians, instead of walking in the footsteps of their Master, gliding off toward the dance, or some other place of amusement, you may know that they are not evenly balanced. The true Christian on his way to heaven does not wander off into the by and forbidden paths of sin, but keeps straight ahead, having his eye centered on the cross. On either side of the narrow path that leads to life eternal, is darkness, and those who walk in darkness are not the children of the light.

PRACTICAL PRAYER.

A SCOTCH paper gives the following account of a practical piece of sympathy: A poor man who had a large family to support, broke his leg, and as he would for some time be destitute of the means of grace, it was proposed to hold a prayer-meeting at his house. The members assembled and the meeting was led by Deacon Brown. Soon a loud knock on the door interrupted the services. A tall, young man stood at the door with an ox-goad in his hand. Calling for Deacon Brown he said: "Father could not attend the meeting, but he sent his prayers, and they are out here in the cart." They were soon brought in, in the shape of potatoes, beef, pork and corn.

This is a specimen of the kind of praying that is much needed just now. This thing of a man of wealth getting down on his knees and praying the Lord to "remember the poor, clothe the naked and feed the hungry," and then won't turn his hand over to help the poor and hungry, is mockery. Such prayers never reach heaven. A cart-load of prayers that can be of some practical use to the poor, is worth a million of such hypocritical actions. How can we expect the Lord to feed the poor, if we don't help him do it? He is not going to a man's crib and take out grain without his consent. The Lord is not going to come into your house while you are asleep, take your clothing and give it to the destitute, unless you assist in the work. When you pray the Lord to clothe the naked, and then refuse to give Him anything to do it with, how in the name of reason do you expect Him to answer your prayers?

This is like some people praying, "Thy will be done on earth as it is done in heaven" and then get right up and oppose spreading the Gospel, just as though faith could come without hearing, and we could hear without a preacher. The most effectual missionary prayer that can be offered is, to go or put brethren to work preaching the Gospel. Prayers of this kind will do some good. If you want to pray for some poor, destitute sister, just put your prayers in a sack, basket or cart, and send them direct to her. God never fails to hear and bless such prayers as these, and then they are of some practical use to some one. The fervent, *effectual* prayer of the righteous availeth much, provided it is done in faith; but we should remember that faith without works is dead.

Whenever we pray the Lord to do a good work we ought to do all in our power to enable Him to fully answer us. If a man gets down on his knees and prays the Lord to make a better man of him, he is in duty bound to help the Lord accomplish the work, or he may rest assured that it will never be done. We need more practical and living prayer, prayer that people can sometimes see and be benefited by.

TELEPHONE AND PHONOGRAPH.

BROTHER Eshelman writes us that he has been talking through the telephone, and finds its construction a very simple contrivance. It is a wonder some one never thought of it before. Perhaps he can give the little folks a description of it on his return.

We give below, an account of a still later, and more remarkable invention, which causes one to stand in awe, thinking of the world of wonders to which this invention will open the door.

"When the telephone was invented not long ago, by which two persons at a distance could converse with each other as well as if they were sitting in the same room together, it really seemed as if invention had gone about as far as it could. But here comes a man with something more wonderful still, a phonograph. It is an instrument by which the tones of the human voice, either in speaking or singing, or indeed any other sound may be caught and kept as long as one pleases, and then given out again precisely as the words were first uttered. It is a kind of bottling up of sounds for future use

The instrument is too elaborate for description here. It is enough to say in general that the sounds are caught and recorded upon a sheet of tin-foil or some other such substance, and afterwards by another machine are given off just as they were made at first. But the possibilities which this opens for the future, make one hold his breath in wonder. In a few years, doubtless, these machines will be as common as telegraphs are now. Friends will send phonograph letters to each other, and instead of sitting down and reading them, will put them into the machine and have their friends' very voices talking to them. The sweet little prattle of babies can be caught and saved and re-produced in after years. What would you not give to know just what your father and mother said when they were children, and how they said it! It is quite likely that this pleasure will be in store for the children of the next generation.

Our singers and eloquent speakers will sing and speak through the phonograph, and years hence, when they are dead, perhaps, there may be concerts and lectures where their voices may be heard, just as they were in life."

DANCING

THE following, clipped from a Baptist paper coming to this office, is worth preserving. The first half dozen lines afford matter for serious thought:

"The churches of Christ have for a century been free from persecution, and they have relaxed the old-time practice of rigid examinations for candidates for baptism; and, under the modern revival system, thousands of the unregenerated have been swept into the churches, and, for lack of Scriptural discipline, they are allowed to remain in the church, but these unrenewed members cannot be kept out of their old haunts of sinful pleasure, the ball-room and theatre, any more than the 'washed sow' can be kept out of a mud-hole. She can see nothing but a pleasant pastime in it, and they can see nothing but an innocent amusement in them. They are the only places where they can find pleasure, and they cannot deprive themselves of all enjoyment; they find none in their religion. Our personal conviction is, that it would prove a hard matter to influence a child of God to frequent the ball-room, and that it is a very difficult matter to keep an unregenerated church-member away from them, and therefore, it is a very good test of the state of the heart. Any church can very well spare every member who can enjoy himself or herself better in a ball-room than a prayer-meeting. The light of that church is but dim and its influence misleading that can fellowship the dancing girl as a witness for Jesus. A thousand times better that all such, bearing the Baptist name were swept from the face of the earth, than to exist to encourage conformity to the world in her own members, and to shed such dangerous light abroad to the misleading of others.

The question raised is—

Is the modern dance a species of the 'revelry' condemned by Paul?

The Greek word is *komos*, and to the Greek we must go.

Hedericus defines it:—

'*Saltationes in comessationibus, et saltationes universal*—dancings in merry makings, and dancings in general.'

Liddel and Scott, (the latest and standard Lexicon). '*Komos*, a jovial festivity with music and dancing, a revel, a carousal, a *merry-making*, singing and dancing and playing all kinds of *frolics* or games.'

Music and dancing, either decoriously or lasciviously, was denominated *komos*, 'revelry,' by the Greeks in Paul's day, therefore he used that term to denote the exercise of 'music with dances' as belonging to the 'works of the flesh,' and wholly unbecoming Christians who had professedly renounced them and put them away."

EDITORIAL CORRESPONDENCE.

BUT we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness (1 Cor. 1: 23). This was the theme of brother Snyder of Waynesboro, Pa., in the Antietam church, this forenoon. The minds of the hearers were enriched with the idea that unto us who are saved, Christ crucified is neither a stumbling block nor foolishness, but "the *power* of God, and the *wisdom* of God." With these words of truth fixed in the heart, the beauties and glories of the eternal mansions were portrayed, so that our hearts were refreshed and joy and peace beamed forth from all who love the Lord, our God. After meeting we repaired to the stream near by and witnessed the immersion of one who had, with full purpose of heart, given herself to Jesus. God grant that peace and everlasting life may be hers.

In the afternoon, we were glad to meet with brethren and sisters and many dear children in the Brethren's meeting-house in this place. Here the Word of God was read, and many questions asked and answered. Our Master once astonished the doctors and lawyers with His asking and answering questions. Here the desire seemed to be, to know God's will and *obey it*. This can only be done in union and love. The *best method* of so doing should concern every brother and sister. God commands us to assemble and worship Him. Just *where* to assemble He says nothing, hence the church must look for the *where*—the place. Many things are required of us by our Father, but *where* and *how*, He does not prescribe in every case. Circumstances must more or less determine these, hence He wisely leaves the *where*, the *how* for the church to decide. Now this being the case, each brother and sister should labor, not to have his or her own way, but compare ideas with each other and adopt the best, ever remembering that the most simple, and that in harmony with the meek and humble character of Jesus, is the best. Brethren, sisters and children should not come together to simply *pass time*, not to make a display of talent or culture, but *to do good*—to make themselves and others *better*. The motive should be to conform more and more to the image of Him whom we have put on—into whom we have been baptized. I would rejoice to see every brother, every sister and all the children assemble once each week to teach and admonish each other in love and to good works. The early Christians came together often to learn of Jesus. There were no suspicions, no fears of usurpation, no strivings for pre-eminence among the primitive disciples, but they labored in union and love, and then when any one became disorderly they withdrew from him. But they did not withdraw until he did walk disorderly. I wish to notice here for the encouragement of brethren and sisters elsewhere, that the called of Christ in and around this place are not ashamed of the apostolic order in word, deed and appearance. In love they are behind none; not that they simply love those who may chance to visit them, but one soon finds out that they *love each other*. This tells well. The standing collar on the coat, is no stumbling block here. In fact the plain garb of the brethren and sisters is very highly respected, as a rule, by those who have received like precious faith. "Holiness and dress," seem to dwell richly here. The reader will pardon this seemingly "small subject" here. Hope to give our readers something more clear on this subject soon. God bless all who hunger and thirst after righteousness and true holiness; for here are many veterans in God's vineyard—many who have borne the heat, the burden and vexations of the day. Here are those who, full of youthful vigor, are willing to spend and be spent for God's cause. Here are scores who, with careful training, may soon adorn the House of the Lord by good works and consistent lives. God grant that the apostolic order, the primitive purity and practice may be held sacred in every converted soul.

Yesterday brother Mentzer kindly showed me the extensive boiler manufactory with which he is identified. I noticed the strong hand of man would rapidly change the shape of the massive sheets of iron, converting them into a useful machine for man's service. This made me think of God's power. His Word and Spirit is able to take hold of a man, and though he be ever so vile, will turn him into a new creature, make him a man of God, a jewel for heaven. What lessons we learn by looking at these wonderful works. Next visited the Geiser Manufactory Institution, where brother J. F. Oller spends much of his time. Here many brethren work from day to day, and the place is noted for the quietness and steadiness of the hands. Our minds grasp many noble thoughts as we learn that these threshing machines are sent to all parts of the United States, and even to South America. Behold the innumerable precious grains that they separate from the chaff for the farmer. They do the bidding of man for man, saving him much hard labor. God has a great threshing machine too—His Spirit. It is abundantly able to separate the chaff from the wheat if we only allow God to work it. We must permit Him to work in us to do His own good will and pleasure.

I leave you now, and by God's grace and care, shall pass on to Philadelphia and other points further East. Peace and joy in the Holy Ghost to all who are not ashamed of Jesus.

M. M. E.

Waynesboro, Pa., April 28th, 1878.

FROM BROTHER BASHOR.

Dear Brethren Moore & Eshelman:—

GRACE, mercy and peace from the tri-personal God be with you now and forever, lending lustre to your life and labors in Christ, and the power to fold your mantle in peace at death, and Elijah-like, ascend to the dwelling-place of the first Begotten of God, where the old life will be forgotten in the felicities of the new.

I have for several days, resolved to reply to your Christian missive, but as often failed in the attempt, through a feeling of mental indigence and physical indifference, brought on, probably, by a general relaxation of the system after my incessant mental labor and preaching in the past; but to-day I feel like putting something on paper for you, and I presume something of a general character will prove of more interest to you. Not being acquainted personally in this locality, locals would be monotonous and neighborhood gossip (of which we always have a full stock and of the latest styles and variety), would prove wearisome.

As a church, we are moving along toward the city of final union, in peace and brotherly love, with the exception of an occasional gossip-cloud which hovers over our spiritual plantation, and stops the works of Jesus, to gaze from faith and hope backward to the flesh-pots of Egypt. This, however, is of common occurrence everywhere, and the more deplorable because it is so prevalent. We have extremely large congregations at all points of preaching, and usually services at two places on each Lord's day. Our Sabbath-school will reorganize, probably (at the "big church") next Sabbath with a full corps of teachers and pupils. Of former years the school has been quite flourishing, and it is presumable it will continue so.

The Brethren at Work finds its way to my address each week, laden with good things from the mental kitchen of our brotherhood, and is eagerly read by both of us (wife and I), especially the local squibs and editorials, and church news, too, forms an important item when the writers have something to tell outside of big dinners and social life and conversation. I am pleased with the position you take relative to "Original Ground," as it is the only position that will stand in the light of the Gospel and bring about a unanimity of sentiment among our people.

Labor to make the Brethren at Work a link between the extremes—a Gospel trumpet—and God will bless your labors for every good deed and act you commit. I find the paper very highly esteemed by all its readers, and trust it may ever command the respect of all.

My lungs are still weak and I fear I will never be able to labor as continuously in the future as in the past; but to whatever is the will of God, I willingly bow. It is pleasant to remember the past years of labor, and the souls gathered into the great garner of God. I hear, now and then, of some one of those who, I am led to believe, I helped into the kingdom here, have preceded me into the gates of glory. It will be pleasant to meet them on the other shore. And O, the thousands who may meet you there and bless God, that in His mercy you lived to work on earth.

Waterloo, Iowa, April 29th, 1878.

WHAT THE SINGLE IMMERSIONISTS SAY ABOUT THE DEBATE.

CONFLICTING opinions exist relative to Dr. Ray's failure to set up the claims of single immersion at the Newtonia discussion.

1. There are those who say that Ray is only about a third-class man in point of talent, which they say, accounts for his failure to establish the claims of single immersion. We cannot accept that as being correct. Ray's long experience as a debater, having engaged in so many regular debates with other denominations, and the fact that he stands approved by the Landmark Baptists of the South-west, as one able to defend their doctrine, certainly argues against the correctness of such a conclusion.

2. There are others who say, that Stein is such a mild speaker, and Ray is so stormy that they might utter the very same language, and that spoken by Stein would have a deeper impression than that spoken by Ray. While we are willing to agree that Ray did display an extraordinary amount of voice, we cannot accept that as being the reason of the failure

3. A third apology is that, Ray did not anticipate such opposition or he would have made different arrangements. Of the validity of such reasoning let the unbiased mind decide.

4. There are those who say that Ray is a very talented man, a good scholar, &c., that they expected him to set up the claims of single dip baptism, especially when that trunk full of books was exhibited, but seeing that he made such a complete failure, they are forced to the conclusion that he has no foundation to build on, and that he did perhaps as well as any one can do. With the latter we are agreed. It would certainly take a very extraordinary mind to make an argument in favor of a practice that had its origin with a Eunomian heretic, and was ratified by a Spanish Catholic Pope far this side of the Apostolic age. As to the backward action in baptism, we don't know whether any one would attempt to defend the practice or not. We will await further developments.

J. T. Mason.

Newtonia, Mo.

Brother Mason, the writer of the above, was, for a number of years, a prominent member of the Baptist church, well read in their histories, and posted on their doctrine, but when he came to examine the Baptist claims to church succession and Bible characteristics, he found them without foundation. He at once came out from among them and united with the Brethren. He attended the debate throughout, and it is needless to say that he enjoyed it, and was much confirmed in his change. His living in the town, and mingling much with the people of that place afford him an excellent opportunity of knowing their sentiments.—Ed.

SPECIAL NOTICE.

BY C. H. BALSBAUGH.

"Didst not thou agree with me for a penny a day?"

CHRIST'S penny means more or less, as the case may be. It means an equivalent, whether it be a dime or a dollar. It is God's ordination that "the laborer is worthy of his hire," whether he till the ground, or the Garden of grace. Luke 9: 7; 1 Cor. 9: 14.

Change of circumstances, which curtail my personal resources, render it imperative that those who solicit articles for their special benefit, whether private or published, defray all expenses, and allow me a reasonable compensation for my labor.

A dependent invalid for twenty-five years, speechless fourteen years, too feeble for any form of service save with the pen, it is surely no more than simple justice that I get my penny a day. It is only Christ's due-bill. "How much owest thou unto my Lord?" If it be "a hundred measures of oil, or wheat" do not write "fifty," or "eighty."

Remarks.—The above, and much needed notice, from brother Balsbaugh should not be overlooked by those who admire his writings. He is unable to labor at anything else save writing, and when we take into consideration the amount of writing he has to do, answering letters, queries, and writing articles, we know that his expenses must be considerable. Those who write him should not fail to send the brother something that can be used to defray his expenses.

A well put Rebuke.—"Mr. Bright was recently asked to dine with the Princess Louise, and a small party was made for him, mostly Duchesses. One of these great ladies presently began, as the fashion now is, to abuse Mr. Gladstone. Mr. Bright, in his grave way, asked this personage: 'Madam, have you any children?' She admitted she had. 'Then permit me, Madam, to advise you to take them on the first opportunity where they may see Mr. Gladstone, and when they are in his presence, say to them they are standing before one of the greatest Englishmen who ever lived, and who has done his country perhaps the greatest service it was ever permitted an Englishman to do, by preserving it from a wanton and wicked war.'"

* * *

All those who contemplate going to the A. M. from Northern Illinois, will please drop us a card. The round trip fare from Lanark, Shannon and Freeport will be about $10.00. We want to know the number that is going.

A Bro. has ordered the Brethren at Work sent to James James, of Texas, saying that he is 114 years old, and was at one time neighbor to George Washington. This ripe old age is reached by but few, though it might be attained by thousands more if the laws of health were more scrupulously adhered to.

* * *

We will soon have more time to devote to our series of articles on Original Ground, and writing out the remainder of the Newtonia discussion, which report has been kept back on the account of the contemplated written debate, which we think is almost sure to come off before long. It will be quite a treat to our readers.

* * *

Those who write for our paper should remember that we will not, under any circumstances, allow *miscellaneous* controversies between *contributors*, as it has a tendency to engender strife and contention. Those who write articles, abusing the general practice of the Brotherhood, and want us to publish them, will save postage by keeping them at home. It is only about two feet from our writing desk to the waste basket, and it does not take abusive articles very long to travel that distance.

Writers who know the principles by which our paper is to be governed should not tempt us to violate our rules. Though we think none of them have yet been broken, yet it is evident that in a few instances we have bent some considerably. Our paper is intended as an uncompromising defender of Primitive Christianity as it was embraced by our early Brethren, and those who want to drag us from this old Apostolic platform, should know that we are not for sale—we do not propose to sell what little honor we have for the simple sum of one dollar and fifty cents. When we get so far along in heresy that we cannot be satisfied with the *doctrine* of the Brethren Church we will quit it like a man. We do not propose to be a member of one church and then preach and defend the doctrine of another, hence want it distinctly understood, that this sheet is published in the interest of the Bible characteristics of the Brethren, and will not open its columns to a few who want to engender strife and discord among our people. We embraced the Brethren's doctrine, because we thought it was right, and we are not ashamed to defend it.

UNANSWERED QUESTIONS.

Having on hand a number of queries which we have not time to answer, we give some of them below, hoping our correspondents will aid us in this department. Let your answers be short and to the point.

Will some brother please give account of the River Brethren as to where they started, through the Brethren at Work? J. J Schechter.

I wish an explanation of Rom. 9. 17-23. Thos. D. Monroe.

Are there any Brethren living in Germany? What became of those members baptized by brother Kurtz while on a visit in Germany some years ago? S. S.

What is the soul? What is the Spirit? and what is the difference between the soul and spirit? Will some kind brother please answer through the paper?

S. H. Garman,
James M. Bailey.

Did Christ die a God-forsaken man according to the following Scripture? "My God, my God, why hast thou forsaken me?" Mark 16: 34. J. J. Hoover.

Will some of you please give an explanation on the fifteenth verse, third chapter of 1st Corinthians? D. A. W.

I wish to know, through your paper, the meaning of the fifth verse of the third chapter Titus. Wm. B. Goodwin.

Would you or some other brother please give us your views on the third verse of the seventh chapter of Hebrews? "Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God abideth a priest continually." Maria B Helstand.

A man claiming to be a minister of the Gospel, in a sermon against feet-washing, defied the world to show, from sacred or profane history, that the Gentile church ever practiced the ordinance of feet-washing; and W. C. Thurman, in his book on feet-washing, page 59, 60, says it might be shown from church history, that feet-washing has, from the night of its institution, down to the present day, always been observed as an ordinance of the church. Now which is true? Please inform me through your paper. Samuel Sala.

Please explain, through the paper, the Scripture found in Acts 2: 17, 18, concerning the prophesying of daughters. Also reconcile what Paul says in 1 Cor. 14: 34. S Brumbaugh.

Did the apostle Paul receive the Holy Ghost before he was baptized? Please answer through the paper. J. E. B.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

SUNDAY MORNING.

God's Works.

GREAT and marvelous are thy works, O Lord, is the language of the man of God. They are not only great, not only vast and stupendous, but marvelous in our eyes. Who, but the Lord could make the huge rock? Who, but the almighty Father could rear the lofty mountain, or shape the pleasant valley? Who, but Jehovah could form man and all things that are? Great and marvelous are thy works!

Now behold the pretty bud breaking its little covering at the approach of Spring! Who, but our Lord could make the refreshing blossom and afterwards the ripe fruit? Our God can cause the tender blade of grass to spring up to delight the herds and flocks. The gods of Egypt never did this. Our God created the pretty birds which sing for us now. Listen how they warble their sweet notes! How they cheer and enliven the drooping spirits of men. O, thank the Lord for the pretty, useful birds! Do not hurt them, dear children, for our Father gave them to us for company. They are part of His great works.

Our God makes the seed yield its fruit in due season, and gives to His people the abundance of the earth's increase. Thus comes the daily bread which keeps our bodies strong. "The earth is the Lord's and the fullness thereof." Praise the Lord for the "fullness," for He has given that into our keeping. When He calls for some of it for the poor, O let us hasten to return it to Him! Open thy hand to the needy if thou wilt be rich in the Lord. Remember the *fullness* is the Lord's, as well as the earth itself. Our God sends the early and the latter rains; these gather into brooks and rivers, and go forth to serve man, beasts and all animated beings. No other god can create water. Without we cannot live; hence we all depend upon our God and our Father for life, Children, never forget this. Thank our Father for good, pure water.

Now look at that noble horse as he draws the wagon through the streets, or on the farm. Ah, how useful he is to man. God made the horse; treat him well, feed him, care for him, for he is the Lord's. And there is the useful cow, the innocent sheep, the dog, and all other useful animals. God made them all. Use them tenderly. Speak kindly to them, and notice how they understand it. God made them to understand kindness. Now point to any kind of animal, vegetable or mineral that God did not create. Our God made them all. I want you to see how dependent we are on our God. We own nothing. The earth is the Lord's. The earth's fullness, all things that grow on the earth, belong to the Lord. I want you to see how *poor* we all are. Naked came we into the world, and naked we go out. Then we are all alike when we come in and all alike when we go out. We are a part of God's great work. In the world we are prone to seek variety—to seek to excel one another in goods and lands; but then we should not forget that the goods and land belong to the Lord. They go not with us to the grave. There our God makes us all alike again. We have no pre-eminence over each other there. Marvelous are the works of the Lord. Thank the Lord for His great and marvelous works. The flowers, the birds, the fruits, the grain, all things belong to our God. If we remember this, our hearts will feel very humble. If we look at God's works as belonging to us, we soon become lifted up with pride. God be thanked for the earth and the fullness thereof.—M. M. ESHELMAN.

Greencastle, Pa.

TOO LATE.

Dear Young Friends:—

WE have no doubt but that you all intend to be good children and have a great regard and respect for your parents; then when you are commanded to do anything, let me warn you of the great danger of putting it off until it is too late. I always loved my parents, but did, through neglect, disobey my dear mother at one time. Although it has been nearly forty years, it seems to me that I can remember it as if it were but yesterday. Would you like to know how it happened?

One Sunday morning, meeting being a long way off, father started quite early. There being no Sunday-school in that country (E. Tenn.) at that time, the neighbor boys came to our house. We were busy at play in the yard when my dear mother told me to put the cattle in the pasture; but we were so busily engaged in play that I put it off till we would get through. We were soon in the woods and over the hills when it came to my mind; I thought we would soon be at home then I would attend to it, but at last I forgot it. Night came on, now it was too late. Mother knew nothing of it till father came home; when she found it out she burst into tears. You can imagine my feelings, I cannot express them. O if I could only do my dear mother's command, but it was too late.

This has been a warning to me since; for if my feelings were such then, what will they be if I, through neglect, put off the Savior's commands? Read Luke 19.

Altoona, Iowa.

THE JEW.

THE Jew still walks the earth, and bears the stamp of his race upon his forehead. He is still the same being as when he first wandered forth from the hills of Judea. If his name is associated with avarice and extortion, and spoken in bitterness and scorn, yet, in the morning of history, it gathers around it recollections sacred and holy.

The Jew is a miracle among the nations. A wanderer in all lands, he has been a witness of the great events of history for more than eighteen hundred years. He saw classic Greece when crowned with intellectual triumphs. He lingered among that broken but beautiful architecture that rises like a tombstone over the grave of her departed splendor.

The Jew saw Rome, the "mighty heart" of nations, sending its own ceaseless life's throb through all the arteries of its vast empire. He, too, has seen that heart cold and still in death. These have perished, yet the Jew lives on—the same silent, mysterious, indestructible being. The shadow of the Crescent rests on Palestine, the signet of a conqueror's faith—still the Jew and his religion survive. He wanders a captive in the streets of his own once queenly Jerusalem, to meditate sadly and gloomily on the relics of ancient power. Above him shines the clear sky, fair as when it looked down on the towers of Zion; but now, alas! it beholds only a desolate city and an unhappy land. The world is his home. The literature of the ancient Hebrew triumphs over all creeds, and schools, and sects. Mankind worship in the sacred songs of David, and bow to the divine teachings of Jesus of Nazareth, who also was a son of Abraham Such is the Jew. His ancient dreams of empire are gone. How seldom do we realize, as we see him in our city streets, that he is the creature of such a strange, peculiar destiny. Neither age, nor country, nor climate, have changed him. Such is the Jew, a strange and solitary being, and such the drama of his long and mournful history.

And the Jew in all his strange characteristics is a living witness of the truth of the Old Testament which he cherishes, which ages since foretold his wondrous destiny; and also of the New Testament which he rejects, but whose prophecies at the same time he continually fulfills. Jerusalem is yet trodden under foot—of the Gentiles, (Luke 21: 24), the Jews are yet wanderers in every land, (Luke 21:24; Deut. 4: 27), their name is left for a hissing and a curse in all the earth, (Isa 65: 15), while their silent influence, unmeasured and unmeasurable, shapes the destinies of nations, leads in the march of intellect, insinuates itself throughout the social and political system, and controls the financial destinies of the world. The history of the chosen people is full of solemn interest and instruction to Gentiles. Once nourished like branches of a good olive tree in the garden of God, "Becau e of unbelief they were broken off; and *thou* standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise *thou* also shalt be cut off. And they also, if they abide not in unbelief, shall be grafted in: for God is able to graft them in again" (Rom. 12).—*The Christian.*

◆

TROUBLE comes to us all in this life; we set our hearts on things it is not God's will for us to have and then we go sorrowing; the people we love are taken from us, and we can find joy in nothing, because they are not with us; sickness comes, and we faint under the burden of our feeble bodies; we go astray and do wrong, and bring ourselves into trouble with our fellow-men. There is no man or woman born into this world to whom some of these trials do not fall.

THE FAMILY BOOK.

THE family is like a book,
The children are the leaves;
The parents are the cover which
Protecting beauty gives.

At first the pages of the book
Are blank and purely fair,
But time soon writeth memories
And painteth pictures there.

Love is the little golden clasp
Which bindeth up the trust,
O break it not lest all the leaves
Should scatter and be lost.

—*Selected.*

FROM CALVIN ESHELMAN.

I HAVE come out from the world and am now trying to serve God as near as I can, but I sometimes forget and leave undone the things I ought to do and do the things I ought not I live in Farmington with my father and three sisters. My mother died when I was twelve years old; I miss her very much. Little children, be kind to your mother, for you cannot realize how kind she has been to you until she is called away.

Father takes the paper and I like to read it. I always enjoy reading the little folks' letters. We have organized a Sunday-school at our church, and hope to have a large attendance. We have meeting every Sunday at the Cole Creek church. The church is in a prosperous condition; thirty have been added to the church by baptism since last August; among the number were my brother and two sisters. We have many trials and temptations while here on earth, yet this should not discourage us, but when we think of the reward that is laid up in the future for the faithful, we should take courage and go on our way rejoicing; for the crown is not in the beginning nor in the middle, but he that endureth to the end shall be saved.

Can any of the little folks tell how old the Savior was when He was crucified? also, How old was He when He was baptized?

HOW TO HELP MOTHER.

1. Children little realize the anxious care of mother; therefore govern yourselves; be gentle and patient.

2. Guard your tempers, especially in seasons of ill health.

3. Never speak or act toward mother in anger.

4. Do not expect too much of mother. She is often weary and worn by care. Seek to comfort her.

5. Remember, she will serve you when very weary, therefore do not needlessly disturb her. Some children never think "mother is tired."

6. Never retort a sharp or angry word to mother; it may break her heart.

7. Often speak kindly and lovingly to her, and confess your faults to her.

8. Learn to speak to mother in a gentle tone and kind spirit.

9. Say kind and pleasant things whenever an opportunity offers.

10. Do not neglect little things if they can effect her comfort. Do many little things for her, to save her steps.

11. Avoid moods, and pets, and fits of sulkiness, and saucy words.

12. Remember the grave, the judgment-seat, and the scenes of eternity, and that mother may soon be gone. Then you will miss her.

—*Selected.*

PEWS.

THE following from the *Cleveland Herald*, gives the history and origin of pews in churches, and shows how selfish some people used to be in trying to have things all to their own comfort regardless of the welfare of others. The sleeping part, however, we are glad to say, is rapidly going out of date, and well it may. The Lord does not want to find any of His sentinels asleep when He comes:

"A writer in the *Springfield Republican* says: The first seats provided in churches are seen in those of some Anglo-Saxon and Norman edifices still standing in England. They consist of stone benches which project from the wall, running around the whole interior excepting on the East end. In 1319 the congregations are represented as sitting on the ground or standing, and it was at this period that the people introduced low, rude, three-legged stools promiscuously over the church. Not till after the Norman conquest were wooden seats brought into use. In 1287 a decree was issued, in regard to the wrangling for seats (which had become a decided nuisance), that no one should call any seat in the church his own except noblemen and patrons, each person taking the nearest empty seat he could find, as he entered the church. From 1530 to 1540, as we approach nearer to the reformation, seats were more generally appropriated, their entrance being guarded by cross-bars, and the initial letters of their owners engraved upon them. But directly after the reformation the pew system commenced, for there is extant a complaint from the poor commons, addressed to Henry VIII. in 1546, referring to his decree that a Bible should be in every church at liberty for all to read, because they feared it might be taken into the "guyre" or some "pue." Galleries in churches were not known till 1608

As early as 1611 luxurious arrangements were considered essential in church pews, and they were baized or cushioned all over their sides, and the seats furnished with comfortable cushions, while foot-stools were also introduced. Next, the sides of the pews were made so high that they entirely concealed the occupants from view. This is said to have been a device of those who desired not to be seen by the officers, who reported all who did not stand up and bow low when the name of Jesus was spoken by the clergyman. Fire places were also built in the pews, and every possible convenience added for the comfort of the highly-favored few. But the services were often so long and tedious that the listeners fell asleep and frequently nodded their approbation of the minister's sermons, while they were totally oblivious of its teachings. Swift's lines, which we quote, allude to the prevailing fashion of church upholstery:

'A bedstead of the antique mode,
Compact of timber many a load,
Such as our ancestors did use,
Was metamorphosed into pews,
Which still their ancient nature keep,
By lodging folks disposed to sleep.'

With the reign of Charles I. the reasons for the heightening of the sides of the pews disappeared; and from the civil war they declined to their present height.

BE GOOD TO MOTHER.

Dear Children:—

YOU who have a kind mother, do you ever think of the many children in the world who have no mother? Some, perhaps, have kind friends to take care of them, but no friend on earth can fill the place of a mother

Twelve years ago I was one among eight children who surrounded the bed of our dying mother to bid her a last farewell. Oh what a thought must this be—the last time I shall kiss the lips of my dear mother, or look upon her face, which so often smiled upon us, now so pale. She turns her eyes towards me as if to speak; her lips move, but no sound. Oh, can this be real? Shall I never hear my dear mother speak again? This almost crushed my heart. My father said, she wishes to say, be a good girl. She bowed her head, — that was it. May our heavenly Father help me to keep in remembrance your last wish, dear mother.

Children, since then, I have had many trials to pass through. All the trouble and anxiety I ever caused my mother, has been brought forcibly to my mind, and I have been made to realize what a blessing it is to have a kind mother. Dear children, now while your mother is with you, be kind to her, be careful not to cause her unnecessary care and trouble, and be kind to those dear children who have no mother to care for them if you know of any such now, may the Lord help you in your work, is my prayer.

EVA STUMP.

SCRIPTURAL ACROSTIC.

1. What prophet spake of Christ the most?
2. What was joy to th' angelic host?
3. What sacred singer can you name?
4. What patriarch of priestly fame?
5. What father lost his household gods?
6. What son left home for husks and pods?
7. What sweetly cheers the Christian's way?
8. What weakness did old Noah display?
9. What "mighty" sportsman can you bring?
10. What mortal slain by stone and sling?
11. And what ingrate reviled his king?
12. What crown awaits the Christian's end?
13. In what state will all mortals blend?
14. What must you add to "I am the?——"
15. What word meaneth to entwine?
16. Which of the "twelve" was unbelieving?
17. What within is oft deceiving?
18. What men are part of Israel's race?
19. What prophet showed the king's disgrace?
20. Whose son went to seek the asses?
21. Please name that son before he passes?

The initials will give a Bible command.

—*Selected.*

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

At Beaver Dam congregation, Kosciusco Co., Ind., June 6th, 1878.

Four miles South of Waterloo, Iowa, Wednesday, June 5th, 1878, at 10 A. M.

Union church, Marshall Co., Ind., June 4, 1878, commencing at 5 o'clock, P. M.

Four miles South of Lewistown, Winona Co., Minn., first Saturday and Sunday of June next.

Nodaway Co., Mo., four miles East of Graham, May 10.

Montgomery Co., Iowa, twelve miles North of Villisca, May 18.

Panther Creek church, Dallas Co. Iowa, May 16th and 17th, commencing at 1 o'clock.

Clear River district, Merriam, Noble Co., Ind., June 18th.

Maquoketa church, one half mile East of Lost Nation, commencing May 25th at 1 o'clock.

Two miles North of Hudson, McLean Co., Ill., May 11th, at 10 o'clock A. M.

Stone church, Marshall Co., Iowa, June 15, at 10 o'clock, A. M.

Middle district, Miami Co., Ohio, May 15th, at 2 P. M.

Silver Creek congregation, Ogle Co., Ill., on Thursday and Friday, May 16th and 17th, commencing at 10 o'clock.

State Center church, Iowa, four miles and a half South-east of State Center May 29th and 30th, commencing at 1 P. M.

Pleasant Valley, Elkhart Co., Ind, May 16th at 4 P. M.

Cherry Grove, Carroll Co., Ill, May 15th, commencing at 10 A. M.

Cedar Lake congregation, in Northern Indiana, two miles South-east of Corunna, Dekalb Co., on Thursday, June 6th, 1878, at 2 o'clock.

Cerro Gordo church, Macon Co., Ill, June 5th, at 2 o'clock.

Lost Creek church, near Mifflin, Juniata Co., Pa., May 12th and 13.

Smith Fork church, Clinton Co., Mo., June 8th, at 2 o'clock.

Eagle Creek Church, Hancock Co., Ohio, June 15th, at 10 o'clock.

Hickory Grove, Carroll Co., Ill., May 23rd and 24th.

Monticello church, White Co., Ind, June 8th at 10 o'clock.

Tipton, Iowa, June 6th and 7th.

Panther Creek Church, Woodford Co., Ill., May 16th, commencing at one o'clock.

Middle Fork, Clinton Co., Ind, June 8th at 2 o'clock.

Naperville, Dupage Co., Ill., May 11th and 12th at 2 o'clock.

DISTRICT MEETINGS.

Northern District of Illinois at Shannon, May 21, at 8 o'clock, A. M.

North-eastern district of Ohio, in Mahoning church, Mahoning Co., Ohio, May 29th, commencing at 9 o'clock, A. M.

The District meeting for the Middle District of Iowa, will meet Monday, May 27th, at the church one and a half mile East of Lost Nation.

Eastern District of Pennsylvania, in Indian Creek church, Montgomery Co., May 23rd.

Northern District of Kansas and Southern Nebraska, eight miles South-east of Beatrice, May 13th, at 8 A. M.

North-western Ohio at Sugar Ridge church, Hancock Co., Ohio, June 1st.

The District Meeting of Michigan will be held at the residence of Bro. Hiram Allen's, four and a half miles North-west of Vicksburg, Michigan, the Lord willing, on Thursday, May 16th. All the brethren coming from the East, West, North and South will stop off at Vicksburg, where they will be conveyed to place of meeting by the undersigned. FRANK ALLEN.

◆

Notice to Ministering Brethren.

I have made arrangements with the Burlington and Missouri River R. R., in Nebraska, for half fare permits over their road for our missionaries and those ministers moving West, sent there by the church.

Bro. H. Miller will please give me the name and address of that minister, and what point he is going, and I will send the half fare permit. My address, from the 14 of May is, Burr Oak, Jewell Co., Kansas. D. E. FADELY.

Beatrice, Neb.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

ZEIGLER.—In the Swan Creek church, Fulton Co., Ohio, April 18, of consumption, sister Elizabeth Zeigler, daughter of Bro. Silas and sister Sarah Zeigler, aged 18 years, 2 months and 10 days.

The subject of the above notice was one like many others, put off serving the Lord until lately, when the Lord called her to repentance. Said, she was not willing to die until she was baptized. The case seemed to be a critical one, as she was very weak in body. But since she was strong in the Spirit, we repaired to the water about a mile from the house, carried her into the stream, and through the grace of God baptized her. She stood it well, and afterwards was desirous to be released from earth and be with Christ, and an infant brother and sister in the spirit world who preceded her in death, in one week from the time she gave her heart to Jesus. She had her desires complied with and died in the blessed hope of a glorious immortality. May the Lord comfort the parents, brothers and sisters left behind. May the above notice be a warning to others to prepare for death. Funeral services by the writer, assisted by A. Stutzman and D. Berkeybile from Rev. 14: 12, 13. A. BERKEYBILE.

(P. C., please copy.)

ROLSTON.—In Washington Congregation, of consumption, April 26, 1878, sister Rachel A. Rolston, aged 26 years, 8 months and 7 days. She was a faithful servant of Christ, and longed to be with Him in heaven.

JESSE CALVERT

MOORE.—In the Cold Water church, Butler Co., Iowa, Ethan, infant son of Bro. John and sister Barbara Moore, aged 6 months and 12 days. N. TRAPP.

MONEY LIST.

☞ To avoid the expenses of sending many receipts by mail, we give below a list of the money received through the mails at this office during the month of April. Parties sending us money (in amounts over 15 cents,) and not seeing it acknowledged here, will know that it has not been received.

Noah Clark, 1.00; S A Neher, 2.00; C Frantz, 3.00; J Bennett, 1.20; J Forney, 1.00; B Lilligh, 2 50; J Wirt, 1.20; S Reed, 5.70; T A Turner, 1.20; J Fisher, .15; D. Whitmer, 1.40; J M Whitmer, 6.00; Mrs N A Hoke, .15; E B Shaver, 8 25; J D Trostle, 7 45; C H Strohm, 8.70; E W Miller, 2 45; D Berkeybile, 25; H H Arnold, 1.00; E Flack, 1.00; G W Taylor, .27; W H Ashmore, 1 20; Geo W Cline, .35; J Beeghly, 1.50; R Arnold, 1.00; S Smith, 4.50; J S Berkey, 1 20; W Rice, 7.20; J R Gish, 5.00; J K Hensel, 1.20; L A Miller, 1.00; M M K VanDyke, 2.00; L F Condry, 1.40; Mrs M D Denton 6.00; A Ives, 2.40; J Sadler, 1.60; W Ikenberry, 10.00; D G Varner, 1.00; S Murray, 2.00; D A Norcross, .25; Z Z Mott, 1.10; J C Miller, .75; M A Byrd, 1.50; S Diehl, 1.50; F J Frantz, 1 20; J L Gooding, .25; T M Calvert, 1 50; S S Mohler, 1 20; L B Jones, 1 50; M C Czigans, 1 75; D Bowman, 8 25; S B Beechly, 1 00; J Holsopple, 1 50; J N Zigler, 1 50; S Long, 3 00; P A Brower, 2 00; J Lesh, 1 60; W B Price, 1 60; J V Eiler, 6 50; H A Snyder, 2 15; A B Snyder, 1 75; S M Markley, 1 20; T C Brindle, 1 20; D Wysong, 1 00; S Long, 1 00 D L Miller, 14 10; H B Lehman, 7 79; P Probst 4 15; J R Cripe, 2 10; J M Ridenour, 1 20; H Butterbaugh, 1 50; P Bame, 1 40; M F Petry, 1 00; T J Yeoman, 1 40; K Leonard, 1 00; D P Fye, .75; S Flinn, 1 50; J S Flory, 13 50; S Wine, 1 12; J A Ridenour, 3 00; L M Kob, 3 75 J Crumbaker, 2 40; H Stitzel, 9 00; J Hoover, 1 00; M W Keim, 2 80; J D Vanburen, .15; A Metzger, 2 75; A M T Miller, 2 00; W D Tyson 4 15; D C Wyand, 1 50; J J Skiles, 3 50; A G Oller, 13 50; J F Oller, . 50; N Mitchell, 2 20; L B Howe, 1 00; A Faw, 1 10; E Crick, 1 50; W Leedy, 1 20; D Neher, .10; N Harter, 75; G W Horn, 1 20; C Fitz, 2 30; J Leatherman, 1 50; A Geyer, 1 50; M C Baldwin, 2 40; H W Strickler, 5 00; M A Casselberry, 2 00; E Williams, 10 50; D S .50; A J Ingleright, 2 00; M M Milroy, .20; S S Ulery, 10 50; C Holzer, 1 20 D D Wine, .20; S Reber, .50; T D Lyon, 1 20; J Mitchell, 5 40; E Stoner, 2 60; J H Eshelman, 3 00; S A Daggett, 2 00; D Bechtelheimer, .25; J B Wrightsman, 16 35; J Y Snavely, 1 00; C L Strong, 1 50; H A Snider, 1 50; M Hillery, 2 00; C Rowey 2 25; L Andes, 6 00; J Huff, 3 00; J Bantle, 1 00; H L Miller, .61; I Dell, 1 80; J H Owaby, 3 00; D B Clum, 3 50; D N Wengert, 7 00; J D Speicher, 2 00; J Lehner, 2 60; W G Lint, 6 90; J F Reeman, 2 80; J B Wampler, 6 00; W J Jones, 1 00; L Arnold, 6 00; J J Cover, 10 50; H Jones, 5 00; A H Hamm, 2 00; J Hornish, 1 25; S P Burnham, .35; D M Irvin, 2 00; S Shultz, 1 50; D Pefley, 5 00; D Stump, 1 20; L H Dickey, 11 00 D Vaniman, 4 50; B Hinegardner, 1 50; A Bowman, 4 50; W R Peterson, .25; D Rittenhouse, 1 00; A Wolf, 10 00; J B Tawzer, 24 30; P S Burgard, 1 00; J C Mays, 1 10; E E Coute, 1 50 E Correll, .10; S T Bosserman, 9 50; J T Miller, 1 00; A sister, 3 00; J M Replogle, 3 00; I Cornell, 1 25; J S Mohler, 2 00; J Wise, 23 50; C E Long, 2 67; J J Hoover, 5 40; L Ketring, 7 50; J P Jennings, 5 40; D E Bowman, 1 45; S M Smith, 7 15; S J Giffer, 1 00; J Arnold, 1 00; F Judy, 1 00; W C Milroy, 20; S H Miller, 1 90; S Groff, 6 00; D Hershey, .50; J C Miller, 2 50; H Frantz, 10 35; J J Cart, 5 80; M Miller, 10 00; J Kreutzer, 1 00; S A Overholtzer, 2 00; J S Mohler, 60 00; G Spamy, 3 00 Two sisters, 2 00; M Miller, 1 00; G B Royer, 1 50; M C Czigans, 1 00; D Bock, 1 00; S E Kepner, 5 00; S Gilbert, 1 35; J T Dickey, .25; M Schrantz, 1 50; J Bennett, .90; J H Wilson, .35; G W Limestone, 1 40; D J Ketric, 3 00; D L Fulton, 1 00; J Wise, 1 00; N S Gripe, 1 00; J H Wirt, 1 00; D Sowers, 4 00; N T Brubaker 10 00; D Hodgden, 1 00; M Deardorff, 1 00; D A Workman, 1 05; J Shirk, 3 75; E Thompson 9 00; W B Price, 1 00; D Bosserman, 12 00; G W Yost, 1 00; S Dubble, .90; A N Huffman, 1 50; T T Wolfe, 1 00; H B Maysilles, 1 00; E J Neher, 1 00; J Nedeshiver, 1 50; S Bowman, 1-00; J Lehman, 1 25; L Wallace, 1 20; S H Bashor, 3 40; L Miller, 2 00.

CORRESPONDENCE.

Report of a Discussion.

(Continued.)

THE proposition discussed read as follows: "One dip into the name of the Father, and of the Son, and of the Holy Spirit, constitutes Christian Baptism."

Mr. Shuff affirmed.
Bro. Forney denied.

The first argument was based upon the word *baptizo*, claiming that its meaning was to submerge but once.

The second argument was drawn from the following figures: Salvation of Noah and family, a figure of baptism (1 Pet 3: 21). Children of Israel passing through the Red Sea (1 Cor 10: 1, 2).

The third argument was based upon the following figures. Baptism is compared to a planting (Rom. 6: 5). Baptism is compared to regeneration (Matt. 19: 28). Baptism is compared to a burial (Rom. 6: 4).

Mr. Shuff next introduced a number of figures to establish the fact, that wherever there was a singular number on one side of a Bible figure, the same must be on the other. And wherever there existed plurality on one side, there must be plurality on the other. To explain this more clearly, he took the figure of the ten virgins, claiming that there were two kingdoms, and ten virgins in each kingdom, and while there were five wise in one kingdom, there were five wise in the other; and while there were five foolish in one, there were likewise five foolish in the other; consequently plurality on both sides. (Bro. Forney thought a lesson on the kingdom might do his friend much good.)

Bro. Forney took the figure of the Pashal Lamb, and showed that his friend's arguments, in reference to Bible figures, were not well founded, showed the many points of dissimilarity existing between it and that which it prefigured, showed that while the Lamb, slain from the foundation of the world, was singular, the lambs slain by the Israelites were many. In reply to Shuff's second argument it was clearly shown, that they had no bearing upon the point at issue, namely, the number of dips in Christian baptism. That as figures of baptism they were given long after the commission Matt. 28: 19, which alone does determine the number of actions in baptism; as figures, the only features they presented were those of salvation.

In reply to first and second figures of the second argument, Bro. Forney, we think, proved very clearly that both planting and regeneration were the results of baptism and not baptism itself, showed that there was quite a difference between the means and the thing accomplished. Referring to Rom. 8: 4, Bro. Forney thought, the passage might do to prove immersion, but could not see that it had any bearing upon the point at issue, for if it had been designed to set forth the action in baptism, it would not have been necessary to do the same in the peculiar phraseology of the commission.

Another argument was founded upon Eph. 4: 5, claiming that Paul here alluded to the number of dips in baptism. Bro. Forney showed from the language here used that Paul was exhorting his Ephesian brethren to unity, and hence had no allusion to the action in baptism; claimed that Paul was not arguing against the doctrine of sprinkling and trine immersion, as his friend thought, for he himself would not admit that they then existed. But designed, showing, that as there was but one Lord, one faith, so there was but one baptism for Jew and Gentile; bond and free, barbarian and Scythian.

Having thus given the principal points brought forward upon the affirmative, in favor of one dip in baptism, we shall now give as briefly as possible some of those produced on the affirmative in favor of three dips. We shall give the points in order as presented:

The proposition read as follows: "Three dips —into the name of the Father, and of the Son, and of the Holy Spirit, —constitute Christian Baptism."

The first argument in favor of the proposition was based upon the Trinity. It was shown that Father, Son and Holy Spirit were one in a certain sense, and three in another. Also while they were one in purpose, they were three in name and office.

The second argument was based upon the fact that these three were first associated together as three distinct persons at Christ's baptism. The Son was baptized and not the Father. The Spirit descended and abode upon Him.

The third argument was based upon the fact, that the Christian is represented as being in in the Father, and in the Son, and in the Spirit (Thess. 1: 1; Gal. 5: 25). Showed that in baptism this change of relationship is effected.

The fourth argument was based upon the fact that the Greek Fathers understood the Scriptures to teach trine immersion. For proof referred to Chrysostom, Monulus and Tertullian. Shuff here defied Bro. Forney to trace trine immersion beyond Tertullian, claiming that in his time the change was made from single to trine immersion.

Bro. Forney here brought upon the witness stand, Clement of Alexandria, who was born only one hundred and fifty years after Christ, and stood at the head of the first Christian seminary in the world, and he says they practiced trine immersion there. Bro. Forney also established the fact beyond contradiction, that single immersion could not be traced beyond the middle of the fourth century, when it was invented by Eunomius, a heretic.

Forney challenged his friend to show where trine immersion was ever called in question, while on the hand it was abundantly proven, that single immersion was an innovation and was not considered valid baptism until legalized by the fourth council of Toledo in the year 633, acting under advice of Pope Gregory.— This showing that it was human and not divine, and lacked three hundred years of being old enough to be Christian baptism; was first practiced in Spain over one thousand miles from Jerusalem, the birth-place of Christian baptism.

The fourth argument was based upon the grammatical construction of the commission as recorded in Matt. 28: 19. Forney showed from the best grammatical authority that in the English language there existed compound elliptical sentences and proved the commission to be such. Showed that it contained a repetition of certain words, which could not be properly dispensed of in any other way. Showed, that as a compound sentence, it consisted in three propositions, and then referred to Latham's "Hand-book of the English Language," for instructions as to how the second and third propositions are formed. He defied his friend Shuff, or any one present to show anything to the contrary.

Shuff here objected to a repetition of the word *name* in the commission upon the ground, that it was equivalent to the "firm name," and in it were included the three names, Father, Son and Spirit, claiming that they were a grand unity.

Bro. Forney here proceeded to transpose the commission, so as to have it read, "into the Father's name," in order to compel his friend to admit a repetition of the word *name* in the second and third proposition, and then referred his friend to Clark's Grammar, page 262, as authority for doing so. Shuff seeing that Bro. Forney had sustained, by the best authority, his position with regard to repetition of the word *name*, he referred to Dr. Conant's Critical Notes on Matt. 28: 18, reading as follows:

"The practice was adopted at an early period, of immersing at the utterance of each name.— But this is clearly contrary to the terms of the commission. To justify such a practice, the form should have been either, 'in the names of,' or 'In the name of the Father, and in the name of the Son, and in the name of the Holy Spirit.'"

In reply to this, Bro. Forney referred to A. Campbell, Myers, McConnell and others who accepted the repetition of the word *name*, just as Dr. Conant says it ought to read to imply three dips, and further claimed that when the ellipsis is properly supplied, it is the way the commission does read.

The next effort made upon the part of Mr. Shuff, in order to sustain his position, was to diagram the commission so as to engulf the three names in one, and necessarily excluding the repetition of the preposition *of*, thus rejecting a part of the phraseology of the proposition agreed upon before entering upon the discussion.

To sustain his position, he (Shuff,) quoted, if we mistake not, from a work, entitled "McKene's Greek Grammar," on the Genitive in Greek as authority for dropping the preposition, when the three names, (as he claimed in this case) are engulfed in one. In this same connection the same author explained the Genitive in Greek to be equivalent to the preposition *of* in English; connecting its subsequent term with its antecedent term, which it modifies, which corresponded with the authorities referred to in Clark's Grammar, for transposing the language, "Into the name of the Father, and of the Son, and of the Holy Spirit," so as to read, "Into the Father's name, and into the Son's, and into the Holy Spirit's," thus showing that in the Greek as well as in the English, the repetition of the word *name* was necessarily required, a fact to which Bro. Forney called his friend's attention, asking him now to supply the preposition *of*, which he refused to do, claiming that the Father, Son and Holy Spirit were one.

Bro. Forney, in order that the audience might more fully comprehend the idea he wished to sustain, proceeded to place in diagram the commission, supplying the ellipsis in the second and third proposition, after which he called upon his friend to parse it in any other way than that in which he had diagramed, and show the grammatical relation of words, as required by the rules of grammar. His friend Shuff not seeming disposed to undertake the task, Bro. Forney then proceeded to parse it himself, at the same time extending the liberty to any one present who might feel disposed to ask any questions or offer any criticisms; but there were none offered. Bro. Forney repeatedly called upon his friend Shuff to parse the preposition *of* and point out its terms of relation, which he refused to do. Mr. Shuff here denied the verbatim reading of the commission; but afterwards said that Bro. Forney's analysis was correct, but said, he would not risk his salvation on the weak phraseology of the English commission.

We are sorry, we cannot give in full Bro Forney's closing speech. It was, as Mr. Shuff himself acknowledged, eloquent indeed, and while it was eloquent, it was brimful of solid argument, such as riveted convictions in the hearts of all present, and will ever loom up in the minds of those who heard it, as a monument in defense of Gospel truth.

Bro. Forney proved himself amply able for the occasion, and ready for any emergency that might present itself. Mr. Shuff made an able effort in defence of the faith and practice of his brethren, and all that it lacked, was the "thus sayeth the Lord," to sustain it. The discussion passed off pleasantly, both speakers parting with the best of feelings. Our brethren were pleased with the results, being much strengthened in their faith, and looking forward with bright anticipations to the time when they shall reap a bountiful harvest as the result of the "bread cast upon the waters."

P. E. WHITMER.

Craig, Mo.

From Lemuel Hillery.

Dear Brethren:—

IF it is not out of place, I would write a few lines. I feel a deep sense of unworthiness, in occupying space in your paper, not because I think the sheet is any too good to give space to my weak and imperfect efforts. The reason is, I fear, that I might be the means of having something published, which would only retard the progress of truth, for already we have such crippling work before us from able writers. Where there are hundreds of members and old, organized churches, the cause will stand a pretty heavy shock, but away, on the outskirts, where the cause is only weak, we fear such blunders. If there is anything wrong in church government, talk about it at home, or at the District Meetings and the A. M.

A missionary paper should devote its pages to the salvation of souls; and what belongs to the congregations, districts, or annual meetings, let that be discussed where it belongs. Whenever there is anything wrong, keep on working until everything is arranged according to the Word of God, and then if you want to publish anything about it, it will be enough to say, thank God, we are planted upon the Gospel, the whole Gospel, and nothing but the Gospel; otherwise your lack of using proper judgment to come to right conclusions, will only end in useless public discussions, much to the retarding of the cause of Christ.

The time is soon coming when the Northern District of Illinois will consider her missionary work of the past year, and to act for the furtherance of the cause during the coming year. Oh, may God help the brethren and sisters to meet and labor in the name of Jesus for the purity of the church and the salvation of souls. We have need to be encouraged for the success that the Brethren have had on this field, although the work was not gone into, according to the true order. With a brother appointed to this work, qualified to do the work of an evangelist, much more can be accomplished during the coming year.

It has been but a short time since we commenced our work in Central Illinois. We had but six members in all this country, now we number forty and there are more applicants for membership.—But we cannot expect to accomplish very much towards building up and organizing churches, unless some brother will move to this country, who will be faithful in his living, true to the cause in character, as well as faithful in preaching; then I believe we could do much. There ought to be three ministers located on this mission; with such a start as we now have, if faithfully maintained, in ten years we would grow up a powerful district in Central Illinois, as much so as the one North and South of us.

One of our dear sisters in Bureau Co., has left the little band of believers here, to join the brotherhood on high, namely sister Catharine Kulp, the daughter of Share and Elizabeth Stoufer, in whose barn we held our Love-feast last year. Sister Kulp had been a member, of the Campbellite, or Christian church, as called by some. She united with us in the face of derision and opposition from some. Her experience in uniting with the Brethren is so peculiar, that I may write out a brief sketch of it in the future, and have it published.

I receive a goodly number of letters from different places, as well as different brethren, to know what I expect to do when my time is out here. I cannot tell, but want to do what is right, and I believe that will be to preach and labor with my hands as I am able and have opportunity, which I try to do wherever I go. Some ask the question: "Will you go West?" If the Lord will, I expect to go West after our District Meeting; how far I don't know, but want to go to Western Iowa, and also to Missouri, Kansas and Nebraska. Cannot tell how long I will remain West, but think about eight weeks, and I would say that I am willing to stop with the brethren, wherever I am most needed. Would like to attend some Love-feasts with the Brethren in the West; but wherever you expect ten or twelve preachers, you will have enough. There may be places where the Brethren will not have much help, there my effort might be gladly received.

As much as I love to associate with the brethren in large congregations, yet I feel like traveling through the West to visit and hold meetings in neighborhoods of isolated members. The fact is, in what little I can do, I am a kind of a frontier missionary preacher. I cannot help it, and I do not want to help it very much.

The Lord willing, we will start West the fifth of June; until that time you can address your letters to me at Shannon, Carroll Co., Ill. From the fifth to the fifteenth of June I want to put in my time any place that the brethren may think best, in the Eastern portion of Iowa. By the 15th we want to be in Marshall Co., Iowa, on our way further West; my wife will accompany me.

Brethren wishing to write me, can address their letters to Quarry, Marshall Co., Iowa, care of John Murray.

New Bedford, Ill.

From Southern Illinois.

Dear Brethren:—

BRO T. D. Lyon and I held a meeting at Secor, in the C. M. church, with the understanding that we were to have the use of the house until we would see fit to close. The first evening or so, the congregation was rather small; but it still continued to increase until we had about a full house, good attention and good order. Bro. T. D. Lyon had been requested to preach on Trine Immersion, which he did. After meeting closed, their old minister walked up into the stand and said that he would review Trine Immersion, Feet-washing and the Lord's Supper, when we got through, which was quite a damper on the meeting, inasmuch as it said, these people have not preached the truth. As I did not feel willing to continue the meeting in this fog, I went to him next morning and asked him to make his review the coming night, and then we could go on with our meeting until we got through.—But he said that he would announce it that evening, and make his review the next. So we agreed, and that night I spoke from the full Commission. After meeting he announced to the congregation, that he would preach on the subject of Trine Baptism, the Feet-washing and the Lord's Supper.

When the evening came, he said nothing about it, but reviewed my discourse, and that the next night he would review his former subject. This he did, but according to my judgment did not succeed very well. So, taking two nights out of our meeting, and destroying the interest, we thought best to just quit. But as it seemed to be a good time for reviewing, I met their two preachers next morning and told them, that there had been enough cross-firing done, and that I would now meet either of them, and we would review our differences, until we were through; when the old man excused himself on account of age, and said that the other was the man. So we let it rest, telling them, that they must father all that they nurse in their church, and we would do the same. So in a few days we went back and offered the following proposition:

In order that we may have a better understanding between our respective denominations, the Dunkards and Campbellites, we agree to meet and discuss our differences of doctrine and practice; each to defend what they fellowship and tolerate in their church; each to affirm their own doctrine and practice. We also offered as a starting-point, that the Dunkards are nearer right than the Campbellites, or they might affirm. But he would not come to time, backed out like a man, saying, with this proposition we would dig down towards the hard pan.

JAMES R. GISH.

Roanoke, Ill.

From Jewell Co., Kansas.

Dear Brethren:—

A FEW lines from this part of the country, will probably prove acceptable to you. Our country certainly is not excelled by any of the great Western States, and has some advantages not enjoyed by others.

Our soil we consider inexhaustible, and our climate we consider as good as can be found in America. It is generally admitted that we have a better climate than Nebraska, and a better soil than Southern Kansas and our country is settling up with a rapidity that is astonishing. We have two organized churches of the Brethren in this county. This, (White Rock) and Bewak, numbering altogether about 130 members, but there is still a demand for ministering brethren to move here. There is some government land here yet, and some very cheap farms and claims for sale, and I would just add that for a healthy country, we can compete with Colorado.

I will cheerfully correspond with Eastern Brethren, who want information about this country, with a view of emigrating thither.

Yours Fraternally,
J. D. SWITZER.

From Iowa.

Dear Brethren:—

THE Southern District council of Iowa held with the Monroe Co., brethren, passed off very pleasantly the 12th and 13th of April.—Peace and harmony prevailed throughout the entire proceedings of the council. But four queries were under consideration.

The Church Extension Union was taken cognizance of, and disposed of as follows: While we endorse the Church Extension Union as a great and glorious work, and wish it unbounded success in extending the borders of Zion, would prefer to keep up our own missionary work, commenced by this district council, held at Mt. Edna, Adams Co., in 1874.

We had preaching at three different places at night during the time. The church in Monroe Co., is under the care of Elder Daniel Miller, assisted in the ministry by Hiram Burkman and Daniel Miller, jun.

We found many young members in that congregation, that are an ornament to the church. May the good Master help them to be faithful to the end!

M. MYERS.

Macksburg, Ia.

GLEANINGS.

From Duncansville Congregation.—God bless the abundant efforts you are putting forth to sow the seeds of truth and righteousness in the hearts of His people. Sabbath, April 14th was the regular day for services here. The weather was delightful. The house was well filled with anxious listeners. We found upon reaching the place of meeting that, much to our surprise, Bro. Joseph B. Sell, of Elk Lick, Somerset Co., Pa., would address the meeting. He spoke from James 1st chapter, latter clause of the 23rd verse, "He is like a man, beholding his natural face in a glass." He portrayed the subject to our minds first in a temporal, then in a spiritual point of view. The sermon was concluded by Bro. James A. Sell, who, it is known by many of our readers, was absent from home, preaching for about two months. It is also known by many that Bro. Joseph B. Sell in former years was one of the speakers in this congregation. He and companion were here on a farewell visit to their friends, when they expect to start for a field of labor at Shoals, Ind. God bless the dear brother and family in their mission field, so that their labors may be crowned with a home at God's right hand, is the prayer of your sister in Christ,

E. R. STIFLER.

From Cerro Gordo, Ill.—Had meeting in the Methodist church at Ogden, Champaign Co., Ill., and one meeting at St. Joseph, where we baptized three, with good prospects for more. The Universalist minister soon left Ogden, as he could only get a few hearers. I would like if some of our missionaries would stop at Ogden.

JOHN METZGER.

From Ashland College.—Operations have now commenced on the College grounds, and the Trustees have appointed regular meetings to be held during the Summer and Fall, on the second Tuesday of each month, at 10 o'clock, A. M., and the Building Committee to meet every Saturday, at one o'clock P. M., during the Summer and Fall. All correspondence concerning soliciting funds and subscriptions, should be addressed to the Secretary. By order of the Trustees,

H. K. MYERS, Sec'y.

From Grundy Center, Iowa.—We are still in a prosperous condition here. Bro. Bashor was with us and gave us four meetings. The Word was preached with power, and, we hope, may bring fruit accordingly. Our town is growing very fast; last Spring, when I came here, there were only two members at this place. Now there are eighteen members here, and we have one of the finest counties in the State, good society, water, and land of a superior quality. To brethren and sisters who are thinking of making a move, we would say, Come and see our town and country.

J. M. SNYDER.

From Antioch, Cal.—Our meetings commenced the first of March, at, what is called the East Union, on the sand plains, near Eld. George Wolfe's place. There were four preachers the most of the time, namely Elder Wolfe, S. Broadhurst, J. P. Wolfe and Waldemar Meyers. They preached Christ and Him crucified, which made sinners tremble and saints to rejoice. We had rainy weather a part of the time, but not enough to stop meetings. I stayed here one month, and was much pleased to see four make the noble confession, and come out on the Lord's side.

Grain looks well and we expect big crops this year. Haying will commence the first of May. God bless you and your work.

THOMAS MORGAN.

From A. N. Huffman.—I have been reading your paper, and like it very much. I think it is just the paper for everybody to read, and I wish to subscribe for it, as I do not get to hear the brethren preach very often. There are five members here, all of the same family, those are all the members near us. We moved from Oregon here last Fall, and I hope there will more come, and settle close by, so we could have preaching more frequently. This is a new country, just settling up. There is good land here to be taken yet, but there is a big immigration to this country now, they are coming in every day, and I hope there will be some Brethren among them.

Pine Creek, Whitman Co., W. Ty.

Sunday-School Organized.—On Sunday, April the 7th, the members belonging to the Greenville meeting-house, located on the Eastern side of the Allegheny mountains, and belonging to the Meyersdale congregation, met to organize a Sunday-school. Quite a number of the members and friends of the cause having convened, Bro. Hady was called to the chair, who, with appropriate remarks addressed the meeting, followed by C. G. Lint. After the meeting, officers were appointed to serve for one month, after which they will be elected for one year. The prospects for a good school are rather flattering; hope they may succeed in having good attendance and the good results, they are laboring for. The school is to convene every Sunday at 9 o'clock during the Summer months. May God's blessings crown their efforts.

W. G. LINT.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:25 P. M., and arrives in Racine at 6:48 P. M.

Day passenger train going west leaves Lanark at 2: 14 P. M., and arrives at Rock Island at 5.50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2.18 A. M, arriving in Racine at 9:00 A. M., and at Rock Island at 6.00 A M.

Freight and Accommodation Trains will run west at 12: 10 A. M., 10: 50 A. M, and east at 12: 10 A. M. and 4: 45 P. M

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*"—LUKE 2: 10.

Vol. III. Lanark, Ill., May 16, 1878. No. 20.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

MISSIONARY HYMN.

HARK! the voice of Jesus crying,—
"Who will go and work to-day?
Fields are white and harvest waiting;
Who will bear the sheaves away?"
Loud and strong the Master calleth,
Rich reward He offers thee:
Who will answer, gladly saying,
"Here am I; send me, send me!"

If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door,
If you cannot give your thousands,
You can give the widow's mite;
And the least you do for Jesus,
Will be precious in His sight.

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say He died for all.
If you cannot rouse the wicked
With the judgment's dread alarms,
You can lead the little children
To the Savior's waiting arms.

If you cannot be the watchman,
Standing high on Zion's wall,
Pointing out the path to heaven,
Offering life and peace to all;—
With your prayers and with your bounties
You can do what heaven demands;
You can be like faithful Aaron,
Holding up the prophet's hands.

If among the older people,
You may not be apt to teach;
"Feed my lambs," said Christ our Shepherd,
"Place the food within their reach."
And it may be that the children
You have led with trembling hand,
Will be found among your jewels,
When you reach the better land.

Let none hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you.
Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth,
"Here am I; send me, send me!"

Selected by MARY HILLERY.

ONE THING IS NEEDFUL.

BY C. H. BALSBAUGH.

To Brother J. C. Horsh, of Illinois:—

THANKS for your Heaven-savoring missive. I could not satisfactorily decipher your address, and so my reply was returned. I now send it to press, in hope of its reaching you. Mary chose the good part, which was promised her as everlasting possession. Sitting at the feet of Jesus was not the choice which Christ so highly commended. The complaint of Martha against her sister was not without ground, even in Heaven's Order. God is a Mighty Worker, and so is His Son. "*My Father worketh hitherto, and I work.*" Christ needed a good dinner as much as Martha needed Bread from Heaven. She might have shared Mary's "good part" even while busy in the pantry and while preparing a meal for the hungry Savior and His Disciples. Mary's station at the feet of the Godman may have been a typical act, but what it represented she might have enjoyed in the kitchen frying meat or baking bread. Her choice was Jesus, not a peculiar physical posture. She had a true appreciation of His Incarnation, and a perfect repose of soul in it, and this was infinitely better than Martha's fussy ado about "the meat that perisheth." My mind fills out the unfinished Gospel picture by bringing Mary with a bound to her feet to assist her fretting sister to hasten dinner. The "one thing needful" will not so etherealize us as to raise us above food and raiment. But it will unquestionably so acclimate us to the higher citizenship as to leave behind the follies of fashion, and the indulgence of artificial appetites. Mary's choice does not mean a goatee and dandy lip for the Brethren, and hats and chignons for the sisters. Christ's *whole* life was a preparation for the *Cross;* and in accepting Him we begin where He ended.

To take Mary's typical position is to welcome the thorn-crown, the nails, and the derision, and the death-agony. The prickly coronet of the world's contempt does not fit the head that glories in fashionable rigging; nor the cup of atoning Divine-human blood the lips befouled with carnal nastiness. The Divine sifter is fine enough to catch the most infinitesimal gnat, and our throats should not have room enough for the passage of a camel. No one can sit at the feet of Jesus who has not found the Crucified, and to find Him is to lose *all else:* Here is the trouble with our pleasure-loving, flesh-humoring, world-worshiping members. They know not the import and glory of having "fellowship with Christ's sufferings." They will rather be under the ban of the Church and the frown of the Crucified, than break with the world.

A certain Lutheran fashion-worshiper calls our dressy members "*sensible Christians.*" Senseless idolatry rather. When the soul is in sympathy with the Cross, we "are crucified to the world, and the world unto us." There is no inconsistency in Lutherans going with the world; but Christ is "*not* of the world," and Christians are like Him. The *life* of Jesus in us, will express itself in the mould of His Incarnation. "One thing is needful"—to be what Jesus was in the flesh, "*holy, harmless, undefiled,* SEPARATE FROM SINNERS" IN CHARACTER AND CONDUCT. This is Christian: all else is the offspring of Anti-christ.

◆

THE DANGERS OF WORLDLY PLEASURE.

BY JAMES STONE.

FROM the consideration of the dangers which beset the Christian in his conduct with the world, and temptations which too often draw the professed child of God aside from duty and true happiness; if we are truly children of God, we have been chosen by Him in His eternal counsel, to a life of usefulness, as well as to a life of holiness. Everything in our position in the age in which we live, in the solemn duties to which we are called in the terms of salvation, and the price paid for our redemption, calls on us to aim at a high standard of piety, and to the attainment of eminent holiness. If we would have at last an abundant entrance into the kingdom of God, we must make religion the business of life; it is not enough to profess it, we must be so permeated with the Spirit of Christ that it shall shine forth in every act of life. It is because the love of the world and conformity to it, hinder the prayers of the Christian, prevent his usefulness, destroy his influence and mar his peace of heart, that I wish to present to us the dangers and evils of seeking after worldly pleasures and amusements, of conforming to worldly customs and tastes, and the vain and trifling fashions.

The motto of the Christian should be, let us lay aside every weight. Some appear to act as though there were no line of demarcation between the church and the world, except that which is made at the table of the Lord. The great question which every one is bound to answer, is not how far he may live away from God, and yet be a Christian, nor how near he may imitate the world, and yet maintain his standing in the church, but how he may most honor his Savior and promote the interests of His cause and the salvation of souls: and the good rule of Christian life is, whether ye eat or drink or whatever ye do, do all to the glory of God. Conformity to the world, renders a man or woman useless as a member of the church of Christ, the object for which they are placed there, is to honor God and advance the interests of His kingdom. "Herein," saith Christ, "is my Father glorified that ye bear much fruit." But he who allows himself to be drawn aside from his profession and to become conformed to the world in its sinful tastes and fashions and amusements, loses not only the confidence of his brethren, but the respect of the world as a Christian; his influence as a Christian ceases when he crosses the line that divides the church and the world.

Even the enemies of our holy religion respect and honor the man who leads a life consistent with his Christian profession, and look upon their lives as a more convincing argument in favor of the truth of Christianity, than all the demonstrations of the defenders of the Gospel. The logic of the life often succeeds, while other testimony fails. But he who in effect tells the world that religion has no pleasures, and who when he desires them, seeks them, amid scenes of gayety and amusements and dissipation, of what use is he as a witness for Christ? What new lessons does he give of the value and power of religion? What proof does he afford that "wisdom's ways are pleasantness, and all her paths are peace?" So far from being a witness for Christ, he is leading men to question the reality of the religion he professes, and to despise the Gospel whose effect he fearfully misrepresents. His example so far as it extends, is an injury to the cause he professes, whenever he passes over to the world, and is led astay by its wiles. He cannot stand neutral. If he is doing no good, he is accomplishing evil. If the fig tree is barren, it is a cumberer of the ground.

The cause of religion suffers whenever its professors fail to manifest its proper results. And Christ, were He questioned, What are these wounds in thy hands? might answer, those with which I was wounded in the house of my friends, many a fair and flourishing professor has gone back to the world, parleying with temptations. Our own age and times have produced more than one appalling example of men who once stood high in the church, but who yielding to the fascinations of pleasure that the world called innocent, were drawn down to ruin.

The Gospel admits of no compromise with the world, it requires of us that we give all to Christ, that when we have laid our poor sinful hearts at the foot of His cross, that there they might be washed and renewed; we consecrate their entire affections and impulses to the service of Him who died that we might live. The sight of that cross should forever annihilate all thoughts of self, and all desire for any pleasures which do not spring from the love and grace of Christ. Resolve then in His strength that you will forsake *all* to follow Him, and that you will renounce everything that may interfere with His service. You have a glorious vocation. Look over the sacred oracles and see with what dignity and honor the Christian is invested, linked as he is with the sovereign and eternal purposes of God. The apostle says, "ye are a a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praise of Him who hath called you out of darkness into His marvelous light."

A BEGINNING.

BY J. H. LAIR.

ALL created beings have a beginning, "In the beginning God created the heavens and the earth." and in this beginning God created man—Adam and Eve, and from them all the multiplied millions of human beings have originated. From this beginning the courts of heaven are made to sing with praise to the Creator, and from the same beginning, are filled, the pits of hell, and the cries of lamentation are heard from the regions of the damned.

"Little beginnings sometimes make big endings." For instance, a stone in a stream sometimes is the cause of an island; the stone breaks the force of the current, and the sand begins to gather between it and it continues to accumulate until an island is formed. The large Dunes on the Baltic are formed in this way, any little object that is placed on the wave-beaten shore may cause great dunes, it may only hold a small measure of sand at the first wave, but each succeeding wave leaves its portion behind the small heaps, and though it may take years to build it. the gradual deposit of sand there by the waves, grows higher and higher, until it becomes a mountain of sand, and the fern, sand oats, pine and spruce take hold, and the consequence is that the one flat wave-beaten shore, now is a mountain covered with large trees, brush and grasses. So little beginnings have often made mountains that are able to breast the fierce storm and the mighty beating waves.

Just so with the seeker after truth, at first his mind may be as barren as the wave-beaten shore; but finally he lays hold of one of God's promises, this holds some sand or proves an incentive to lay hold on other promises—every wave leaves its portion, or every thought adds strength to the cause, and so he goes on growing stronger and stronger, until he becomes able to resist the beating waves of temptation,—every word of God's truth has been as a grain of sand to add to, and strengthen the now ponderous mountain that is able to resist every besetment of a fierce enemy.

A break in the levee of the Mississippi widens and grows larger until a great volume of water is let out, and thousands of acres are overflowed. Just so with the good designed persons, if they yield to one temptation, however small it may seem, it is a break in men's moral character, and one temptation will succeed another, once they yield one time after another, until they become engulfed in the very pit of despair before they are aware of it. Many other little beginnings often make great, bad endings. As for instance one sip of ardent spirits sometimes is not only the cause of premature death, but sinks the soul lower than the grave. One bad word sometimes makes a very great swearer, and even worse, it sometimes is the introduction of blasphemy. One bad act sometimes takes a man to prison, penetentiary, and even the gallows. Hence we see that one drink, *one* bad word, or one bad act, often results in the worst of misery, the greatest of crimes, besides sinking the soul to a miserable hell.

GUIDES

LEISURE is sweet to those who have earned it, but burthensome to those who get it, for nothing.

If you ever promise at all, take care, at least, that it be to nobody that may suffer by trusting you.

He who wishes to reap a harvest of the tears of sincerity, must first sow the true love in his bosom.

God accepts man's hearty desire, and the will instead of the deed, when they have not the power to fulfill it.

He that does good for good's sake, seeks neither praise nor reward, though sure of both.

JEHOVAH'S DWELLING PLACE.

THERE is a truth so great
Nature dare not deny,
Yet foolish man sits in debate,
And doubts a God on high.

"In my warm rays he dwells,"
Saith the uprising sun,
And crimson sky at twilight tells
Who hath its tinting done.

Gently the falling dew
Freshens the sunburnt sod,
And whispers sweetly, "Unto you
I am Jehovah, God."

"In me," the thunder roars;
"In me," the rain-drops cry;
"In our pavillion upward soars,"
The gathering clouds reply.

"And on my speedy wings
Rideth," the whirlwind saith;
The perfumed air, obeying, brings
His ever-quickening breath.

The garners full of grain,
The teeming earth and sea,
Sing evermore, the glad refrain,
"Jehovah dwells in me."

The insect chirps his thanks,
And drinks his drop of dew;
White violets on mossy banks,
How sweet God maketh you!

An old, old Book I turn,
Scanning its leaves all o'er,
Jehovah's dwelling-place I learn,
Is fixed—forevermore.

Yet a more powerful voice
Than all combined can be.
Sings me this song, and I rejoice,
"Jehovah dwells in me."

—*Selected.*

INFIDELITY.

BY DR. FAHRNEY.

A MUSCULAR man may boastingly lift just one ounce too much and become disabled for life. An intellectual man, religiously inclined, may investigate more than he can comprehend, and thus get his imagination inflamed. Jealousy is reversed love. Infidelity is reversed piety. A tearless eye, is ofttimes a symptom or indication of congestion of the brain. When a prominent lawyer of this city stood by the death-bed of the wife he professed to love, without shedding a single tear, and afterward issued invitation cards, asking his friends to attend the funeral, and 'come with a cheerful countenance," and then read to them a discourse written by himself, denouncing Christianity and the clergy, would it not in this case be charitable to suppose him to be the victim of a mental delusion or hallucination?

If infidelity is a disease, then it is acute and chronic, endemic and epidemic, and very frequently contagious. The causes are various; but not unfrequently persons meeting with church troubles become separated, if not in fact then in sympathy from the body. Such characters are to be compared to a meteor in space attracted by nothing else, it gravitates first slowly, then more rapidly, and finally with the greatest velocity strikes the center of attraction in the solar system. So with the individual who is deprived of religious society, he will eventually land in a moral hell, unless attracted as he passes some religious body or planet.

That kind of unbelief which is contagious and epidemic is only met with in times of great moral commotion, and among the people more than one hundred years ago, those belonging to the American colonies became restless and the spirit of insubordination had full sway, not only in this country, but in France and other parts of the world. A very small tax on tea was grasped as a pretext and revolt against the king causing eight years of revolution. Paine the son of a Quaker who had endeared himself to the Americans, went to France in time to find a worse state of society, here he witnessed the evils of priestcraft. The constant excitement as a political writer in America dilated and distorted his ideas to an abnormal degree; it was while intoxicated with this spirit, and while a political prisoner without a Bible, at hand that he wrote a portion of his work against the priests, and what he supposed to be their religion and his "Age of Reason," is one relic of his productions during the political cyclone through which he passed.

A hundred years have passed and what do we see? History will yet record the events of the last few years as the most remarkable of any period known to the world—the spirit of communism radiating from Paris in 1870, has spread all over the world, the cry is not, down with the king, but down with the capital and the capitalist—cities and corporations are threatened with the torch, insubordination is rampant everywhere, business has become prostrated and the supposed rich men are discovered to be poor. The honest officials are proven to be corrupt, those standing high in the church have debarred themselves by gross immoralities—our whole financial system has been rotten, and men mistrust and fear each other. While the Moody's of Christendom are converting infidels, the Ingersol of America and Bradlaughs of Europe are spreading their contagion among Christians—surely men's hearts fail them. How long this condition of society shall continue no one can say, but when the clouds are dispersed, and the dead buried, then it is time to give attention to the disabled, and Christ's method of teaching should be adopted, when He says, "He that provideth not for his own household is worse than an infidel." It would seem that this class of people is not considered hopeless. Here improvidence is a greater sin than infidelity. When Christ drove the money changers out of the temple He handled them rather roughly; they doubtless were considered among the most pious of the Jews, who have ever counted acquisitiveness a virtue. What a contrast in His treatment of Zaccheus the skeptic, he was a man for his work. So with many skeptics of this generation, kind and winning words are more effectual than abuse and misrepresentation.

PRIDE AND HUMILITY.

BY B. F. MISSLER.

"HEAR ye, and give ear; be not proud: for the Lord hath spoken" (Jer. 13: 15). "Be not highminded, but fear" (Rom. 11: 20). Pride and humility are correlative or opposite terms; and the Scriptures as forcibly condemns the one as they commend the other. "Pride goeth before destruction," and "before honor is humility." And again it is said, "God resisteth the proud, and giveth grace to the humble." The popular teaching, that a man *to be a man* must possess some degree of pride, is not sustained by the Word. With the same logic, as well contend that, to be a man, he must be intemperate to some degree. For *intemperance* bears the same relation to *temperance*, or sobriety that pride bears to humility. They are both defined as excesses; the term intemperance not being applicable to the *use* of anything until the point of *excess* is reached, neither the term pride until the point of inordinate self-esteem is reached. Hence we contend that "Every one that is proud at heart is an abomination to the Lord." Humility is an essential trait of the Christian character.

The pious of every age, patriarchs and prophets, apostles and evangelists, in walk and precept, attest the truth of it. The Master Himself in His grandest efforts taught the importance of it, for it was His greatest theme. Witness Him calling the *chosen* from the lowest walks of life; making Himself of no reputation by forbidding His disciples to tell His fame abroad; showing them in the example of a little child what it cost to attain to honor in the kingdom of heaven; and finally bowing down to the lowest degree of humility and grasping, as it were, in one embrace, the extreme height and depth of glory and humiliation, He ascends to the right hand of "the majesty on high," leaving the footprints in the valley of humiliation, and signifying thereby that we, too, must tread the self-same road.

Pride, on the other hand, is a trait of the unregenerate; for it cannot dwell in the heart of the Christian. It is the sinner's vital spirit, the main spring of his actions. Acknowledging no God, but the gratification of his carnal appetite, he bows at every shrine that promises perishing wealth or worldly honor. Pride was Satan's condemnation—the weapon of his suicidal action when he fell from his exalted position. He therefore knows its power, and knows, that if it could drag angels down to hell, how much more effectually it can be used to hunt down a weak and already fallen race. Hence he is so eager to plant the seeds of highmindedness, early in the hearts of the children of men and make that the leading motive of their lives, that it may so effectually occupy the ground of the mind as to exclude the "*good seed*" and drag his victims down to the abode of demons and spirits damned.

A careful observer would probably attribute the evils of the day to many causes and rightly too. But the most *frightful source* of evil is *pride*. It is as some one said, the *first-begotten of the devil* and was implanted in the heart of our ancient mother while she was looking upon that fascinating *tree* and listening to the unhallowed suggestions and false reasonings of Satan. Her mind becoming *inflated* with the idea of becoming a *goddess in wisdom*, she, no doubt, adopted the devil's subterfuge that, "Whatever is, is right," and reasoning from such premises, she probably concluded that as the Lord had made the fruit good to the taste and pleasant to the eye, and had placed it in such a conspicuous place, he intended it for enjoyment. Having silenced her conscience, she raised her hand and plucked the fruit. The rankling poison shot through her moral system and brought shame and woe upon herself and the myriads of her offspring.

Why is there such an array of opposition to the plain teachings of the Bible? Why are the Scriptures so criminally wrested from their true meaning and made to bend to the whims and carnal inclinations of so many of the *professed* followers of the meek and lowly Jesus? Why is infidelity raising her ulcerous form and swelling her blasphemous ranks daily, yea hourly, with recruits from the rising generation? Are there not some of the same causes working to-day that operated eighteen hundred years ago? Does Satan lay aside a weapon because it has become old with using? Nay, verily. The blessed Master came to His own and His own received Him not, because He came not in that pomp and splendor so congenial to the highminded Jews. And when convinced of His Messiahship, many, like the young man whom Jesus loved, turned away from Him when they heard that "*humility* was the price of *glory*." Multitudes procrastinate their time to-day by listening to the wiles of Satan which he plays upon their proud hearts—magnifying every sacrifice to double proportions through the instumentality of pride. So, that instead of falling in with the children of God, they turn away "sorrowing," and openly oppose the message of truth or flee to some faith in which the valley of humility is bridged over. Many churches have filled up that valley which abound with so many blessed promises by changing or discontinuing the ordinances of the house of God, and rejecting the doctrine of non-conformity. Such churches have become leprous with sin and spotted with the world. Infidels point to them as the crowning argument of the falsity of Christianity. The Christian world stands shocked, and the faith of many is shaken by the impious conduct of leading professors of all churches. Enslaved by fashion and being "lovers of pleasure," they seek the haunts of wickedness to gratify the "lust of the flesh, the lust of the eye and the pride of life."

Many again, bring the standard of Christianity so low that they can the more easily draw in the multitudes and swell their membership, and thus gratify the spiritual pride of those who care *less* for souls than for imposing edifices and thronged congregations. And why all this? Yea, and more! What gnawing canker has eaten to the hearts of many of the old church organizations throughout the world, and made them wither as under some blighting curse, so that they now stand only as monuments of human folly, or perhaps, are bearing and shedding the deadly fruits of blasphemy to the destruction of many precious souls? What is it that renders it impossible to recognize many professors in society, on the street or even in the sacred assembly, unless it be, perhaps, by their mocking efforts to have the world believe that they *have a* shining light somewhere by lifting the *bushel* a little, or throwing a few chips into the fire upon the hill on Sabbath days, and on Monday morning kicking them far down in the valley that the burning and smoking faggots may not interfere with the carnal pursuits of the meek?

Go yonder and read the answer to these questions in those gaudy edifices, with their lofty pinnacles, their flashy trappings, their gorgeous pulpit and five-thousand-a-year occupants. Read it in the rustling silks, the downy plumes and the jeweled bosoms that gather around their polluted altars. Read it in the unhallowed walk, the haughty bearing and the inordinate ambition of the ministry and the laity. Ho, read ye, as ye run! For it is written all over, within and without, with the devil's own pen: *Died of highmindedness, ambition* and PRIDE!

"But fear," says the apostle. Fear implies watchfulness and an unceasing effort to subdue all selfishness and vanity. Not by becoming indifferent to all the needs of the body and mind, and thereby inducing sloth and slovenliness to the shame of the church; but by a proper comprehension of the precept, "Be not conformed to this world," and "Let us cleanse ourselves from all filthiness of the flesh and spirit." We should find our *true* relation and dependence upon God in the dust of repentance, and then by prayerful vigilance, maintain that state through the grace of God promised unto us. Our eyes shall then see, as we are *seen*. Our nothingness will then loom up as a great *something*, making us to feel humble, shamefaced and dependent. Our weaknesses being constantly before our eyes, stimulate us to renewed exertions to become strong in the power of Christ, and withdraw all dependence upon self, and the things that weigh us down. Being thus buried in Christ, we are able to fight the battle of the Lord to a triumphant ending—save our souls and gain the end of our being.

THE UNGRATEFUL MAN.

BY JOHN H. PECK.

THERE was a certain poor man, who had a very rich neighbor; unlike most rich men, this neighbor of his was very good and kind; so much so that he would regularly administer to the wants of this poor neighbor of his; and so liberal and profuse was he in his administrations that the poor man actually grew rich. Unlike the rich man however, this poor man as he increased in riches also grew selfish; he would look around him and see others poor like he once was, and wonder why they are not better off; he forgot that had it not been for his generous neighbor he would not be where he now is; he even went as far as to accuse those that are poor of being so through their own bad management, and to attribute his accumulations to his own smartness, instead of thanking his benevolent neighbor for what he had. He was naturally avaricious and began to look around him for bargains, and he was not very scrupulous about making *just* bargains, his main object was to make paying bargains; even if in his dealings he would oppress the poor, as long as he did not make himself liable to the law, he claimed that he was doing a square and upright business.

He would employ poor men to labor for him, and when the labor was done would sit up half a night trying to persuade the poor laborer, whose wife and children were dependent on the labor of his hands and the blessings of God for support, that he did not owe him as much as he claimed. Though his rich neighbor would often remind him how he helped him along, and point out to him how he should now treat other poor, he would make all kinds of excuses, and utterly ignore the advice of his good friend. He would not even loan money to a poor man for fear he might break up and he would lose it, but always had money to loan to those who were rich like himself, and not in actual need, but simply wanted it to speculate upon. He professed to be a Christian, and made long prayers, but brotherly love was not one of his most prominent characteristics; he would not hesitate to rob a poor man out of an honest contract just to gratify one of his own peculiar whims, and perhaps replenish his pocket book a little. He never considered it his duty to patronize a brother in his business transactions, in fact he preferred to deal with outsiders, because he could take the advantage of them with less danger of being exposed and subjected to reproof. He was always needed at home about the time the brethren began to talk about raising money for missionary or other charitable purposes.

He had a great deal to say about secret societies, and was loud in his denunciations of ministers of the Gospel and others who belong to secret orders, it never even occurred to him that he is exercising a greater influence over others to induce them to join these orders than any preacher ever did by joining himself. It just takes such members as he in the church to drive the poorer ones to the sad alternative of joining secret societies, in the hope of procuring support for their widows and orphans when they have passed away.

I do not refer to any particular one as representing the ungrateful man in this narrative, but there are too many that would fill the bill. And to them I will say, Jesus Christ is your rich neighbor, through His goodness and mercy you have what you have; don't forget that the earth is the Lord's and the fulness thereof, and the time is coming when you will have to answer for the disposition you made of your wealth; and please don't accuse the poor of being poor through their own bad management, that may have considerable to do with it, but I dare say most people do as well as they know how, but all cannot be rich, and many poor people might get along much better if the rich were not continually keeping them down.

And you who have been blessed with this world's goods, though your superior judgment and judicious management may have had much to do with your prosperity, for God's sake do not attribute it wholly to this cause, but stop and reflect. May God help each of us to see ourselves as others see us, and learn to know that unto whom much is given, of him will much be required.

RELIGIOUS LIVING.

BY J. S. FLORY.

IT is said the only way to reach some men's hearts, is through their stomach; likewise is the broad road and wide gate through which Satan makes his way to many precious souls. The outside of the platter may be clean, and the breathings of the soul long, solemn and sometimes while the stomach is full of rebellion and transgression, the wardrobe and altar many have every appearance and essential becoming, humility and genuine piety, while the larder and table are full of all iniquity!

Is there any greater sin in superfluity of bodily apparel than in superfluity of eating and drinking? The unwholesome tit-bits, pastry and condiments of the table, stand alongside the ribbons, feathers and fol-de-rols worn by Miss Flora McFlimsey.

"Every disobedience receives a just recompense of reward." No marvel then if to disobey the laws of God in eating and drinking, one has to endure punishment in way of sickness, aches and pains. God hath given laws and requirements necessary for the growth and health of the body as well as for the health and growth of our spiritual natures. To disobey in either case is to sin, and to sin is to die—in part or totally. Intemperance in drinking is the theme that is moving the world, whilst intemperance in eating lies slumbering in peace and quietness. "Be temperate in all things," is the Alpha and Omega of divine Revelation. Without this text ingrafted into our very being—body, soul and spirit, we can never rise to the standard of true morality and religion. To be temperate in all things, is a subject requiring our most sincere and earnest thoughts. In a thorough digest of the subject, we will notice it rightfully belongs to our actions and motives as well as our eating and drinking. Intemperate desires lead us into the most absurd inconsistencies. Such as *preaching* temperance and *practicing* intemperance, talking loudly of the things upon the body that are highly esteemed among men, hence an abomination in the sight of God, and at the same time possess table ware and ornaments that are "highly esteemed among men;" are they any less abominable in the sight of God? Think of it you who spend your money (which the Lord loaned you) for the gilded ornaments so common to a gay and proud world. Better, yea, a thousand times better spend it to the advancement of Christ's kingdom.

Be ye temperate in all things and thus fulfill the great design of God in giving us existence. How careful many are of the outward adornment of the body, devoting hours of care and thought to them, while the food for the nourishment and growth of the temple in which should dwell the Holy Spirit, is a matter of but little concern, other than to satisfy the cravings of a morbid or perverted appetite. The question is not, will this or that do me good, but it is, does it taste good? Taste is the governing principle, most generally, in what we shall eat, and what we shall wear. This principle would be all right, if our tastes were not unnatural or contrary to God's Laws. Taste for what we should wear, is after the outgrowth of a sin-polluted mind. Rules necessary to our health and comfort are ignored. So it is with taste for food and drink. Not being satisfied with the dictates of simplicity in nature's laws and provisions, we are inclined to be led and governed by the adulterations of men—virtually acknowledging that men are superior to God in providing for the wants of humanity, so far as food and drink are concerned. Just as it is with those who are not satisfied with the simplicity of the Gospel, but clamor for a better religion—something human and palatable to a perverted spiritual appetite.

We hear a great deal about religion in business, which is a good thing, but we want to have a theology brought to the notice of all men that will ingraft itself into what we shall eat and what we shall drink, and what we shall put on, as well as what we shall do in business, and how we shall live mentally.

The Gospel is just that kind of a religion. It lays the ax at the root of the tree. It was not hung in the branches with the idea that the fruit only has to be transformed from a wild fruit to a tame. But the idea is, make the tree healthy and the fruit will be correspondingly healthy.

The soul cannot make progress in divine life, while the body is a daily sacrifice to sin and inordinate desires. What! expect the Holy Spirit to have free intercourse with God, while it is hampered on every side by the clanking chains of carnal propensities reveling in all manner of sensual pleasures? No! never. Give tone and temper to the body according to the requirements of religious living, and see how harmoniously will every incentive of the whole being harmonize with the "inner man," then there will be fear and joy in the Holy Ghost.

BEHIND TIME.

BY J. M. RIDENOUR.

TIME is a measured portion of duration. It is divided into hours, minutes, seconds, and on up to centuries. It is always passing away before you have time to think it is gone. Dear reader, did you ever think how fast it is hurrying you on to your final end, and did you never think that you sometimes get behind it, or that *you* are not up to time? Yes, such is very often the case. Let us illustrate: "A railroad train was rushing along at almost lightning speed. A curve was just ahead, beyond which was a station, where two trains usually met. The conductor was late, so late that the period during which the up-train was to wait had nearly elapsed; but he hoped yet to pass the curve safely. Suddenly a locomotive dashed into sight right ahead. In an instant there was a collision. A shriek, a shock and numbers of human souls were in eternity; and all because an engineer was *behind time*." Just so it is with all of us through the journey of life; we are continually getting behind time. It is natural for man, to be looking into the future for a more convenient time to accomplish what he might do at the present; hence he is sometimes behind time. It is the same way in a spiritual point of view. We put off serving Christ from time to time until it is too late, and we are *behind time;* behind so far that we are forever lost.

O sinner, do not delay any longer, but arouse from that lethargic sleep and come to the Savior, and find peace to your soul; for "He is able to save, and willing to deliver, and that to the uttermost." Do not put it off until you are upon the bed of affliction, then you will realize when it is too late that you are behind time and forever lost. Do not delay, for now is the accepted time! God will accept thee now; He nowhere promised to accept thee to-morrow. Think, O, think of thy soul and its value; think of Jehovah and His love; think of Christ and His precious blood; think of heaven and its eternal blessedness; of hell and its terrible torments! Upon thy present conduct rests thy eternal destiny. What art thou sowing? What art thou working? What art thou treasuring up? Let conscience answer. Think of the past and all its guilt—of the future, and its uncertainty—of the present as thine. Now is the day of salvation; now thou mayest wash away thy sins, calling on the name of the Lord, inspire a new life, rejoice in the glorious hope, enroll your name among the children of God, and become a glorious citizen of immortality in heaven. Do not delay, for the hours are quickly passing. Improve the present. Now is the accepted time. The Gospel car is starting, step on before it is everlastingly "too late," and improve "a moment you may wish when worlds want wealth to buy."

THE SOUL'S REST.

YOU want contentment, and you want rest. You want something to fill you and make you feel that it is well with you. Money won't do it; praise from friends won't do it; high standing won't do it. There will be a turning and sickening of the soul, and if you do not feel it this moment it will come. It stands to the law of truth that men made like God cannot be satisfied with less than God. And at every heart of the poorest man and the richest man, God is standing knocking and asking to be taken in, that it may be well with them, so that the child of the Divine shall be made glorious by the Divine, that the child of the Father may become, throughout the world, the sharer of the glory of the Most High. What a scheme of salvation? Less than this will not do. Less than this will not call you to glory.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

Bro S H Bashor is duly authorized, by us as our traveling correspondent and agent for the Brethren at Work and will receive subscriptions for the same at our regular rates All business transacted by him for our office, will be the same as if done by ourselves.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15 00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., MAY 16, 1878

The price of the Brethren at Work from now till the end of the year, will be 90 cents, or any one sending five new names and $4.50 will receive an additional copy free.

◆

Brother E. L. Yoder says: "Elder George Irvin is confined to his home at present, waiting on his sick wife and daughter. The Lord be present with them in their affliction as well as with all others who are similarly afflicted. As a church we are prospering and feel that the Lord is with us."

◆

It is said that a large number of pulpits are now vacant within a hundred miles of Chicago. This shows the result of the non-working ministerial system. Men who have to preach but once or twice a week would derive much benefit from some useful employment, and then it would relieve a heavily taxed people from a severe burden.

◆

Brother Christensen and wife, from Denmark, reached Lanark, May 6th. He cannot talk English, though he can write it, hence we have to do our talking with pencil and paper. He is a good book-binder, and is working at his trade here, and can accommodate those who have anything to be done in his line. His work is well and neatly done. He seems well posted on the Brethren's doctrine, and is in full faith with our people.

◆

We learn that the contemplated discussion betweed Bro. Bashor and the Lutheran minister of Waynesboro has now fallen through with, the Lutheran refusing to affirm propositions involving his own practice He seems to lack confidence in his own doctrine, especially on baptism, as that was the subject that he refused to affirm a proposition on. His articles in the *Waynesboro Record* do not display that fairness that one man should manifest toward another.

◆

Some one, who fails to give his name, has sent in a query, asking what ought to be done with a brother who fails to take his wife to meeting, and yet can always find a team and time to go to other places? We do not, as a rule, notice queries unles accompanied by the sender's name, and then in regard to questions of this kind the wisdom of any well trained congregation is sufficient to guarantee a Gospel decision upon their part. It is well to see that members walk orderly before the world, letting their light shine in a becoming manner.

◆

Elder J. H. Waggoner, an Adventist, in a series of articles published in one of our exchanges, is trying his hand on history and trine immersion. We wonder if he will agree with Miles Grant, another Adventist, who concluded that trine immersion was invented by Marceion, about thirty years after the close of the Apostolic age? The subject is just now receiving a good deal of attention among the learned, and will likely be pretty thoroughly discussed during the next few years. Single immersionists are working hard to find an instance of single immersion beyond the time of Eunomius. So far their efforts have proved fruitless.

◆

The Central Illinois Mission field is becoming quite interesting. The efforts made there have, so far, resulted quite encouragingly, and we believe will be more so if the work is properly continued. We much regret that there are probabilities of brother Hillery leaving the field and going to other parts, for it is evident that he has worked hard and done a good work, that if kept moving, may result in the building up of several large and flourishing congregations in that part of the State. It is therefore hoped that he may be induced to continue his mission-[illegible] the directions of the Northern [illegible], for it is certain that he is well adapted to that kind of work, and one man's continued effort in a mission field will accomplish vastly more than the popular idea of continually changing preachers to suit the people. When we find a man is adapted to a certain kind of useful work, it is wisdom to keep him at it.

THE WRITTEN DISCUSSION.

We are now pretty certain that the written discussion between brother Stein and Dr. Ray will come off. A few more preliminaries to be arranged yet, and then it will commence. It will likely continue through the entire year, there being but one speech each week. The entire discussion, that is, both sides—will be published in the Brethren at Work and the *Baptist Battle Flag*, brother Stein's article one week and Ray's reply the next. The discussion will evidently be an interesting one and the Baptist claims thoroughly examined. By this arrangement brother Stein will be able to reach a host of Baptist readers through the Baptist paper, and our members get the benefit of his careful researches and arguments No member in the church, we think, can afford to be without the Brethren at Work while this discussion is going on.

FEATHERS VS. HISTORY.

"On Baptist history, Ray was driven to the wall; and, at the end of the fourth day's discussion, declared that he would not give a feather for the evidence of such historians as Orchard, Judson and Robinson."

So reports one of the editors of the Dunkard paper, who attended the debate between Bro. Ray and Mr. Stein, who was, a few years ago, a Baptist minister of the Cold Water Association of Mississippi. We do not believe Bro. Ray ever disparaged those histories. If they are valueless, what is his own worth?—*The Baptist.*

Mr. Moore's statement is without foundation. He was evidently so excited that he could not report correctly.—*Baptist Battle Flag.*

If any body was excited it was Mr. Ray when he made the assertion. We were careful in taking it down, as we thought he would one day want to deny it. Excitement, when in public, is something that we know very little about. The gentleman should not judge others by himself. But as the written discussion is to come off, we will see how he gets along with his "Baptist Martyrs," who practiced trine immersion; would not go to war, nor take oaths. He may have to apologize for them yet, or more, perhaps, for his own church. J. H. M.

CAUTION TO FATHERS.

A writer tells of a cool-headed father who was one day climbing a dangerous precipice, and when he had reached one specially perilous point, his heart grew cold when he heard from below the voice of his little son, and looking down, saw the little fellow clambering along the same path. The purpose which was leading him up that rugged cliff was not so important as the life of his son, and he promptly retraced his steps, and his heart did not cease to throb with alarm until he had led his little one back to a place of safety.

How many parents are there to-day who are traveling dangerous roads, and their children following closely in their footsteps. We would to God that they pause a few moments and behold the dangers to which they, by bad examples, are subjecting their offspring. Could each father remember that the footsteps of their boys are just behind them, how many a sinful habit would be forsaken, and how much better it would be for the rising generation.

SYRIA.

The continual commotion among Eastern powers and provinces indicate a coming eruption of some kind. "According to trustworthy news from Syria, although no insurrectionary movement has broken out, much excitement prevails in the principal cities. Assemblies of men at Damascus, Alleppo, and Beyroot, have protested to the local authorities against the signature of the treaty of peace, by which all Turkey in Europe is lost; and the Syrians express their inability to support the heavy obligations which the Porte has assumed to the Russians. It is stated that secret committees are at work at Damascus, Beyroot and Jerusalem, and that their object is the annexation of Syria to Egypt."

Should this contemplated change take place, the land of Palestine will, in all probability, fall into the hands of England, and then pass to the Rothchilds who already hold heavy mortgages on it This once accomplished, the land will be delivered from the hands of the Gentiles, and may then be repossessed by the Jews. At all events, the contemplation of the subject as a fulfillment of prophecy is interesting and profitable.

FROM JERUSALEM.

We clip the following from the *Jewish Times*, showing the present and painful condition of things in the city of Jerusalem:

"Herr Luncz, under date of March 14th, gives a most deplorable account of the ravages made by the scarcity, almost amounting to famine, among the poor. There has been no rain, he writes, for the last three weeks. The roads are dry, yet no provisions come in. Cereals are still rising in price, and there is now no chance of a fall before the harvest. The harvest, however, it is expected, will be most abundant. There was lately a meeting of the heads of the Ashkenazim of all congregations to deliberate on the steps to be taken for the relief of the poor. 'An appeal was issued for a collection, which produced about 14,000 piastres. Two delegates were then sent to Jaffa to purchase flour, rice and beans. The flour will be to the poor two piasters under price. But only half a measure will be sold per head. Now that the port of Odessa is again open, some persons who can afford to bear the expenses will go to that town. Flour imported from Russia, we learn, will likewise be dear. Altogether, the prospects are most distressing. Help, help is wanting."

THE CHINA FAMINE.

The effects of the famine in Northern China are increasing to an alarming extent. Dr Williams' letter to the *Christian Union* says: "Two and a half million persons requiring relief; people eating the sorghum from the thatch of their houses, and others slate-stone from the hill-sides; still others digging up roots and stripping trees of their bark to provide themselves with another meal; parents selling their children to eke out the means of subsistence—these are some of the features in this terrible picture. In the single city of Tsi-Nanfu 15,000 are reported to have perished from hunger and disease, and to these deaths must be added others from suicide." An American missionary in Pekin writes to the *Independent:*

"The accounts from the Province of Shansi are horrible beyond the imagination of those who in distant lands only hear of famine. The stories in the Books of Kings about the famine are realized in that province. Children boiled and eaten and multitudes dying by the way-side. One of our church members told me that out of about seventy families in his village thirty people had starved, although there is a relief-yard within a few miles, where, however, they have far more applications than they have accommodations—some 15,000, it is said. A subscription has been taken up among the foreign residents in Tientsin and in Peking for the relief of Shansi. The missionaries are making tours—one or two together—with a view to relief; but means are wanting to carry on the work."

LUTHER AND TRINE IMMERSION.

Brother Moore:—

While holding a series of meetings in Secor, Illinois, I met with an ex-Lutheran of the old stamp, but now a Campbellite preacher. He had read your pamphlet on *Trine Immersion Traced to the Apostles,* and said he believed you told a falsehood on the 14th page, where you quote Luther's instructions how to baptize a converted Jewess. He said he had read Luther's works and that was not in it. Now if you know which of his works it is in, look it up, and let us have it. Yours for the truth. Jas. R. Gish.

REMARKS.

The gentleman is not very well posted. When he accuses me of writing a falsehood he needs to be a little careful, or the charge may fall back onto one of his own preachers, as the following will show:

The quotation which I gave, (as found in Quinter and McConnell's debate, p. 129), is from Luther's works; ed Walch, Part 10, page 2037. It was translated for the Disciples by C. L. Loos, one of the leading preachers and writers of the Campbellite church. If there is anything wrong about the passage, it lays with C. L. Loos, a member and preacher of his own church, and certainly he will not accuse his own brother and preacher of telling a falsehood. The passage in which Luther is giving directions how to baptize a converted Jewess, reads as follows:

"As to the public act of baptism, let her be dressed in a garment usually worn by females in baths, and be placed in a bathing tub, up to the neck in water; then let the baptist dip her head three times in the water, with the usual words: 'I baptize you in the name of the Father,'" etc. (Quinter and McConnell's Debate, p. 129). J. H. M.

THE GOOD EXAMPLE.

The commendable conduct of Daniel furnishes a noble example for young men, and some older ones too. While away from the land of his nativity, and in a strange country he did not forget his religious principles, nor his good training of earlier days. He was carried away captive, and placed among strangers. He was not afraid to let his light shine, but dared to do right if he would thereby become a little singular. His was a noble character—his conduct even gained the esteem of those who were at first his enemies.

We would that all professors of Christianity were as true to their religion as Daniel was to his, and show by their daily walk that they are not ashamed of their religion. Act right, because it is right, and stand up for the self-denial principles of the Gospel. Be bright examples to others, and by chaste conversation and upright walk, gain the esteem of all around you.

Christians ought to excel the world in that which is good and useful, and show the effect of their superior religious claims. If members have the reputation of superior honesty, benevolence and industry in any community they wield an untold amount of influence. But if, in these respects, they are greatly inferior to those around them, their influence is small, and there is no likelihood of them accomplishing much. Christians ought to be more manly than the world—more charitable, and show a greater zeal for their Master's cause than the world does for worldly interests. They should be more chaste and guarded in their conversation, and more upright in their dealings. The object of their religion is to place them above the world, not below it. A true Christian will always be better than the world in that which is to elevate him above the base things of earth. Let Daniel, in these respects, be your model, and dare to do right.

BONNETS.

The following sensible article is clipped from one of our exchanges, and was written by one who makes no pretensions to belonging to a church that advocates plainness in dress, yet there are members belonging to a church professing plainness, who actually are opposed to the use of plain bonnets as advocated by the article below. If it should become *fashionable* to wear a plain Quaker bonnet to meeting, our people will have no more trouble about fine hats and fashionable bonnets on some would-be fashionable sisters. It will no more be a cross to wear a plain, neat bonnet. There are some strange things in this:

"If the vast sisterhood of New England women should speak what they know, a large majority of these would say that Sunday bonnets have given them more pain than pleasure. This would be the testimony of many who live in the pursuit of pleasure as their chief good. But what is true in the case of those who are not Christians, is deplorable in the case of those who are, because a new bonnet is one of the agents which the devil makes use of in turning Christian women away from the light and joy and blessedness of communion with God, into the darkness and sorrow and cursedness which those who depart from Him must encounter.

Just now Spring fashions place many a Christian woman in a condition as precarious as was that of the strongest man when Delilah said to him, 'The Philistines be upon thee, Samson.' And is there no strength or skill or device by which these seven green withes can be broken? Are we so enslaved that we cannot be emancipated?

We would not tolerate soiled, faded or unseasonable hats in the house of God on His day, but suppose that the Christian women who, in these times of refreshing from the presence of the Lord, are sitting together in heavenly places in Christ Jesus, should adopt a fashion not very unlike a Quaker bonnet?

Let this be done from Christian principle as a means of benefiting others as well as themselves.

Uniformity in shape does not necessarily involve uniformity in color or texture, and Mrs. Adrian whose means are ample, might consult her preferences, and Mrs. Abrian whose means are not ample might wear such as she could afford without looking odd or old-fashioned, or feeling so, so long as the shape of her bonnet is very nearly if not exactly the shape of the wealthy Mrs. Adrian's.

Let some one shape become a permanent fashion, and bonnets will be vastly more comfortable, and no less becoming than the fluctuating fashions that are the occasion of so much disquietude. In ferreting out the reason why so many women of mental and moral worth stay away from the house of God, we find it closely wrapped up and hidden away in this bonnet question. If it is true that 'Women may as well be out of the world as out of the fashion,' then those whose position in the community gives them great influence, cannot fail to see that on them rest great responsibilities. These women who are kept away from the house of God need the blessings which others find there, and the sooner this hindrance is taken out of the way the better."

THE NEW MOVEMENT.

I HAVE before me an eight page document, written and published by James Crystal, setting forth the grounds and principles of the reformatory movement that he proposes to set on foot. The world has seen many reformers of almost every grade and order, yet few of them have taken that broad, comprehensive view of the world's wants that should characterize all similar movements.

Among other things, Mr. Crystal proposes to restore the ancient practice of trine immersion, claiming that he has the successional mode through one of the Eastern Churches, he having formerly been a member of the church of England, whose early practice in baptism was the dipping of the candidate three times. It is due Mr. Crystal to say, that his "History of the Modes of Baptism" is the most scholarly work yet published in defense of the primitive practice, and has been the means of supplying some of our brethren with no small amount of aid in support of their practice in baptism, though it, in our estimation, contains some erroneous doctrine—infant baptism, and infant communion—yet as a treatise on trine immersion, it is valuable.

He proposes that the government of the society shall be episcopal—"the church to be governed by Synods * * * * in which bishops alone may sit and vote." "All elders and deacons to be placed and removed by the bishops alone," and the bishops to have "supreme control." This virtually places the *power* of all church government in the hands of a few bishops, who can deal out liberties as their inclinations may dictate. The laity to be the next thing to passive save the footing of the bill. They can have no say so as to who shall preach for them, for this little tract says, that all the appointments are to be made by the bishops.

The laity will be expected to be at all the expenses when it comes to holding the "Synods," but not one of them to have anything to say, they will be allowed no vote, no voice in the matter. They must, in all things, submit to what a few bishops may have to say, and of course if the bishops become corrupt, and introduce false doctrine, the laity must submit, for they have no power nor say so in the government of the church. But here is something curious:

"There will be two classes of members: those of the first class who are baptized, and are full members. Those of the second who favor the movement, but do not desire to become full members. They are called Well-wishers, and may be members of other denominations, or of no denomination." If baptism is a "saving rite" (as he says it is), where is the salvation of these well-wishers? Were there "two classes of members" in the Apostolic church? Who were the "well-wishers" in the first century? What relation do they sustain to the kingdom? They must come under the head of "luke-warm" members—"neither cold nor hot." A truly pious and devoted Christian will not unite with another society as a well-wisher or anything of the kind; it requires a luke-warm person for that purpose.

The plan provides that no minister can "spend more than two consecutive years in any one congregation," and he is to be moved before the congregation gets tired of him. Our impression is, that the longer a faithful minister remains with a congregation the more influence for good he will have, and if he is not a faithful minister, he is in the wrong business. This thing of changing preachers every year, is as ruinous to religion as the habit of changing teachers is detrimental to the cause of education. An occasional change of labor may be advisable, but a change in the overseers every year is about as logical as making a change in the head of the family that often. In the ministry should be none but faithful men, who are able to teach others also, and these as they continue to reside with, and labor for a congregation, will improve in influence and usefulness. The theory is of modern invention, and evidently unsustained by either the New Testament or great Christian antiquity. Its origin is human and its tendency evil.

The project further provides that "All bishops, elders and deacons must have full liberty, without interference from the people, to fulfill the command of Christ to baptize and to administer all the other rites to all whom they deem fit."

This throws all the power of receiving members into the church, into the hands of a few officials, while the laity can have no say so in the matter. It makes no difference how well they are acquainted with the applicant, nor how much they know about his motives, they have no say so in it. This is taking the power out of the hands of the people and putting it into the hands of a few officials, thus virtually taking away the religious liberties and privileges belonging to the church of Christ.

The position on Feet-washing seems rather loose: "And though men differ as to the permanent obligation of Feet-washing and anointing the sick, nevertheless we deem it safest to retain these usages. We must retain them for those who desire to observe them, though we do not define them." The reader will understand that the washing of the saint's feet is retained for *those who desire* to observe it. Of course when they, some of the members, *cease* desiring to observe it, it will be unnecessary to retain it in the church any longer. This is the legitimate conclusion.

The movement is intended to oppose the plain and uniform garb usually worn by our members, and give them full liberty to drift out into all the foolish and vain fashions of a corrupt world, laying no restraint whatever.

This movement provides that all infants shall be baptized and ever after addressed and treated as Christians—full members of the church, and also to partake of the communion. Nothing is said about them taking part in the Lord's Supper and the washing of the saint's feet, but if feet-washing is only retained in the church for those who *desire* it, it follows that it is not for infants, for they do not *desire* it. This is another anti-Gospel practice, unsustained by the *general* practice of antiquity. The Apostles confined their baptizing to believers only—such as could bring forth fruits meet for repentance, and infants can neither believe nor repent. Christ commanded that the bread and wine should be taken in *remembrance of Him*, and how infants can do this is a little mysterious.

Taking Mr. Crystal's movement all in all, it seems a kind of a lodging place about half way between Christianity and the world—it is a little of both, and perhaps not much of either. It contains just about enough of popular religion to make it take well among certain classes, and not enough of the Bible order to entitle it to much, if any virtue. We think it will gain very little, if any respect from our people, and perhaps not much from others. As for the good there is in it, we have all of that in our church, while the errors can be found among the popular denominations of the day.

J. H. M.

IF you prosper in business do not boast of it to your friends; they may envy you. Let every man trust in God and keep his own secrets.

DAUGHTERS PROPHESYING.

Please explain, through the paper, the Scripture found in Acts 2: 17, 18, concerning the prophesying of daughters. Also reconcile what Paul says in 1 Cor. 14: 34.

S. BRUMBAUGH.

PROPHESYING has considerable latitude of meaning. The Greek for prophesying is *Prophateusousin*, from *Prophateua*, (present indicative) defined, "*to foretell future events; predict; to speak from the impulse of divine inspiration.*" We are inclined to think that this last meaning, is the one referred to by the apostle Paul.

We read in the Gospel that Philip, the evangelist, had four daughters who did prophesy (being virgins), Acts 21: 9. But the apostle Paul forbids women speaking in the church 1 Cor. 14: 34. Now then, the difficulty seems to be: How can daughters or women, prophesy without speaking in the church? Some take the position that "*daughters*" means *unmarried women*. Like Philip's virgins. There is no doubt but the term daughters *does* refer to unmarried women, but it refers with equal propriety to married ones. Women are as much the *daughters* of their parents after marriage as they were previously. The Prophet expressly says, their sons and their *daughters*, not their virgins, shall prophesy; and the apostle applies it to the church. Paul, however, admits service in the church by Christian women, when he says, "I commend unto you *Phebe, our sister*, which is a *servant of the church*" &c. (Rom. 16: 1). Again, "Greet Priscilla and Aquilla my *helpers* in Christ Jesus" (Rom. 16: 3). Here the apostle acknowledges Priscilla as being a *helper* in Christ, as well as Aquilla. Again, "Greet Mary, who bestowed *much labor* on us" (Rom. 16: 6). Unto women the joyful news of Christ's resurrection was first made known, and they were commanded to tell it to the apostles. It was evident that in the apostolic age of the church, women took an active part in the local affairs of the church in some way or other, or perhaps in various ways. They were *workers—helpers*. They *prophesied*.

To reconcile Paul's language, where he forbids women speaking in the churches, with the privilege *daughters have to prophesy*, it is necessary to understand the meaning of the term *church*, or rather *Ecclesia*. The Greek for church, means, "To convoke any public assembly, a congregation; a Christian assembly; a church." Hence, *Ecclesia* may mean an assembly of unbelievers, as well as believers, or a mixed assembly of both; this is doubtless what the apostle had in view in forbidding women to speak in the church, *i. e.*, in those large, public assemblies made up of all classes of people, where women, in attempting to speak in all probability would have been disrespectfully treated. We, however, use the term *Ecclesia* in its restricted sense. In fact the term *church*, is but one of four definitions of the word *Ecclesia*.

We do not conceive that the apostle forbids women speaking in the church strictly, *i. e.*, an assembly of believers only. If so, no woman would have the right to say even a word in church council. There are times in church council, especially in things pertaining to sisters, when women can speak more advisably than men. Again, in a great many places, especially in the West where the members are scattered about in little groups, and are destitute of a minister, sometimes for years, under such circumstances it would, we think, be right for such members to meet in a religious capacity, read, sing, pray, and exhort one another to steadfastness in the faith. If, under such circumstances, a sister had the gift to exhort, we think she would have Gospel liberty to do so, when the exercises are, in the main, intended only for believers. In this way they would be *helpers*, as well as in speaking a word for Christ, more privately.

We further believe that if members of the church would meet often in a more private capacity, to sing, pray and exhort, even where they have regular, public preaching, that it would result in advantage to the church; and in such meetings sisters might participate in prophesying, as well as in praying to the edification of the church. We know that we are getting on delicate ground, and perhaps have tramped on some one's toes already, but if our explanation is not satisfactory, we ask, What did those women do who *helped* Paul, and *bestowed much labor* on them, and were *servants* to the church? How did they help? In what way did they labor?

We do not believe in women prophesying on any, and every occasion, whether public or private, but we do think there are times when it might be done to edification. For this reason, I think liberty is given sisters to pray at our communions, and I am sorry to say, is seldom engaged in, there by them.

J. S. MOHLER.

IN BRIEF.

OUR readers are beginning to roll in new subscribers pretty lively. Brother J. S. Flory says: "Enclosed find 90 cents for one subscriber to B. at W. I got you one as my *quota* to help raise your list to 10,000." — Another brother says, he was not well, hence could not get around much, yet he sends in three new names. — One brother writes, he cannot do much, as everybody there takes the paper. He is certainly excusable. — One agent was determined to send in six new names, and to do it paid for part of them himself. — And another who had already sent in a large list, sends in eight more new subscribers. That is good. — Many are sending in for sample copies and prospectuses as an outfit to canvass for more new names. — A few business letters must go unanswered a few days. — Though we have nearly one hundred papers going to Goshen, Ind., yet our agent sends in four more new names; a few more and there will be one hundred. — In consequence of his written discussion, Bro. Stein will not take his contemplated trip among the Brethren this season. — A few more arrangements to be made and the written debate will commence. It will be interesting. Now let us have a few thousand more new subscribers. Your neighbors will want to read the debate. — We are now prepared to do book-binding at this office. — Who has a full set of the *Gospel Visitor* that they want to sell? — Brother Eshelman is expected home this week. — Those who have read *Reason and Revelation*, speak well of the book. — Those who have sent in articles for publication will please be a little patient, we will get through with the pile as soon as possible. — Those who copy Bro. Balsbaugh's letters for publication, should do it with the utmost care. The better way is to send the original and retain copy. — Please send us the names of those in your neighborhood who are not taking the BRETHREN AT WORK. We will send them sample copy. — Answers to queries should be brief, and to the point. Boil them down well. Two or three boilings will not hurt. — When writing for publication use narrow sheets of paper, say not over five inches wide. Write with pen and ink; do not use a pencil, please. It is hard to read, and worse yet for the compositors. — Keep us posted on church news. As the Love-feast season will soon be here we ought to have a number of reports. — The entire trip from Lanark, Shannon and Freeport, to North Manchester, Ind., and return, will be not over $9.85, may be a little less, though not much. — A gentleman of this town has shown us new peaches, about the size of hickory nuts, taken from trees in Solomon Valley, Kan., May 6th. — For some time we have been out of "Family Rules and Regulations." Will print more as soon as we can get time to do so.

UNANSWERED QUESTIONS.

Having on hand a number of queries, which we have not time to answer, we give some of them below, hoping our correspondents will aid us in this department. Let your answers be short and to the point.

Will some brother please give account of the River Brethren as to where they started, through the BRETHREN AT WORK?

J. J. SCHECHTER.

I wish an explanation of Rom. 9. 17-23.

THOS. D. MONROE.

Are there any Brethren living in Germany? What became of those members baptized by brother Kurtz while on a visit in Germany some years ago?

S. S.

What is the soul? What is the Spirit? and what is the difference between the soul and spirit? Will some kind brother please answer through the paper?

S. H. GARMAN,
JAMES M. DAILEY.

Did Christ die a God-forsaken man according to the following Scripture? "My God, my God, why hast thou forsaken me?" Mark 15: 34.

J. J. HOOVER.

Will some of you please give an explanation on the fifteenth verse, third chapter of 1st Corinthians?

D. A. W.

Would you or some other brother please give us your views on the third verse of the seventh chapter of Hebrews? "Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God abideth a priest continually."

MATTIE B. HEISTAND.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

GOD BLESS PAPA.

GOD bless our darling papa
Wherever he may roam,
Protect him from all danger,
And bring him safely home;
May angel guards be near him
In dark temptation's hour,
To rescue him from falling
Within the tempter's power.

When faint with weary toiling
And sad with many a care,
Give him new strength and courage
This heavy load to bear;
Should sickness come or sorrow,
To cloud his life to-day,
God send a bright to-morrow
To drive a cloud away.

His arm is our protection,
His smile is our reward,
And may we never forfeit
His kindness and regard;
And as the years roll o'er him,
And his bright eyes grow dim,
For all his love and goodness
Our care shall comfort him.

The evening meal is waiting,
The lights are all aglow,
The bright tea urn is singing
A welcome, soft and low;
We hear his steps approaching,
We see him nearer come,
Thank God, for bringing papa,
Dear papa, safely home.

Selected by OLIVE & VINNIE ESHELMAN.
Lanark, Ill.

SUNDAY MORNING.

Leaning.

NEAR Shady Grove, Pa., is a small piece of timber, and there I saw something that suggested our lesson this morning. This grove consists mainly of large trees, sparsely scattered over about twenty acres of ground. Near the road is a tree, quite large and somewhat bent, leaning against another only about half as large. Now it was evident that before the larger tree began to lean on the smaller one, that the smaller was a straight, thrifty tree, but now, with its load, it too had become a little crooked. You see it had a promising future before it, before the larger one threw its weight upon it, but now it must yield more or less to the weight of the larger.

This made me think, and think; and I shall here let you have a little of the thinking. In the church are some who ought to bear their own burdens, ought to stand erect and let the dews of heaven water them thoroughly, but they will lean on others, and that, too, upon those who are smaller than themselves. They will ask those to carry a load for them, who are barely able to carry their own. They will lean on some one. If a smaller "tree" has about all it can do to stand erect, the larger one, to keep himself in the grove (church), will lean on the smaller one. Of course such work must more or less crook the smaller one too. Better lean on Jesus, who is strong and able to bear up all our griefs and sorrow.

Then it sometimes happens that we lean upon each other, when we ought to be leaning on Jesus. O, lean upon Jesus! He is full of power to bear us up. To lean this way, then that, and have no "fixedness," is to fall, finally as utterly worthless in the sight of God. The tree reminded me of those who want to lean upon the world—have no desire to grow up straight in the Master's kingdom, but all the time want to rest against the world. Poor mortals! Come lean upon the arm of Jesus. Do not think that the devices and sins of the world will bear you up and carry you into eternal bliss. They are unsafe. Do not lean against them; for ere you know it, they will give way, and down you will go with them.

And you, parents, do not lean upon your children and crook them. Do not press them with your own weight, but first let them grow up strong, and then when you get old and feeble, you may safely lean on them for help and comfort in this life. First let their minds grow straight and strong in the truth. Show them how to lean on Jesus; and in showing them, do not forget to lean on Him yourself. It will not do to lean on this man or that man, but it will pay to lean on Jesus.

Nor must we forget that, the tendency of popular religion is to lean on the sayings of this or that great man. The great mass of professors are prone to lean upon the sensationalists of the day, and soon both trees will be yielding, bending under the displeasure of God. Lean on our blessed Master instead. God be thanked that we have One who is strong and mighty to uphold. Young man, do not lean upon father and mother for life eternal, but lean on our Lord. Lean not on the world, lean not on old associates, lean not on friends for the water of life, but on Him who has it to give in abundance. Young woman, lean not on the fashions of the day, lean not on your own naughty heart, but lean on the ever precious Jesus. Lean on Jesus, Jesus! Children, learn to lean on your Savior, your good Friend. Lean on Him early, lean on Him through life, and you shall lean on Him in eternity. Lean on Jesus now and forever.

M. M. ESHELMAN.

TO THE CHILDREN.

GOD bless you, dear little friends. I know that He loves you, and will do you all good, if you will be kind to Him and all of those whom you meet. I am so far from home that I cannot read your words of love as they are sent in, but when I get home, I hope to find a large pile for me to read. And then, if God spares me to reach home, I shall have so much to tell you of what I saw. I think you all want to hear of the great things of God, of His vast works, of the host of things which are His, and of the works of man, whom He has made. But when you read these, and learn what is in this great world which God made, I hope it will make you feel to thank the Lord that He has thus shown how good He is to all men, and even to all the small folks. Be good and kind to your pa and ma, as well as to all that you meet, so that God's love and care may be with you all through life. Read God's good Book. In it you will find the way of life. In it you will learn the road to peace and joy. I write this to you, so that you may know that I still think of you. Yes, you are in my mind all the time. I think soon you must take the place of those who are now old, and I want you to be fit to do the great work that will fall on you. Then be good: read what God has put in your hands—His Word of Truth; and then pray to God to bless you.

M. M. ESHELMAN.

Line Lexington, Pa., May 3rd, 1878.

FROM MARCUS MISHLER.

JESUS was born at Bethlehem, about six miles from Jerusalem. The same night God sent an angel to tell the shepherds, who were watching their sheep in the neighboring fields. The shepherds were afraid at first, but the angel said, "Fear not: for behold I bring you glad tidings of great joy, which shall be unto all people, for unto you is born, this day, in the city of David, a Savior." And the angel said, they would find the babe wrapped in swaddling clothes, lying in a manger. The shepherds went and found the child as the angel had told them. About this time a star appeared in the East and the wise men from the East came in search of Christ. Herod asked the wise men to inform him where he might find the child, so he might worship Him; but the wise men were warned in a dream and went home without letting Herod know where Jesus was. Herod became angry when he saw that he was mocked by the wise men, and sent forth and slew all the children under the age of two years, that were in Bethlehem. Joseph fled to the land of Egypt.

While Jesus was on the earth, he spent most of His time preaching and performing miracles, such as healing the sick, giving the blind their sight, commanding unclean spirits to come out, raising the dead, feeding the hungry. Finally He was taken before Pilate to be tried, but He would not answer the questions the council asked, and they could not prove anything against Him, until two persons said that He had said he would overthrow the the temple and rebuild it in three days. To this He made no direct answer, but when asked, "Art thou the Son of God?" he answered, "Ye say I am," for which they said He should be put to death. After this they spat on Him and a crown of thorns was put on His head. He was dressed in a robe like a king, and the king's servants mocked Him; after this, He was compelled to carry His cross to the place of crucifixion. He was then nailed to the cross with two men, one on each side of Him. After He was nailed to the cross, a sponge was filled with vinegar and placed to His lips. He said, "It is finished," bowed His head and died.

Yellow Creek, Ill.

BOY'S RIGHTS.

I WONDER now if any one
In this broad land has heard,
In favor of down-trodden boys
One solitary word?
We hear enough of 'women's rights,'
And 'rights of working men,'
Of 'equal rights,' and 'nation's rights,'
But pray just tell us when
Boy's rights were ever spoken of?
Why we've become so used
To being snubbed by every one,
And slighted and abused,
That when one is polite to us,
We open wide our eyes,
And stretch them in astonishment
To nearly twice their size!
Boys seldom dare to ask their friends
To venture in the house!
It don't come natural at all
To creep round like a mouse.
And if we should forget ourselves
And make a little noise!
Then ma or auntie sure would say,
'Oh, my! those dreadful boys.'
The girls bang on the piano,
In peace, but if the boys
Attempt a tune with fife and drum,
It's 'Stop that horrid noise!'
'That horrid noise!' just think of it;
When sister never fails
To make a noise three times as bad
With everlasting 'scales.'
Insulted thus, we lose no time
In beating a retreat;
So off we go to romp and tear,
And scamper in the street.
No wonder that so many boys
Such wicked men become,
'Twere better far to let them have
Their games and play at home.
Perhaps that text the teacher quotes
Sometimes—'Train up a child'—
Means only train the girls,
And let the boys run wild.
But patience, and the time shall come
When we will all be men,
And when it does, I rather think
Wrongs will be made right then.

—*The Shaker.*

THE MYSTERIOUS BEING.

A Pointed Lesson for the Old as well as Young.

ONE of the best writers in America makes a good picture of a popular old lady. Will our young readers tell us what her name is?

How different people appear at different times, as when we are sick or well, rejoicing or mourning, laughing or weeping. A few days since I met an old lady, who nodded very familiarly to me, and yet I hesitated to call her by name, lest I should miscall it. She looked old and yet young, soft and smiling, and yet wore stern frowns. She was fair in face, yet her hands were iron. It seemed as if the wind would blow her away, and yet she moved with the strength of an elephant.

"Why, sir," said she, "you seem to stare at me, though you have seen me a thousand times before."

"That may be madam; but I never saw you loaded down with all sorts of things. I am curious to know about them. Would it be rude to ask you a few questions?"

"Not at all. Ask away."

"Well, what are you going to do with those small, thin, ladies' shoes?"

"Why, make the ladies wear them, to be sure."

"Not in the cold, wet season? Why I can hardly keep my feet warm in these thick, double-soled boots. I must have over-shoes. How can they wear such thin, cold-catching shoes?"

"Oh, sir, I have only to bring them to them, and the dear creatures put them on, and never hesitate a moment. They know me!"

"And those little half-dresses hanging on your arm?"

"They are to put on little children in cold weather, or to walk out in—naked at the knees, naked at the neck, and hardly covering half the body. You can't think how eager parents are for these dresses."

"What have you in that little tin box?"

"Lozenges, sir; troches, hoarhound candy—things that always go with thin shoes and thin dresses. And this bright red box, sir, contains what is called conscience salve, which I always keep on hand to rub on the conscience when any one sees he has done wrong in obeying me. It's in great demand, sir, and a certain cure."

"What have you in that bundle, madam?"

"This? Why a few knick-knacks, which I sometimes distribute in Sabbath-schools, in the shape of dialogues, speeches—things to make people laugh and to prevent the schools from feeling too serious, or thinking too much about religion. You must understand, sir, that I continually have to attend church to regulate things there—to see that the bonnets are right, the rings are bright, and the dresses complete; yet religion itself I hate as poison! And here is a box of the finest—what shall I call it? It is a sort of wit and smartness which I deal out to preachers, with which they spice their sermons and become popular. I sell them by the gross. They are growing in demand, and they are a real saving of conscience and headache. Warranted to keep in all climates—a kind of sensation powder."

"Pray, madam, what are those screws for?"

"Why, to pinch the feet and make them look small, without regard to corns or bunions. They can't wear those dear little shoes except you have pinchers to go with them."

"And that great heap of books in your arms?"

"Those? They are the latest, most exciting, and the weakest, most silly novels. But I hand them out, and shake my head with a smile, and crowds read them."

"Well, madam, I am very inquisitive, I know, but I do want to know what you have in that great bag thrown over your shoulder?"

"A great variety of valuables, such as 'late suppers,' in great demand, and which send people to the grave early, and thus make room for more. Here are 'late hours,' and 'late rising,' and all manner of hair-dressing, and expensive dressing—things that ladies must have, even if their husbands fail. Here are diamond pins and rings—just the things to stir up envy and create extravagance. Here are gold watches, cigars, meerschaum pipes, gold-headed canes, eye-glasses, and all manner of things to suit all kinds of people. And I laugh and coax, and frown and command, till I get them to wear and use them, and do just what I please. Now, I have stopped to talk with you a few moments; don't you see what a crowd have gathered round me—low necks, thin shoes, muslin dresses, tight boots; some on crutches, some coughing, some breathing short, all crowding to get near me; and when I move you will see how they all run and rush and crowd after me. O, sir, I am the great power of the world. I rule kings and queens, beggars and philosophers. Don't you see?"

"Truly, madam, truly. And now may I ask you your name?"

"Name? Fashion, sir; my name is Mrs. Prevailing Fashion! I thought everybody knew me."

We wonder if any of our readers patronize this Mrs. Prevailing Fashion? She travels extensively, is found in every city and village in the land, and does not hesitate to visit the rural districts. She is highly esteemed in fashionable circles, and is therefore an abomination in the sight of the Lord. Do not patronize her; do not even admit her into your houses; she is a dangerous tramp of world-wide reputation—acquainted with every nation, kindred and tongue, and familiar with the ways of public and private life of every grade and order. Her business is to ruin health, squander your money, ruin families and churches, and people the regions of despair with myriads of unhappy and eternally tormented beings.

CHILDREN AT WORK.

From Ida Cripe:—

Jesus, cleanse my soul from sin,
Let Thy Spirit dwell within;
Mould me to Thy will divine,—
May I in Thy likeness shine.

From Katie A. W. Reber.—*Dear Editor:*—I am pleased to see the children at work. I am only twelve years old. Was baptized when I was eleven, and I am trying to work for Jesus, for He has done so much for us. He gave His life for us, that we, through Him, can be the children of God. Dear young workers, as we grow in days and years, let us try and grow in grace and the knowledge of Jesus. In this letter I will send twenty-five cents for the paper for the poor.

Waterloo, Iowa.

From Mary A. Tyson.—I was just reading the eleventh chapter of John, about Lazarus and his sisters. How sorrowful they must have felt when their dear brother died! but oh, what joy when Jesus came and called him to life again. My little brother Willie, thought if Jesus had been here three years ago when my papa died, He could have made him alive again. I read in the BRETHREN AT WORK to-day, how poor brother Hansen's are. It made my heart feel sad, and I hope they will soon have enough.

Harleysville, Pa.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

At Beaver Dam congregation, Kosciusco Co., Ind., June 6th, 1878.

Four miles South of Waterloo, Iowa, Wednesday, June 5th, 1878, at 10 A. M.

Union church, Marshall Co., Ind., June 4, 1878, commencing at 5 o'clock, P. M.

Four miles South of Lewistown, Winona Co., Minn., first Saturday and Sunday of June next.

Clear River district, Merriam, Noble Co., Ind., June 18th.

Maquoketa church, one half mile East of Lost Nation, commencing May 25th at 1 o'clock.

Stone church, Marshall Co., Iowa, June 15, at 10 o'clock, A. M.

State Center church, Iowa, four miles and a half South-east of State Center, May 29th and 30th, commencing at 1 P. M

Cedar Lake congregation, in Northern Indiana, two miles South-east of Corunna, Dekalb Co., on Thursday, June 6th, 1878, at 2 o'clock.

Cerro Gordo church, Macon Co., Ill., June 5th, at 2 o'clock.

Smith Fork church, Clinton Co., Mo., June 8th, at 2 o'clock.

Eagle Creek Church, Hancock Co., Ohio, June 15th, at 10 o'clock.

Bickory Grove, Carroll Co., Ill., May 23rd and 24th, to commence at 1 o'clock.

Monticello church, White Co., Ind., June 8th at 10 o'clock.

Tipton, Iowa, June 6th and 7th

Middle Fork, Clinton Co., Ind., June 8th at 2 o'clock.

Silver Creek congregation, Ogle Co., Ill., on Thursday and Friday, May 16th and 17th, commencing at 10 o'clock.

Montgomery Co., Iowa, twelve miles North of Villisca, May 18.

Panther Creek church, Dallas Co. Iowa, May 16th and 17th, commencing at 1 o'clock.

The Brethren of the Grundy church, Grundy Co., Iowa, will hold a Love-feast the 6th and 7th of July next, commencing at 1 o'clock, P. M. — Place of meeting 10 miles West of Grundy Center, at our meeting-house.

H. P. Strickler.

There will be a Love-feast the 25th and 26th of May at the Richland church, Richland Co., Ohio, to be held at Bro. John Kendall's, near our meeting-house. Those coming by railroad, will be met at Mansfield if notice is given.

By Order of the Church,
J. C. McMullen.

We the Brethren of the West Nimishillen church, Stark Co., Ohio, contemplate holding a Communion meeting, eight miles North of Canton on the sixth of June. The brethren going to the Annual Meeting, coming from the East, will please stop off at Canton on the 8th of June, and they will be met at the train the day before the meeting. M. Holl.

DISTRICT MEETINGS.

Northern District of Illinois at Shannon, May 21, at 8 o'clock, A. M.

North-eastern district of Ohio, in Mahoning church, Mahoning Co., Ohio, May 29th, commencing at 9 o'clock, A. M.

The District meeting for the Middle District of Iowa, will meet Monday, May 27th, at the church one and a half mile East of Lost Nation.

Eastern District of Pennsylvania, in Indian Creek church, Montgomery Co., May 23rd.

North-western Ohio at Sugar Ridge church, Hancock Co., Ohio, June 1st.

In Michigan, at Bro. Hiram Allen's, four and a half miles North-west of Vicksburg, Mich., May 16th.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

HOLDEMAN.—In the Mohican congregation, Feb. 24, 1878, Sarah, daughter of Bro. Christian and sister Susan Holdeman, aged 9 years, 3 months and 3 days.

H. S. Jacobs.

(P. C., please copy.)

CLARK.—In the bounds of the Waterloo congregation, Iowa, July 28th, 1877, friend John Clark, aged 74 years, 5 months and 1 day. — Funeral by J. C. Keppord (Winebrenarian) to a large company of relatives and sympathizing friends.

The subject of the above notice was the Father of our esteemed sister E. C. Teeter. He was not a member of the church, but always kind to the Brethren. John Wise.

NISWONGER.—In the Manor congregation, Indiana, Co., Pa., April 8th, 1878, Bro. John Niswonger, aged about 81 years.

This place has been his residence since 1846, with the exception of the five years when he lived in Ohio. Just fifty-two weeks before he died, his house was consumed by fire and he narrowly escaped; having been helpless and blind for several years. Be leaves ten children living and all belonging to the church. Had sixty-eight grand-children, fifty-eight living; and 42 great-grand-children, of whom thirty are living.

Funeral occasion improved from 2nd Tim. 4: 6—8, by Joseph Holsopple and David Ober.

FRY.—In the same place, April 24th, 1878, Rose Ella May, infant daughter of Bro. Joshua C., and sister Tillie Fry, aged 10 months and 25 days. Funerol discourse from Job 1: 21, latter clause by Joseph Holsopple.

CORRESPONDENCE.

The Last Appeal.

Dear Brethren:—

WE will make one more appeal to the brethren and sisters for help to build our meeting-house, and we feel that it will be our last appeal to you for that purpose. Other brethren and sisters have also urged upon the Brethren to send in their donations, yet the donations have almost ceased coming in.

Last Spring we postponed building until Fall for want of means. Fall came and we were yet without the necessary means. We then put off building until this Spring, hoping then to be able to go on with the building. We got but little money during the Winter, consequently we had to abandon the idea of building this Spring. We will commence the building now as soon as we get the necessary means. — Unless we get about three hundred dollars from the church, we cannot build. That will be less than one-half the amount we asked for.

One sister in Philadelphia, after collecting from the members what they were willing to give, says, that the amount asked for was so small, that many did not think it worth while noticing, and further remarks that had we asked some great thing or amount of the church, it would have been noticed and responded to much more readily. We, in offering our penny proposition, thought, that it would give the rich and poor a chance, and all could have a share in the enterprise. So far the poor churches, composed of but few members and them poor, have been leading far in advance.

By request I wrote to one brother in the East, said to be worth about a half a million of dollars, making a special request of him for a little help. He was so much surprised about it, that it took him sometime to be composed enough to answer, and when he answered, how much do you think he sent. Instead of means to help us, it was a sharp reproof for our impudence.

Such a rebuke we never got before, intimating very plainly that he did not use his money in that way. We had the addresses of several other rich brethren, but rest assured we did not write to them.

In Vol. 2, No. 12 of *P. C.*, sister A. H. of Marlboro, Ohio, makes an appeal to the sisters to make an effort to collect means under the penny proposition. Will you heed the call to your duty, dear sisters? Rest assured, sisters, if you make an effort you will succeed. Some have collected from five to eight dollars from small congregations; none refuse to give. Dear sisters, will you make the effort? This is our last call to the church for means to help to build our house.

We feel much discouraged and almost ashamed to ask so many times for so little and yet that little would be of so much help to us, and no one would be any poorer. All donations will be reported in the Brethren's papers. — Money may be sent in Registered letters to Sciola, or P. O. orders on Villisca or Red Oak.

We hope that all that are not opposed to helping us, will send in their donations inside of three months. As soon as we get means to buy the material, we will go to work and put up the building. Brethren and sisters, shall we have the means? Time will tell.

Silas Morton,
N. C. Workman.

Sciola, Iowa, April 17, 1878.

From the City of Rome.

Dear Sirs:—

YOUR letter of the 18th of March with the accompanying journal arrived at Rome on the fifth of April. The Post Office which is ignorant of our distinctions, sent your letter and paper to some one else, there being here American Baptists and Episcopal Methodists also. At last it reached me on the 15th. You will therefore pardon the delay of my answer.

I thank the Lord who has sent you, the inhabitants of a State of the New World, the tidings of our testimony in Rome, which is one of extreme simplicity in face of the extreme worldly power of the Papacy. How we thank the Lord for having apprized you of the line of conduct followed by many here for the manifestation of their faith in the Gospel of our Lord and Savior Jesus Christ.

In Rome we are as yet but few, because Satan contends with Christ with all his forces gathered together in the papacy, and in so many other enemies of the Cross, but we are very sure that Christ will bruise Satan under our feet shortly (Rom. 12: 20).

To say a word on the principle expressed by you in the circular of your periodical, I would inform you that we receive the teaching of the Word of God with much simplicity and humility in submission to the Holy Spirit, seeking above all the sanctification of our spirit, soul, heart, mind and body in the Lord, and therefore as Paul enjoins us, we gladly avoid the disputed questions on God's Word, commonly raised by men, rather beseeching the Lord to enlighten those who are of a contrary mind. In those things which are not absolutely necessary to salvation, we act in the liberty and charity of Christ.

I hope therefore that the love of God will move you to pray fervently for us here in Rome, and for the Brethren scattered in all Italy, even as we pray for all the children of God scattered throughout the world, and now we shall make special mention of you all before the throne of Supreme Grace in Jesus Christ.

Since to my great regret I have not the advantage of the knowledge of English, our dear brother in Christ, J. W. Bell has translated for me what you have written, and now also translated this, my humble letter.

I hope that some other brother will write to you in English more at length, respecting the work of God in Italy. I send you a copy of our journal. God be with you all!

With my salutations in the Lord to yourselves and all who love him with incorruptible purity of heart, I remain,

Your Servant,
Carlo Lanini.

April 18th, 1878.

Another Letter from Rome.

Dear Sir:—

THE congregation at Rome, spoken of in your periodical, is, I believe not the same denomination as yours, but they belong to what are called the "Plymouth Brethren," (See Appleton's Encyclopedia under that title) of whom there is a small church here, and one or two at Pluena. I cannot state the name of any members, but if you choose to send me communications or pamphlets, I will see that they are put in the right hand.

You will find account of the *Vaudois* or Waldenses in Appleton's. May number 30,000; more in the valleys near the source of the Po; small numbers scattered over all Italy. Their congregation in Rome numbers about one hundred souls.

Yours Respectfully,
Geo. P. Marsh.

April 19th, 1878.

Description of Oliver's Prairie.

Dear Brethren:—

THIS beautiful prairie is lying in the Eastern part of Newton Co., Missouri. Newtonia is a town located about three miles from the center of the prairie.

Now about the size of the prairie. It is from four to eight miles wide and about eighteen or twenty miles long, lying somewhat in a circle.

Newtonia is four miles South of Ritchey, the nearest railroad point. It is a very well watered village of some six hundred inhabitants, and an excellent graded school and good schoolhouse. Granby is a considerable mining town, situated on the North side of the prairie. It has several thousand inhabitants and a fair market. The prairie lays well, about as level as the farmer would wish it. The prairie is principally clear of stone, soil fair, well watered; though mostly well water, a large spring can be seen in Newtonia, sufficient to water a city. The Brethren have built a commodious meeting-house quite near the town, nearly completed; for the payment of which we still solicit some more aid from our well-wishing brethren.

The price of the land on this prairie is from five to twelve dollars raw, and from ten to twenty dollars for improved land. Timber is plenty, handy and cheap, as the prairie is surrounded with timber on all sides. Excellent building rock can also be found here, plenty and of the best quality. Good schools are here as well as elsewhere.

The prospects are good for abundant crops of everything planted and especially fruit. At this writing we have peaches nearly one inch in diameter. Wheat is waist high. The Spring so far has been seasonable.

This is also an excellent grass and stock country, and both the timber and prairie are well adapted to stock raising. The most copious springs in great number issue from the earth in the timber, and round about the prairie. The country is healthy, generally good morals. I hope what I have written, will satisfy numerous inquiries.

C. Harader.

Newtonia, Mo.

Memoir of Elizabeth Bowers.

Dear Brethren:—

THE 12th of April, died Elizabeth Bowers, consort of John Bowers, aged 72 years, 2 months and 27 days.

She was a pioneer veteran of what is now known as the Sugar Ridge church, Hancock Co., Ohio. She was born, raised and warmly attached to the Lutheran faith, in Lancaster Co., Pa. About thirty-five years ago, the above pair identified themselves with the people known by the term "United Brethren," where our deceased sister continued faithful and active nearly fifteen years; when her defective practice became apparent to her. Her doubts became so great that she could no longer erase them, nor destroy their unhappy effects. To share the Communion service in this doubtful frame of mind, she remembered that the apostle says, in Rom. 14: 23, "He that doubteth is damned if he eat, because he eateth not of faith." Permit me to enquire here, How can any Bible readers take the bread and wine in the middle of the day, calling it the Lord's Supper, without doubting, when the Bibe emphatically tells us they were taken after Supper?

After a severe struggle with her former, preconceived notions, she gained complete victory, entered the church of the Brethren, living as a faithful member until the close of her day. — Her suffering was great, distressing to those that stood at her bed-side; but she bore it all with the patience of an ancient Christian martyr.

She expressed herself anxious and impatient to go to Him, who alone can give relief to those who have made themselves white in the blood of the Lamb. By the energy of our deceased sister, and the few members living there, especially her faithful husband, when their number was but few and scattered, they erected a house for worhip, at which time we came among them. When she came to leave, she had the pleasure of witnessing about one hundred and twenty-five members under our care; for whom she felt a warm attachment. Many of our ministering brethren will remember sharing their hospitalities.

Although our departed sister had such pleasant enjoyment in the church, yet her joy was much alloyed to find that she was unable to induce but two out of ten of her children to sit with her at the Lord's table, they having found homes in different branches of the fashionable religion of the day. Many parents have to mourn the same unhappy experience.

Services by the writer from Heb. 9: 27, to a very large assemblage.

I. J. Rosenberger.

Gilboa, O.

Report of Funds.

Catharine Suplee,	$2.00
Clear Branch Church, Pa.,	2.00
J. H. Lichty,	.16
M. Minser,	.50
Lower Cumberland Church,	5.00
Ella J. Brumbaugh,	1.25
G. Hellman,	2.00
Arnold's Grove church,	2.50
Panther Creek church, Ill.,	4.60
Hurricau church,	1.00
Spring Creek congregation, Ind.,	1.50
Plum Creek church, Pa.,	2.00
Total,	$24.51

Silas Morton,
N. C. Workman.

Sciola, Iowa, May 1, 1878.

(P. C., please copy.)

IF the world did but know the worth of good men, they would hedge them about with pearls.

Take Notice.

Dear Brethren:—

BRETHREN going through Reading to the District Meeting of Eastern Pennsylvania, will take the Express train, leaving Lebanon at 9:07 A. M., and arrive at Perkiomen Junction at 11:41, A. M. Train will stop on that day, May 22nd, expressly to accommodate the Brethren. They will change cars and arrive at Salford Station at 1:36 P. M.

Those going through Philadelphia on the North Penn. R. R., will leave the depot at 2:10 P. M., and arrive at Souderton at 3:09.

JAS. Y. HECKLER.
Corresponding Secretary.

To the Ministering Brethren in Southern Illinois.

Dear Brethren:—

MY object in writing these lines, is to call your attention to the needy and almost helpless condition of a little band of members, living in Henderson Co., Ky., only some three or four miles South of the City of Henderson on the Ohio River. Henderson is about ten miles below Evansville. That would be the point to go to, then to Henderson. There are some fourteen or fifteen members there; all young in the cause, and when last heard from, the young brother that was elected to the ministry, was sick and had not been able to preach for a long time.

They have now been two years without any assistance. Brethren, you that live towards the Southern part of the District, try and go and see them, and arrange to stay two or three weeks and help them, and have a Communion with them, and I think that the Southern District of Illinois will help to bear the burden. However I can say this much, if it will not, I will. So go, and the Lord be with you.

You may ask, Why don't you go? Because many brethren live much nearer than we do, so the expenses will be much less. I don't think that the Brethren from the Allison Prairie church can be over fifty or sixty miles from them. Address: John P. Gish, Henderson, Ky.

JAMES R. GISH.
Roanoke, Ill.

Thomas Paine.

Few men of modern times have done more harm than Tom Paine. Having endeared himself to the American people by the assistance he rendered during the Revolutionary war, gave him much influence over many lovers of liberty, and thus enabled him to reach hearts that otherwise would have remained firm. His sins still follow after him.

The *Landsdale* (Pa.) *Republican* thus describes the character and closing career of the author of the "Age of Reason."

Of the moral character of Paine, we have said specifically little. But we now come to that juncture of his history, where no amount of charity is able to cover up his vices. We use the term *vices*, consideredly, because the evil habits of Paine had firmly fixed themselves in his character.

Looking at him, as he was during the last years in France, when he wrote also part of his "Age of Reason," we find that a long habit of intemperance had made him a confirmed drunkard. Nor is this all, but with it were coupled also the kindred vices of lewdness and adultery.

We are told, that on account of his gross immorality, he was a very disagreeable guest at the house of our Minister in Paris, to which he had been invited out of compassion.

But Paine played his *role* in foreign countries, and having finished that, he found himself alone and almost forsaken. He had accomplished nothing to establish an attachment. His desire was to leave.

In America there were those who had not forgotten the services he had once rendered, and were ready to acknowledge them.

By letter from Jefferson, he was invited to return to America. In 1802 he came. It is easy to imagine what his reception and remaining years would have been, if the man's character would not have been nearly blasted.

Paine brought with him, not his wife, but a woman with three children, the wife of one of his Parisian friends. Poor woman! whatever became of her and her children, history is silent; doubtless she met the fate of all those who tread the path of vice.

The sincere esteem and affectionate friendship which had been promised in the letter from Jefferson, was decidedly cooled down, when Paine presented himself, and was found to be, as several contemporaneous accounts tell us, a revolting compound of filth and indecency."

Paine passed from Washington to New York, (which he once said, was not fit for a gentleman to live in) and from there to his farm at New Rochelle. As he passed along, the people were ready to greet the author of "Common Sense," but every demonstration soon lost its enthusiasm and finally died away. Estimating them properly, they were more sad than joyous.

The short time he yet lived, he passed between his place and New York. During this time he made several appeals to Congress for money, but no attention was given them. He led a wretched life. In his person he was ragged, unclean and filthy. He drank to great excess, suffered great bodily pain. In his conduct and language he was so, that no decent person was found long in his company.

It was only by the self-sacrificing power of Christian charity, that a few kind hands ministered to his wants, as he tottered to the grave.

As to his last hours, taking the only account given, they were shocking indeed, and the account fills one with terror and pity. He is to have said, "If ever the devil had an agent on earth, I have been one." He would call out, during his paroxysms of distress, without intermission, "O Lord, help me, God help me. Jesus Christ help me, O Lord help me, etc.," repeating the same expressions without the least variation, in a tone of voice that would alarm the house. (For a full description of this dark, dark scene, see Cheltham's Life of Paine; Stephen Grellet's Autobiography.)

GLEANINGS.

From Walnut, Ill.—As the Lord has spared me, I take the privilege to inform you, how our little band here is prospering. We all feel sorry to say that Bro. Lemuel Hillery has preached his farewell sermon on the 28th of April. He preached with such force, that he had the pleasure of seeing two more sisters return to the fold of Christ. We number eleven in this little arm of the church. Bro. Lemuel has preached here about a year, and through the grace of God has accomplished much good. We hope the Lord will bless him for his labors. Much good could be done here, if some minister would come and settle among us. We feel like lost sheep, having no one to preach for us; but hope the Brethren will not forget us.

P. VOIGHT.

From Washington, Iowa. — We have one more applicant for baptism, so that we still have something to encourage us. Others are counting the cost; hope they will come soon. On the 14th of April the Brethren organized a Sabbath-school; this being the first Sunday-school ever conducted by the Brethren here. Hope it may be a success, although we organized under rather embarrassing circumstances, there being another Sunday-school within a mile of ours, which had been conducted Summer and Winter for some years. On the Sunday that we organized, there were only thirty-two present, the following Sunday fifty-five, the last Sunday eighty. The purpose of the school is to do good, and we hope all will labor in that direction. A. WOLF.

From New Bedford, Ill.—By request of the Brethren in this branch of the church, I will give you a short sketch of Bro. Hillery's labors here. When he commenced preaching in Bureau Co., there was but one member here. Now a great interest has been awakened, ten have been baptized by Bro. Hillery, and one by Bro. George Studebaker. There are prospects of many more uniting with us, if we are not forgotten.

C. R. CONANT.

From Danbury, Neb.—In looking over the columns of your paper, we are made to rejoice to hear of so many sinners being brought back to the fold of God, but we are deprived of hearing the Brethren preach. There are no members here, but myself and wife; all the comfort that we have, is when the paper comes to hand; it always brings glad tidings of great joy. It is as the bread of Life to the hungry soul. It is a source of great comfort to us that the Lord is at work among the brethren, that they are getting more zealous in the missionary cause. We hope the day is not far distant that we will be permitted to hear the Brethren preach again. We have a very good country here, plenty of vacant land for homesteads. B. R. GERHART.

From Bethel Church, Neb.— The Brethren of the Bethel church held their quarterly council, March 16th. Found the church in love and union. Elected two delegates to the District Meeting, to be held at Beatrice, Gage Co. On Saturday following Bro. Thomas VanBuren and myself went to York Co., to hold a few meetings, but on account of their not receiving the intelligence of our coming, no appointments were made for us.— However we had meeting Sunday afternoon at one o'clock and also at five. Had council at half past 7 o'clock, P. M. Found all the members in harmony.

The church in York Co., is known as the Beaver Creek church. There are seventeen or eighteen members living here, with an imperfect organization; have no speakers, have two deacons, one of which has sold out lately, and will thus leave them with but one deacon. I would say to any ministering brother who contemplates coming West, that he would do well to visit York Co. — The church is much in need of a minister and the members much desire it. True, the speakers of Bethel church visit them once in a month, but sometimes not so often. J. E BRYANT.

From Buffalo, Mo.—We have a small church here, with but one preacher, namely Bro. John Hoover. He commenced a series of meetings on the tenth of March and preached five sermons.— He shunned not to declare the whole counsel of God. We had no additions at that time, but the eleventh of this month at our regular appointment, we had the pleasure of seeing three precious souls unite with the church. Two were buried with Christ in baptism, and one reclaimed.

S. DUNCAN.

From Bristol, O.—I am holding a meeting at this place and expect to remain here until the 29th inst. Eld. S. S. Stoockey and Bro. J. Huffman were with us a few days. We had many pleasant meetings, good attendance; may God's blessings rest upon them. The Lord willing, I expect, according to previous arrangements, to commence a meeting on the 25th of May, with the Brethren in the Mawmee church, Defiance Co., Ohio, on my way to yearly meeting. Also intend stopping a few days near Bryan, where Bro. Simon Long resides. J. NICHOLSON.

Inquiry from S. E. Cornelius. — I have seen two or three letters written by Bro. David Brower of the Willamette Valley church, Oregon, and I would like to know if there is any Cornelius's living near there, as I had a great-uncle by the name of Absolom Cornelius, who moved to the Willamette Valley a good many years ago.— We have written to them but received no answer, so we don't know whether he is living or not. He was a member of the church.

SAMUEL E. CORNELIUS.
Arcadia, Ind.

From J. E. Laycock.—Through the kindness of some, I have been receiving your very valuable paper, and must say that I am much pleased with it. I have heard some of your ministers preach in that State near Decatur, Macon Co., Ill. I have been reading your paper pretty attentively, and shown it to some neighbors, among the number to a Baptist minister. He did not know the existence of such a denomination; he seems to be very much delighted with the doctrine set forth in the paper. Generally he wants me to lend him the papers, when I am through with them.

I see among your special correspondents, J. W. Stein, whom I once knew while in this State; he being at that time a Missourian Baptist minister. I would like to get this written debate in full. Please inform me through your paper, where I can obtain it.

Parrana, Cal.

[If the debate comes off, both sides of it will appear in the BRETHREN AT WORK.—EDS.]

BOOKS, PAMPHLETS, ETC.,
FOR SALE
AT THIS OFFICE.

Pengilly's Guide to Christian Baptism. — Price 50 cents.

Quinter and Snyder's Debate on Immersion.—Price, 75 cents.

Cruden's Concordance to the Bible.—Best edition, Imperial 8vo, Cloth, $2.75; Library Sheep, $3.50.

History of Palestine, or The Holy Land. By M. Russell, LL. D., Engravings. 18 mo., Cloth, 75 cents.

Christian Baptism.—With its Antecedents and Consequences. By Alexander Campbell. Cloth, $1.25.

Passover and Lord's Supper.—By J. W. Beer. An able work of great merit, and should be in the hands of every person, who wishes to thoroughly understand this subject. Bound in good cloth, 258 pages. Price, 75 cents.

Buck's Theological Dictionary.—Containing Definitions of all religious terms; a comprehensive view of every ticle in the system of Divinity; account of all the principal denominations; and an accurate statement of the most remarkable transactions and events recorded in ecclesiastical history. 8vo., Sheep, $2.50.

A Sermon on Baptism. —Delivered by Bro. S. H. Bashor in the Elk Lick Congregation, Somerset county, Pa. A neatly printed pamphlet of thirty-two pages. Price, 20 cents.

Ancient and Modern Egypt. — View of Ancient and Modern Egypt. By M. Russell, LL. D. Engravings. 18 mo, Cloth, 75 cents.

Family Rules and Regulations. — By J. W. Stein. Beautifully printed in three colors on good card board. Is intended for framing, and should be in every family. Price 20 cents.

Christianity Utterly Incompatible with War. Being one of Twenty Reasons, for a change in my church relations By J. W. Stein. Price, 25 cents; 25 copies, $5 00.

Nead's Theological Works, or a Vindication of Primitive Christianity. By Elder Peter Nead. Bound in cloth; 472 pages; price, $1.25.

Voice of the Seven Thunders; Or, Lectures on the Book of Revelations. By J. L. Martin. Among modern books this is really a curiosity. You can't help but understand it. $1.50.

Trine Immersion Traced to the Apostles. — Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors By J. H. Moore 64 pages. price, 25 cents; five copies, $1 10; ten copies, $2 00.

The Pillar of Fire; or, Israel in Bondage —Being an account of the Wonderful Scenes in the Life of the Son of Pharaoh's Daughter (Moses). Together with Picturesque Sketches of the Hebrews under their Task-masters. By Rev. J. H. Ingraham, LL. D., author of "Prince of the House of David." Large 12mo, Cloth, $2 00.

The Last Supper.—A beautiful, colored picture, showing Jesus and his disciples at the table, with the supper spread before them; He has just announced that one of them should betray him. Each of the twelve present is pointed out by name in the margin of the picture. Price, one copy, 15 cents; 2 copies, 25 cents; 10 copies $1 00

The "One Faith," Vindicated. — By M. M. Eshelman. 40 pages, price, 15 cents, 8 copies, $1 00. Advocates and "earnestly contends for the faith once delivered to the saints"

The Holy Land.—This is the name of a beautiful lithographic map, giving a complete Bird's Eye view of the Holy Land, and enables the observer, at a glance to behold all the cities, towns rivers, brooks, lakes, valleys and mountains. In short, it is a perfect picture of the whole country from Damascus to the desert of Gaza. It is the most complete thing of the kind we ever saw. By a few hours careful study, the different places mentioned in the Bible about Palestine, may be firmly fixed in the mind, making the reader as familiar with the location of these different places, as the county in which he lives; thus aiding him in understanding the Bible. Those who think there was not water enough in Palestine to immerse people should carefully study this map. It is printed in beautiful colors, suspended on rollers ready for hanging, is 23 by 35 inches in size, and will be sent by express for $1.50.

Eusebius' Ecclesiastical History.—This author lived in the fourth century, had a thorough knowledge of the History of the church, and his writings are therefore of considerable value to the student of Ancient History. 8vo, Cloth, 2 50

Campbell and Owen Debate. —Containing an examination of the Social System, and all the systems of Skepticism, ancient and modern. Complete in one volume. This will always remain a leading work on the evidences of Christianity. $1.75.

Brethren's Envelopes.—Prepared especially for the use of our people. They contain, neatly printed on the back, a complete summary of our position as a religious body. Price 15 cts. per package—25 in a package—or 50 cts. per hundred.

Brethren's Hymn Books.—1 copy Turkey Morocco, post-paid, $1 00, per dozen, post-paid, $11.00; per dozen by express, $10.00. 1 copy Arabesque or Sheep, post-paid, 75 cents; per dozen, post-paid, $8 25; per dozen, by express, $7.25. When ordering hymn books sent by express, it is expected that the purchaser will pay the express charges at the office where the books are received

Biblical Antiquities.—By Dr John Nevin We know no work, intended to enlighten the reader on Bible customs, etc, that we can recommend to all Bible readers more cheerfully than this volume. It should be in every library. 12mo, Cloth, 1 50.

Union Bible Dictionary.—A Bible Dictionary giving an accurate account and description of every place, as well as a history of all persons and places mentioned in the Bible It will be found particularly useful to all Bible students. 100 pages, with maps and numerous illustrations. Cloth, $1 50.

Historical Chart of Baptism. — This Chart exhibits the years of the birth and death of the Ancient Fathers who have written on the action in baptism—the length of their lives, who of them lived at the same period, and shows how easy it was for them to transmit, to each succeeding generation, a correct understanding of the Apostolic method of baptizing. By J. H. Moore Price, 25 cents.

The Origin of Single Immersion.—Showing that single immersion was invented by Eunomius and as a practice, cannot be traced beyond the middle of the fourth century. By Elder James Quinter. It is a tract of sixteen pages and the Brethren should take an active part in giving it an extensive circulation. Price, 2 copies, 10 cents; 6 copies, 25 cents; 50 copies $1 00.

Truth Triumphant.—In six numbers of four pages each. Baptism, Grace and Truth, Feet-washing. Brotherly Kindness, Non-resistance Non-Essentialism Measured, and Found too Short. Price 1 cent each, or 80 cents per hundred.

The Throne of David.— from the consecration of the Shepherd of Bethlehem to the rebellion of prince Absalom. By the Rev, J. H. Ingraham, LL D, author of "The Prince of the House of David," and the "Pillar of fire." With five splendid illustrations. Large 12 mo, Cloth, $2,00

Campbellism Weighed in the Balance, and Found Wanting.—A written sermon in reply to Elder C——. By J. H Moore. It is a well printed tract of sixteen pages. Should be circulated by the hundreds in almost every locality. Price, 2 copies, 10 cents; 6 copies, 25 cents, 25 copies $1 00; 100 copies, $3 50.

Sabbatism. — By M. M. Eshelman. 16 pages, price 10 cents, 15 copies $1 00. Treats the Sabbath question, briefly showing that the observance of the seventh-day Sabbath passed away with all other Jewish days, and that the "first day of the week," is the preferred day for Christians to assemble in worship.

Reason and Revelation—By R. Milligan. This work should not only be read, but carefully studied by every minister in the brotherhood, $2.50.

☞ Any of the above works sent post-paid on receipt of the annexed price. Address:

MOORE & ESHELMAN,
LANARK, Carroll Co., Ill.

W. U. R. R. Time Table,

Day passenger train going east leaves Lanark at 12.25 P. M., and arrives in Racine at 6.43 P. M.

Day passenger train going west leaves Lanark at 2: 14 P. M., and arrives at Rock Island at 5.50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M, arriving in Racine at 9.00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12: 10 A. M., 10: 50 A. M., and east at 12: 10 A. M. and 4: 45 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*" — LUKE 2: 10.

Vol. III. Lanark, Ill., May 23, 1878. No. 21.

The Brethren at Work.
EDITED AND PUBLISHED WEEKLY
—BY—
J. H. MOORE & M. M. ESHELMAN.
——:o:——
SPECIAL CONTRIBUTORS:
R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

THE CROSS.

BY CHAS. SHALLHASE.

Blest they who seek
While in their youth,
With spirits meek,
The way of truth.
To them the sacred volume doth display,
Christ as the only true and living way,
His precious Blood on Calvary given,—
To make them heirs of endless bliss in heaven.
And e'en on earth the child of God can trace
The glorious blessings of His sovereign grace.
For them He bore
His Father's frown,
For them He wore
The thorny crown.
Nailed to the cross,
Endured its pain,
That His life's loss
Might be their gain.
Then haste to choose
The better part,—
Nor dare refuse —
The Lord your heart,
Lest He declare; —
"I know you not"
Then deep despair
Will be your lot;—

REFLECTION.

The past, where is it? It has fled.
The future? It may never come
Our friends departed? With the dead;
Ourselves? Fast hastening to the tomb.
What are earth's joys? The dews of morn.
Its honors? Ocean's wreathing foam —
Where's peace? In trials meekly borne,
And joy? In heaven the Christian's home.

THE FAITHFULNESS OF GOD

BY C. H. BALSBAUGH.

To Elder David Bosserman, of Gettysburg, Penna:—

MAY the honey-dew of Heaven lie refreshingly on your almond-blossoms. Ps. 133: 3. Eccl. 12: 5. Once you were "like a green fir tree;" now you are like a tree stripped of its foliage, and ready to yield to the last strokes of the "holy watchers" Hos. 14: 8. Job. 14: 7. Dan. 4. 13, 14. Mutation is written on everything earthly. God in "Christ is the same yesterday, and to-day and forever." But for the "immortality brought to light in the Gospel" we" would be of all men most miserable." "HE IS FAITHFUL THAT PROMISED." To know this is wisdom, and to this the most illiterate may attain.

"*And even to your old age I am He; and even to your hoar hairs will I carry you; I have made, and I will bear; even I will carry you, and will deliver you*" Is. 46: 4. What an anchor is this for the tempest-tossed soul! What an assurance for the aged saint on which to pillow his drooping head, and repose his aching heart! In reviewing the eighty years you have spent on earth, you cannot find the least occasion for suspecting the Divine faithfulness. "The wings of the Almighty" have ever overshadowed you, and you were ever encircled and upheld by "the Everlasting Arms." In contemplating the Infinite tenderness of God in the past, you can strike your harp to the Te Deum of the ecstatic Apostle, O "the *riches of His goodness, and forbearance, and long-suffering*" Rom, 2: 4. Standing on the brink of the bottomless Ocean of yet unfulfilled promises, you exclaim in subdued rapture with the same Apostle, "O THE DEPTH" Rom. 11: 33. "*There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass*" Josh. 21: 45. The "JEHOVAH-JIREH" of Abraham is still the motto of the Heaven-bound pilgrim. "*O give thanks unto the Lord; for He is good: for His mercy endureth forever,*" is a jubelation of faith repeated twenty-six times in as many successive verses Ps. 136. Holiness and faith and joy are God-born triplets. Nothing dark or misshapen or ghastly ever issued from the matrix of Deity. He generated man in His own image, and when sin drew the drapery of Hell over the glorious Genesis of God, a new, transcendent, all-eclipsing manifestation of grace broke forth in the veritable Incarnation of the Uncreated. After *such* a Heaven-and-earth-and-Hell amazing proof of Love, what soul has reason to doubt the ability and readiness of God to "*save to the uttermost?*" If any problem has ever been solved beyond refutation, it is the Divine Fatherhood and Motherhood. "*Like as a* FATHER *pitieth his children, so the Lord pitieth them that fear Him*" Ps. 103: 13. "*As one whom his* MOTHER *comforteth, so will I comfort you*" Is. 66: 13.

The past is a pledge for the future. Jesus is both "First-sheaf and Harvest. "*He that spared not His own Son, but delivered Him up for us all,* HOW SHALL HE NOT WITH HIM *also* FREELY *give us all things*" Rom, 8: 32. The whole heart of God lies open to the saint, and Almighty Power is at the command of the weakest heir of Heaven. Omnipotent Love has *spent* itself for our eternal security. The loving Vicar on the Cross is the All-prevailing Pleader on the Throne.

I heartily wish you a cloudless Saturday afternoon, and a golden sunset, and an "abundant entrance into the everlasting kingdom of the Lord and Savior Jesus Christ."

MISSIONARY WORK.

BY C. WINE.

TO do good is the duty of all. Those who profess to be followers of the blessed Master cannot consistently be contented simply by being members of the church, (thinking themselves safe, and hence care nothing for the safety of others), but they should have that concern for fallen humanity, which will prompt them to put forth all reasonable efforts to bring others into the fold of Christ. It is true they exert a good influence by their examples—that is by coming into the church, and by their godly walk and conversation, but there are various other ways in which they may be instrumental in doing good.

"We are many members in one body, and all have not the same office." It follows that some can do good in one way, others in a different way. One very efficient way of promoting the Master's cause, is by contributing means for supporting home and foreign missions. The vices, follies and evil practices of this sinful world, may be seen on every hand. Everywhere wickedness abounds, which betokens the indifference and ignorance of the masses, concerning their duties to themselves and to God. Here a vast field of labor is open to all who would work for the salvation of souls. Much has already been done by those who have entered earnestly into this noble work. The work should be continued; for I verily believe, that thousands of intelligent men and women residing in places remote from the organized churches of the Brethren, would gladly unite with the church, if they could only be made acquainted with its practices.

The command of Him who came to save sinners is "GO TEACH." This seems obligatory, and we have the promise, "If ye keep my commandments, ye shall abide in my love" (John 15: 10). It is necessary, then, that ministering brethren be sent out to declare the whole counsel of God, to preach the Word as we understand it, to explain all the practices of the Brethren, and give the Bible reasons for the same; and to receive such as may be induced to become true followers of the Savior Books, pamphlets and tracts should also be distributed. These may exert a noble influence. Would it not be well to place our best publications, (books, pamphlets &c,) in various public libraries and reading rooms throughout the United States, and also distribute them to some extent in foreign lands? To accomplish these ends, funds are required. In making up these, all can assist; each can give something If it be only a "mite" it will help to increase the amount. Thus by a united effort large sums may be accumulated; and these if wisely apportioned, and rightly applied, would undoubtedly be the means of accomplishing an incalculable amount of good. How should we give? *Answer.* "Every man according as he purposeth in his own heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver" (2 Cor. 9: 7). Again, "He that giveth, let him do it with simplicity" (Rom. 12: 8).

We infer from this, that we should not boast of what we thus bestow. "Do not sound a trumpet as the hypocrites do; for they have their reward." Surely no one will boast of the little sacrifices he thus makes, when he remembers the great sacrifice made by our Savior on Calvary to atone for our sins. We should rather deplore our weakness, our inability to do more to aid in the good cause. Bear in mind that a little sum, that one may donate, may be the means of bringing the light of truth to some benighted mortal, "save a soul from death and hide a multitude of sins." Who can estimate the value, even of one immortal soul? It is beyond price. For ought we know its worth is infinitely greater than all the wealth of earth. "For what is a man profited if he gain the whole world and lose his own soul?" (Mark 16: 26). If then by our feeble efforts, we can be instrumental in saving souls, which are of such great value, we should certainly improve our opportunities. The prophet Daniel says, "they that turn many to righteousness, shall shine as the stars forever and ever."

WHAT IS THE ORDER?

S. H. Bashor.—

IF we are strangers in the flesh, I think we are one in Christ Jesus our Lord. Now dear brother as you have been over the brotherhood a great deal, it is the request of some almost fallen members to hear from you, whether it is the order of the Brethren for sisters to wear plain bonnets or hats; and if it is the order of the church for sisters to wear a cap or vail? Give it through the BRETHREN AT WORK and *Primitive Christian.* SUSAN FUNK.

Ripon Cal.

RESPONSE.

Dear Sister:—

Among the first churches of our Brethren in America and for many years, even in the present century, it was customary among the sisters to wear plain fur hats, with broad brims, and I am informed that some of them were occasionally worn until within the last few years. Though I have never seen one worn by a sister, yet have often seen the hats, and judging from their appearance, they would be more serviceable than fashionable, if worn to-day.

As the fashion changes to different styles, the churches in a few places, have departed from the general order of the brotherhood, and wore plain hats, but formed after the order of the world, that is shaped like fashionable hats; the kind of trimings used, I believe is supposed to make the hat fashionable or plain. In 76 at Annual council a query was presented as to whether it was admissible for sisters to wear fashionable hats, and the way the council decided some conceived the idea of it granting the wearing of hats if they were plain. To correct this error, A. M. last year decided, sisters should wear no hats at all, and all who now wear hats, do so upon their own responsibility, whether they be plain or otherwise, and throw themselves liable to the censure of the church. Notwithstanding this advice, some still persist in the wearing of hats, and consequently have fallen into the judgment of the church. No sister has yet to my knowledge been reproved for the wearing of a plain bonnet, and hence it follows that it must be the general order as held forth by our old Brethren.

Some of the bonnets now worn are not fashionable, but very immodest and foolishly trimed, and display more vanity than becometh godliness, or should be allowed of the pure in heart. It is not a bonnet simply that is required, but one of modest appearance. As to the covering in Paul's day I presume a vail was in general use; later it was changed by all Christians to a cap, which was discontinued by the popular denominations within sixty years past, but our church, with some others, still retain the plain cap, especially at church-meetings and Communions. Just why some make these seasons a special time for parading their caps, and fail to honor God at other seasons, has been a question in my mind of long standing; probably some of them could explain satisfactory; I cannot. The general order is to wear caps. Some too, in this display a certain degree of vanity by using red, blue and white strings. I never could see the virtue or honor to God there was in putting great red and blue strings to a plain white cap. Now I believe I have answered your questions in full, and about all contained in your letter

If all our people could see and practice alike, it would do away with many difficulties, with which we now have to contend. Most all the churches in our brotherhood that have walked out of order have been subjected to adversities, and many have gone almost entirely to nothing, being reprimanded by A. M., for disobedience, and by the world for professing to be of us when they were different in practice, and had many internal troubles, but these we have everywhere.

Without further remarks I leave the matter as it stands, offering the editors the liberty of making any corrections or remarks they may deem prudent. May the blessing of God attend all His people on the Pacific coast, and grant you grace to overcome all obstacles, and finally save you above with all the washed and redeemed. Yours Fraternally.

S. H. BASHOR.

THE FIRST APOSTLE.

THE word Apostle has the same meaning as the word missionary, a person having a message. Like the word missionary, it is used generally in a religious sense; and is commonly applied to those twelve persons whom our Lord selected to accompany Him, and to go about Judea, and elsewhere, to preach His doctrine. These apostles were generally poor men. At least four of them were fishermen.

Jesus was walking by the sea of Galilee, when He saw two brothers, Simon and Andrew, casting their nets into the sea. Simon was afterwards called Peter, and the same who wrote the Epistles, or Letters, which bear his name. The Savior said to the two brothers, "Follow me, and I will make you fishers of men." Having heard of and known Jesus before, they had confidence in Him, and and immediately left their nets and went with Him.

Going a little farther on, Jesus saw two sons of Zebedee, James and John, in a vessel with their father, mending their nets. These two brothers were also acquainted with Him; and when He had called them, they too, left their father with his hired men, and accompanied Jesus. This James is not he who wrote the Epistle bearing his name; but the John is the beloved disciple who wrote all the books of that name in the New Testament, as also the Book of Revelation.

SIGNS OF THE TIMES.

BY JAS. Y. HECKLER

YES, we see the twilight coming,
Of that bright millenial morn,
Signs of promise drawing nearer,
Rays of light the sky adorn.

Many, to and fro are running,
"But the wise shall understand,"
That the time is fast approaching,
And the Lord is nigh at hand.

Signs He told us would betoken
The events that passed before—
Light of truth and Bible knowledge
Show that Christ is near the door.

Famines rage with devastation,
Where the heathen temples stand
Pestilences walk in darkness
In the Moslem pilgrim's land.

And the cry of war is sounding,
Great commotions wait the earth,
Thrones will tremble, crowns be falling,
Wonders soon may take their birth

See the fig tree, cursed and withered,
Putting forth again its leaves;
Summer surely must be coming,
For the tree new strength receives.

Hasten, Lord, the church extension;
Bless the missionary cause;
Gather in thy congregation,
Precious souls to bear the cross.

'Tis a sign of Thine appearing,
That the Brethren hasten so,
To build up thy precious temple
In thy Zion here below.

Watchman see, the morning cometh,
Sound the trumpet through the land,
Preach the Gospel to the nations,
Is the Savior's great command.

Hasten, Lord, Thy coming kingdom,
Whensoe'er the time may be;
Let the earth be full of knowledge,
As the waters of the sea.

SALVATION—ITS AUTHOR AND CONDITION.

BY I. W. STEIN.

"He became the author of eternal salvation unto all them that obey him" (Heb. 5: 9).

IN our last we called your attention to the literal meaning of the inspired precepts as our only safe guide in our religious faith and practice. We now invite your serious attention to salvation, its author and conditions as set forth therein. No subject involves questions of greater moment to each of us, than this. Our text clearly intimates that by nature we are undone. The proposition to save indicates that its subjects are lost, which solemn truth is abundantly taught in the Word. "Sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned" (Rom. 5: 12). Man's lost condition includes:

His present, moral and spiritual alienation from God. His understanding is darkened; his judgment perverted; his conscience "seared" and polluted; his affections earthly, sensual, sordid and grovelling; and his will insubordinate and rebellious. Every faculty of his intelligent being is prostituted to the purposes of sin, and all have continued to render him obnoxious to God and loathsome in eyes of pure and holy intelligence. He is but a mass of spiritual putrefaction. "Every imagination of the thoughts of his heart, is only evil continually" (Gen. 6: 5). "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrifying sores" (Is. 1: 5, 6). Hence man is a stranger to life and peace. His lost condition also includes:

The tendency of his body to dissolution and corruption. However unwelcome this thought, it is a solemn truth that very soon we must become the occupant of the grave, and it will be said of us, "Earth to earth, dust to dust and ashes to ashes." Every falling tree, every withering leaf, every fading flower repeats the story of human destiny, and man though "Lord of the animal and inanimate creation," must bow his head and die. Again, man's lost condition includes:

His exposure to the bitter pangs of the second death. "It it is appointed unto man once to die, but after this the judgment" (Heb. 9: 27). "There shall be a resurrection of the dead, both the just and unjust" (Acts 24: 15). And while the subjects of salvation shall "awake to everlasting life," the lost must come forth "to shame and everlasting contempt" (Dan. 12: 2). "For the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5: 28, 29). Salvation then involves a present, thorough renovation and transformation of man's moral and spiritual nature: a resurrection from death in the likeness of Jesus (Phil. 3: 20, 21; 1 John 3: 2), and participation of "life and immortality" beyond the grave. But *how is this attained?* Just here I remark that:

1 *Man cannot be the author of his own salvation.* This appears when we reflect upon the relation of man, as a transgressing subject, to God's just and good and holy and righteous law, and here we speak not of the law of the Gospel, but of that law by which comes "a knowledge of sin," and which serves as a "school-master to bring us to Christ." Death is the penalty of its transgression (Ezek. 18: 4). Man cannot plead guiltless, for he has sinned. The Law requires spotless purity of character. Man does not possess it. It requires perfect obedience to all its commands. It demands ample satisfaction and atonement for sins committed. Man cannot make satisfaction without suffering its penalty. The Law makes no provision for repentance, it is, "do and live, or transgress and die," which certainly harmonizes with every principle of justice. See that criminal standing at the bar of civil justice, the victim of condemnation. He purposes to be a better man. He prostrates himself before the court, judge and jury and importunes their clemency. He melts them, and the spectators into tears of sympathy, and sighs of heaviness, but what can they do? As faithful administrators of justice, they are compelled to execute its penalties. So no repentance under the Law of God can evade the inexorable demands of divine justice. Some have been so blind even as to suppose that they can keep accounts with God. They have introduced the science of book-keeping into their religion and every evil deed they do, they put to God's credit and every good deed they do, they put to their own credit and suppose if at last they will only have done as much good as evil, that they will square accounts with God and bring Him under obligations to save them, such is the madness of sin. "It first infatuates and then destroys." I have somewhere read of a little boy whose father once said to him, "My son for every bad deed you do I am going to drive a nail into a certain post, and for every good deed you do I will draw a nail out of it." At length the post was full of nails and the boy resolved to do better. One by one the nails disappeared until the last was out, but on examining his post a new fact became apparent to him, and overwhelmed with grief he sought his father exclaiming, "O father, the nails are all gone, but *the prints are there yet.*" So, whatever the sinner may do to reform an immoral life and restore himself to the confidence and favor of society, he cannot efface the dark and deep and damning effects of sin already committed. Its early impressions upon himself, upon society, upon the church and the world, may have been small like the first impressions of the falling pebble upon the bosom of the placid lake, but in its communicative influence it extends until it lashes the distant shores of eternity, and none but Omnipotence with the blood of mercy shed by the hand of divine justice, can wipe it out and counteract its awful effects, for the law cannot repeal a solitary decree in order to spare a sinner.

The act by which any sovereign would repeal a single edict in order to exercise clemency toward a transgressor, would at once impeach his righteousness in making the law, his purity in hating the transgression and his truth in the administration of justice. He would forfeit at once the confidence, respect and obedience of every subject of his government, and all might say, "If this man has sinned with impunity, we can do the same, and if the king has annulled the law to spare him, he will probably do so for us." So with God. Could the Sovereign of the universe repeal one edict of divine justice in order to save a sinner, that one act would impeach the divine righteousness, purity and truth; would thwart the purposes of immutability, subvert the scepter and throne of Omnipotence and involve the universe in hopeless anarchy and ruin. But not so. "Heaven and earth shall pass away," but "not one jot or tittle shall pass from the law, till all be fulfilled." One sin then committed, though the smallest, of word, thought or deed, without atonement, is enough to destroy a soul. Hence it is clear that, "By the deeds of the law shall no flesh be justified in God's sight, for by the law is the knowledge of sin" (Rom. 3: 20). "For as many as are of the works of the law, are under the curse: for it is written, cursed is every one that continueth not in all things that are written in the book of the law to do them" (Deut. 27: 26; Gal. 3: 10).

This is a proposition however at which the carnal and unrenewed mind often stumbles. "What!" says one, "destroy me for one sin when my life has been habitually good and upright?" Mr. Leupolt, a missionary to India, was once preaching on human corruption, when one of his hearers surprised at his assertions, exclaimed, "How can this be true? that "*whosoever shall keep the whole law, and yet offend in one point, is guilty of all*" (Jas. 2: 10). How can this be? If I keep six of the commandments and break four, have I not kept the majority? And is not God in justice bound to save me because I have kept more than I have broken?" The missionay answered him by supposing a vessel to be dashed along in the midst of a furious storm upon the Ganges, threatened with destruction. The shrieks of the passengers attract the attention of friends on shore, who immediately fasten a stone to one end of the rope, and the other end of the rope to a large chain and succeed in casting the stone on board, by which the chain is drawn on, one end of which is laid hold on by the passengers, and the other held by the friends on shore. But now while they are drawing the vessel shoreward where they hope it may survive the storm, when it is only yet a few yards off, just *one link* breaks. There may be a thousand sound links left, but *one* is gone. Now he asks, "What shall these distressed people do? Shall they cling to the unbroken links?" "No, no," exclaimed one of the hearers, "overboard with the chain, or it will sink them the sooner" (Power of Illustration pp., 50—52), then unless some other remedy is available it is a gone case. So beloved readers, with us.

The convict of civil justice may plead a life of habitual innocence and virtue, to exempt him from the awful penalty of one transgression, but it is all in vain. The law is broken and he is undone. So, if we have broken just one command of the divine Law, we need not cling to the unbroken ones, for the Law is violated and by it we cannot be justified in God's sight. This part of our proposition, then I trust is clearly understood. That man cannot be the author of his own salvation, appears further in that, no human rite or penance which he may invent, observe or suffer, and no offerings which can render to God, who professes all the essentials of happiness and glory independent of human service, can avail to compensate for sin or secure for him the divine favor. The important question then arises again, whence come salvation? Our text answers the query. Though man is lost and cannot be the author of his own salvation, referring to the authority and efficiency of Christ as our great high Priest, it declares that, "*He became the author of salvation.*" Taking our law-place, being "made of a woman, made under the law," He came "to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4: 4). He "came not to destroy the law and the prophets, but to fulfill" (Matt. 5: 17), to magnify the law and as our substitution, in our stead to satisfy whatever claims it made at our hands. Did it demand spotless purity? He possessed it. Did it require perfect obedience? He rendered it. Did it exact satisfaction for sin, granting no repentance and allowing no repeal of its righteous claims? He made satisfaction, unbosoming Himself to receive its divine penalty, and "bore our sins in His own body" upon the cross." He suffered for sin, the just for the unjust that He might bring us to God" (1 Pet. 3: 18). "Though He was rich, yet for our sakes He became poor, that we through His poverty might be rich" (2 Cor. 8: 9). Though He "knew no sin," He was made "to be sin for us," that we might be made the righteousness of God in Him (2 Cor. 5: 21), "He was wounded for our transgressions," and "bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed (Isaiah 53: 5). Man was an insolvent debtor to the claims of divine justice. He had not wherewith to pay, but Christ as our kind surety discharged the liabilities, and took the law into His own hands, so that our sins might be imputed to Him and His righteousness to us, "not His personal righteousness" as man "for that could not be transmitted to another," "not His essential righteousness" as God, for that could not be transferred to man, but His "*surety-ship-righteousness*," as the God-man, Mediator between God and man.

When a debt is canceled by a surety, the original creditor has no more claims upon the principal than if his own money had paid the debt, it only remains for the principal to satisfy the surety, and if he chooses to make the principal a present of the whole, on conditions easy, honorable and safe, no one else has a right to complain. So Christ as our Surety has taken the whole thing into His own hands. Standing between us and the law which has no more demands upon us, He has become the sole disposal of life and death, and we can be saved by becoming reconciled to Him on conditions which He Himself stipulates. "*He became the author of salvation*," and it becomes possible for God to be just, and yet the justifier of the believer in Christ. "But asks" one "*wherein* is the justice of all this?" I answer, there would be no justice in laying the penalty due the transgressor upon the head of another innocent subject, but when the king, whose will is the law, than which there is no higher appeal to justice designs to humble himself and suffer instead of his subject, no one else can complain.

(*To be continued.*)

BLOWING THE TRUMPET.

BY M. H. FOWLER.

BLOWING the trumpet has become the watchward of the day, or nearly so, not altogether the Gospel Trumpet, but a trumpet of our own. It is true the Gospel Trumpet should sound out with a clearness from the door of every professor, yea, from every corner of the street, from every high place, and in every vale, until every ear is saluted with the glorious sound.

The clear notes of the trumpet of God is music of the most majestic kind to the soul of the saint, and a warning voice to the sinner. The true trumpeter of God seeks not his own glory, but the Lord's. He blows the trumpet in Zion and sounds an alarm in the holy mountain, and when the inhabitants of the Lord are made to tremble and give heed to the warning sound, and seek refuge in the ranks of the army of the Lord, the faithful trumpeter of God bows his head in humble reverence and and gives God the glory, and rejoices in soul that sinners are converted. But ah, there were those in ancient days who had a trumpet of their own, and when they done a charitable act, their horn was brought into use and blowed a terrible blast, sounding it long and loud that all could know what they had done, that they might have the glory, and by some means the old pharisaic trumpet has found its way down to the present, and it is brought into frequent use; we hear the sound thereof from the housetops and in the market, from the corner of the streets, through the columns of religious papers, in the social circle, from hill and dale comes the sound, See what I have done. See what I have done, too often precedes what the Lord has done. We have heard that ugly sound so much that it has become obnoxious. Hardly a week passes, we hear that some one has to give the old trumpet a blast. "I," held a series of meetings, and three, six, ten, twenty were added to the church. But "I," precedes the Lord. Oh that "I" could in some way be killed, that the Lord could live more in us, and be in all our actions. Then we will find no more use for the old pharisaic horn.

Is not this true my brethren? The Lord Jesus did not blaze abroad His doings Himself. But we frequently hear Him say, "see that thou tell no man." Although He was Lord of all, He never sought to make Himself conspicuous in the eyes of men. The humbleness and meekness of His character, forbade that He should blaze abroad His doings Himself, there were others that done that, neither the apostles. In view of these facts, can we do it and be blameless?

I do not think that it is required of God's ministers to keep an account of how many souls were brought into the church through our instrumentality, and then sound the trumpet to the world what "I" have done; God is to have the glory, "I" am not. If we have been willing instruments in the Lord's hands to perform a good work, He is to have the glory, not man. If we do our duty, God will keep an account of it; He is not forgetful. God's people do not need the praise of men in this world to add to their glory in the world to come. The Lord takes notice of all our acts, and there is no danger that He will forget them. How is it, if we do anything that is not so commendable, we are willing to keep those things perfectly quiet; we are not very apt to make them publicly known. Why not? Because we love the praise of men. Why not give publicity to both good and bad alike? I mean why do not we ourselves blaze abroad our own evil as well as the good.

I leave this question for each one to answer for himself. How natural,—(not very spiritual), if we have preached a good sermon, or written a spicy article to the public, or done any good act, and some one is presumptuous enough to tell us that was very good; we want everybody to know what "I" have done, hence the old horn is caught up and we get a blast; if no other way, it comes through the newspapers. Is not this true? We have been drawn into this by degrees, and perhaps do not think how obnoxious it is to the Lord. Therefore let us all wake up to a true sense of our obligations to God, and seek His glory and not our own.

Then the Gospel Trumpet will sound with a clearness, and with its soul-stirring notes, and then saints will rejoice, sinners will be saved, and then we can rejoice together in a full hope of eternal life.

LOVE.

BY NOAH H. SHUTT.

A REGARD for, or an affection to, any object whether real or imaginary, is the substance of our subject. How easy it is for us to follow that which we love, and have an affection for. It is easy for a follower of God to love him. Love is a cause for which an effect will generally follow. The adversary of souls loves to cast his snares to deceive the nations of the earth, and his snares are many.

With all his pernicious ways he throws his heinous and satanic snares around like the spider casts his web to catch the fly, he is very busy going about like a roaring lion, seeking the souls whom he may devour, and if possible, will deceive the very elect; this is what he loves to do, and oh! how his followers love to follow him in his tread; the fornicator, idolators, adulterers, love to follow his evil vices (1 Cor. 6: 9, 10). What will be the consequence of these? They will be banished from the presence of God, from immortal bliss, from the celestial shores of ceaseless ages, where Christ and his holy angels dwell forever on the right hand of the eternal Father, and be cast into outer darkness, there shall be weeping and gnashing of teeth, where the worm dieth not and the fire is not quenched (Matt. 8: 12).

God so loved the world that he gave his only begotten Son, for a ransom for our sins, and not for our sins only, but for the sins of the whole world, and how his followers love to do his will; they love to be around the family altar in prayer, in the sanctuaries of God, where his Word is preached and any place where any good can be accomplished.

God is love; and he that dwelleth in love dwelleth in God, and God in him (1 John 4: 16). True and holy love will make the whole heart of man and his soul rejoice and delight in God and obey his commandments; such a love will meet and fulfill all the ends of the Divine Law (Matt. 22: 37–40).

The love of unrepented hearts, is mixed with sin and loves that which is forbidden, and abhorrs that which it should love, we must be "born again" in order to see God (John 3: 3). In the three Persons of the Godhead, love is towards holy angels and Christians, unspeakably full, perfect and blissful. God's love is an infinite satisfaction and an immeasurable compassion towards sinners.

The love that can be enjoyed is almost incomprehensible. The lovely scenes around the fireside, in God's sanctuaries, and in our visitations to our friends and brethren and sisters in Christ, and at the parting hour will cause the tear to roll, and joy will be mingled with sorrow, and at the time of interment of our friends and neighbors will be around the silent tomb of the departed one, take the last view on this side of eternity, will mourn and weep, the love and affections so strong sometimes that it almost causes broken hearts (Matt. 22: 37–38). Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself (Matt 22: 40). On these two hangs all the law and the prophets.

LIFE AND DEATH.

BY P. DEARDORFF.

Mr. Infidel:—

TAKE away Jesus and the resurrection from the dead through him, and what have you left? Thomas Paine (a kind of modern Jesus to you), the declaration of independence (as you claim he wrote that) and a long and endless dark future in which not even the faintest gleam of light appears to cheer and console the weary and troubled soul. And while you prefer the one side of the picture, we take the other; and throw ourselves into the hands of God a "living sacrifice," and resolve with Paul, "by the grace of God I am what I am." For to me the burden of life is heavy enough with all the bright prospects of the future, let alone having the soul weighed down with the thought, that after this life, all is done, and we go down into the grave, without any hope of coming forth to enjoy those who have gone before, which to me would be worth ten thousand worlds like this to again embrace those three little ones at the right hand of God.

But you may say, we believe in a future state of existence. But if you deny Jesus and the resurrection, how are you to prove it? Who made you so wise? For this is something I have yet to learn; for I have never yet been able to even hope in life beyond the grave outside of Jesus. Neither do I wish to; for it seems as if those who have ventured to disbelieve the Bible, have got themselves into a very bad condition. For even the great American teacher, although a very strong man (or weak man I should perhaps say, for he has "sworn by all that is sacred, never to worship the devil, though he should appear dressed in royal robes, and seated on the throne of Jehovah,") has gotten himself into a great dilemma, for he will neither worship the devil, nor believe God (the Bible).

PRAYER.

BY ANNIE E RUPERT.

HOW delightful is the thought, that those who cannot be influenced by our example, may be reached by our prayers. Perhaps there are friends who are separated from us by thousands of miles, or some dear one in our home. Perhaps a dear father or mother, brother, or sister, who repels every effort which we make to arouse him or her to a sense of danger.

How impossible it seems to do such a one good. But is it really impossible when there is a throne of grace, where we are encouraged to ask what we will in the name of Christ, and it shall be done unto us? Impossible when we know that the fervent effectual prayer of a righteous one availeth much? We have every encouragement to hope that earnest and persevering prayers will be heard and answered.

Call to mind the records of our Savior's ministry upon earth, and mark the numerous instances in which his favor was besought, and never besought in vain for friends and relations. The Syrophenician women, the ruler Jarius, the centurion, and others are sufficient proof that prayer was not unwelcome in a Savior's ear. Oh let us intercede with him who answers prayer for dear ones who are not in the church of Christ; pray for the heathen at home and for the heathen abroad; pray for the ministers of Christ, and for the missionaries of the cross. You are perhaps timid, you cannot say much for the cause of Christ, that Savior whom you love and desire to serve, but you can pray that his kingdom may come and that his will may be done on earth as it is in heaven. You can remind his promises which he has made respecting the world, being filled with his knowledge, and nations being blessed in him.

How truly noble is a useful life. Let the example of our Savior prove a powerful incentive to increase exertion. Birth and elevated rank may satisfy the earthly mind; but the Christian is a co-worker with the eternal and shall shine as the stars forever and ever.

THE COURAGE TO LIVE.

WE need not preach the courage to die—that is common enough—but the courage to live, to be honest in spite of poverty and neglect; to be true, though all is dark except where God shines in; to be faithful, though heavens fall and hearts break, and friendships turn to gall. Yes we must teach men to dare to be unpopular, to be misapprehended, to be ahead of the times, to follow the voice of God though it leads into the wilderness, to tell the devil to his very face that he lies, and also to give him his dues—an act which requires the supremest courage at times.

I wouldn't give a farthing for the triumphant faith of the death hour, unless it comes from that triumphant faith that makes our life full of noblest daring, that is ready to fling aside honor, wealth the praise of friends, rather than impair for one moment the soul's integrity. Oh, for such a courage—the courage to think, to act, to tell the harsh truths, to overthrow splendid falsehoods, to disown sweet lies and to banish tenderest associations rather than check the least, the free movement of the sovereign soul. We all must die with more or less equanimity, but we cannot live in the full splendor of our being except by courage and determined exertion.—*The Guide.*

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, } EDITORS.
M. M. ESHELMAN, }

BRO. S. H. BASHOR is duly authorized, by us as our traveling correspondent and agent for the BRETHREN AT WORK and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15 00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., MAY 23, 1878.

FROM the *Primitive Christian* we learn that the school building at Huntingdon, Pa., is now commenced; the ground having been broken May 6th. They expect to have the building ready by the commencement of the Winter term.

◆

THE feast in our congregation last week—May 15th—was an enjoyable one. The weather was beautiful and the congregation large. About 400 communed—the house being nearly full of members. The feast is one that will long be remembered.

◆

"THE copy of the Bible which Martin Luther used daily, and the leaves of which are covered with annotations made with his own hand, is now in the Brandenburg museum, which gave for it about $450. The Bible was printed in Basle, in 1509, and is bound in leather, and is in good preservation."

◆

"AN Egyptian papyrus, twenty-eight feet long by seventeen inches broad, has recently been purchased by the French Director of Fine Arts. The document dates back to the year 2,000 B. C., and relates to the death and funeral of the queen mother of Kor-Hor, of the first Egyptian dynasty."

◆

FROM a quotation, taken from the writings of Elder Henry Kurtz, and published some weeks ago, the impression has gone forth that we have in contemplation the publishing of a complete history of the Brethren. We at this time have no project of the kind in view, but would be glad to see Abram Cassel and a few others take hold of the work.

◆

SOME years ago the editor of the *Baptist Battle Flag* wrote that, "Dunkardism is a local disease and must be treated locally," but now he says it "is a growing heresy and must be met." It is rapidly becoming the "sect every-where spoken against," and to certain worshipers of the goddess Diana, is becoming alarming and endangering their craft.

◆

THOUGH we have never been opposed to using lightning rods, yet we must confess that the following, clipped from a leading journal, does not speak very encouragingly for them, and has a tendency to shake one's faith in the virtue of lightning rods: "Eight out of every ten houses and barns in Illinois, struck by lightning last year, had rods on them."

◆

"During the past thirty-seven years 56 Atlantic vessels have been lost. The number of British vessels was 42; American, 5; French, 4; German, 4; Belgian, 1. The causes of disasters are given as follows: Wrecked, 30; burned, 4; collision with icebergs, 2; foundered, 2; lost in fog, 2; never heard from, 9. No less than 4,430 persons lost their lives in consequence of these disasters."

◆

METHODIST preachers are much perplexed and annoyed by the increasing demand of their converts to be immersed. It is generally ascertained that this class of converts have been reading the New Testament. All who honestly and faithfully read the New Testament go down into the water. When the Bible is intelligently understood, then the mourning bench, as a physchological magnet, has lost all its immanent virtue.—*Christian Review.*

◆

THE correspondence between Bro. Bashor and a Lutheran preacher at Waynesboro, Pa., regarding a public discussion, has resulted quite favorably, as it has already induced one man to leave the Lutherans and to come out a non-conformist to the ways and costumes of the world. The correspondence was carried on through the *Waynesboro Record*, and was quite interesting. Were it not for the great length of the correspondence, we would like to republish it in the BRETHREN AT WORK.

◆

IT was a pleasure to us to meet and converse with brother Daniel Fry at our Love-feast. He seems none the worse by his trip to Denmark, but if any difference is improved in health. He looks hale and hearty, though a man of seventy years of age. He stood the trip well—the best of any, not once being sick while on the ocean. Brother Fry has great hopes for the Danes, and feels confident that the mission, if properly conducted, will be a success, as the Brethren's humble and self-denial doctrine is just the kind to take among a depressed and priest-ridden people. He told us much about the country and the peculiar customs and ways of the Danes

◆

WE hope the members in Lancaster county Pa., will pardon us for making mention of the small number of papers going to that county. We have since learned that nearly all of them speak the German language, and hence cannot get much satisfaction from reading English, and for that reason do not take our paper. They are certainly excusable, and may the Lord bless them in their efforts at doing good, for they are reported worthy of brotherly respect. Though we cannot use the same language here, yet doubtless when we meet on the other shore we will be able to converse with each other in the same tongue.

◆

FROM the following it would seem that the Reformed Episcopal church is learning something, for this is what they have been doing, and it would be better for the cause of our holy religion if a few thousand Protestant congregations would follow their example: "The committee on Popular Amusement, reported against theatrical amusements, games and dancing in all entertainments sanctioned by the Church and discouraging frivolous and worldly modes of raising funds; also, requesting communicants to abstain from such entertainments."

◆

A BROTHER in Philadelphia soon after his marriage, said to his wife: "I use no tobacco, hence I shall claim a certain sum of money each year for books. I have inquired of those who use it, as to their expenditures for the weed each year. Some said $10, some $20, some $25, and one said it cost him $500 a year. I then thought that if I would use it, I should perhaps spend $25 a year, hence claimed this for good books." It is scarcely needful to say that that brother has a large collection of interesting works, and certainly he need not be ashamed of his wise and prudent course. Will our young men accept this as an important lesson for them?

◆

MT. Carmel is said to be the richest and most diversified in all Palestine, as it unites the products of the mountain with those of the valley and sea-coast. A writer enumerates forty-seven different kinds of flowers found there, and then did not complete the list. Says Van de Velde, "There is not a flower that I have seen in Galilee, or on the plains along the coast, that I do not find here on Carmel." When the glorious Millenial period shall roll on, during which time Christ shall reign on earth one thousand years, and the saints go up to Jerusalem once a year to worship, it will be refreshing to visit Mt. Carmel, and pluck from her brow some beautiful fragrant flowers.

◆

IT is painful to hear sister Fry, who has just returned from Denmark, relate the sufferings and privations endured by the people there. Their dwellings are rude, mainly covered with straw—though they do not leak—while their diet is of the simplest character—being such as the American people would not use, yet they are a good-hearted and industrious people. The sister has great sympathies for the Danes, and thinks that our people ought to deprive themselves of a few luxuries for the benefit of the poor saints and the Master's cause in Denmark. Christ endured much for us; can we not now make some sacrifice for His cause? Read Matt. 25: 40

◆

SINCE Christ has said: "Go into all the world, and preach the Gospel to every creature" (Mark 16: 15), it is worse than useless to talk or write against missionary work. Christ himself was a missionary sent from heaven to earth, and all his apostles were missionaries sent by the head of the church to teach all nations. If there were less parleying over missionary labor, and more work, it would be much better for the cause. "But," says one, "I see no place to take hold." Look around and *find* a place to take hold. Instead of waiting for something to turn up, go to work and *turn* something up. Better do a little than nothing. Every lawfully installed minister is a divinely appointed missionary, and in his work as a minister, is backed up by the highest authority in the universe.

GOOD SUGGESTIONS.

HERE is something that every young man and woman should cut out, preserve and heed: "It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practice, that makes them good. It is not what they appear to be, but what they really are, that fits them properly for life's mission and destiny."

The person that strictly follows these suggestions will certainly prosper in whatever lawful calling he may chance to engage.

EDITORIAL CORRESPONDENCE.

SPENT two days in Philadelphia; met with the brethren one evening in prayer-meeting. Here, for the first time in my life, I met a colored brother and sister. They are very zealous in the work of the Lord, and on the "first day of the week" teach a number of colored persons the Word of God, in their own house. This is commendable, and hope the Lord, who notices even the sparrows, will not fail to abundantly reward them for their concern for their fellow-men. Also visited our esteemed and aged brother, Elder Fox who is now upwards of ninety years of age. What changes have occurred on this vast globe in even that short period! Though more than four score and ten, his digestive organs retain their youthful activity, and his mind quite well preserved. He is a living witness of proper care of the digestive organs and may be profitably imitated by many young persons. He is, however, confined almost entirely to his room on account of the frailty of his limbs. I felt the solemnity of the occasion as we bowed in prayer with one who had seen so many years, and had been intimate with those of our brethren who first came from Europe. The Lord grant his last days to be peaceful and full of hope for eternal life.

On the evening of the 4th, met with the brethren and sisters of the Hatfield church, in public worship, and on Sunday with those of the Indian Creek church. The latter is among the oldest organizations in this country. I am now writing in the library of brother Abrm. H. Cassel who is closely related to those who first organized the church in America. He is one of the foremost antiquarians of this country, and his vast collection of rare and valuable works strikes one with wonder and amazement. Nor has he brought all these works together without trials and severe struggles—many of which would have discouraged and prevented most men in such labor.

Here I had the pleasure of hearing read the memoranda of brother Christopher Saur, some of which I here give, simply as matter of history, which shows how the first churches in America carried on their work: "On the 9th of August 1780, brother Martin Urner and I visited the little Swatara church on the Schuylkill. On the 12th, ordained brethren Martin Gaby and Michael Frantz to the bishopric by the laying on of hands. Also confirmed to the ministry by the imposition of hands, brethren David Kintzy, Geo. Bashore and Jacob Moyer. On the 15th went to Big Swatara, where brother Geo. Miller was ordained or confirmed to the bishopric. August 16th, visited the White Oak church, where brother John Zug was ordained bishop under the following provisions: He is to be subordinate to elder Christian Longanecker, except in the absence, sickness or death of Elder Longanecker, when he shall exercise full power of the bishopric. Otherwise he shall do nothing of importance without the consent of Elder Christian Longanecker." This shows the care and concern of those who were among the first in the grand reformation.

I also give as an item of historical interest, the calling of C. Saur and A. Mack to the ministry. On the 7th of June, 1748, they were called to the work and the church given into their charge. This was at Germantown, and on the 3rd of November they did their first baptizing. They conducted the work assigned them with such ability that on the 10th of June 1753, five years and three days after being called to the ministry, they received the imposition of hands. On the same day, brother Henry Slingluff, who had been chosen overseer of the poor, was also confirmed by the laying on of hands. This brother kept the records of the church, which are now in the hands of brother Cassel. They not only kept an accurate account of the receipts and expenditures of the church in a neat and simple manner, but noted the proceedings of their council-meetings in a brief way. Here may be seen the names of those who contributed to the church treasury and amount given by each. It seems they were not afraid of hurting each other by keeping a clear record of their business, but like men of method and carefulness were cautious. On the 13th of December, 1761, Bro. G. Schriver was chosen, according to the apostolic order, as overseer of the poor, or deacon, and on the 15th of May, 1766, he received the imposition of hands in confirmation. He was the assistant of brother Henry Slingluff, already mentioned, and as such his name appears on the record. In support of their practice of first trying a man in office before confirming him, they cite us to 1 Timothy 5: 22–25.

I here give an extract from an article written by brother A. H. Cassel and published in the *Christian Family Companion* of Sep. 1st, 1868, showing the work of those who bravely stood in defense of primitive Christianity in the early settlement of America.

"Their first meeting was published to be on the following Sunday in October 1722, at the house of Peter Becker. The next Sunday they had it at brother Johan Gomery's, and thus they continued alternately until the inclemency of the weather obliged them to stop. But early in the following Spring they resumed them again, and held them weekly at the house of Peter Becker, without anything of note occurring until about September, when a revival took place along the banks of the Schuylkill, occasioned, as it was supposed, by the Hermits of the Ridge, (which were the remains of a defunct sect called the "Woman of the Wilderness"). They heard the Brethren, and visited their meetings occasionally. Several of them were soon so deeply impressed with the truth that they heard, that they applied as candidates for baptism." * * * * Peter Becker baptized them "in the stream called Wisahicon, a tributary of the Schuylkill and not far from its banks. While these were the "*first fruits*" of the Brethren in America, it might, perhaps, be a satisfaction, (to some at least), to know their names. They were Martin Urner and wife, Heinrich Landes and wife, Friederich Long and John Mayle." * * * * We find that after the Brethren had thus united themselves their meetings were crowned with peculiar blessings, and tended to the edification of many, and still increased in numbers as well as in power, so that the whole region soon became alive—especially the young and rising generation, who, to the great joy of their parents, began to walk in the fear of the Lord, and the love of the Brethren."

I would love to give the entire article, for it is truly interesting, and to many who have recently been added to the flock, no doubt new. I will just add that the church at Germantown, Pa., was the first organized church of the Brethren in America. Coventry church was organized Nov. 7: 1724. Ephrata, Nov. 12th, or five days later. Then followed Oley church 1732. Great Swamp, 1733. Amwell, N. J., 1733. Cocalico, 1735. White Oak, 1736. Little Conowago, 1738. Big Conowago, 1741. For all these interesting facts I am indebted to brother A. H. Cassel whose indefatigable researches and collections have brought to light facts pertaining to the planting of the pure Gospel in America. These collections are truly valuable, and as a people we should not be indifferent as to their worth. The truth of God suffers none by their existence, for they greatly testify to the holy and self-denying principles of the Christian religion. And I believe if many of the members of the various denominations of this country could see and learn how some of those practiced whose name they have loved to revere as reformers and teachers, they would be compelled to confess that there is vast difference in the practices. In my next I hope to be able to give our readers some facts concerning the printing business among our "old brethren."

M. M. Eshelman.

The above was written in brother Cassel's Library, but was unavoidably delayed. Since writing it I have arrived home safely and feel much improved in health. Thanks to our Lord for His blessings.

M. M. E.

BAPTISM.

SOME one has sent us a copy of the *Forreston Herald*, containing an article on baptism. The article contains but little new matter, but reiterates old arguments that have been met and refuted scores of times. The following, however, is decidedly new:

"We could quote from scores of distinguished scholars, all declaring positively that 'baptizo' means to sprinkle as well as to immerse."

"Scores" means not less than forty, and we think the gentleman will have a lively time finding forty "distinguished scholars, all declaring positively that *baptizo* means to sprinkle as well as to immerse." We knew that there were scores of distinguished scholars who affirm that *baptizo* means to immerse, and also, that all distinguished Greek lexicographers define *baptizo* to *immerse* or *dip*, but never before did we know that "scores of distinguished scholars" affirmed to the contrary, and we are a little doubtful whether the gentleman knows it. If he does, he is certainly far in advance of the champion Pedo-baptist debaters and writers of modern and ancient times.

His own authors are against him, for in his article he quotes Schrevellius and Schleusner, two Greek lexicographers and both of them define *baptizo* to immerse, not once giving sprinkling as the first definition, but our Forreston writer has the audacity to place sprinkling before immersion, something that no good Greek scholar of reputation in the world would venture to do. Here is something that is remarkable:

"We believe that sprinkling or pouring was the apostolic mode of baptism for this further reason viz—that, in all the cases of baptism mentioned in Scripture, the attendant circumstances accord perfectly with this mode [sprinkling] of administering this ordinance—while in many cases, they utterly preclude the idea of immersion."

When Philip and the eunuch both went down into the water that would utterly preclude the idea of immersion, would it? And when the Savior came up straightway out of the water that, too, would preclude the idea of immersion? When they baptized at Ænon, because there was much water there, would that preclude the idea of immersion? Would that favor sprinkling? When the people were baptized of John in Jordan, would that also preclude the idea of immersion? No farther comments are needed to refute such illogical and far-fetched conclusions.

But he believes "that sprinkling or pouring was the Apostolic mode of baptism." If sprinkling or pouring was the Apostolic mode, where does he get his authority for immersion? These men will preach and write that immersion, as baptism, was neither taught nor practiced by the Apostles, and then turn right around and administer it. If this is not inconsistency then we do not know the meaning of words.

J. H. M.

A JEWISH TRAVELER.

HERR Juda Czerny, a learned Jew from Wilna, in Russian Poland, has returned from his journey of exploration in Caucasus, on which he set out eight years ago. The principal object of this journey was archæological and ethnographical inquiries; further, the desire to ascertain the origin of the Jews settled in Caucasus. Herr Czerny inclines in his investigation to the opinion repeatedly expressed, that we meet here with the ten lost tribes. Carried away from their country by the Assyrian King Shalmanesser, they took up their abode in the Caucasus about 700 years before the common era. Herr Czerny has collected numerous interesting data on the Jews in Persia and Bokhara and on the Assyrian Nestorians, and in addition also historical data on many Caucasian and Asiatic tribes, as yet little known.—*Jewish Times.*

Decency and not pride, zeal and not fanaticism is what is wanted.

QUERIST'S DEPARTMENT.

Questions touching the meaning of Scripture, relating to History and practical subjects of religious interest will come in place. The querist's name must accompany all communications. We shall labor to avoid giving any just occasion for strife and contention over unimportant questions.

1. Give an explanation of 1 Tim. 5: 9, 24, "Let not a widow be taken into the number, under three score years old, having been the wife of one man."

2. "Some men's sins are open before hand, going before to judgment; and some men they follow after."

Geo. C. Stump.

1. It is evident from 1 Tim. 5: 9, that there was an order of widows among the apostles and early Christians. We are inclined to the following: 1. They were so classed, because they were widows "indeed." 2. The young females who came to the church, both Jews and Gentiles, needed instruction in the Gospel, and the widows indeed were especially qualified for this work. We here quote from the Apostolic Constitution, showing that there was still a widow's order among the Christians, some time after the Apostles had all departed:

"Choose your 'widows not under sixty years of age,' that in a measure the suspicion of a second marriage may be prevented. But if you admit one younger into the order of widows, and she cannot bear her widowhood in her youth, and marries, she will procure indecent reflections on the glory of the order of widows, and shall give an account to God; not because she married a second time, but because she waxed wanton against Christ and not kept her promise. * * * But the true widows are those which have had only one husband, having a good report among the generality for good works; widows indeed, sober, chaste, faithful, pious, who have brought up children well, and have entertained strangers unblameably, which are to be supported as devoted to God.— Besides do thou, O bishop, be mindful of the needy, both reaching out the helping hand and making provisions for them as the steward of God, distributing seasonably the oblations to every one of them, to the widows, the orphans, the friendless and those tried with application" B. 2, pp. 93, 94.

Among the early Christians, as well as among the heathen, the widow who had had but one man, was held in very high esteem. It was supposed such would take a great interest in the doctrine of Christ, and more especially if she had arrived at the age of sixty. Such a one would not likely "wax wanton," be a busybody, nor tattle; but sober, grave, well-established in the faith. This is how the early Christians reasoned with respect to their widows.

2. Some men's sin's are open before hand, going before to judgment." We incline to the opinion that Paul has reference to the appointment of men to office in the church. He formed three classes in the church. 1. Those of whom he knows nothing, except that they professed Jesus. 2. Some he knew who were well established in the doctrine. 3. Those whose lives indicated that they were only partially reformed. The sins of these were open to all, going before to judgment — condemnation. — Such could not deceive the church, for their lives showed just where they stood: such they need not choose to office. Those of the first class would be more difficult to handle. — Under the disguise of piety, they might creep into office, and then their sins would follow after, condemnation would come afterwards. — "Lay hands suddenly on no man," should be well heeded here. We draw these conclusions from the twenty-fifth verse. The good works of all true followers of Jesus, are manifest before hand, not simply *some*. You thus see that these two verses can have no allusion to believers and unbelievers in general, but, as they evidently have, to such as are chosen to office. We would then conclude that the good works of some men chosen to office, are manifest before hand, "and they that are otherwise, cannot be hid." Some need to be brought forward, because their "good works," are well known — Others who have done much in a private way, yet are not so well known, cannot be hid, and they, too, must be brought forward.

3. Please explain the latter clause of the 6th verse of the third chapter of 2 Corinthians.

Jacob Blickenstaff.

The clause referred to, is as follows: "For the letter killeth, but the spirit giveth life." — Paul declares that "our *sufficiency* is of God." Our competency, our ability to *work* comes alone from God. With this view, Paul further declared that God made him and others not only ministers, but *able* ministers of the New Testament; not of the letter of the New Testament, but of the spirit of the New Testament. Not that they were *not* to use the letter, for that is necessary to the putting off and keeping off the "old man with his deeds," while the spirit is essential to the new man, and his eternal welfare. The letter destroys sin, and the spirit gives life. It is a fact that every institution in God's house, is of an humbling nature. All are directed against the carnal mind, which is not subject to the law of God, hence must be crucified. In being baptized in water, we deal with the letter; and while this act in the *letter* denotes death to sin, the spirit gives life. Bread and wine cannot give life, but remind us that we are not yet in the land of promise; but the spirit connected with the bread and wine, gives life. Faith, hope, charity—these are spirit, life. O that we may all have the *spirit* of the New Testament continually dwelling in our hearts! Let no man build his hopes on the letter, but on the spirit. Obey God because God demands it. Practice all His teachings, not because others do, but because God requires it. Get into the spirit, live in it.

BREVITIES.

WRITERS should not fail to sign their names to articles sent here for publication.—— Brother David A. Norcross of Shoals, Ind., says: "I would not be without your paper for ten dollars a year." He thinks of moving to the West. —— Brother Daniel Vaniman says: "I have not been able to find time to spare lately to write for the paper, neither did I think it necessary, as it is always brimful of good matter by others." —— The Brethren of Coshocton county district, Ohio, are building a meeting-house which they expect to have finished by the first of July next. —— Sister Susan B. Gitt says: "Our church, the Upper Conowago, Adams Co., Pa., is in a prosperous condition." —— A subscriber writes: "I am not a member of your church, but I think your paper is good. ——We have in this office a piece of Olive wood taken from Mt. Olives near Jerusalem. —— Bro. Stump held eight meetings with the Brethren in Saline Co., Neb. Three were added to the church at that place. —— We do not employ agents to sell the "Prince of the House of David." It is a good book. Price, $2.00. —— Brother L. Hillery preached his farewell sermon last Sunday, amid the regrets of his flock. He leaves for a missionary tour in the West. Within a year he has baptized into the Dunkard church some thirteen or fourteen in this section. — *Marshall County Democrat.* —— The Love-feast at Milledgeville, Ill., will be June 6th, commencing at ten o'clock. —— Some one, who signs himself J. R. L., has sent us an article for the paper, but we cannot publish it unless we have the writer's name. Every person should be responsible for what he writes. —— Brother George Wolfe of California, writes: "My son, J. P. Wolfe, will send on a few names soon for your paper which we prize very much in the way of instruction for new converts, and old ones too. —— Brother Enoch Eby and wife reached their home in Stephenson county, Ill. week before last. —— At a series of meetings in Pyrmont, Ind., fourteen were baptized. —— A sister sends in a bundle of queries to be answered, but fails to give her name. —— Brother Eskildsen has been holding some successful meetings in Denmark. He is said to be a minister of good ability. —— Who will volunteer to give us a good article on close communion? Let us have good, solid arguments well boiled down. —— No peace yet among the wrangling nations in the East. —— One brother writes that the "railer and slanderer have been at work" in their congregation. It is some consolation to know that there will be no such characters in heaven. —— The Brethren organized a Sunday-school at Lanark last Sunday with excellent prospects. The attendance will be very large. —— It is said that Darwin's father and grandfather were atheists. No wonder Darwin opposes the Bible. —— The *Primitive Christian* has in it a *Western Department*, edited by Elder John Wise of Waterloo, Iowa. —— The trouble with the English cotton operatives still continues. Thousands have struck, and much violence is feared. —— Congress is grappling with some threatening difficulties, an effort being made to remove President Hays. Much corruption abounds. —— Among those lately baptized by brother B. F. Stump, in Neb., were two, formerly belonging to the Methodist church, and a Campbellite elder. Brother S. is doing a good work. —— We had a pleasant little Love-feast with our aged sister Long of this place. Such feasts are evidently promotive of true piety. —— A severe storm lately visited Hardy Co., W. Va. Much damage done to buildings, property and grain. —— It is pleasant when Brethren write, "We are all in peace and love; thank the Lord." —— The sunshine of family love is what makes home happy. —— Several heavy frosts have lately visited this part of the State. Not much damage done, aside from killing some tender varieties of fruit. —— New subscribers are coming in quite encouragingly. The more the better for the cause. —— War between Russia and England seems almost inevitable. The Russians have moved two miles nearer Constantinople. —— An artesian well in Hungary has reached a depth of over 3,000 feet. —— In an artesian well in Paris over 2,500 feet deep, the water reaches a temperature of 161 degrees Fahr., and increases in heat with the depth of the well. —— One more has been baptized in Denmark. —— Do not send any more money to Denmark till you hear from us next week, as there has been a law passed that confiscates one fifth of all money not sent in the right way. —— A petrified crocodile forty feet long has lately been found at Como, on the Union Pacific railroad. —— We are in receipt of a twenty page pamphlet on Feet-washing, by J. F. Ebersole, of McComb county, Ohio, but have not yet had time to read it. —— The boy who said that hell was any where outside of heaven, got more solid truth in a few words than is found in many sermons. —— A good-hearted brother, who is in much sympathy with our movement, writes us "not to burn the candle of life at both ends." We fear many preachers, who break down in the prime of age have, too, been burning the candle of life at both ends. —— Some of our people, who attend Annual Meetings are not sufficiently watchful about pickpockets. Many brethren have had their pockets picked by cunning wolves in sheep's clothing. —— The famine in North China is expected to continue six months longer. —— The noted "B. F. Leonard" who has, during the last several years written so extensively for the *A. C. Review*, and is noted as one of the ablest Campbellite writers of the East, is said to be L. *(eonard)* F. Bittle, of Somerset, Pa. —— In spite of numerous accidents resulting therefrom, people will persist in lighting fires with coal oil. The horrible burning of those who kindle fires in this way, should be a warning to all. —— The crops in Texas are reported as the best since the war. —— The communists have strong organizations in different parts of the country. Their movement is threatening. One extreme produces another. —— Pope Leo is sick. —— The city of Dallas, Texas, has bought a farm near by, and tramps who come that way, and want to board a few days, are sent out there and put to work and made to earn their bread and lodging.

◆

In addition to Henry Ward Beecher being a preacher, and almost if not quite a Universalist, he is also a chaplain of a regiment of soldiers. This is the way he displayed himself one Sunday night in his church: The pew-holders resigned their pews for the occasion, and the regiment marched in full uniform. Mr. Beecher appeared in his dark blue chaplain's uniform, but omitted the shoulderstraps and gilt buttons. He preached from the text:—"Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand." The preacher who can do all this, has very little respect for the Gospel of peace. His text ought to have been this: "Lord have mercy on me, a poor sinner."

UNANSWERED QUESTIONS.

Having on hand a number of queries which we have not time to answer, we give some of them below, hoping our correspondents will aid us in this department. Let your answers be short and to the point.

A man claiming to be a minister of the Gospel, in a sermon against feet-washing, defied the world to show, from sacred or profane history, that the Gentile church ever practiced the ordinance of feet-washing: and W. C. Thurman, in his book on feet-washing, page 59, 60, says it might be shown from church history, that feet-washing has, from the night of its institution, down to the present day, always been observed as an ordinance of the church. Now which is true? Please inform me through your paper.

Samuel Sala.

Did Christ die a God-forsaken man according to the following Scripture? "My God, my God, why hast thou forsaken me!" Mark 15: 34.

J. J. Hoover.

Are there any Brethren living in Germany? What became of those members baptized by brother Kurtz while on a visit in Germany some years ago?

S. S.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

HAVING arrived home too late to give the "Home Circle" special attention, we ask our readers to bear with us a little, and especially ask the children to be patient. By the blessings of God we hope to resume our Sunday Morning next week. Let the tender hearts and humble spirits not forget to indite good matter for this page, for we all need words of comfort, and the sweetness of divine truth. M. M. E.

BELIEVETH.

MOST of the young readers of the BRETHREN AT WORK have probably heard or read of the little family that lived in Bethany,—Mary, Martha and Lazarus; how that Lazarus took sick and died. Dear Martha and Mary, how sad and lonely they must have been! But they loved Jesus, and He also loved them. At the time of Lazarus' death, Jesus was beyond Jordan, but when He heard of it, He went again into Judea, and when Martha heard that He was coming, she went and met Him and said unto Him, "Lord, if thou hadst been here, my brother had not died." She still adds, "But I *know*, that even now, whatsoever thou wilt ask of God, God will give it thee." Jesus told her that her brother should rise again. Says she, "I *know* that he shall rise again in the resurrection at the last day."

Just see what great faith she had. Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. Believest thou this?" She said, "Yea Lord: I believe that thou art the Christ, the Son of God, which should come into the world" (John 11; 6:47). Jesus says, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." How strange it seems that some people will say, "I believe on the Lord Jesus Christ," and not do the works that He has done, and commanded us to do; but turn round and do something He he has not commanded us to do. Oh! that each and every one would take the truth as it is in Christ Jesus, for

The Savior has said so very plain,
If thou wouldst My disciple be,
Repent, believe, be born again,
"Take up thy cross and follow me."

JEMIMA KOB.

Franklin, Iowa.

TO THE CHILDREN.

I AM very glad to see that you keep up an interest in your department. It causes us old veterans to rejoice to hear now and then one say, "I expect to belong to the church sometime." You sometimes go to meeting and hear the Gospel preached; perhaps you sometimes have explained to you, such passages as Mark 4:28 Last Sunday, a week ago, we used that passage in presence of some children, and older persons, and at the close of services we sang that beautiful hymn, No. 109. Please take the Brethren's Hymn Book and sing it. After dismissing the meeting we were apprized that the thoughts of this beautiful hymn were treasured by one of the children not quite ten years old, and she requested to be baptized, but was willing, on account of inconveniences, to postpone the matter one week. She kept her purpose, and the good Lord favored her with the opportunity to accomplish her desire. Last Sunday we questioned her in the presence of a large congregation, and her answers were far beyond her years. She was baptized and submitted so beautifully that it called forth the exclamation from the mothers in Israel, "What a beautiful baptism!"

Hope the Lord will enable her to be a model, safe for many of my young friends to pattern after; and hope that you will give this subject a thought and sing the beautiful lines again.

UNCLE JOSEPH.

HINTS TO YOUNG CHRISTIANS.

DON'T be afraid to "show your colors." A cowardly Christian is a misnomer. Shrink from no declaration, from no duty that Christ desires of you. The timid, vacillating course, is the hardest and most barren. The brave, outspoken, faithful life is the happiest and most effective. There are many things you do not understand as yet; but let no doubts or uncertainties prevent you from acting on what you do know. There are some spiritual facts clear enough, plenty of Christian duties plain enough to you; act immediately on those. Do faithfully all you know you ought to do, and the larger knowledge will follow in due time Use earnestly every means that will enlarge and strengthen your Christian life. Study the Bible. Pray without ceasing. Don't neglect the prayer-meeting or the Sunday-school. Stir up your Sunday-school teacher and get your doubts explained. Go to the minister with your questions, and find out the best he knows on things that perplex you. Keep your heart warm by doing *good*. Make your life beautiful in the sight of men, and show them the sweetness and power of Christianity. Be conscientious in little things. Let the Master's Spirit shine through every hour of your life. In school, in shop, or field, in society, the young Christian ought to be the most faithful, the most courteous, the most generous and kindly, the noblest person there.

Follow Christ. Seek to reproduce His traits in your life. Do always as you would believe He would if He were in your place; so you will have a growing, joyful, successful, Christian career. —*Selected.*

IS THERE ROOM IN ANGEL-LAND?

A SHORT time since, the author of the following lines listened to an interesting discourse by a preacher, in which he related the following touching incident: A mother who was preparing some flour to bake into bread, left it for a few minutes, when little Mary—with childish curiosity to see what it was—took hold of the dish, which fell to the floor, spilling its contents. The mother struck the child a severe blow, saying that she was always in the way! Two weeks after, little Mary sickened and died. On her death-bed, while delirious, she asked her mother if there would be room for her among the angels—"I was always in your way, mother, you had no room for little Mary! And will I be in the angels' way? Will they have no room for me?" The broken-hearted mother then felt that no sacrifice would be too great, could she have saved her child.

Is there room among the angels
For the spirit of your child?
Will they take your little Mary
In their loving arms so mild?
Will they ever love me fondly,
As my story books have said?
Will they find a home for Mary—
Mary numbered with the dead?
Tell me truly, darling mother!
Is there room for such as me?
Will I gain the home of spirits,
And the shining angels see?

I have sorely tried you, mother—
Been to you a constant care!
And you will not miss me, mother,
When I dwell among the fair!
For you have no room for Mary—
She was ever in your way,
And she fears the good will shun her!
Will they, darling mother, say?
Tell me—tell me truly, mother!
Ere life's closing hour doth come!
Do you think that they will keep me,
In the shining angels' home?

I was not so wayward, mother!
Not so very—very bad,
But that tender love would nourish,
And make Mary's heart so glad!
Oh! I yearned for pure affection,
In this world of bitter woe!
And I long for bliss immortal,
In that land where I must go!
Tell me, once again, dear mother,
Ere you take the parting kiss!
Will the angels bid me welcome
To that world of perfect bliss?

—*Selected.*

TO PARENTS.

"And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."—Eph 6:4

THESE words were spoken to parents. "Provoke not your children to wrath." Fathers and mothers, those of you who have children under your control, do not provoke them. No child has a temper that does not need more or less cultivation; and instead of cultivating that temper in the proper manner, some children are teased and provoked to such an extent that they become naturally fretful and spiteful; and as they grow up in this way, being provoked from time to time, home is unpleasant to them. They are not taught love, peace and happiness; hence they become quarrelsome with those around them.

"Bring them up in the nurture and admonition of the Lord," then they become ornaments in society. This places a great responsibility upon parents, and at this age of the world, and in these perilous times, the work is a task, but should be commenced when children are small. Pride is one of the severest things we have to overcome; and it is one thing that is too much cultivated in children. Innocent little children, those of whom Jesus said, "Of such is the kingdom of heaven," are dressed in all the fashions of the world, and I am sorry to say, by our dear brethren and sisters. Now brethren, if we put those unnecessary things upon children when small, what will be the consequence when they grow up. If we put on our children, things we would be ashamed to wear, who will have to answer for it? I will leave that for the reader to judge.

When we give children the means to go to worldly amusements, and help them to satisfy their carnal wishes, lusts and desires, are we fulfilling the commands of Jehovah? Are we trying to gather them into the fold, or are we encouraging them on the downward road to everlasting destruction? Brethren, I wish to impress it upon all our minds, to be engaged in bringing up the children in the nurture and admonition of the Lord, for when they once have strayed away, how many tears their parents shed for them? How many prayers ascend to heaven in their behalf? Is it reasonable, is it consistent for parents to help their children into the degradations of sin and folly, and then try to get them back? I assert upon the truths of heaven, that if children are brought up in the admonition of the Lord, nine cases out of ten, they will be where Jesus wants them, and that is in His service.

May God help us all to be more engaged for the conversion of sinners, and for the welfare of one another. May we live so that when the Master says, "It is enough; come up higher," we may gladly drop this robe of flesh, and mount above the skies, where we can be continually engaged in singing praises to His almighty name throughout all eternity.

D. A. ROWLAND.

Greencastle, Pa.

HOLD ON!

HOLD on! It is dark and you are weak! but life depends on your holding fast to your religious profession, your character, and your Christ Many a man has waited for the Lord a little, when long waiting was required. He despaired early, when he should not have despaired at all. The trials you bear, cut into your flesh. You say you could stand that, but they also eat into your resolution. Hold on! Nothing else will answer. It is a time of trial.—Men lose money, and there is danger of losing reputation with it. Men defame them, curse them, laugh at their Christianity. Hold on! Pay all you can now, and pay the rest hereafter. Be sweet, patient, forgiving. You want men to forgive your mistakes; forgive also their reproaches.—Get all the helps you can. And where can you get the most? The closet, the prayer-meeting, the Sunday-school—all these will help you to hold on. Increase your diligence, your watchfulness, your zeal for God, and through His service find His helping hand. It is there; so near you though you may not see it; so strong and willing, though Satan may tempt you to doubt it. It is only a little longer. Hold on in darkness, doubt, affliction. The day will dawn, the doubts will fly away, and your "light affliction will work out for you a far more exceeding and eternal weight of glory."

—*Selected.*

A THRILLING TEMPERANCE APPEAL.

AT a certain town meeting in Pennsylvania, the question came up whether any person should be licensed to sell rum. The clergyman, the deacon, the physician, strange as it may now appear, all favored it. One man only spoke against it because of the mischief it did. The question was about to be put, when there arose from one corner of the room, a miserable woman. She was thinly clad, and her appearance indicated the utmost wretchedness, and that her mortal career was almost closed. After a moment's silence, and all eyes being fixed on her, she stretched her attenuated body to its utmost height, and then her long arms to their greatest length, and then raising her voice to a shrill pitch, she called all to look upon her.

"Yes," she said, "look upon me, and *then*, hear me. All that the last speaker has said relative to temperate drinking, as being the father of drunkards, is true. All practice, all experience declare its truth. All drinking of alcoholic poison, as a beverage in health, is *excess*. *Look upon me!* You all know me, or once did. You all know that I was once mistress of the best farm in town; you all know, too, I had one of the best—the most devoted of husbands. You all know that I had five noble-hearted, industrious boys. Where are they now? Doctor, where are they now? You all know. You all know they lie in a row, side by side, in yonder churchyard; all—every one of them, filling the drunkard's grave! They were all taught to believe that temperate drinking was safe—that excess alone ought to be avoided; and they never acknowledged excess. They quoted you, and you, and you," pointing with her shred of a finger to the minister, deacon, and doctor, "as authority. They thought themselves safe under such teachers. But I saw the gradual change coming over my family and its prospects, with dismay and horror. I felt we were all to be overwhelmed in one common ruin. I tried to ward off the blow; I tried to break the spell, in which the idea of the benefits of temperate drinking had involved my husband and sons. I begged, I prayed; but the odds were against me. The minister said the poison that was destroying my husband and boys was a good creature of God; the deacon who sits under the pulpit there, and took our farm to pay his rum bills, sold them the poison; the doctor said a little was good and the excess only ought to be avoided. My poor husband and my dear boys fell into the snare, and they could not escape; and one after another were conveyed to the sorrowful grave of the drunkard.

Now look at me again. You probably see me for the last time. My sands have almost run. I have dragged my exhausted frame from my present home—your poor-house—to warn you all, to warn you, deacon, to warn you, 'false teacher of God's Word!'" and with her arms flung high, and her tall form stretched to its utmost, and her voice raised to an unearthly pitch, she exclaimed, "I shall soon stand before the judgment seat of God. I shall meet you there, you false guides, and be a witness against you all!"

The miserable woman vanished. A dead silence pervaded the assembly; the minister, the deacon, and physician hung their heads; and when the president of the meeting put the question, "Shall any licenses be granted for the sale of spirituous liquors?" the unanimous response was "NO!"—*Selected.*

ALPHABETIC MAXIMS FOR BOYS.

Ask your father, mother or guardian what is best for you to do.
Begin active life with noble purposes to direct you.
Care for those whose lives have been embittered by oppression and ill treatment.
Decide to take a firm stand in favor of truth.
Endeavor to study the laws of life, so that health may be your constant attendant.
Fail not to show that a boy can have honor.
Gain money if you can honestly; otherwise remain in penury.
Have respect for every good thing.
Indulge not in any intemperance.
Observe justice to all.
Pay as you go; or if you do not conclude to go, pay at any rate all you agree to pay, and keep out of debt.
Query whether your old coat paid for, will not set better and appear handsomer than a new one if owed for?
Resolve that you will never speak disrespectfully of girls.
Strive to help your kind parents.
Teach all with whom you may associate that you are unable to do a mean thing.
Unite with all for the promotion of good.
Venture not to take a cent dishonestly.
Welcome your kind parents to your home.
Xpect no money, but that which you get by honest labor.
Yield all unimportant considerations rather than have a row.
Zealously discharge every duty, and you will have nothing to fear, either now, or hereafter.

Selected by UNCLE THOMAS.

MOCKING.—No mocking in this world ever sounds to me so hollow as that of being told to cultivate happiness. What does such advice mean? Happiness is not a potato to be planted in mold and tilled with manure.—Happiness is a glory shining far down upon us out of heaven. She is a divine dew, which the soul, on certain of its summer evenings, feels dropped upon it from the amaranth bloom and golden fruitage of Paradise.—*Selected.*

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

At Beaver Dam congregation, Kosciusco Co., Ind., June 6th, 1878.

Four miles South of Waterloo, Iowa, Wednesday, June 5th, 1878, at 10 A. M.

Union church, Marshall Co., Ind., June 4, 1878, commencing at 5 o'clock, P. M

Four miles South of Lewistown, Winona Co., Minn., first Saturday and Sunday of June next.

Clear River district, Merriam, Noble Co., Ind., June 18th.

Maquoketa church, one half mile East of Lost Nation, commencing May 25th at 1 o'clock.

Stone church, Marshall Co., Iowa, June 15, at 10 o'clock, A. M.

State Center church, Iowa, four miles and a half South-east of State Center, May 29th and 30th, commencing at 1 P. M.

Cedar Lake congregation, in Northern Indiana, two miles South-east of Corunna, Dekalb Co., on Thursday, June 6th, 1878, at 2 o'clock.

Cerro Gordo church, Macon Co., Ill., June 5th, at 2 o'clock.

Smith Fork church, Clinton Co., Mo., June 8th, at 2 o'clock.

Eagle Creek Church, Hancock Co., Ohio, June 15th, at 10 o'clock.

Hickory Grove, Carroll Co., Ill., May 23rd and 24th, to commence at 1 o'clock.

Monticello church, White Co., Ind., June 8th at 10 o'clock.

Tipton, Iowa, June 6th and 7th.

Middle Fork, Clinton Co., Ind., June 8th at 2 o'clock.

Montgomery Co., Iowa, twelve miles North of Villisca, May 18.

Grundy church, Grundy Co., Iowa, July 6th and 7th, at 1 o'clock, P. M.

Richland church, Richland Co., Ohio, May 25th and 26th.

West Nimishillen church, Stark Co., Ohio, the 6th of June.

The members of the Sandy church, Columbiana Co., Ohio, have appointed a Communion meeting on the 15th of June next, to commence at five o'clock, P. M, and meeting next day. The meeting will be two miles West of North Georgetown. Brethren coming from the Annual Meeting, will change cars at Alliance on Friday and run South to Homeworth, where they will be met.
L. GLASS.

The Burr Oak church will hold a Love-feast the fifteenth and sixteenth of June. Meeting to commence at five o'clock, P. M., and close on the morn of the 17th. Place of meeting at the residence of the writer, near Burr Oak, Jewell Co., Kansas.
ALLEN IVES.

The members of the Pony Creek church, Brown Co., Kansas will hold their Love-feast on the 25th and 26th of May, commencing at 10 A. M. Those coming by railroad by way of St Joseph, will take St. Joseph and Denver City train, and buy tickets for Morrill, at which point suitable conveyance will be found to place of meeting, distance four miles.
J. J. LICHTY.

There will be a Communion meeting in the Hamilton church, Caldwell Co., Mo, at the residence of Bro. John Stubbs, four miles South-West of Hamilton, commencing June 1st, at 2 o'clock, P. M.
GEO. WITWER.

The brethren and sisters of the Eight Miles church, Franklin Co., Kansas, have appointed a Communion meeting at the house of Bro. Daniel Harader, four miles West of Centropolis, on June 1st, commencing at 2 o'clock P. M. Meeting also next day.
J. S. KEIM.

The brethren of the Green Spring District, Seneca Co., Ohio, will hold a Communion meeting on the eleventh of June, commencing at 10 o'clock, A. M. A hearty invitation is extended to all.
DAVID WISE.

The Brethren of the Beaver Dam congregation, Kosciusco Co., Ind., will hold their Love-feast June 6th.
D. BECHTELHIMER.

The Love-feast for the Chippewa congregation is appointed for June 4th, commencing at 3 o'clock, P. M., at the residence of Bro. Wm. Lichtenwalter, two miles North of Smithville Station on the P., Ft. W. & C. R. R. Meetings to commence Thursday evening, May 30th, at the Beech Grove meeting-house, in the evening and continue until the beginning of the Love-feast. Bro. Jesse Calvert is expected to be with us.
E. L. YODER.

The Brethren in the Eel River district have concluded to appoint meetings on Saturday evening, June 8th, and also on Sunday, June 9th. Brethren, coming from a distance by railroad to the Eel River District, will stop off at the following points: North Manchester, Liberty Mills, County Line, or Silver Lake. Our meeting-house is five miles North of North Manchester, Ind
J. J. ULERY.

There will be a Communion Meeting in the Cedar Creek church, Anderson Co., Kan., June 13th and 14th, at the house of Bro. C. Rodabaugh, eight miles West from Garnett, commencing at 2 o'clock, P. M. All are invited
J. STUDEBAKER.

The Brethren of the Macoupin Creek church, Montgomery Co, Ill., intend to hold our Love-feast at C. T. Brown's, about nine miles South-east of Girard, May 28th.
D. R. STUDEBAKER.

The Pine Creek Love-feast will be on the 5th and 6th of June, commencing at 10 o'clock, A. M.
E. FORNEY.

DISTRICT MEETINGS.

North-eastern district of Ohio, in Mahoning church, Mahoning Co., Ohio, May 29th, commencing at 9 o'clock, A. M.

The District meeting for the Middle District of Iowa, will meet Monday, May 27th, at the church one and a half mile East of Lost Nation.

Eastern District of Pennsylvania, in Indian Creek church, Montgomery Co., May 23rd.

North-western Ohio at Sugar Ridge church, Hancock Co., Ohio, June 1st.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

RILEY. — Died at the residence of her son, Geo. Riley, sister Elizabeth Riley, in the 86th year of her age. Funeral occasion improved by the brethren of the Botetourt church from the following text: "To die is gain.
B. F. MOOMAW.

HANAGAN.—In the Red Bank congregation, Armstrong Co., Pa, April 27, Bro William Hanagan, aged 70 years, 8 months and 19 days. Funeral discourse by the writer from Job 14: 14.
J. M. SMOUSE.

HARE.—In the Buffalo Valley Branch, Union Co., Pa, April 8th, sister Angeline, wife of friend George Hare, aged 36 years, 1 month and 24 days.
J. L. BEAVER.

CORRESPONDENCE.

Railroad Arrangements.

Dear Brethren:—

I HAVE made arrangements with the Wabash railroad, Toledo, Wabash & Western railroad for brethren traveling to and from the Annual Meeting at the rates of one and one fifth fare. Tickets will not be on sale before June 5th. Good until June 17th. Tickets will be placed at the following stations: Quincy, Springfield, Cerro Gordo, Danville, Lafayette, Delphi, Peru, Decatur, St. Louis, Taylorville, Hannibal and Toledo
JOHN BEEGHLY.

◆

Railroad Arrangements.

Dear Brethren:—

WE call the attention of our brethren and their families who think of attending the coming Annual Meeting, to the arrangements that have been made by the Dayton & Union R. R. This company kindly offers to sell to all that will pass over their road, at the following rates: Fare from Dayton to North Manchester, $6.40. At other stations than Dayton, two cents per mile.

Tickets will be placed at the following stations: Dayton, Trotwood, Brookville, Baltimore, Gordon, Arcanum, Greenville. At stations where tickets are not sold, passengers will be furnished by the conductor on the train. — Tickets good, going from June 5th, and returning to June 18th. This company offers special inducements by way of accommodating parties of a hundred or more, going together, will go through from Dayton to North Manchester without change of cars. When the number is less than a hundred, the fare will be the same as named above, but must change cars. The above named rates are round trip tickets.

By order of J. L. Miller, General Ticket Agent of Dayton and Union Railroad, Dayton, Ohio.
A. W. PROUTZ.

◆

Call for Labor.

Dear Brethren:—

THE following is one of a number of such calls as we have received during the past year. A friend from Round Grove, Lawrence Co., Mo., writes me, "The people have requested me to invite you to come here, and preach the doctrine of your church clear through. — You can have the Baptist meeting-house. It will hold 400 and will be full."

Some such calls as the above have had to be neglected by our brethren here, from the simple pressure of home necessities. A few of us here alone, amid the imploring people of the surrounding country for many miles, are utterly unable to meet the demands upon our energies. We need an arrangement in South-west Mo, by which at least two brethren at a time can be kept moving. The interests of the truth, and precious, starving souls demand it. If the few of us in South-west Mo., attempt it, to meet these calls unassisted, our families must go without the comforts of life, for want of home providence. Dear Brethren, our country is getting to be one vast missionary field. The fields are white for the harvest, and we are imploring God to send forth laborers. Can't you help us?

"Our country's voice is pleading,
  Ye men of God arise!
His providence is leading,
  The land before you lies,
Day-gleams are o'er it brightning,
  And promise clothes the soil,
White fields, for harvest whit'ning,
  Invite the reaper's toil."

It seems that the home demand and duties with the other claims upon our time will render our contemplated Annual Meeting trip, (during which I had hoped to spend a few weeks in Indiana) an entire failure.

Your Brother,
J. W. STEIN.

May 8, 1878.

(P. C. and Vindicator, please copy.)

◆

Report of Meetings.

Dear Brethren:—

I COMMENCED a meeting in the Huntington district, Huntingdon Co., Ind., on the evening of the 13th of April; preached five discourses. As it rained two evenings in course of the week, we could not get to church, which checked the meeting and interest to some extent. Yet the interest was quite good, three precious souls rose in favor of Christ, to unite with the church.

On Saturday forenoon, the 20th, we had a church-meeting, where Bro. Sumers was advanced to the second degree of the ministry. I then left for the Salomony district, where I preached on Lord's day, the 21st. Bro. Leedy remained over Lord's day, preached three discourses, but had no more additions, so those three who had come out on the Lord's side, were baptized. On Monday Bro. Chek took me to Huntington, where I got aboard the train for Antioch. Staid one night with Bro. Leedy, and next morning took the train for Peru. — Then to Bunker Hill, and was met by Bro. J. Fox, who took me to the meeting-house, where I preached.

Next day attended the District Meeting of the Middle District of Ind. Some ten queries were presented, as usual not of much importance; hence were soon decided. Done some visiting at Bunker Hill, then went to Cass Co., preached Friday evening, Saturday evening, Sunday and Sunday evening. Had good attendance and attention, and quite an interesting meeting. I might have continued, but as none of the ministers in that arm of the church attended the meeting, and on the whole are not in favor of protracted meetings, I thought best to discontinue.

We expect to go North of Logansport day after to-morrow to commence meeting on Friday evening and to continue over Lord's day, or perhaps longer.
S. MURRAY.

Burnettsville, Ind.

◆

A Good and Noble Suggestion.

Dear Brethren:—

WE find a very good example and suggestion in No. 17 of your worthy paper. Bro. Hurshberger of Mo., gives an example which it would do well to follow. Some good and zealous brethren in every congregation ought to imitate him. Bro. Hansen's circumstances should be presented to the congregation and what funds could be collected, should be immediately sent to the Danish Mission Contribution Box.

I have often had cause to wonder why such a move is not adopted in every congregation, where such calls are made, and immediately supply the want of the needy. Many mites might be obtained in this way from liberal hands and noble hearts, which otherwise are not collected. Dear brethren and sisters do not fear that too much will be collected for our dear, suffering brethren and sisters in Denmark. If you press meaning enough into Bro. Hansen's article, to realize half his sufferings and deprivation, you cannot help but loose your purse-strings and drop a mite for his benefit.

Just think for a moment, if God were to withhold His blessings from us. Just as we deal with God's saints, either temporally or spiritually, so will He deal with us. As we mete to others, so it shall be meted to us. Do not let this matter pass by unheeded. Do not say, Let the dear brother be warmed and filled, but send him the necessary funds for that purpose.

"Love as you would if the angels,
  Waited for it at the door;
Give as you would if to-morrow,
  Found you where all alms are o'er,
Give as you would to the Master,
  If you met His searching look,
Give as you would of your substance,
  If His hand your offering took."

Now, brethren and sisters, send your mites along at once. Do not delay because your mite is small. If you have but five cents to give, do so with a willing heart, and God will abundantly reward you for it. But I trust the one who gives five cents, will not be a brother or sister blessed with an abundance of perishable material, while a poor brother or widowed sister, cast a much greater amount into the Lord's treasury for His suffering saints.

God bless the donors to this noble purpose!

Your well-wishing Sister,
EMILY R. STIFLER.

Hollidaysburg, Pa.

◆

DANISH MISSION FUND.

One who is striving for heaven, ...$	1.75
Daniel Snowberger,....	2.00
Indian Creek church, Pa., ...	27.00
Rome church, Ohio, ...	11.00
Previously reported....	1546.89
Total:	$1588.64

C. P. ROWLAND, Treasurer.

Lanark, Ill., April 28th. 1878.

(P. C., please copy.)

GLEANINGS.

From Lost Nation, Ia.—The brethren and sisters and delegates coming to our feast on the 25th of May, should remember that the time for the train to leave Marion, is at 7 A. M. — This is the only train that day coming East to our place of meeting. Brethren please notice the time, as there will be no train until Monday morning the 27th.
I. BARTO.

From Maria, Pa.—The Woodbury congregation is still prospering. Bro. Silas Hoover commenced a series of meetings on the 15th of March, and preached in all fifteen sermons in this district. Twenty-one precious souls came out on the Lord's side and were baptized. I learned that two more were added since. May God receive all the praise forevermore.
LOTTIE KETRING.

The Danish Mission.—This mission is assuming a new phase. The brotherhood has just been taking a look at Denmark, through the eyes of elders Fry and Eby. These brethren have just returned, and are spreading that missionary field before the entire church. To some this is not necessary, but to the great majority it is a necessary step. Brethren generally want to inspect things closely and now since the facts are made so plain, the liberality of the brotherhood will be largely increased. Read 1 John 3: 17.
S. Z. SHARP.

From Geneva, Ind.—The cry for help in Bro. Hansen's letter is too bad and heart-melting to be cast aside without one tear of sympathy. Hope the brethren and sisters will cheerfully respond to the call. God loves a cheerful giver, one who gives out of a heart of love to Him and his fellow-men. Satan is very apt to whisper in our ears: "You are not able to give but a small mite, so don't give any, and let others give who are able." But what does Christ say about a certain poor widow that only cast in two mites. O let us adhere to the injunction of Christ, to watch and pray, lest we enter into temptation. I am glad you do not publish the mites given. Jesus says, "Let not thy left hand know, what thy right hand doeth."
E. WATSON.

From Lincolnville, Ind. — On the second Sunday of last month at Dora, (Antioch district) three were baptized according to Christ's commission and rose to walk in newness of life, and, we trust, to earnestly contend for the faith once delivered to the saints.

On Easter Sunday, at the above-named place, the brethren and friends met and re-organized a

Sabbath-school, which at present bids fair for success. In No. 19 of B. AT W., in the article, Come to Jesus, it should read, "Many of the Corinthians came to Jesus," instead of "many of the Christians, etc." J. W. SOUTHWOOD.

From Winfield, Kansas.—The other time I wrote you, I could give no news from this, the Silver Creek congregation, but now we can. Our elder, Jacob Buck, gave us a call, preached three discourses. The result was, that one was made willing to forsake sin, take up the cross and follow the Savior. E. HOOVER.

From Sidney, Ohio.—Bro. Oliver Yount has just closed a series of meetings at our place, eight miles West of Sidney. It commenced the 27th of April. He preached eighteen sermons; during that time, there were eighteen precious souls that felt it their duty to go down to the liquid stream, and there be baptized for the remission of their sins; the youngest being about twelve years old, and among them there was one young man who is deprived of hearing and speaking, when he felt it his duty to obey the blessed Savior, why should not those who are blessed with hearing and the utterance of speech, feel it their duty to obey their blessed Master in all His appointed ways? May the Lord bless our brother's labors here and elsewhere, and may the words spoken by our brother, sink deeply into the hearts of those who sat beneath the sound of his voice. May the good seed sown, spring up and bear fruit an hundred-fold.—May the Lord bless us all and guide us by the divine Spirit, into all truth, while we live and when time shall be with us no more, save us all, without the loss of one, is the prayer of your sister in Christ. MARY A. WRIGHT.

From John H. Miller.—I would say to the readers of your worthy paper, that we the Brethren of the Brooklyn congregation intend holding a Love-feast, June 8th and 9th, commencing at 10 o'clock, at Bro. Absalom Miller's, three and a half miles North-east of Brooklyn, Iowa.
J. J. MILLER.

From Milford, Ind.—I write to let you know of a sad occurrence. On the 7th inst., friend J. Pinkerton's boy, Wm. Edward, aged 4 years, 6 months and 7 days old, was struck by lightning, while lying on the floor, and killed instantly. The lightning struck the mother of the child, and at this time is suffering much by the effects of the lightning. Her clothes were on fire, but not burnt much until they were torn off. The boy's clothes were set on fire, but he was saved from burning up, by taking his clothes of. The lightning struck through the floor into the cellar and set some straw on fire, but it was discovered in time to save the building. Funeral by the Brethren from Job 19: 21. "Have pity upon me, O ye my friends, for the hand of God has touched me." Surely the hand of God has touched this family. J. H. MILLER.

From Maple River Junction. — The Lord willing we intend to hold a Love-feast at the Maple River Junction in Carroll Co., Iowa, on the 15th and 16th of June. D. W. SHIRK.

From Lacon, Ill.—I feel a deep interest in the cause of Christ, though I am, as yet, one of the weakest members. I love the cause of Christ, and feel to thank God for all his goodness towards me. I love to see the good work prosper and I think if there were a ministering brother to come here, that there could be a great deal of good done. It is the request of all the members that Bro. L. Hillery should come back, and labor with us. He is well liked by both saint and sinner and has made many good impressions here. If he is permitted to come back, we are sure that several could be gained for the kingdom of God. O may he come back to help poor sinners to Christ.

We still hold our social meetings, which our dear brother started for us before leaving. We enjoy ourselves very much in them and our prayer is that we may never fall from grace, but stay close to the cross of Christ and there learn of Him who is able to save. Now if I am not asking too much, I would say, send us back our dear Bro. Lemuel. We are poor in this world's goods, but will do all we can for the spreading of the truth. H. C. LONG.

From Orrville, O. — The Brethren of the Wooster church will hold a Love-feast the 31st of May, 1878, commencing at 10 o'clock. The meeting will be held near Smithville Summit, and those wishing to come by rail, can be met at that place or at Orrville, by giving notice to D. M. Irvin. D. M. IRVIN.

From L. W. Andrews.—Your paper makes its welcome visits regularly, and is a welcome guest. I would feel lost if it would cease to visit me. It is very pleasant to get news from the whole brotherhood. O how I rejoice to read of the success of the different churches. We had a pleasant meeting on Sunday; met by the water's side, and saw four precious souls baptized into the kingdom of God. The church here is increasing very fast. May the Lord go on with the good work!

Yellow Creek, Ill.

From C. H. Balsbaugh.—There is nothing in the world without relations; and it is in the entire circle of relations that things must be judged of. The majority go by fragments and sections, and hence reach erroneous conclusions. It is one of the most lamentable facts of the Church, that persons judge hastily, before they acquire the data for reliable conclusions. Narrow-mindedness is the universal penalty of sin. Holiness brings divine illumination, in which we see the right position and relation of things. Brain work, isolated from the indwelling Christ, is surface work. The greatest unsanctified minds see not to the depths reached by the shallowest intellect in which the Holy Ghost is enshrined. How much is given to the press, which is no more than a placard, flaunting the attainments of the writer. Not unfrequently it is undisguised, brazen-faced plagiarism. Better five simple, Spirit-begotten words, than ten thousand stolen, unflashing gems from another's brain. There is but one college course that makes us truly wise, and that is the in-being of the Great Teacher, "in whom are hid all the treasures of wisdom and of knowledge."

From John H. Peck. — Whereas the article, entitled "The Ungrateful Man," published in No. 20, has caused some offence, I embrace this opportunity of saying that in the writing of that article I did not intend to cast any personal reflection upon any one; but since it has caused some offence, I now regret that it was written, for in my writings I do not wish to say that which will in any way hurt the feelings of my brethren. The motives that prompted the article, on my part, were pure and not personal; but since it has caused some unpleasant feelings, I hereby ask the forgiveness of all those whose feelings have been affected and hope that hereafter I may use that caution and regard for the welfare of my Master's cause, that becometh every devoted child of God.

Railroad Arrangement.

Arrangements have been made with the Baltimore & Ohio R. R., to carry passengers to and from the A. M. at the following rates.

From Hagerstown, Md.,	$26.75
" Frederick, Md.,	26.75
" Harper's Ferry, W. Va.,	26.75
" Harrisonburg, Va.,	30.75
" Martinsburg, W. Va.,	26 25
" Cumberland, Md.,	22 75
" Mt. Jackson, Va.,	30.75
" Mansfield, O.,	8.50
" Defiance, O.,	3.40

Round trip tickets will be for sale at the above named offices on and after June 5th, and be good for fifteen days.

INTERESTING ITEMS.

Trouble Brewing.

"Can ye not dicern the Signs of the Times?"—Matt 16:3.

A DAY or two ago a *Tribune* reporter had a long talk with one of the leaders of the Socialists in the city of Chicago. Said he, "There is trouble brewing."

The reporter asked why, and he replied that times are not improving. "You will see something terrible in a short time; something that will open your eyes, and will compel you, as well as all wage-workers, to go with us."

"Do you mean to say that you will attempt a revolution?"

I mean to say, sir, that a hatred has been engendered between the capitalists and laboring classes, and the time is ripe for a change. The capitalists are divided against themselves, and that is what will help us. I hate to see it coming, but there are going to be terrible times. I am afraid we can get reform in no other way."

"What do you mean?" asked the reporter.

"I mean, sir, that our rights are denied us at the ballot-box, and we propose to have them by force of arms;—have them we will."

"Do you mean to say that there will be bloodshed?"

"I say, that there will be a change within the next ninety days, and we will bring it about."

"How?"

"By revolution. The mines are laid. We have the trains ready, and the firing will be commenced all along the line at once. Capitalists will meet the laborer on the street, and the capitalists will be hanging from every lamp-post. The laboring men have been kept down long enough.—What we want is a co-operative State, in which all rights of property shall be vested, and each man shall be recompensed according to his power of production. That is the object of the Socialistic party."

This conversation took place in the presence of a well-known local contractor, whom the Socialistic leader was not acquainted with.

The leader who was interviewed also stated that the Socialist party was working now under the instructions of the National Executive Committee whose headquarters are at Cincinnati. A circular issued to the different sections of the country, some four months ago, advised the various committees to organize companies in each city, town and hamlet, where it was possible, throughout the United States. In this State, Wisconsin, Michigan, Pennsylvania, New York, California and Massachusets, this has been carried out to the letter. To every company there is appointed a Captain by the Central Section, and the two Lieutenants are elected after the organization is effected. Every ten companies constitute a battalion, which is in command of a colonel, appointed by the Executive Committee. It is claimed that in New York City there are twenty battalions organized, having an enrolled membership of over 16,000 men, largely composed of Poles, Bohemians, Scandinavians, Frenchmen, and a few Irish, under the lead of the notorious Megy and Schwab.

In this city there are claimed to be enrolled upwards of 14,000 men. Of these, it has been stated that 18,000 belong to the military organization. In California the best organization exists. Pittsburg is the armory for the party The guns and ammunition that they possess, it is claimed, are stored there, because the leaders hold, "that the boys there know how to use them."

It is still claimed that the riots of last Summer were started prematurely, but this time there is to be no failure. The work is to commence in Chicago at a given signal, when simultaneously Schwab and Kearney and the other leaders will gather their hosts together, and the work of carnage and destruction commence. — *Chicago Tribune.*

A Baptism of Hundreds.

ON Sunday morning the roads and lanes leading across Chimborazo Park, were filled with persons, white and black, male and female, from the gray-haired sire to the infant in arms, all hurrying in the direction of Gillie's Creek to witness the great baptizing.

By 10 o'clock at least 4,000 persons had assembled on the York River Railroad and the surrounding hills, and the long line of new converts male and female, in twos, arrived on the ground and stood in readiness on either side of the stream—the males on one side and females on the other. The females were dressed in white, with white turbans around their heads, and the men with white shirts and white handkerchiefs around their heads, awaited patiently under the burning sun the arrival of their turn. After the singing of a hymn and a short prayer, the Rev. Scott Gwathmay, accompanied by one of his deacons, stepped down into the water and the baptizing was begun. The females were served first, and they were quickly disposed of to make room for the others in waiting. The men outnumbered the women. By half past twelve o'clock the ceremony was over, and 233 persons had been immersed by one man. The converts for the most were very quiet and undemonstrative, but occasionally some manifestation of religious fervor would break out.

One old woman, at least seventy years of age, walking on crutches hobbled to the pool and was among those baptized. She was taken in the arms of a stalwart deacon, and borne out to the dressing room.—*Richmond State Journal.*

Here is proof that a man, in a little over two hours, baptized 233 persons. At this rate of baptizing, the twelve Apostles could have baptized the 3,000 Pentecostians in less than three hours, or if assisted by the seventy disciples, in less than one hour, and yet modern pedo-baptists claim that it could not have been done in one day. Those who think of meeting opposition on this point, will cut this out and paste it in their scrap-book. Every reader ought to have a good scrap-book for such things.—EDS.

Charlie Ross.

SEVERAL Baltimore ladies insist that the Demarra lad, who is at the House for the Friendless in that city, is the lost Charlie Ross. Since his arrival in the Monumental City, the boy's skin has become fairer, and his hair lighter and curlier. It is proposed to take him to Germantown about the first of July, in the hope that, as that was about the time of the kidnapping, the boy may recognize in the place scenes which will recall thoughts of home and refresh his memory.

THERE is no harm in a man having science in the upper story, *provided* he have common sense on the ground floor.

BOOKS, PAMPHLETS, ETC.,

FOR SALE

AT THIS OFFICE.

Pengilly's Guide to Christian Baptism. — Price 30 cents

Quinter and Snyder's Debate on Immersion.—Price, 75 cents

Cruden's Concordance to the Bible.—Best edition, Imperial 8vo, Cloth, $2 75; Library Sheep, $3.50.

History of Palestine, or The Holy Land. By M. Russell, LL. D, Engravings. 18 mo., Cloth, 75 cents.

Christian Baptism.—With its Antecedents and Consequences. By Alexander Campbell. Cloth, $1.25.

Passover and Lord's Supper.—By J. W. Beer. An able work of great merit, and should be in the hands of every person, who wishes to thoroughly understand this subject. Bound in good cloth; 258 pages. Price, 75 cents

Truth Triumphant—In six numbers of four pages each. Baptism, Grace and Truth, Feet-washing, Brotherly Kindness, Non-resistance Non-Essentialism Measured, and Found too Short. Price 1 cent each, or 80 cents per hundred.

Voice of the Seven Thunders; Or, Lectures on the Book of Revelations. By J. L. Martin. Among modern books this is really a curiosity. You can't help but understand it. $1 50.

Trine Immersion Traced to the Apostles.—Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors By J H Moore. 64 pages, price, 25 cents; five copies, $1 10; ten copies, $2 00.

The Pillar of Fire; or, Israel in Bondage —Being an account of the Wonderful Scenes in the Life of the Son of Pharaoh's Daughter (Moses) Together with Picturesque Sketches of the Hebrew under their Task-masters By Rev J. H Ingraham, LL D, author of "Prince of the House of David." Large 12mo, Cloth, $2.00.

The Last Supper.—A beautiful, colored picture, showing Jesus and his disciples at the table, with the supper spread before them; He has just announced that one of them should betray him Each of the twelve present is pointed out by name in the margin of the picture. Price, one copy, 15 cents, 2 copies, 25 cents; 10 copies $1 00.

The "One Faith," Vindicated.—By M M. Eshelman. 40 pages, price, 15 cents, 8 copies, $1 00 Advocates and "earnestly contends for the faith once delivered to the saints"

The Holy Land.—This is the name of a beautiful lithographic map, giving a complete Bird's Eye view of the Holy Land, and enables the observer, at a glance to behold all the cities, towns rivers, brooks, lakes, valleys and mountains In short, it is a perfect picture of the whole country from Damascus to the desert of Gaza. It is the most complete thing of the kind we ever saw. By a few hours careful study, the different places mentioned in the Bible about Palestine, may be firmly fixed in the mind, making the reader as familiar with the location of these different places, as the county in which he lives; thus aiding him in understanding the Bible. Those who think there was not water enough in Palestine to immerse people should carefully study this map. It is printed in beautiful colors, suspended on rollers ready for hanging; is 23 by 35 inches in size, and will be sent by express for $1.50.

Eusebius' Ecclesiastical History.—This author lived in the fourth century, had a thorough knowledge of the History of the church, and his writings are therefore of considerable value to the student of Ancient History. 8vo, Cloth, 2 50

Campbell and Owen Debate.—Containing an examination of the Social System, and all the systems of Skepticism, ancient and modern Complete in one volume. This will always remain a leading work on the evidences of Christianity. $1.75.

Brethren's Envelopes.—Prepared especially for the use of our people They contain, neatly printed on the back, a complete summary of our position as a religious body. Price 15 cts. per package—25 in a package—or 50 cts. per hundred

Brethren's Hymn Books.—1 copy Turkey Morocco, post-paid, $1.00; per dozen, post-paid, $11.00; per dozen by express, $10 00. 1 copy Arabesque or Sheep, post-paid, 75 cents; per dozen, post-paid, $8 25; per dozen, by express, $7.25. When ordering hymn books sent by express, it is expected that the purchaser will pay the express charges at the office where the books are received

Biblical Antiquities.—By Dr. John Nevin. We know no work, intended to enlighten the reader on Bible customs, etc., that we can recommend to all Bible readers more cheerfully than this volume. It should be in every library. 12mo, Cloth, 1.50.

Union Bible Dictionary.—A Bible Dictionary giving an accurate account and description of every place, as well as a history of all persons and places mentioned in the Bible. It will be found particularly useful to all Bible students. 100 pages, with maps and numerous illustrations. Cloth, $1.50.

Historical Chart of Baptism. — This Chart exhibits the years of the birth and death of the Ancient Fathers who have written on the action in baptism—the length of their lives, who of them lived at the same period, and shows how easy it was for them to transmit, to each succeeding generation, a correct understanding of the Apostolic method of baptizing. By J. H. Moore. Price, 25 cents.

The Origin of Single Immersion—Showing that single immersion was invented by Eunomius and as a practice, cannot be traced beyond the middle of the fourth century By Elder James Quinter. It is a tract of sixteen pages and the Brethren should take an active part in giving it an extensive circulation Price, 2 copies, 10 cents; 6 copies, 25 cents; 30 copies $1 00.

☞ Any of the above works sent post-paid on receipt of the annexed price. Address:

MOORE & ESHELMAN,
LANARK, Carroll Co., Ill.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:25 P. M, and arrives in Racine at 6:43 P. M.

Day passenger train going west leaves Lanark at 2: 14 P. M., and arrives at Rock Island at 5 50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M, arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12: 10 A. M., 10: 50 A. M, and east at 12: 10 A. M. and 4: 45 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

Vol. III. Lanark, Ill., May 30, 1878. No. 22.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

SPECIAL CONTRIBUTORS:

R. H. MILLER,	LADOGA, IND.
J. W. STEIN,	NEWTONIA, MO.
D. VANIMAN,	VIRDEN, ILL.
D. B. MENTZER,	WAYNESBORO, PA.
MATTIE A. LEAR,	URBANA, ILL.

FLOWERS THAT NEVER WITHER

THERE are flowers that never wither,
There are skies that never fade,
There are trees that cast forever,
Cooling bowers of leafy shade,
There are silver wavelets flowing
With a lulling sound of rest,
Where the West wind, softly blowing,
Fans the fair lands of the blest.

Thitherward our steps are tending,
Oft through dim, oppressive tears,
More of grief than pleasure blending
In the darkening woof of years,
Often would our footsteps weary,
Sink upon the winding way,
But that when all looks most dreary,
O'er us beams a cheering ray.

Thus the Father who hath made us
Tenants of this world of care,
Knoweth how to kindly aid us
With the burdens we must bear;
Knoweth how to cause the spirit
Hopefully to raise its eyes,
Toward the home it doth inherit,
Far beyond the azure skies.

There is a voice that whispers slowly
Down within this heart of mine,
Where emotions the most holy
Ever make their sacred shrine,
And it tells a thrilling story
Of the great Redeemer's love,
And the all-bewildering glory
Of the better land above.

Oh, this life, with all its sorrows,
Hasteth onward to a close!
In a few more brief to-morrows
Will have ended all our woes;
Then o'er death the past immortal
Shall sublimely rise and soar,
O'er the star-resplendent portal,
There to dwell forevermore.

—*Selected.*

* * *

"PRAY WITHOUT CEASING."

BY J. S. MOHLER.

THE Greek, for the above phrase, is "*Adialeiptos, Proseukesthe.*" *Adialeiptos,* means, *unceasingly, continually. Proseukomai,* means to come or go to any one, draw nearer. Hence the phrase "*Pray without ceasing*" means to come to God, or approach God, regularly, daily, each morning and evening, as well as to give thanks through day. It does not mean that we shall occupy a *praying position,* and keep on saying words of *prayer* and never stop, nor move out of a *praying position* till we die. The phrase *without ceasing, or unceasing,* does not mean that no intermission can occur. We say of some persons, "They are *unceasing* in their efforts," *i. e.,* they keep on trying, though intermissons may occur. Again, "he is a man of *unceasing* industry," this does not mean that, that man works on day, and night, without stopping to eat and sleep; but that he works regularly, daily, whenever he has the opportunity. Some persons are *unceasing* talkers; but this does not mean, that when their tongues start, that they never stop, but it means, that whenever opportunity offers, they always seem to have a superabundance of talk.

In this sense we understand the phrase "*without ceasing,*" as applied to prayer. But there is a sense in which the phrase "*without ceasing,*" makes closer application still. Christians live in an *element of prayer.* They constantly breath a spirit of prayer, though they may not vocally pray. This spirit of prayer is manifest wherever they go, or in whatever they do; whether in the discharge of family, or neighborly duties, or in laboring on the farm, or shop, or traveling abroad, and when we lie down to sleep, in groans that cannot be uttered. In this sense we always pray. There are a class of professors who instead of living in *prayer,* simply live *at prayer, i. e.,* they pray occasionally. *They feel it is their duty to pray,* but do not feel very thankful that they have the *privilege to pray.* Prayer is a tremendous job for them. The most pleasing part of the exercise, is the AMEN; and when that is said, they feel that they have done their duty any way, whether willingly or reluctantly, and are very glad the job is off their hands. *Such prayer* does not amount to anything. For our encouragement in *continued prayer,* Christ refers to an unjust judge, who at first would not hear the petitions of a certain poor widow, at last concluded to grant her request in order to get rid of her continued coming. "And (says Christ) shall not God avenge His own elect, which *cry day and night* unto Him, though He bear long with them" (Luke 18: 7).

It is as impossible for a Christian to live *without prayer,* as for a fish to live on dry land. In prayer we talk with God. *Prayer* climbs the ladder Jacob saw, and brings heaven and earth together. *Prayer* is the medium through which the comforting and cheering influences of heaven are given unto us. The strong man in battling with the powers of darkness, is often sorely tempted; but prayer gives him strength and victory over his enemy. The weaker ones and babes in Christ, are too weak to walk alone. Prayer brings their Savior near, who will not forsake them, but will enable them to stand firm against our common foe.

"Satan trembles when he sees,
The weakest saint upon his knees."

Bereaved parents seek comfort in *prayer,* and a prayerful God, heals their wounds. The bereaved widow prays for grace and strength, that she may be submissive; and the widow's God hears her. Ministers *tremblingly pray* that God would give wisdom and courage, that His cause be properly presented. Elders *pray* that they may feed the flock with the rich pastures of God's Word. When elders pray, when ministers pray, when lay members pray, all pray, the church will prosper, and be in peace, and sinners will be brought into the fold of Christ. In nine cases out of every ten the troublesome members are those who do little or no praying. The united prayers of a church, will prevent many a church-meeting; will prevent many a transgression. If we ask in faith, believing, for things that are needful, God will grant them. No good thing will He withhold from them that walk uprightly. The trouble with so many professors is, they do not pray enough. Every follower of Christ, prays in secret. All followers of Christ who are heads of families, should by all means have family prayer, or family worship. We are pained to learn, that some ministers, and even elders, are neglecting this important duty. This ought not so to be. Pray without ceasing, and in all things give thanks, for this is the will of God in Christ Jesus concerning you, says Paul. Those who will not pray now, may see the time when they will be compelled to offer a very unwilling prayer, namely for the rocks and mountains to fall upon them, and hide them from the face of Him that sitteth on the throne, and the wrath of the Lamb.

May God help us all to pray aright, that we may obtain heaven's choicest blessings, be faithful until death, and obtain an abundant entrance into His everlasting kingdom above.

FERVENT IN BUSINESS.

BY D. B. MENTZER.

My Dear Brethren:—

MAY the flame of sacred love be ever burning upon the altars of your hearts, that neither creature nor power, life nor death, shall be able to separate you from Christ or His Word.

"Diligent in business, fervent in spirit, serving the Lord." What an admirable profile of the true Christian life is expressed in these words of the distinguished apostle! True to the necessity of human existence, and true to the dearest and noblest interests of the soul. Paul was himself a business man, and was known to work at his trade, notwithstanding he was a minister of Christ. This enabled him to know the demands of a business pursuit, and could thus sympathize and truly comfort his fellow-disciples who labored to maintain a livelihood. So it is with us to-day. Well it is for many of us that we are "diligent in business," lest we too might be running to and fro and making ourselves busy in matters wherein we should learn submission, harmony and love—sanctified love. There is doubtless nothing within the range of our undertaking that we cannot overdo—drive to excess. This is true in *business.* We may be *too* diligent in business so as to hinder our fervency in spirit, and deprive us often from "serving the Lord" while we ought to be serving Him "without ceasing," thus "growing in grace and in the knowledge of our Lord and Savior Jesus Christ." It must all go together. He that don't work, (because he cannot), is dependent upon the labor of others, and should acknowledge that dependence, and act accordingly. O that we might learn this happy sentiment of a faithful minister of Christ, and know in very deed just how to couple business with religion and religion with business. Labor is honorable, but let religion sanctify it, that religion may may always be best and highest.

OUR ANNUAL MEETING

is at hand. There is labor to be done—labor for the good of the church of Christ. This we most devoutly hope for and pray for; but O the danger of work being done which would not be for the welfare of Zion. We know what the past has been, but who knoweth what the future will be? Brethren and sisters in Christ; are you awake to the march of events in the church? I fear that many are better acquainted with the march of events in the natural affairs of the world than those of the Church. I fear many are so "diligent in business" that they forget the "perilous times" through which Zion is moving. To say nothing of the great commotions amongst nations and so-called religious bodies, let us consider the *evidences* of unprecedented commotion all over our own beloved, though bleeding Brotherhood. These evidences "the wise shall understand." O who that loves the church whose most worthy and ever-glorious Head is "Christ, the Lord,"—who, I say, can be at ease? I appeal to every one of you whose eyes trace these feeble lines, shall we not be a little less "diligent in business" and *more* "FERVENT IN SPIRIT," now and especially at the sitting of the Annual Council on the 10th of June. If those who attend the council can *lay aside* their "business" for the time being, shall not we who remain at home be there too in spirit?—in the fervency of the Spirit? If thousands congregate at North Manchester on that day and a few following days, I trust most sincerely that tens of thousands will go up there in spirit and blend their deepest solicitude with all the faithful who stand up and labor in the defense of the church and the God-given, time-tried doctrines. Many silent, secret workers at home will make it a day of fasting and of prayer. Such workers the Master wants. If we love the church, we may well tremble for her welfare and retire to a place where none hears but God, and pour into His ever-hearing ear our lamentations. If we would speak a good word for the Virgin of Christ let us speak it in the manner we ought to utter it *to our Father in heaven.* If our mouths would sing praise, let a part be all of the 253rd hymn

Yours in faith, hope and love.

* * *

DRAWING TO A CLOSE.

W. J. H. BAUMAN.

EVERYTHING but that which is eternal is drawing to a close. Our existence in this world is drawing to a close.

Soon, borne on time's most rapid wing,
Will death command us to the grave.

Yes soon the sublunary cares of this life will be at an end as far as we are concerned. "For man that is born of a woman is of few days" (Job. 14). Not only our present existence; but our troubles are drawing to a close. Cheering thought; as this life is not only short, but full of trouble. Troubles in this life are continually annoying our souls; but when we enter the promised land on the other shore, the wicked (and our own wickedness) will cease from troubling, and the weary will be at rest. Were it not for the fact that the trials and troubles of this life, soon will end, there would be but little inducement in living at all, as many are beset with trials worse than death itself. Their hopes of earthly comfort wrecked, surrounded by enemies thirsting for their destruction.

But thank God, Jesus lives the same, to save from troubles, from enemies. The object of His mission into the world was to save, (not to destroy) and the deeper we are in sin, the stronger the effort to save us. He has no pleasure in the destruction of any; but wants all to be saved. He is not vindictive, but labors (though we despise and persecute Him) for the good of all.

If the impenitent are destroyed, it will be their own fault; He wants to save them, but they will not be saved. He does all to attract them to good, spurns and abuses none. Thus we repeat, Jesus lives to save, and it won't be long till the ransomed, the saved from the afflictions of this life will make the vault of heaven ring with the shouts of triumph. It will not be long. Joyful thought, that the time is so nigh. Then O ye afflicted, be faithful, persevere a little longer, yes, a little while. The time of your sorrowful sojourn on earth is drawing to a close; soon you will be free; soon you will be at rest; soon you will join the Redeemer on high; soon your now, stammering tongue will be inspired to sing in unison with the heavenly choir, the songs of redeeming love; soon you will stand among the redeemed, clothed in white; soon you will meet loved ones gone before; soon you will enjoy an eternity of inexpressible bliss. Come Lord Jesus, come quickly, Amen.

* * *

HOW TO SAVE TIME.

THERE are many ways in which a busy woman can save that which is more valuable to her than any other commodity, viz, her time. One is, by never leaving a room in confusion at night. The family sitting-room presents an appearance of cheerful disorder when the circle breaks up for the evening. Take a few moments then to lay the books straight on the table, set the chairs in their places, gather up shreds and patches from the floor, and put newspapers into the wall-pocket. Every living room should be provided with a waste-basket for odds and ends of paper, a scrap-bag for bits of thread and ravelings, and a wall-pocket, or two of them, for letters and papers. It is much pleasanter in the morning to come down to a neat and tidy room than one which reminds us by its disorder that work is never done.—*Sel.*

THE LILIES.

BY JAS. Y. HECKLER.

CONSIDER the lilies, that grow in the field,
The beauty and fragrance their blossoms may yield,
They toil not, they spin not, the warm Summer day,
But grow from the earth in a mystical way.

Yet Solomon, king, in his glory arrayed,
Like one of these lilies no beauty displayed,
Nor was he so harmless, so innocent there,
As the lilies that grow in the valley so fair.

The lilies that grow in the bowers of love,
Are fed by the dews from the Eden above,
Their beauty excelleth the flowers that bloom
And sadly wither away for the tomb.

The clouds that encompass this earthly domain,
Oft laden with storms and with terrible rain
May darken the lilies that grow in the field,
Whose beauty and fragrance the earth has to yield.

But there is a Lily the lilies among,
Whose beauty and fragrance the angels have sung
Whose beauty surpasses the lilies that bloom
And wait on the breezes their sweetest perfume.

And now are the lilies of childhood and love,
Transplanted to bloom in the Eden above;
They toil not, they spin not, they fade not away,
But bloom in the regions of infinite day.

SALVATION.—ITS AUTHOR AND CONDITION.

BY J. W. STEIN.

"He became the author of eternal salvation unto all them that obey him" (Heb. 5: 9).

I ONCE read of an oriental sovereign who made a decree, and affixed as a penalty for its violation, the plucking out of both the eyes of the offender. It so happened that the first transgressor was the king's own beloved son. Here was a hard case for an affectionate father and faithful sovereign. He wanted to maintain the integrity of his government, and yet save his son's sight. Could both be done? Committing the case to the advice of his most judicious counsellors, they concluded that he could not be just in inflicting the penalty upon any other subject of his kingdom, but that inasmuch as he was the king and made the law, that he could save his son's eyes by plucking out his own in their stead, and justice would be maintained. Consequently the king had one of his own eyes plucked out and one of his son's eyes, and thus the integrity of his government was sustained and vindicated, and mercy also exercised toward his son. And do you think any of his subjects would now presume to say, "Our king is so good and merciful that we can transgress without punishment?" Would they not rather say, "If he loves justice and truth so much that he will punish his own son and suffer himself, rather than the law shall go unhonored, let us take heed lest he spare not us."

So the very sufferings of the Son of God, as a substitution for human guilt is the strongest and most overwhelming vindication of divine justice the world has had. Here "mercy and truth are met together; righteousness and peace have kissed each other." It is the madness of men that makes them say, "God is too good and merciful to punish men." They had better say, "If God so hates sin that he spared not his own Son, though an innocent substitute for guilty man, let us take heed lest he spare not us." Were it not for man's spiritual insanity he could easily discern that "God" out of Christ, "is a consuming fire." We have now called your attention to our position respecting Christ as the *author of salvation*. Our text says, "*eternal* salvation," but we deem it unnecessary to dwell upon that thought. This brings us then to our final proposition viz., *the limitation or conditions of salvation*. Christ "became the author of eternal salvation to *whom?* I beg you, beloved, to ponder this question well. To *whom* does this salvation pertain? To a chosen few, independent of character or conduct? Surely not. To everybody indiscriminately and regardless of faith and practice? By no means. Just here two opposite and very dangerous errors have arisen. Some have concluded that because comparatively few accept the Gospel, that therefore Christ did not die for all.

This is one species of fatalism that contradicts God's Word which teaches us he tasted death "for every man" (Heb. 11: 9). "We have seen and do testify, says John "that the Father sent the Son to be the Savior of the world" (1 John 4: 14). "And he is the propitiation for our sins: and not for our sins only, but also for the sins of the whole world" (1-John 2: 2). Others have concluded that since Christ died for all, that therefore all will be saved regardless of life and character, and that there is no punishment for sin beyond the grave. This is another species of fatalism, equally opposed to the Word which affirms the future judgment of the ungodly (Rev. 20: 12–15). The simple fact that Christ died for sin and "became the author of salvation," saves no actual transgressor. We believe it saves unconscious infants and idiots, and that they are passive subjects of redeeming mercy independent of anything they can do, or cannot do. God does not ask them to believe the Gospel. They are not able to credit its testimony nor weigh its evidence, neither will he condemn them for unbelief. "Unbelief is the rejection of testimony sustained by evidence," and they are not guilty. God does not require them to repent. They have nothing to repent of, neither will he condemn them for impenitence. They are not guilty. God does not ask them to obey the Gospel, because they cannot.

Obedience is a voluntary principle and must proceed from the heart. If you make me do what I don't want to do, that is not obedience on my part, but only compulsion on yours. One may thus seem to obey and be only a tinsel professor and a hypocrite. Again God will not condemn them for disobedience for they are not guilty. Thus it appears that what was lost in Adam independent of our personal responsibility and conduct, has been regained in Christ, but the sufferings, death and resurrection of Christ alone saves no actual sinner. The fact that Christ died for me, don't make my sin a small matter. I am condemned by the law as a transgressor, and if I have not accepted the provisions of salvation through Christ, I am condemned by the Gospel for insulting the overtures of divine goodness and truth, and counting the blood of the covenant an unholy thing. The provisions of the Gospel then must be accepted in order to salvation.

The fountain may be ever so cool and refreshing, and yet if a man *will* not drink, he may famish. A table may be spread before him with the richest viands, and yet if he *will* not eat he may starve. The sun may shine in all its meridian splendor and beauty, and yet if a man *will* go blindfolded, he may not see. The vicarious sufferings of Christ are but the *opening* of the fountain, the *preparation* of the feast, the *rising* of the "Sun of Righteousness," and it remains for man endowed with intelligent faculties and made responsible to accept the offers of the Gospel and be saved, or reject them and be lost. Under the typical dispensation, the simple shedding of the blood of animals, atoned typically for no one's sins, and had the ceremony stopped there, the type would have been a failure, but after the blood was shed, the high priest took the blood and entered the holy place once a year where he made atonement for the sins of the people (Ex. 30: 10; Lev. 16: 11–19; Heb. 9: 7, 8). "Without the shedding of blood is no remission" (Heb. 9: 22), but had nothing more been done than the shedding of Christ's blood upon Calvary, the atonement could not have been complete. But Christ, at once our sufficient sacrifice and great, High Priest, with his own blood entered heaven, once for all, when he ratifies the covenant relation between an offended God and offending man (Heb. 9: 12, 24–26), But on what conditions? I beg you again to ponder the importance of this momentous question. "He became the author of eternal life" to *whom*? Our text says, "to all them that *obey* him." Here we learn that salvation is conditioned upon *obedience* to Christ. We also learn from the Word that it is conditioned upon *faith* in Christ.

The apostles Paul and Silas, said to the jailer "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 26: 31). "To him give all the prophets witness" said Peter, "that through his name whosoever believeth in him shall receive remission of sins" (Acts 10: 43). "By him all that believe" said Paul," "are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13: 39). "He that believeth on the Son hath everlasting life," (John 3: 36) said Jesus. Here justification and remission of sins are clearly dependent upon faith, but here I call your attention to the fact that *none* of these testimonies teach us that salvation is by faith *only*. While we *do believe* and *teach* that salvation is conditioned upon faith in Christ, we also teach that it is not contingent on faith *only*, and should we teach that it was, we would most positively contradict James, an apostle of Christ (Matt. 10: 3), "Our Lord's brother," (relative Psl. 1: 19; Eusebius; Eccl. Hist. p 131) and first bishop of the church at Jerusalem, (Eusebius Eccl. Hist. pp. 49, 131) who positively teaches that justification is "*not by faith only*." Referring to Abraham's obedience, which preceded the law, and hence could not be reckoned under the law, which perfected his faith, (James 2: 22) and without which he could have no living faith, he says, "ye see then how that by works a man is justified and *not by faith only*" (Jas. 2: 24), and yet is it not an unmistakable fact that almost nine-tenths of the popular preaching of to-day, on this subject, all over the land; declares salvation by *faith only*, and thus palms upon the credulity of the people, deception and imposition? It is proclaimed from the pulpits; it is published in the journals; it is talked around the social circle; it is whispered, and shouted and sung and almost beat into poor, bewildered mourners, who already "believe and tremble," but who like Peter's hearers at Pentecost, want to know what they must do. Yet "*only believe*," is the mysterious, unintelligible counsel given on every hand. They need to "repent and be baptized" and to put their faith into lively exercise, not simply to believe, but to have a faith which "works by love," "purifies the heart" and "overcomes the world." They need to "*walk* by faith," a faith, that accepts Christ as a King, as well as a sacrifice, and "counts all things but loss for the excellency of the knowledge" of the truth.

If all who *only believe*" on Christ are saved, then the rulers who were ashamed of him were in a saved condition, for the Word most emphatically declares that "among the chief rulers also *many believed on him*" (John 12: 42). But were they in a saved state? I appeal to you who say, to the trembling sinner, "only believe on Jesus and your sins are pardoned?" Were these *rulers* in a *pardoned, justified* state? If you insist that faith in Christ alone saves, you must admit that they were. Your theory will allow nothing else for, they "*believed on him*," but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God (John 12: 42, 43). Christ says, "whosoever shall be ashamed of me and my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Matt. 8: 38). Surely none are safe of whom Jesus will be ashamed when he comes in his glory. It may seem a small thing for me to be ashamed of him in his humiliation, ashamed of his people, his words and ordinances here, but it will not be a small thing for him to be ashamed of me when he "shall be revealed from heaven with his mighty angels in flaming fire taking vengeance upon them that know not God, and obey not the Gospel of our Lord Jesus Christ."

To believe on Christ *only* will not escape the punishment of a life of continued sin, nor secure his approbation when he shall say to "the faithful:" "Well done good and faithful servant." Christ said to those Jews which believed on him. "If ye continue in my word, *then* are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 3: 31, 32). But they claimed that they were Abraham's seed, and were never in bondage and that God was their Father (John 8: 33–42, but Christ said to them, "ye are of your father the devil, and the lusts of your father ye will do" (John 8: 54). They believed him as the devils who "believe and tremble," but his truth and commandments and pacific principles were all hateful to their deceitful and murderous hearts, which, though they may have been depressed or elated under religious influence, had never been transformed "by the law of the spirit of life in Christ Jesus." So with thousands and tens of thousands to-day. Though believers on Christ, they are "of the synagogue of Satan," destitute of almost every principle and trait of character which distinguishes the saint from the sinner; observing and preferring the opinions and ways of a rebellious world to those of Christ, of which they are yet ashamed.

(*To be continued.*)

REASON AND REVELATION.

BY B. F. MOOMAW.

IN our intercourse with the intelligent world, and in our observation upon the conduct of the children of men generally, the question has often arisen in our mind, why this manifest carelessness and indifference with the masses upon the the subject of religion, considering it a truth, that we are in possession of an immortal principle, and that it is destined to live with God in infinite happiness, or to suffer the tortures of the underworld with the lost forever, and especially when the enjoyment of the one, or the endurance of the other is dependent upon our acceptance of, and compliance with the requirements of the Gospel, or our neglect of this great salvation. During the short period of our life, we may from time to time be called upon to witness the scenes of mortality in the person of our ancestors, our friends and our neighbors, until looking around over the community in which we live, and the congregation in the house of God when we meet with His worshipers, and discover that we now stand at the head of the column, that if the visitation of the cold and icy messenger be diverted by seniority or according to age, we would be his next subject, and still we hesitate, still we delay, still we procrastinate. Why is this? Why take this fearful risk?

In contemplating this question my answer is, the want of faith, or preponderance of reason, not willing to accept anything that is supernatural, or that is beyond the reach of our reasoning powers, or that cannot be accounted for by the principles of science, more inclined to listen to the voice of rationalism than the voice of Revelation. This being the case, we can be unconsciously, and imperceptibly drawn into the mælstrom of rationalism and infidelity; and I very much fear, that many good and virtuous men and women are at this day unconsciously in the fearful condition; not considering that the religion of which God is the author, is a religion of faith, and in many respects beyond the range of science or human reason. We would not be understood to say that religion is not reasonable, for it is altogether reasonable. that God as our Creator, Benefactor, Redeemer, Sanctifier and Savior should give us such a code of laws—make such requirements, enforce such duties, and throw around us such restraints, as He in His wisdom sees proper. But that we should by the exercise of our own faculties, be able to comprehend the nature, essence, motives and designs of the Divinity, together with mysterious workings of His Providence, the immortality of our spirits &c., is not for us in this sphere to comprehend. "Canst thou by searching find out God, canst thou find out the Almighty unto perfection" (Job. 11: 7). "Which doeth great things, and unsearchably, marvelous" (Job. 5: 9). He is almighty, invisible and unsearchable. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believed."

If left to follow the light which reason affords, we could not only know but little of the being and attributes of the Triune God, but we could know but little of ourselves; and following the uncertain guide of science, we would unavoidably fall into the idea of materialism, and into the cheerless doctrine of spiritual unconsciousness, and final annihilation. Physiologists admit that this would be the result of their philosophy, and the evidence of consciousness, in my judgment is but very little more satisfactory; for with all that is claimed for this class of testimony apart from Revelation, the idea of immateriality, and immortality of the soul, would never have occurred to the human mind beyond what may have been communicated through the fading light of tradition. So we discover from these premises that all religion of divine origin, is a religion of faith and not of reason, or in any way dependent upon science, and hence the importance of properly understanding this matter, lest we fall into rationalism, and neglect this great salvation.

This was the difficulty with ancient Israel, God's peculiarly favored people, attended with such fearful consequences, not willing to accept Jesus Christ as their Messiah, because they could not in the exercise of their reason comprehend the idea of a Triune God, or harmonize it with the Monotheism of their Jehovah. And so at this day a large proportion of those people having cultivated a determined opposition to Christianity, have organized themselves into a body, and in their organized system of opposition to the miracles of Christ and His apostles; determined not to believe anything that does not come within the range of their rationality, call themselves reformers, or rationalists, and to be consistent ridicule the miracles of Moses in Egypt, at the Red sea; the manna, the water from the rock, and all the miracles of the wilderness, and the Jordan, declaring that these are simply poetical compositions, or legends to delude the credulous; they being supernatural and incomprehensible, and therefore not to be believed.

I opine that this species of philosophy is not confined to Jewish reformers or rationalists, but that it obtains largely in the Christian world, and among professors of the Christian name, not only "to the Jews a stumbling-block," but to professed Christians, foolishness; if not the miracles, the person and doctrine of Christ are rejected, because it does not harmonize with the progressive and liberal idea of the age. The doctrine of the cross and the humble self denying ordinances as instituted and practiced by Christ and His disciples, seem to be beneath the spirit of the age, and though commanded by Christ, who declared that "all power in heaven and earth was given to Him." Their essentiality is called in question and the observance of them, ridiculed or neglected as being too little to be thought of as requirements of the Omniscient. To illustrate, permit me to refer to an interview between a highly cultivated literary gentleman, a professor of religion. Happening to meet together on a visit to a sick man, we soon became engaged in conversation on questions of theology, as is generally the case when he and I meet together. After discussing other subjects the conversation turned upon the design of baptism, during which, we quoted five testimonies from the Scriptures in support of our position. He replied saying, that "the verbal text would seem to convey the idea that the forgiveness of sins was in some way dependent upon baptism, but looking at the subject from a philosophical standpoint, *I cannot believe* that my salvation is in any way contingent upon a third person." This I would say is rationalism in the most appropriate sense.

The Scriptures teach the doctrine, but my philosopher, will not allow me to believe it; it is contrary to reason, and doubtless the same spirit would indicate the same with reference to other duties imposed by the Bible. And is not my surmising correct as intimated above, that it is the want of faith in divine Revelation, that is preventing the thousands from accepting Christ on the terms of the Gospel, and thronging the broad road leading to the chambers of everlasting ruin and despair? If all were willing to believe and take the Bible as it is, it being the Word of God, which is the power of God unto salvation, all the difficulties which bar the way that leads to peace, unity and happiness here, and to a glorious immortality in heaven, would soon disappear. But unfortunately as we travel life's journey, the religious world is becoming more and more divided, each having the law of the Lord, so interpreted as to suit their respective vitiated tastes.

This fact is forcibly illustrated by the declaration of the wandering Jew. This wandering Jew be it understood is a myth, and is introduced to represent the Jewish family, in their wandering among the nations of the earth, which being preserved alive, so to speak, by the providence of God, is a living miracle to-day, as are beyond the reach of human understanding, as any other miracle, and an infallible testimony of God's providence and the truth of Revelation, as any other miracle. and defies the power of human volition to deny, or human reason to comprehend.

This wandering Jew there contrasts the purer ages with the present progressive state. He says, "I am very much troubled about the present method of using the Bible. The Bible is now taken quite differently from what it used to be. They used to take it as it is. Now the world is advanced; they have meat extract, and milk extract. That Bible extract is a very saleable article; our people all buy it. There is a man who is a spiritual chemist. By chemistry he can make almost every spiritual thing, and he sells it for genuine. He recommends the extract of Bible highly, and says it agrees with science, and the people buy it liberally, and when asked why they do not buy the Bible as it is, they say, the Bible is out of fashion, we want to be fashionable according to the times. But the manufacturers of this Bible extract have their troubles. If he has a number of customers, every one wants an article to his taste, and when he has it, is scarcely ever satisfied. You have no idea what the poor extract dealer suffers from his customers; if he is not pliable, but sticks to a principle, then he looses his patronage, they do not care for an honest man, but he must please them; the dealer in turn hates his customers, but suffers everything as long as they pay."

The wandering Jew after saying many things—excellent things, thus sums up his discourse. "Look at the Bible; I testify to its genuineness and my troubles, and the most wonderful preservation of my life, and the unanswerable evidence. Science has nothing to do with supernatural things. I, the supernatural man, have received the Bible direct from the King, and the world got it through my hands. I was the sole agent for that article, use it and think of me and the great King."

"That living miracle, wandering Jew went his way. I noticed that his road is different from other men's roads. He seems to be led by something invisible, for such roads nobody but he can pass. He even overcomes all obstacles, and leaps over precipices, swims through rivers of blood, and crosses lakes and oceans. He is a marvelous man; who can reject the Bible after looking at the wandering Jew. And everybody sees the wonderful man, every one knows him, his way is marked in the annals of history, ever since history began its record." The Bible should be our motto,—the Bible, the whole Bible, and nothing but the Bible.

THE TWO KINGDOMS.

BY C. R. JOHNS.

WE are informed in the Scriptures, that Satan took Jesus upon an exceeding high mountain and showed Him all the kingdoms of this world and the glories of them, and said unto Him, "All these will I give thee, if thou wilt fall down and worship me" (Matt. 4: 8, 9). Jesus did not rebuke him by saying, these kingdoms and the glories of them, are not thine to give unto me, but rebuked him by saying, "It is written thou shalt worship the Lord thy God, and Him only shalt thou serve." We read also that, when Christ was brought before Pilate, He said, "my kingdom is not of this world or else my servants would fight" (John 18: 36). Here it appears plain that Christ denies the kingdoms of this world, while Satan claims the kingdoms of this world with the glories of them, therefore the kingdoms of this world with the glories of them belong to Satan. Jesus said unto His disciples, "Ye are not of this world, even as I am not of this world, therefore the world hateth you; if you were of this world, the world would love its own."

Jesus came to set up His kingdom, not a kingdom of this world, but a kingdom of grace—in a direct opposition to Satan's profane kingdom of this world. After Christ's kingdom of grace was set up, Satan became alarmed, in that he felt that Christ's kingdom of grace was calculated to reduce his power and strip him of his glory. Satan therefore tried to destroy Christ's church, by employing heathens and infidel Jews, as instruments of death and destroyed the citizens of Christ's church by bloodshed. By and by he learned that the blood of the martyrs were the seed of Christ's kingdom of grace, and to destroy that by bloodshed, was impossible. So Satan found it necessary to try some other way, he then succeeded by introducing into the church, by some proud, high-minded members, easier ways, such as sprinkling, infant baptism, do away with Feet-washing, the Lord's Supper &c. And in this way Satan became an angel of light, or as a minister or ministers of the Gospel of Jesus Christ. He had learned already, that it was necessary for his instruments to assume a Christian profession, in order to destroy Christ's kingdom of grace; for this reason I believe that Christ said, unto His disciples, "beware of wolves in sheep's clothing."

These wolves are explained by Paul as "grievous wolves, that will enter in among you, not sparing the flock; even of your ownselves, shall men arise speaking perverse things to draw away disciples after them" (Act 20: 29, 30). Those defenders of Satan's kingdom, through the skill of their master have proven very successful; for we have reason to believe that they have the world full of popular churches founded on worldly doctrines, and have not even one of Christ's institutions. But Satan with all his boasting instruments of defense, will meet with a horrible overthrow before long, when the Lord Jesus shall descend from heaven with His mighty angels in flaming fire, to take vengeance on them that know not God, and obey not the Gospel of our Lord and Savior Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and the glory of His power (3 Thess. 1: 7, 9). "But as the days of Noah were, so shall also the coming of the Son of man be." "For as in the days that were before the flood, they were eating and drinking, marrying and given in marriage, until the day that Noah entered into the ark" (Matt. 24: 37, 38).

◆

THE happiness of man depends on no creed and no book; it depends on the dominion of truth, which is the Redeemer and Savior, the Messiah and King of glory.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

Bro S. H. Bashor is duly authorized, by us as our traveling correspondent and agent for the Brethren at Work and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., MAY 30, 1878.

The Baltimore and Ohio Railroad will carry passengers from Fostoria, Ohio to North Manchester, Ind., and return for five dollars and twenty-five cents.

The Northern District of Illinois sends two delegates to the Annual Meeting this year. Enoch Eby on the Standing Committe, and David E. Price as delegate.

People should not blame boys so much for doing wrong occasionally, when it is so hard for men to do right. If the men of our land would set a better example, we might look for better boys.

To those who desire the address of brother J. D. Switzer, we will here say, that it is White Rock, Jewell Co., Kansas. In addressing him for information concerning the country, do not forget to enclose stamp.

Those going to A. M. from Freeport, Shannon and Lanark can start any time after May 31st. Round trip from any of these points to Warsaw, Ind., nine dollars. Tickets for sale at the above named offices.

Brother Lemuel Hillery, who had charge of the Central Illinois Mission field the last year, has started on his preaching tour West. He thinks of spending some time in Iowa, and may travel considerably elsewhere. The Lord go with him.

An investigation of the Joliet, Ill., prison affairs discloses some brutal treatment inflicted upon helpless inmates. The whip, sharp gags, partial starvation, and irons have been resorted to with inhuman recklessness. Humanity has some rights at least that ought to be respected, even if in prison.

About three o'clock in the afternoon, on the 11th of May, an unsuccessful attempt was made to assassinate Emperor William of Prussia. He was, in company with his daughter, taking his usual ride, when three shots were fired at him, neither of them taking effect. The would-be assassin was immediately arrested.

Enoch Eby and wife gave us a call last week, feeling well pleased with their trip to Denmark. Brother Eby speaks well of the mission, and thinks it a success. He has but little hopes of any success in Germany, unless a better opening should present itself. Some good might be done in England, but it would require much labor and many protracted efforts.

The people of Iceland are fearing another volcanic eruption, similar to that which devastated the island a few years ago, as the air has become very warm and close, and subterranean rumblings have been heard, accompanied by showers of ashes. Before the coming of the great and notable day of the Lord, "there shall be famines, and pestilences, and earthquakes in divers places" (Matt. 24: 7).

Brother Jas. R. Gish, of Woodford Co. Thos. D. Lyon and John Y. Snavely of Hudson, Ill., spent one day with us last week, Thos. D. Lyon is best known to our young readers as Uncle Thomas. Brother Gish spends most of his time preaching and building up churches. We were pleased with their call, and spent a pleasant season with them. They feel a deep interest in our paper, and are working hard to extend its circulation. May we all be of much service in the Master's cause.

We were at first, and all along opposed to sending the two sisters with the brethren to Denmark, but now are fully convinced that it was all for the better. Their presence added much to the favorable impression among the Danes. And now since their return they are able to relate many things concerning the mission, and manner of living in Denmark that escaped the notice of the brethren. Their strong sympathies for the welfare of the little church, and the heart-melting circumstances they relate, stirs up the fountain of benevolence to its very depth. One of the sisters said, that if she thought it her duty she would freely and willingly endure the hardships of another voyage for the sake of the little church in Denmark.

We are informed that there is a man going through certain parts of this State selling goods, and representing himself as our agent, and has succeeded in collecting names and money, but fails to send either. He says he knows us well, and has procured many subscribers for us. He may know us, and we know him to be an impostor, for we have no such agents. People will do well to keep an open eye on all such. We have an agent in almost every church to whom persons can entrust their subscriptions. In addition to these we have a number of traveling agents, ministers of good standing, who have been endorsed by us as proper persons to sell books and to take subscriptions for the Brethren at Work. Pay no money designed for us to any one you do not know.

SPECIAL NOTICE.

Owing to a law in Denmark prohibiting the transmission of money through the mails unless registered or by draft, under penalty of the confiscation of one-fifth of the money, you are hereby notified not to send money to the Brethren in Denmark except by draft or registered letters The better way is, to send your contributions to C. P. Rowland, Lanark Ill., who will see that the money is properly forwarded. Brethren Eby and Fry estimate that the mission will require about $ 800 the next twelve months, half of which Northern Illinois has agreed to contribute.

FOR HUSBANDS.

Compiled.

Do not think when you have won a wife that you have won also a slave.

Do not think that your wife has less feelings, since marriage, than when she was your sweetheart. Her nature is not changed, only her relation.

Do not think that you can dispense with all the little acts of kindness towards her just because you are married. She appreciates these things quite as much as other women.

Do not be gruff and rude at home. Had you been that sort of a person before marriage it is likely that you would have remained a single man. If you make as great an effort to *retain* your wife's love as you did to gain it you will find her a better woman. A good wife is worth making some sacrifice for.

Do not make your wife feel that she is a burden to you, and that you must give to her grudgingly. What she needs give cheerfully, as if it were a pleasure to do so. It will make her feel better and you too.

Do not meddle too much with your wife's affairs; she would like things in the house arranged a little her own way, and it is right that she have her taste consulted.

Do not leave your wife at home alone, night after night, while you bolt down town for pleasure's sake. You did not do that way before marriage, for you could not spend enough evenings with her then.

Do not think that the woman you promised to love, cherish and protect, has become your servant just because you married her. Remember you are now one flesh.

Do not conclude that board and clothing are a sufficient compensation for what she does for you.

Do not expect your wife to love and honor you if you prove a brute, unworthy of her love and honor.

Do not caress your wife in public, and then snarl and growl at her in private. That shows that you are both a hypocrite and a brute.

Do not wonder that your wife is not as cheerful as she used to be, when she has so much to endure, and knows that you do not love her as you once did.

Be as good to your wife as you was to your sweetheart and you will be happy.

OUR DISTRICT MEETING.

Through the kindness of our heavenly Father were again permitted to meet in our yearly, district council with the church at Shannon, Ill., May 21st. There were delegates present from all the congregations in the district, and the crowd was immense, being the largest collection of members we have seen in this part of the State. Nearly all the elders and ministers in the district were present. We were also favored with the presence and aid of brother Jas. R. Gish, of Woodford Co., and Thomas D. Lyon and John Y. Snavely, of Hudson, Ill. Their presence added to the interest of the meeting.

The business before the meeting was of the most interesting character, especially the missionary department. At eight o'clock in the morning the meeting was opened, the large, commodious building being then pretty well filled. It was concluded to take up the missionary work first.

The Treasurer's report showed, that up to the present time $3325.38 has been contributed to the mission, $1329.00 of which was donated by the Northern District of Ill., and the remainder came from other parts of the brotherhood.

Then brethren Eby and Fry declared what God had done among the people in Denmark, telling the success of the mission, the skillful manner in which it was being conducted, and the great prospects of its future. Their report had an excellent effect upon the audience, and when it was told what hardships brother Hope endures, how extremely economical he is, and how much sacrifice he makes just to lessen his expenses, all felt that they could willingly and freely contribute still more to the support of the mission. But when these brethren told how devoted the Danes were, and how great was their love for the brotherhood in America, it brought tears to hundreds of eyes. We never before saw a better impression regarding missionary work. Brother Fry said it was hard for him to separate from his people in America and go to Denmark, but when there he became so attached to the Danes that it was equally hard to leave them.

The meeting accepted the report with the best of feelings, and pledged itself to continue the good work. It was deemed prudent to raise about $900.00 for the support of the mission during the coming year, and the paying of $137.00 debt, which amount had been advanced by Eby and Fry. Of this $900.00, Northern Illinois proposes to raise $500.00, hoping that the other $400.00 will be contributed by the general brotherhood. This should be raised and sent in as soon as possible.

In addition to the above the meeting proposed to raise $700.00 for home missionary work. Four missionaries were set apart to take charge of the Central Illinois Mission field during the present year, and a committee of three deacons was appointed to secure the services of ministers for the Wisconsin mission. The entire day was spent on missionary work, and a good day's work it was.

At five the meeting adjourned long enough to take some refreshments, after which the meeting proceeded to the considerations of the queries in their regular order. There were some twelve queries before the meeting, some of which called out considerable argument, being confined mostly to the Bible view of things. These were all disposed of in the most harmonious manner, and in the language of brother Lyon must say, "that not an unkind word, or personal reflection was thrown out during the meeting." The night session was both interesting and profitable. The meeting closed at one o'clock in the night, all the business having been satisfactorily finished.

It is refreshing to all who have been interested in the Lord's work in Denmark, to know that when the call came from that country to send ministers to preach to them the whole Gospel, there was a oneness as to the necessity of the work; and when those who were chosen to go were made known to the congregation, the sympathy and prayers of the whole body were freely given amidst many tears. And then, when the work was reported from time to time to the District Meetings, all seemed to have a desire for its success, giving every evidence of a willingness to do their part. When the time came for brethren Eby and Fry to leave, the sympathies and prayers of the church were again deeply manifested by the tears that filled every eye; and now when they recite the success, of the mission, the zeal, devotion and affection of our brethren and sisters in Denmark, we see the same evidence of sympathy all over the congregation. This speaks in no unmeaning terms, and the Lord be praised for all that has been done.

SOME OBSERVATIONS.

In my former article, I promised to tell you more about those who were first in this country to set up the plea of doing all things whatsoever God demands of His people. They spared neither time nor money in spreading the glorious Gospel, and were soon filled with joy in seeing many turn from error to truth. They were plain and simple in their habits, and not conformed to this world in dress, deception, and carnal display. And though strict in maintaining a distinction between themselves and the world, they were the first people by whom the first printing press was recognized as a power for good. Brother Saur was a printer, and soon after his arrival in this country went to printing Bibles and other good books; and so steadily did he pursue this business, that in about forty years he printed no less than one hundred and twenty-six different kinds of books, some of which were quite large, and about seventy-five smaller works, such as pamphlets, etc. He also printed the first semi-religious paper in this country, a copy of which is in the hands of Bro. Cassel, being perhaps the only one in existence. After learning of the vast labors of Bro. Saur, in book-printing, under the most discouraging circumstances, we of this late day are compelled to wonder at our slowness in this respect, especially when we remember that our facilities are vastly superior to what his were. I might tell you much about those old brethren, but leave that for Bro. A. H. Cassel who has all the reliable data at hand to interest us for some time to come.

Attended council at Indian Creek on the 9th. Here saw the brethren install brother Booz into the second degree of the ministry, and the manner in which it was done impressed me as eminently fitting, and I give it to you for your joy as well as mine.

The counsel of the church was taken in the absence of brother and sister Booz, and then elder Henry Cassel gave them the charge or instructions in a very feeling manner, after which the church received them with the right hand of fellowship and the kiss of charity amidst considerable impressiveness. It seems to be much encouragement to ministers to be thus received into more responsible duties, for at best they get none too much sympathy. Their pathway through life is beset with cares and anxieties, hence to be received by the members of the church in a very lovely manner, is truly encouraging to them. Perhaps more ministers suffer for the want of sympathy and encouragement, than are spoiled through words of love and "good will." Let us not fear to hold up the hands of our faithful ministers. God bless them in their work of love! Pray for and with them. No good can come by making their mistakes, matter for general conversation. Much good might be done by lovingly telling them of any mistake they may make. A bracing-up is productive of good. A pulling down of earnest, faithful labor, tickles the devil and spoils men. O, "be pitiful, be courteous," be *wise!*

M. M. E.

BREVITIES.

A man has lately been released from prison, who for twenty long, hopeless years, suffered through false witnesses. —— It is better to suffer without a cause than be punished for transgression. —— Catharine Beecher, one of the ablest female writers of America, died Sunday, May 12. —— There was quite a snow storm at Desmoines, Iowa, May 6. —— The first book presented to the Ashland College Library, was a copy of Worcester's Unabridged Dictionary, and the second, a copy of Webster's Unabridged Dictionary. —— The Brethren are building a brick meeting-house 40 by 70, on the Lime Stone Ridge, five and one half miles Northwest of Carey, Wyandot Co., Ohio. —— Two more new planets have lately been discovered. —— More snow fell during the past Winter along the sunny shores of the Mediterranean sea than for many previous years. —— The slave traffic still continues in the region bordering on the Congo River. A British gunboat recently captured a brig which carried one hundred persons who had been captured and baptized, and were being transported for sale. —— One of the most interesting monthlies coming to this office, is *The Health Reformer*, published at Battle Creek, Mich. —— In the city of New York there are said to be over one hundred saloons to every church or place for religious meeting. —— The church of Rock River, Ill., will hold their Feast June 14th and 15th. —— The finance committee of the Danish mission will report through the papers soon. —— The next District meeting for Northern Illinois will be held with the Arnold's Grove congregation. —— Two churches were recently organized in Nodaway county, Mo. —— "May God bless you and help you ever to keep your paper filled with good matter and subjects of great interest."—E. F. Good. —— At the International Sunday-school Convention held in Atlanta, Ga., recently, one of the leading colored ministers of the country was refused admission, because he was not a white man. —— The Congregational Association of Michigan have agreed to admit women as delegates to that body hereafter. —— Edison, the inventor of the telephone and phonograph, has invented a new machine which he calls "The Aurophone." It records words and speaks at the same time. —— It is refreshing to see new subscribers coming in. They come seven and eight in a bunch. —— Moody is preaching in New Haven, Conn. —— Difficulties exist in South Africa; so far several English officers have been killed. —— A great tornado swept over Canton, China, April 11th, destroying thousands of houses, and killing 500 persons. —— Over 1,500 communists have been drilling in Cincinnati. —— The Hicksite Friends, who many years ago carried away from the main body of the Quaker church, more than four-fifths of their whole number are now fast declining, so that the old orthodox body outnumbers them four to one. —— Enoch Eby, Lemuel Hillery, Marcus Fowler and Joseph Lehman were appointed, at our District meeting, to take charge of the Central Illinois Mission field the coming year. —— Those who have ordered the "Family Rules and Regulations," will please be a little patient. We have been so crowded with work that we have yet had no time to print a new edition. —— We shall have good times when each idle man in this land ceases standing around with his hands in his pockets, and sets himself to work trying to make a support—to produce more than he consumes. —— About 20,000 Chinamen annually emigrate to this country to settle. —— There is a factory in Davenport, Iowa, for making sugar from Indian corn. The product somewhat resembles maple sugar, and sells readily in the neighborhood. The syrup is especially liked. —— The feast at Hickory Grove last week, we learn was an enjoyable one. Two ministering brethren from Iowa, in addition to a number of others were in attendance. —— A terrible tornodo passed over a portion of Wisconsin last Thursday, playing havoc with life and property. The damages were immense and the loss of life considerable. —— Last week was pretty well taken up with interesting incidents. The calls at the office were numerous and interesting. God be praised for the many words of encouragement. —— The news from the East deals out neither war nor peace, but preparations are going on for either. —— Several female tramps are reported from the East. They are said to be quite impudent and independent. —— Some door yards look as though they had been visited by a Western tornado.

QUERIST'S DEPARTMENT.

Questions touching the meaning of Scripture, relating to History and practical subjects of religious interest will come in place. The querist's name must accompany all communications. We shall labor to avoid giving any just occasion for strife and contention over unimportant questions.

THE MANNER OF JUDAS' DEATH.

Give an explanation of the 18th verse of the first chapter of Acts, which reads as follows: "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out." Also the 5th verse of the 27th chapter of Matthew: "And he cast down the pieces of silver in the temple and departed, and went and hanged himself." Did he fall down after he hanged himself? We were asked, the other day, to give an answer. The apostle tells us to be ready to do so, and we were not prepared for this. L. S.

By some it is supposed that the narration given by Matt. and the writer of the Acts do not fully harmonize regarding the manner of Judas' death. We read in the first chapter of Acts, that he fell headlong, burst asunder in the midst and all his bowels gushed out. But on turning to Matt. 17: 5, we are told he went and hanged himself. A clear understanding of these two passages will show that there is a well defined harmony.

Judas, by the reward of his iniquity, which was thirty pieces of silver, purchased a field, afterwards called the field of blood in which strangers were to be buried. He agreed to betray Christ into the hands of the chief priests for the sum of thirty pieces of silver. This we call the reward of iniquity. Judas received his money and Christ was betrayed into the hands of sinners. This took place near midnight on Thursday evening. Early the next morning Judas brought back the thirty pieces of silver to the chief priests and elders, claiming that he had betrayed innocent blood. The man was weighed down in remorse—he felt the full force of the crime he had done, resting upon him and was therefore unwilling to keep the money. He threw the money down in the temple and departed. This money, the reward of iniquity, was taken by the priests and used in the purchasing of the potter's field, which we call the field of blood in which to bury strangers.

Judas, after he had thrown down the money in the temple, went and hanged himself. This took place sometime Friday morning. It is reasonable to suppose that he went out somewhere to the top of one of the lofty bluffs near the city, and finding an over-hanging tree, placed a cord around his neck and then fastened it to the tree and swung out over the bluff, there hanging two hundred feet or more from the ground, and rocks below. He hung here the remainder of that day, all of Friday night, all day Saturday and the entire Saturday night. We read that, early on Sunday morning there was a great earthquake. Matt. 33: 2. And therefore it is likely that this earthquake was so great that it shook loose large portions of overhanging rocks along the bluffs, and among them the tree on which Judas had hanged himself. When the rock fell, down went Judas, tree and all to the bottom of the bluff below; and the distance which he fell was so great that it caused him to burst asunder in the midst and all his bowels gushed out. In this condition he was found, and it became noised abroad till all the dwellers at Jerusalem heard of it. Hence the field, the very field that the chief priests had purchased with the thirty pieces of silver, the reward of iniquity, is now called the field of blood, Judas being found on it in that condition.

FASTING.

What should we understand by the following Scripture: "Moreover when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast: verily I say unto you, they have their reward. But then, when thou fastest, anoint thine head, and wash thy face" (Matt. 16: 17). G. M. Noah.

To *fast* means, to abstain from food of any kind. And to insure a rich blessing, it would be well to give what is saved by *fasting* to the poor. But the *manner* of genuine fasting is worthy of notice. "Anoint thine head, and wash thy face." Be *clean*, and *dedicate* yourself to God, is the idea. Do not even put on *crape* as an evidence that you mourn for *sin*, but be bright and cheerful. Yonder are the hypocrites, the counterfeiters; they make crooked faces, affect a great show. They have a hard task of it. They have no godly sorrow at heart, hence must *put on a fasting appearance*—must make the outside look gloomy. This is a hypocrite's style of fasting; and the Lord knows how to overturn it. Do not conclude that you can fast by abstaining from *flesh* and eat *fish* and *vegetables*. This would only be a *change of diet*—not *fasting*. *When* to fast, is left to the discretion of him who fasts. But I am fully persuaded that if there were more fasting previous to council meetings, anointing and praying over the sick, and all other highly important occasions, we would see better results than we often do. Then I have wondered whether some fasting just before a Love-feast, even to the extent of not eating any other meal in the house of God than the Lord's Supper, would not enrich all of us in thought and deed. But as a nation, we well-nigh eat ourselves to death, and those of us who have been chosen out of the world, bring about all of that habit with us into the church. "Be not conformed to this world" ought to be allowed to reform us in this matter as well as all others.

SMYRNA AND LAODICEA.

BY C. H. BALSBAUGH.

To Sister Alma M. Crouse, of Mt. Carroll, Illinois:—

"I KNOW thy poverty, but thou art rich." "Blessed are ye poor." How many can truthfully claim this photograph as their own? Smyrna and Laodicea are twenty billion miles apart. The one has its tent pitched fast by the pearly doors of the gem-walled Pavillion of glory, and the other is situated in the Netherlands of selfishness which bound the metropolis of damnation. *"I am rich, and increased with goods, and have need of nothing."* Thus speak the haughty, self-reliant, money-worshiping, Cross-spurning Laodiceans both of the first and nineteenth centuries. Here comes the thundering, shattering, blasting, God-uttered contradiction: "THOU ART WRETCHED, AND MISERABLE, AND POOR, AND BLIND, AND NAKED." "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see: be zealous and repent," or "I will spew thee out of my mouth." What tremendous representations. What far-reaching, soul-withering, hell-picturing words. I would subscribe them all into capitals, but the wrath of God alone can give them the flaming color of their direful import, and Eternity alone is high and deep and long enough to give them scope. In which of these two congregations are we at home? Do we lodge in the world-crowded Inn, or in the God-cradled, angel-crowded Stable? Do we glory in the Cross, or is sacrifice a heavy yoke, a galling burden? Philip. 2: 5–8. Is the Corner-stone of redemption, *"Made Himself of no reputation?"* This is the most wondrous line in the record of inspiration. How dwarfed, and mean, and monstrous many professors look in the light of such self-abnegation. *"In the form of God,* EQUAL WITH GOD, BUT MADE HIMSELF OF NO REPUTATION." Who can stand before this Divine-Human Mirror and not blush crimson, and hide his head for very shame? This is not simply something to wonder at, but to imitate. "*Let* THIS *mind* be in *you, which* WAS ALSO IN CHRIST JESUS." "*He was* RICH, *yet for* YOUR *sakes He became* POOR." "*To do* GOOD *and to* COMMUNICATE *forget not; for with* SUCH SACRIFICES GOD IS WELL PLEASED." Heb. 13: 16. "Let *this mind* be in YOU, which was also in CHRIST JESUS." "Who *loved me*, and GAVE HIMSELF for me." Gal. 2: 20. "Love *one another* AS I HAVE LOVED YOU." "*Freely* ye have *received* FREELY GIVE." Math. 10: 8. The mind of Christ is *sacrifice*, and "if any man have not the Spirit of Christ he is none of His." Rom. 8: 9. Overwhelming thought! "*None of His*," and the conditions so stringent, soul-penetrative, flesh-crucifying.

"Straight is the gate, narrow is the way, and few there be that find it." Few, few, but precious to God, and the salt of the earth, and "the light of the world." They have the mind of Christ. They are lustrous with holiness. The dear Name Emmanuel flames in Heaven-traced letters on their foreheads. Matt. 5: 44, and 28: 19, and Mark 16: 15, is the bliss and glory of their character and conduct. "God is not mocked." His Christ is "the *first-born* among many *brethren*." He sanctified the womb of Divine Generation for all that follow. "He died for all," and His "love constrains" us to carry His blood to the ends of the earth for the cleansing of every sin-polluted soul. All souls are His, all the gold is His, all the glory is His. We and our substance are the instruments of His mighty working for His mighty ends. The two mites belong to Him as well as the two millions. No investments so profitable as those we intrust to Jesus. With what alacrity we make sacrifices under the constraint of Divine Love, and the rapture of assurance that not a cup of water shall miss the approbation of the loving Savior—God in the final reckoning. If we would have the benediction of Heaven flowing in upon us in temporal and spiritual treasures, we must not forget the Lord's tithes. For many souls it is absolutely necessary to sell all that they have and distribute to the poor, as the only means of eradicating their idolatry of wealth, and making room for the occupancy of the All-rich, All-poor, and again All-rich. There are thousands in the church to whom no greater blessings could come than poverty to grind them into the very dust of nothingness, emptiness' and self-loathing. Covetousness is idolatry, and exalting temporal possessions above the Cross is covetousness. The Lord loveth a Cross-assimilated soul, a "cheerful giver," an ever-open heart and hand for all the claims of the Incarnation. There is perhaps nothing in which "the violent must take the Kingdom of Heaven by greater force," than in giving the Lord His share of their substance. We are impoverished by riches. By cheating Jesus we cheat our own souls, and lock the doors of nature, so that mildew, drought, grasshoppers, bugs and beetles avenge the defrauded All-proprietor. The great Redeemer and Mediator needs a full exchequer for the extension and support of His Kingdom; and of nothing may His people be more confident than that if they faithfully uphold His cause, He will abundantly bless their store, and settle them in the very heart of Goshen. We need another Pentecost to learn the meaning of the wondrous monosyllable—FAITH. "*Looking unto* JESUS, the AUTHOR and FINISHER of faith," His cross our cross, His joy our joy, His Heaven our Heaven. "Who for the *joy* that was set *before* Him, endured the Cross, despising the shame." To fellowship Jesus at "Cana of Galilee" any sinner can do; but to cling to Him on Golgotha, none but saints. Elect of God, cry day and night unto Him, and He will avenge you speedily, in the overthrow of sin in yourselves, and the triumph of His Kingdom in the world.

◆

QUITE a number of brethren and sisters left Lanark, Mt. Carroll and Hickory Grove last Saturday morning to attend the Love-feast and District meeting at Lost Nation, Iowa.

◆

THE *Primitive Christian* is mistaken about brother Hansen and wife being in Lanark. It was brother Christensen and wife that we said were here, and not brother Hansen.

◆

IN last week's issue the round trip rate on the B. & O. R. R. from Cumberland Md to North Manchester was given at $22.75. We are authorized to say that the round trip rates on the above named road from Mineral Point and Meyersdale Pa., and Cumberland Md is 20.95. Tickets will be for sale at any of the above named offices and good from the 5th of June to the 20th.

UNANSWERED QUESTIONS.

Having on hand a number of queries which we have not time to answer, we give some of them below, hoping our correspondents will aid us in this department. Let your answers be short and to the point

Please answer the following questions; Matthew 24. 34, "Verily I say unto you, This generation shall not pass till all these things be fulfilled." Now what generation did Christ mean was not to pass? Michael Funk.

I want an explanation on the 17th verse of the 20th chapter of John: "Jesus saith unto her, touch me not, for I am not yet ascended to my Father, but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Please answer this question through your paper. I. Myers.

Will some brother or sister explain verse 24th and 25th of the 5th chapter of first Timothy.

Also Rom. the 7th chapter and 24th and 25th verses. J. S.

Will some one please comment on the following verse found in the New Testament: 1st Cor. 15th chapter 29th, verse. "Else what shall they do which are baptized for the dead, if the dead rise not at all; why are they then baptized for the dead?" Let us hear on the subject through your interesting journal. Samuel Petre.

Will some brother give an explanation on the following Scripture: 1st Cor. 7: 14. "Else were your children unclean; but now are they holy." Do we not think children of unbelievers are saved as well as of believers. Kate McNamaara.

I wish you would give an explanation on the 2nd chapter of Acts, in regard to speaking "with other tongues," *i. e.*, whether the apostles spoke in their own tongues, and it was miraculously translated into these other 17 tongues in passing from the speaker to the hearers. Answer through the BRETHREN AT WORK. J. C. Bryant.

Please give us the meaning of 1st Cor. 11: 15. The hair of the woman is given to her for a covering. Why do they wear a cap?

Also verses 21, 22 of the same chapter of the above. H. L. Hibner.

The Home Circle.

READ AND OBEY.
"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

—We should always love each other.

—Believe not every spirit, but try them with the Word of God.

—The faint heart would like to take up the cross, but fears reproach from evil persons.

—The good heart desires ever to do good. It wishes all persons well, and does all in its power to make others happy.

—The tender heart is full of mercy and kindness. It is free of envy, and seeks only to do good. O, that we may all seek to have a tender heart, full of love and pity!

—Children, you are now happy. The birds have come again and sing so sweetly. The leaves have come out, the flowers are full of beauty and all things look lovely. God gives them all to us. Think of God, and let your youthful hearts be turned to Him. His works are lovely, but He is still more lovely.

—Sister Ella M. Bock says, that there was a mistake in her query in No. 13. The question is not, which chapter in the Bible contains all the letters of the alphabet except one, but which verse. Now who among the little folks will answer this query?

SUNDAY MORNING.

Reading Men.

YOU may think this a strange idea. Not strange at all; for it is possible to read men as well as to read books. But chiefly should one read himself. When you read books you gather ideas,—thoughts rush from your mind in quick succession, and you are almost as quick in your conclusions. So when you read men. You note their words and deeds and draw your conclusions. If the words are good, your conclusions are good: if the words are bad your conclusions are that the man is bad. So with a man's deeds. Good deeds impress your mind as coming from a good man, evil deeds as coming from an evil man.

But then you cannot read a book when closed. To read it you must open it and look into it carefully. Nor can you read the book by standing a long distance from it. If you try to read it afar off, you will not read it correctly, and if you do not read it correctly, you are not qualified to tell anything about it. Precisely so in reading men. If the man keeps himself shut up from other men, you cannot read him; and if you attempt to read him at a distance you are quite certain to read him incorrectly. Then if you would be read correctly, spread each page of your life out so that your actual condition may be read. If you are incorrectly read, remember that perhaps the fault is your own. Did you take care that your words, your actions and dealings were such as to enable you to let them go before men so that no shame might come upon you? Then you who read, be sure that you are near enough to read well. Do not stand off at a great distance and read a man, but go up to him, associate with him, deal with him, and if there are any black lines you can then see them. Then if you see any, do all you can to help him to wash them out. It is a good thing to read men when you do so with the intention of making them and yourself *better*. Never read a man to make *him worse*, and *yourself better*. Such reading has in it not the Spirit of Christ. Read men for good, not for evil. And if you would do this, always take Jesus with you. It is good to go to your neighbor occasionally to *read him*. But unless you go to make both of you better, then stay at home. O, that men would learn the power and the beauty of kindly telling each other of their faults, and allowing themselves to be read for the better! Only those who are willing to throw aside every fault, and get better, know the value of being read correctly. And when you read a man, do not turn the letters wrong side up, simply to destroy him. If he himself has made crooked lines, it is his fault, but it is your privilege and duty to help him to re-adjust them. And above all, do all you can to read yourself. Do not read too fast, but be sure to read carefully and prayerfully. Read with the mind of Jesus. Read so as not to spare sin; but read that in all things you may become more like the great Teacher.—M. M. ESHELMAN.

THERE is no test to the Christian character so severe as prosperity. Through its means many fall who would have stood proof against all the direct assaults of Satan.

LOOKING OFF UNTO JESUS.

OH eyes that are weary, and hearts that are sore,
Looking off unto Jesus, I sorrow no more;
The light of His countenance shineth so bright
That on earth, as in heaven, there need be no night.

Looking off unto Jesus, my eyes cannot see
The trouble and danger that throng around me;
They cannot be blinded with sorrowful tears,
They cannot be shadowed with unbelief fear.

Looking off unto Jesus, my spirit is blest,
In the world I have turmoil, in Him I have rest,
The sea of my life all about me may roar,
When I look unto Jesus, I hear it no more.

Looking off unto Jesus, I go not astray,
My eyes are on Him and He shows me the way;
The path may seem dark as He leads me along,
But following Jesus I cannot go wrong.

Looking off unto Jesus, my heart cannot fear,
Its trembling is still when I see Jesus near;
I know that His power my safeguard will be,
For why are ye troubled, He saith unto me.

Looking off unto Jesus, oh may I be found
When the waters of Jordan encompass me round
Let them bear me away in His presence, to me
'Tis but seeing Him nearer, whom always I see.

Then, then I shall know the full beauty and grace
Of Jesus, my Lord; when I stand face to face,
I shall know how His love went before me each day,
And wondering that ever my eyes turned away.

Selected by KATIE S. HARLEY.

FOR THE CHILDREN.

Dear Children:—

I WANT you to get your Testaments and turn to the sixth chapter of Ephesians, and read the first, second and third verses; also read the twentieth verse of the third chapter of Colossians. Be sure and read, for you will find something good in these verses; something about yourselves; something I hope you all obey; but to decide for yourselves I want you to ask yourselves, individually, this question: Do I obey this Scripture? Do I do as it teaches me? If I do not, am I not doing wrong?

I want you to think well and be sure and notice particularly the words "*all things*" found in the last verse you have read.

UNCLE JOHN.

Lincolnville, Ind.

TRAINING CHILDREN.

IT must be evident to every observing mind, that in the training of children there is a sad failure. Think of the confusion in school, society and church. Even when Christians are engaged in the solemn worship of God, reckless boys and girls disturb the harmony of the services by talking and laughing. Think of the ruinous life so many men and women are living—drunken, ignorant, profane, obscene, adulterous and loathsome, glorying in crimson sin. Oh, look upon the thousands of degenerated homes, the penniless and distressed widows and orphans! Hang the line of imagination upon the glittering star of God's universal empire, and between each supporting star suspend the crimes committed and lo! there is not room for all! Oh that we might awake to the importance of our subject!

"Train up a child in the way he should go." "Bring them up in the nurture and admonition of the Lord." How plain, how pointed the language! Who obeys? When, how often and where is it done? Train—cultivate, discipline, educate, refine, teach, exercise the child. Do! It takes pains, patience, intelligence, perseverance, determination and the assistance of the Lord, but with the motto "By the grace of God I *will*" you are sure of success. Train, act, stir, move, strive, pump and pour—do something! Why be idle? Idleness is the mother of vice. Once more, look at the myriads pressing forward on the way to ruin—everlasting misery and woe, and the few who are striving for the realms of bliss!

But what are children to be trained *for?* Different courses of training are pursued for different objects. Soldiers are trained to kill; physicians, to heal; lawyers, to argue; teachers, to instruct; mechanics, to construct; Christians to serve God. Of these callings the one, paramount to all others, is the last named—to serve God, and whoever fails in training his children to serve God, commits one of the grossest sins of which I can conceive. What constitutes training for the service of God? It is to train the child to do whatever God commands us to do. Children are to be brought "up in the *nurture* and *admonition* of the Lord." Here is where many of us seem to be strangely inconsistent. We talk of the pride and selfishness of some of our brethren with very little charity. If we understood what their training had been we would very often discover that it is just such as we are giving our children, and what these brethren and sisters are, we may be assured our children *will* be. Take, for instance, the subject of dress. The church requires its members to conform to the order of the Brethren which is in non-conformity to the world. If it is wrong for us to conform to the world in dress it is also wrong for us to conform our children to the world in dress. Now, how many of us are guiltless? "But," persists one, "is it a fact that what is wrong for you to do, would be wrong for your child to do?" That misrepresents the point at issue. The *child* does *nothing*—it merely receives the act, it is the parent who *does* the harm. The child is to be trained for the service of God, to be a Christian like you, so it is certainly very plain that you would not be training it to *non*-conformity when you are *con*forming it. But this is only one of the things which distinguishes the child of God from the son of perdition, and what is true of this one, is true of all. Children should be taught the Scriptures. I presume no one will deny that, but how astonishingly little of it is done.

Parents can train up a child in the way he should go if they will, and "when he is old he will not depart from it," but when, if ever, will it be done. We can all see a

PROPRIETY IN THIS LAW.

The church is composed of men and women who were once children. So the children now will be the church in the near future, and according as the children are trained so will the church be. Elders say a great deal to the present members about preserving the purity and integrity of the church. But all effort will avail nothing so long as it is directed to the mere blossoms of the evil, the root lies buried deep down in early home training. If we desire to reform or leave a church where the complete law of God will be obeyed we must train the children right; without this, it will only be continually worse and worse. The

ONLY HOPE OF THE CHURCH

is in the children; for if there were no children there would soon be no church, as those of us now living will soon be dead and gone and none would be here to take our place. Therefore, while we are pondering the questions of church, let us ever remember that its very existence depends upon the children.

I was very seriously impressed not long ago, by a conversation between two men raised in Ohio, knowing each other well when there, but had not seen each other for about twenty-five years. When they discovered, they had once been boys together, they talked over the affairs of their old neighborhood. Among other things was a family of which the parents were quite zealous Christians. But when the parents went to church they

LEFT THEIR CHILDREN AT HOME.

When the parents had gone, the children would plan something to do. Children must be busy. They would hunt and fish, build swings, playhouses, set traps, play ball, chess, cards, run horses and so forth. The end of this family is briefly this:

THE BOYS ALL RAN AWAY FROM HOME.

One worked on a steamboat, and was killed at St. Louis by an explosion of the boiler. Another was captured by the Indians on the plains, and murdered, each one

MEETING A HORRIBLE DEATH.

And, as would be expected, the parents died of grief.

We now reach the point of the *means* to be used in training children. On this duty as well as most others, people are not ignorant of what they ought to do, but

THEY LACK THE SNAP

to do it. Children are told, in many instances, what they should do, but the parents do not see that the children do it. The father or mother's affection for the darling child is seldom governed by good judgment. The child's highest interests are surrendered by the too indulgent parent in yielding to the little one's childish whims and fancies. S. J. HARRISON.

IF one should give me a dish of sand, and tell me there were particles of iron in it, I might feel for them with the finger in vain. But let me take a magnet and sweep through it, and now would that draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies. But let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find, in every hour, some heavenly blessings—only the iron of God's sand is gold.—*Holmes.*

CHILDREN AT WORK.

From Charlie E. Barkdoll.—I am quite young yet, but I like to go to school. We live nine miles from the meeting-house. We have Sunday-school in Summer, but it is so far that we have to start very early in the morning to get there in time. On the first ticket received were these words: "Then spake Jesus unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—*Turner, Ill.*

From Harriet E. Springer.—I have a good, kind father and mother. Many brethren live in this part of the country; and last Winter quite a number of ministers came through here and preached Jesus to us. Many turned to serve the Lord, and among them was the writer whom Jesus loves. I hope this will be good news to all the boys and girls. Remember your Creator in the days of your youth.—*Cumberland Co., Pa*

From Hannah A. Wampler.—Nearly every evening we all read in the Testament. My father, mother and oldest sister are members of the church. In the 18th of Luke we read that Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven:" so we see that if we are good children, God will always love us.—*La Place, Ill.*

From David D. Beelman.—Father is a member of the church. I like to go to meeting with him. I sometimes go to the Mohler meeting-house to meeting: also to Baker's, to Shepherdstown and to Boiling Springs. I heard S. H. Bashor preach at Boiling Springs last Winter. I like his preaching, and hope it will do us all good.—*Dillsburg, Pa.*

From Lizzie Holsinger.—I had a notion to tell you that I think very much of this paper. I went to M——— Sunday-school and to their meetings, but I found that all the commands of God were not taught there. God says, "For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass."—*Carleton, Neb.*

From Carrie B. Gibson.—I am so glad you left a little corner for us little folks. I have read Matthew, Mark and part of Luke. I want to belong to the church when I get old enough, so that I can go to heaven as an obedient child of God. I want to meet you all in heaven. O I like to read the "Home Circle!" It makes us very glad every week.

From Laura Kuhrich.—I have three sisters and I had a charming little brother, but he is no more here. I also had a kind father, but he is gone too; so my little friends who have fathers, when you read this just think of me for a moment. I once had a father and good little brother, and soon, perhaps, some of your dear friends may go the same way. I pity all who are thus bereft; but I hope to meet those dear ones in heaven, never more to be separated. My mother and two sisters belong to the church, and I intend to, as soon as I am a little older.—*Plymouth, Ind.*

From Sarah J. Harnish.—I was baptized last Fall. I enjoy myself much better than when I was away from God. I try to dress plainly, and obey God in all things. It is good to follow the meek and lowly Savior. I often think of what He has done for all of us. He was nailed to the cross that we might live. I thank Him that He has kept me thus far; perhaps I may not live to see the end of this year. I am so happy since the Savior called me; and now if I am faithful I can meet Him in the promised land.—*Taylorville, Ill.*

From Emma J. Garber.—For two years I have been trying to walk as Jesus teaches, and in that time I have found more real pleasure than I ever did before. I am glad that so many are coming out from the world, for the Bible teaches us, to not be conformed to this world, but be transformed by the renewing of our minds so that we may *prove* what is that good and acceptable and perfect will of God. My father and mother are very kind to me. All of my sisters are members of the church.—*Parsons, Kan.*

From Ida C. Berkeybile.—This evening finds me blessed of the Lord, for which I feel thankful to God who is the Giver of all good. I wish you editors God's blessings, so that the paper may always contain good and wholesome matter for us all. May the Lord still enable you to send out more and more sound words so that many hearts may be made glad. Though only thirteen, I have come out from the world, and am trying to serve the Lord. I see so many calls for the paper, so I send a mite for the poor fund.—*Delta, Ohio.*

Brotherly Love and Kindness.

OUR blessed Redeemer, before He departed from the world and ascended to mansions on high, gave His followers a new commandment; and it was one that He wished them to remember, from the fact that he called it, "The New Commandment."

Dear brethren and sisters, have you ever considered how much is embodied in these few words, uttered by our Lord and Master, possibly with the same tenderness that we would plead with our children to love and be kind to each other? "A new commandment I give unto you, that you love one another." And to give it more force, He says, "As I have loved you." Then again, "Greater love has no man, than this, that a man lay down his life for his friends." "Ye are my friends, if ye do whatsoever I command you."

Here we see the command given and the reward is shown if we obey. The question arises, Are we living in daily obedience to this command? If we are not, of course we are not the friends of Jesus. The dreadful thought that we are not his friends, professing to be His followers and yet living in open disobedience! Jesus says, "If ye love me, ye will keep my commandments, and my Father will love you." — Can any person wrap himself up in a cloak of selfishness, professing to love Jesus, and yet show no kindness to their brethren? Absurd inconsistency!

Love is the fulfilling of the Law. "He that says, he loves God, and loves not his brother, how dwells the love of God in him?" Brotherly love must exist, or our religion is vain. — One will ask, "In what way must we love our brethren?" The answer is, from the heart; we must sympathize with all in their earthly trials. Their sorrows must be our sorrows. — Mourn with those that mourn, weep with those that weep, rejoice with those that rejoice and in every way add to their earthly comfort as well as spiritual welfare. This is the most important part of our earthly pilgrimage; to be constantly engaged in doing good to mankind is the purpose of life, more especially in the household of faith. When we consider, how little we really need ourselves in our passage through this lowly vale of tears, could not the weakest and poorest do much for the cause of Christ? If we have nothing else to give, can we not give kind and loving words and thus add greatly to the happiness of those, by whom we are surrounded, and with whom we come in daily contact?

Out of a true and loving heart, born of Christ, can always proceed something good, something to cheer the despondent, encourage those who have many temptations to resist. A few words in such cases will sometimes have a wonderful effect, elevate and strengthen a poor, heart-stricken one beyond the tempter's power, and give him new impulse to fight the good fight. Yes, we should bear one another's burden and thus fulfill the law of Christ. Never be afraid to lend a helping hand to anything that is worthy, and though it may not be appreciated, that should make no difference, for the reward will be so much the greater hereafter. CHARLOTTE T. BOND.

The Worth of a Paper.

FOR a whole year a man of more than ordinary intelligence and penetration, with the aid of able assistants, devotes his time and strength to the work of gathering together interesting and profitable information. He explores his own library of many volumes, selected with special reference to his work. He carefully elaborates his own choicest thoughts. He reads thousands and thousands of valuable papers and periodicals, which come to him by bushels from distant cities and countries, marking and cutting out every article and item of interest which meets his eye. He calls to his aid the ablest writers he can command, and pays them liberally for their best productions. He keeps his eyes open continually for information from whatever source

Every book that falls beneath his notice is scanned; every piece of printed paper is scrutinized; every old scrap or scrap-book that contains anything of special value, is borrowed, begged or copied. Scores of books are bought that a single page may be extracted from them. Heaps of indifferent material are selected, read, winnowed out, and tumbled into the waste basket or the fire.

Articles from his own pen, on which time and labor have been spent, are laid aside if not quite up to the mark. Prosy communications of kind friends are kindly received, carefully read and regretfully rejected, as not the best that can be obtained,—and then, out of all these stores of material, the very choicest articles, selected, read, re-read, put in type, made up into pages, sometimes illustrated with great labor, care and cost; and then paper is purchased, printing is done, subscription lists are kept, papers are folded and mailed, postage is prepaid, and the result and benefit of all this labor is sent to your door, and laid down bright, fresh and clean upon your table, for a mere trifle,— a dollar or two a year, not the tenth of the cost perhaps of a single article, which can be obtained in no other form, and which in itself is worth more than the whole price of the subscription.

Is not such a paper worth the price? Surely no competent man could devote a year to such researches, without gathering together information and instruction which must be worth its price to any intelligent person.

And yet people begrudge the dollar they pay for a paper. They waste the money on trifles, consume it on appetites, squander it in luxuries, and lose it in speculations, and then starve their minds for lack of the knowledge which is so cheaply brought to their hand. Too busy, or too idle to study themselves, lacking means and opportunities for personal investigations, they are unwilling to pay a few pence that each member of their family may possess themselves of a mass of information nowhere else to be found, and which careful and intelligent students labor continually to prepare and present to their minds. Surely the work of the conscientious and diligent editor should be appreciated by every intelligent man, and papers, when carefully and thoroughly edited, should have the widest possible circulation.—*Selected.*

Luther on Feet-Washing.

[From the Church Advocate.]

I HEREWITH furnish a copy of a comment of Martin Luther's on Feet-washing, that I do not remember to have seen before in print. It is copied from an old German Bible of monstrous size, brought from Germany. The book claims to be 300 years old. It is full of plates of all the scenes in the Bible, among the rest one on Feet-washing, where Christ is washing the disciples's feet.

We herewith have the precept and example of Christ, that he through his love and humility hath given us, that we should follow with the highest zeal, not only in word and will, but should also obey what He hath commanded, so we shall be saved as He hath promised.

GEO. GARNER.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc, should be brief, and written on paper separate from other business.

LOVE-FEASTS.

At Beaver Dam congregation, Kosciusco Co., Ind., June 6th, 1878.

Four miles South of Waterloo, Iowa, Wednesday, June 5th, 1878, at 10 A. M.

Union church, Marshall Co., Ind., June 4, 1878, commencing at 5 o'clock, P. M.

Four miles South of Lewistown, Winona Co., Minn., first Saturday and Sunday of June next.

At Milledgeville, Carroll Co., Ill., June 6th, at 10 o'clock.

Clear River district, Merriam, Noble Co., Ind., June 18th.

Stone church, Marshall Co., Iowa, June 15, at 10 o'clock, A. M.

Cedar Lake congregation, in Northern Indiana, two miles South-east of Corunna, Dekalb Co., on Thursday, June 6th, 1878, at 2 o'clock.

Cerro Gordo church, Macon Co., Ill., June 5th, at 2 o'clock.

Smith Fork church, Clinton Co., Mo., June 8th, at 2 o'clock.

Eagle Creek Church, Hancock Co., Ohio, June 15th, at 10 o'clock.

Monticello church, White Co., Ind., June 8th at 10 o'clock.

Tipton, Iowa, June 6th and 7th.

Middle Fork, Clinton Co., Ind., June 8th at 2 o'clock.

Grundy church, Grundy Co., Iowa, July 6th and 7th, at 1 o'clock, P. M.

West Nimishillen church, Stark Co., Ohio, the 6th of June.

Sandy church, Columbiana Co., Ohio, June 15th at 5 o'clock P. M.

Burr Oak church, Jewell Co., Kansas, June 15th and 16th at 5 o'clock

Hamilton church, Caldwell Co., Mo., four miles South-west of Hamilton, June 1st at 2 o'clock.

Eight Miles church, Franklin Co., Kansas, June 1st at 2 o'clock.

Green Spring District, Seneca Co., Ohio, June 11th, at 10 o'clock,

Beaver Dam congregation, Kosciusco Co., Ind., June 6th.

Chippewa congregation, two miles North of Smithville Station, Ohio, June 4th at 3 P. M.

Eel River district, 5 miles North of Manchester, will have meetings only June 8th and 9th.

Cedar Creek church, Anderson Co., Kan., June 13th and 14th, at 2 P. M.

Macoupin Creek church, Montgomery Co., Ill., May 28th.

Pine Creek, Ogle Co., Ill., June 5th and 6th at 10 A. M.

Brooklyn congregation, three and a half miles North-east of Brooklyn, Iowa, June 8th and 9th at 10 A. M.

Maple River Junction, Carroll Co., Iowa, June 15th and 16.

We, the Brethren of Linn Co., Iowa, will hold a Love-feast on the 13th and 14th of June, to which all are invited. J. C. MILLER.

The Communion in the Fair View congregation will be held, the Lord willing on the 6th of June, commencing at 2 P. M. Those coming by rail will be met at Lafayette, Ind., June 5th.

G. W. CRIPE.

DISTRICT MEETINGS.

North-western Ohio at Sugar Ridge church, Hancock Co., Ohio, June 1st.

Railroad Arrangements.

The Brethren going to Annual Meeting at North Manchester, Indiana, are hereby informed that I have made arrangements on the Pittsburg, Ft. Wayne, & Chicago R. R., to get excursion rates. Those wishing to avail themselves of this privilege, should send to me at Lima for orders. No tickets can be had without an order; cost of orders 5 Cents each; good from June 1st to 20th.

DANIEL BROWER.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

EPARD.—On Oct. 10, 1877, after a lingering illness, Bro. Samuel Epard, aged 65 years, 8 months and 25 days.

EPARD.—On the 18th of March, 1878, the husband of the above, aged 69 years, 2 months and 24 days.

Samuel Epard was married to Mary Stoup June 11th, 1829. They moved from Clark Co., Ohio to Tipton Co., Ind., some eighteen years ago, when they did not know of any brethren near, and did not get to hear the brethren preach for about fourteen years. For three years the Brethren have been holding meetings occasionally in that neighborhood and have baptized several. We found these old members strong in the faith of the Gospel, and there was a very large concourse of people assembled, when the funeral occasion was improved from Rev. 14: 12, 13, by the undersigned, assisted by Bro. Daniel Bock.

HIEL HAMILTON.

(P. C., please copy.)

HARTON. — In the Long Branch congregation, Harrison Co., Mo., April 26th, Catharine M Harton, aged 22 years, 1 month and 19 days. W. B. SELL.

LINDOWER.—Near Carey, Wyandot Co., O., April 8th, 1878, Clara M. Lindower, daughter of G. W. and E. Lindower, aged 2 years, 1 month and 14 days. Funeral preached from 2 Kings 4: 26. S. W. LINDOWER.

CORRESPONDENCE.

From Enoch Eby

Dear Brethren:—

I NOTICE in the *P. C.* No. 19, that my sentiments in relation to uniting the Church Extension Union and the Danish Mission are to some extent misrepresented, and as I feel confident that it was not done intentionally, but merely the result of a misunderstanding, I therefore feel free to correct it if permitted.

I said I was always in favor of a combined effort in spreading the Gospel, hence made an effort to get the Danish Mission into the hands of the Annual Conference. If this Annual Conference accepts the plan adopted by the Church Extension Union, (as it surely will, if it is the best method of spreading the Gospel and retaining purity in the church) I have no doubt but what the Church Extension Union and the Danish Mission will be united; and I say Amen.

But to unite the Danish Mission and the Church Extension Union, independent of the Annual Meeting, is and always has been foreign to my sentiments, and even if I were favorable, I cannot see how it could be done; for the district of church in Denmark as legally belongs to the general brotherhood as any legally organized church in America; it wishes and expects to be subject to our Annual Conference, and to be cared for by it, as all other branches of the church. ENOCH EBY.

Lena, Ill.

Notes From Pennsylvania.

Dear Brethren:—

WE belong to the Snake Spring Valley Church, Bedford Co., though we are separated twenty-five or thirty miles from the main body of the congregation. We hold meetings ourselves as best we can. Get an occasional visit from the Brethren. Some, seemingly are near the kingdom; hope and pray they may be, before long, not only almost, but altogether within the fold.

We are surrounded on all sides by the different popular denominations, and many who make no profession at all; hence we do not want for opportunity to work in the cause of the Master. While we have plenty of work at home, yet we feel to encourage every lawful effort put forth for the advancement of the Redeemer's kingdom. Brethren, let all our efforts be lawful and made with proper motives.

JOHN BENNETT.

Elbinsville, Pa.

From Plymouth, Indiana.

Dear Brethren:—

AS I could not go to meeting to-day, being about six miles from the place of the meeting, and it being rainy, I thought I would nevertheless improve the time to the best advantage.

Just now I am thinking of the many dear members in the United States, and in traveling among them, we find them to be very kind, but if we ask for the Brethren's periodicals which we love to read so well, we find not as many as we would like to see. I do think that every family should take at least one of the papers so as to read a few good sermons at home, if we are deprived of going to meeting.

Some say, "I do not take the periodicals, and if I do not go to meeting, I can read my Bible at home." O, dear members, this we can do and should do, and, we hope, all will do, even if we go to meeting every Sabbath, and if it is not right to read a written sermon founded upon the Bible, why go to meeting to hear a brother preach? A written sermon is, if anything, more profitable in a family than one spoken in public, as we can read and peruse it as often as we wish, and dear members, our children can read them. It would also do the neighbors a great deal of good to read our papers, as the doctrine contained therein, is well calculated to enlighten the mind.

A few weeks ago I sent with one of my neighbors for my mail, and he got the —— and read it. He told me that it was a very good paper, and his wife said, "Yes, I read it, and there are good sermons in it; I wish you would take it." I tried to get him to subscribe for one of our papers, but he thought he could not at that time.

Dear Brethren, if we would take the papers more generally, the price for them could be reduced so much, that even the poorest could afford to take the paper. We could then supply every poor member with the paper, even if they were too poor to pay for it themselves. If we would give to the Lord or for the good of souls only one penny out of one hundred dollars, we would have money enough, to send brethren to preach the Gospel to every nation under heaven, and if we would deny ourselves of all that is injurious to us, such things that we do not actually need, — we could save much more, to give to a better purpose. We would have money enough in our treasuries, to defray the expenses of all missionary enterprises throughout the brotherhood.

Dear members, I do hope our eyes will soon open to our highest interest, that we may have more concern for souls than for anything on earth. My love to all our dear brethren and sisters in Christ, hoping that we will meet at home, to part no more forever!

JOHN KNISLEY.

Guides.

He who is false to present duty breaks a thread in the loom and will see the defect when the weaving of a life-time is unrolled.

He who freely praises what he means to purchase, and he who enumerates the faults of what he means to sell, may set up a partnership with honesty.

GLEANINGS.

From Jacob H. Erb.—I see a request in last week's number, that some one would like to know where the River Brethren started. I was born and raised right where they started, so I know the very place, and that is in Lancaster Co., Pa., between Maytown and Bainbridge, near the Susquehanna River, in which they first baptized; and hence they received the name of River Brethren. The names of the founders of the church are John and Jacob Engle.

Lone Tree, Ia.

From Baldwin, Iowa. — Since our last report, nine precious souls have united with the church, and were joyfully received according to the commission of Christ. Six more have applied to be received into the fold of Christ. May God bless them and grant His holy Spirit to guide them into all Truth, that they may all be faithful until death is my prayer. P. Heil.

From Petit, Ind. — As an item of church-news I would say, that Elder Jacob Waggoner of Illinois and myself, held a series of meetings at Pyrmont. Continued nine days and baptized fourteen, and one since. Had bad, rainy weather about all the time; yet the congregations were good, and the best of order prevailed during the meetings for a village of this size. But we quit too soon, as quite a number more were much concerned about their souls' salvation.

G. W. Cripe.

From Pottstown, Pa.—On the 12th of May, seven new members were added to the Coventry church, Chester Co., by baptism, making in all thirty-eight since the first of this year.

John Harley.

From Peabody, Kansas.—We, the Peabody congregation, are not making as rapid strides in the increase of numbers, as some of the older churches, but, with God's grace, we will try to move sure and steady. We think the church generally is in a healthy condition, and prospects are promising. G. W. Thomas.

From Hudson, Ill.—I will try and give you a brief account of our Love-feast at Hudson, which passed off pleasantly and I trust profitably to the little band here. In the name of King Jesus, the blood-stained banner was unfurled by brethren Hillery, Gish, Frantz and sister Mattie A. Lear. God sent convicting power and four precious souls enlisted to work in the Master's vineyard. Oh, that they may never lose their first love, but work for Christ, work for God, work for humanity; ever learning in the school of the blessed Master.

Let us remember, that he that is least shall be greatest. Those who live nearest in humble penitence, and love to their benign Redeemer shall be most blessed among the enraptured throng. Be this our ambition, the only destination we aim at, to live at the foot of the cross, abhorring ourselves for the sins that made the Son of God to suffer and die. But let us be wise unto salvation, and steadily advance in those pursuits that enlarge the mind, and strengthen the capacities, living as the children of the Highest ought to live at all times.

What will the delight be, where a blaze of heavenly light discloses to us the counsels and the character of the Eternal. O let us fill up wisely our time here below; for life, at best, is but very short. To those dear brethren and sister Mattie Lear, who spoke as faithful, unwearied laborers in the vineyard, — we can not express our gratitude in words, but the heart cherished your visit of love and Christian fellowship and memory will oft open her portals and bring back visions of our happy meeting; reminding us of our meeting over yonder where the notes of redeeming love will sweetly tremble on the harp of eternity and angels, who require no atonement will learn to hear. Perhaps I am digressing, but thoughts flow freely for I love my Master's cause.

Melissa Forney.

From Parkersburg, Ill. — The weather in this part of the country is wet and cool. Our church is still increasing some in numbers. We had a visit from Bro. Jesse Calvert, the 20th of of March, which resulted in thirteen additions. — May God help them to be faithful and receive a crown of life. S. M. Forney.

From Elk Lick, Pa.—It seems to be my duty as well as my privilege, to say a few words in helping to advance the missionary cause, which I think, is a noble work. Much has already been said; enough, I think, to awaken every soul to a sense of their duty. The missionary subject has been handled much already, and better than I could do it, yet it seems to me, we have not all done what we could have done. For my part, I have not done all I could in days that are numbered with the past.

I think, if we could all appreciate the blessings of God that we are daily receiving, with every new morning that dawns on us in this land of ours, this land of religious liberties, I think we would be more engaged about the work which God has given us to do. Those that know to do good, and do it not, to them it is sin.

We all know our duty well enough. None of us can plead ignorance at that great day, when all mankind shall be judged. There is much more required of us, than of the poor heathen that never knew any better. It appears to me, if we were as earnest in seeking the salvation of souls, as to accumulate earthly riches, that will soon pass away, we could do a great work in our Master's vineyard. We would most surely obey all the commandments of God, which we must do if we expect to be happy in eternity. In obeying the commandments of God, we would not conform ourselves so much to this world, provide all things honest in the sight of God and men. Never think of taking the advantage of any one. We should be humble and child-like, yes, and love one another. We could bear to be persecuted for the sake of Christ without murmuring, if we have the Lord's spirit in us.

If our fellow-men harm us, never harbor the thought of retaliation. Let us live as Peter says, as obedient children, not fashioning yourselves according to the former lusts in your ignorance. — But as He, which has called you, is holy, so be ye holy in all manner of conversation. Yes, we can all do something for Christ, at home as well as abroad. We all have a work to do, our talents to to improve. Give all you can to advance the cause of Christ. Those that have no pennies to give, can pray God to bless the donations that have been given, and bless our brethren who are laboring in the missionary field. "For what shall it profit a man, if he should gain the whole world and lose his own soul, or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and my words, in this adulterous and sinful generation, of him also shall the son of man be ashamed, when he cometh in the glory of His Father with the holy angels."

"Improve thy talents, take due care,
Against that greatest Day thyself prepare,
Let not thy life, which God has lent,
Alone in vanity be spent."

Lizzie Rawlins.

From South Bend, Ind.—The South Bend church is gradually increasing in numbers, which is consoling indeed. Our Love-feast came off the 16th of May, at which time we received two persons by confession and baptism, a man and wife. Give God all the praise for the progress of the truth, notwithstanding the opposition that has to be endured. Our Communion passed off pleasantly and with much enjoyment to the edification of the saints. All were built up, for the Savior says, "Except you eat my flesh and drink my blood, you have no life in you."

Daniel Whitmer.

From the Red Bank Church, Pa. — On the 20th of Feb., Bro. Silas Hoover paid us a visit and preached one week. He held forth the truth in its purity and primitive simplicity, and as a result of His labors, two precious souls were made willing to forsake their sins and come out on the Lord's side, to covenant with God to live faithful until death. May God bless them, and keep them ever at the foot of the Cross.

We also feel a deep sympathy for Bro. Hoover, who had the sad misfortune of losing his entire property by fire.. Trust, that his labor of love will make for him many friends on earth, and a friend in heaven that sticketh closer than a brother. We have in the past year been almost destitute of preaching. This year Bro. Smouse of Smicksburg, Pa., is laboring for us every four weeks. He is young in the ministry, but zealous in the cause, and seems to labor with all his might and strength for the salvation of souls, and the up-building of Zion. We pray that the Lord will prosper him and work mightily through him to the pulling down of the strong-holds of sin and Satan, and the building up of Christ's kingdom on the earth, and strengthening the walls of Zion, and lengthening her streets, so that the heathen lands may hear and obey the Gospel. May God help and keep us all faithful, is my prayer.

D. A. Hetrick.

Oakland, Pa.

From Shelby, Co., O.—On the 27th of April, Bro. O. F. Yount met with us in what is called the Landis meeting-house, remained with us about ten days, during which time he did not shun to declare the whole truth of the Gospel. We think the Lord was at work with us; there were added to the church eighteen by baptism. May the Lord bless our dear brother, who labored so earnestly while with us, and to the Lord be the honor.

A. Whitmer.

From Ashland, Ohio.—The brethren of the Ashland church met on April 7th, and again organized their Sabbath-school. Bro. J. D. Parker was elected Superintendent. The officers and teachers of the school are all members of the Brethren, which makes it very pleasant and interesting. We have now enrolled over one hundred scholars, and the school is increasing, both in attendance and interest. We meet every Sunday morning at 9 o'clock.

We trust that all the brethren and sisters may send their united petitions to God in behalf of every boy and girl in the land, that they may be brought into the Sabbath-school fold, and there taught the true principles of Christianity. May God bless the Sabbath-school cause everywhere!

E. F. Good.

INTERESTING ITEMS.

Our Church Literature.

THE following, published in a late number of the *Primitive Christian*, was written by Bro. Abraham H. Cassel, and contains so much interesting history of our people, that we thought it well worthy of a place in the Brethren at Work. We give our readers as much of the article as will likely prove interesting to them. — Bro. Cassel's facilities for preparing such articles, are excellent, as he has at his command a library of over ten thousand volumes, saying nothing about the thousands of pamphlets and papers in his possession:

It is a fact, not generally known, that almost as soon as the Brethren had organized, they felt the necessity of a Printing press to disseminate their peculiar views of religion, especially while freedom of speech was restricted. Accordingly a small press was obtained and a number of religious tracts and small books were issued from it.

Among them was Alexander Mack's "Rechte und Ordnungen im Hause Gottes;" "Gruber's Grundforschende Fragen, Beantwortet von Alexander Mack;" Ernst Christoph Hockman's "Glauben's Bekenntniss," and others.

But soon after, the persecutions became so fierce that the little flock was scattered; they fled to different places to find an asylum of safety, until they embarked for America, and settled in Germantown, Pa. About 1735, their little printing press was sent over too, and came in the custody of Christopher Saur, as no one else had room for it.

Bro. Saur was no printer, but he was a learned man of great natural genius. So, after having the press in his care, he would often try his hand at setting type, and printed a number of small hand bills, hymns and other broadsides. He manufactured his own ink, and with the assistance of a friend he cast his own type, and soon after made his own paper.

As there was but little printing done in America up to that time, and none at all with German type, there was such a necessity for printing that it induced him to open a printing office for the public, which he did in the Fall of 1738. Besides other matters he printed several school books and an almanac that year yet. In 1739 he printed a large collection of hymns for the Ephrata Seventh-day Baptist Brethren, founded by Conrad Beissel. It was quite a respectable volume for the time, of over eight hundred closely printed double column pages. But no sooner was the office established till he was requested to print a newspaper.

He at first refused by the plea that the press was procured to promote the honor and glory of God, and he would therefore not profane it by publishing a newspaper, neither would he waste precious time by hunting up lies and falsehoods, as the case of too many was. But as he had sometimes issued broad sheets of remarkable events, which he scattered graciously in the markets and other public places, which seemed to have a good effect, he changed his mind and resolved to publish a "Semi-Religious Newspaper" of current events of the kingdom of nature as well as of grace, "because memorable facts, when they are heard or read by men, often cause a deeper impression than things which happen daily."

He therefore made a beginning and issued the first number on the 20th of August, 1739, entitled "Der Geschicht-Schreiber, oder Sammlung Wichtiger Nachrichten, aus dem Natur and Kirchen-Reiche," at three shillings per year, which he continued till 1778, when the Revolution broke up his establishment on the charge of being a tory. It was at first only quarterly, but soon monthly, then semi-monthly and at last weekly, and while it was so extensively patronized, he could afford, and did publish it all the time for the same old price of three shillings per year.

Next was a great demand for Bibles and Testaments, and as they could hardly be imported from Germany, under the then existing laws, he felt it a duty to attempt the publishing of an edition here; he accordingly issued a prospectus to that effect, and immediately set to work upon it with an edition of one thousand copies in large 4vo. the last form of which was completed in August, 1743; a second edition of two thousand copies in 1776, during which time he published seven editions of the New Testament and at least four editions of the Psalms apart, besides an almost innumerable number of other books and tracts.

After the successful issue of the Bible, he felt so deeply indebted to the Lord for enabling him to complete this great and much desired undertaking, that he commenced publishing a strictly religious periodical, graciously as a "Thank offering to the Lord," for His many blessings, the first number of which appeared early in 1764 under the title of "Ein Geistliches Magazin oder aus den Schætzen der Schriftgelehrten zum Himmelreich geleson, dargereichtes Altes und Neues," which was continued many years to the subscribers of his newspaper, and whoever else wanted it, to which the old brethren contributed freely, under assumed signatures, being too modest to appear before the public with their proper names.

From this I will leave you to judge for yourself whether the *Herald of Gospel Liberty* has a just claim to being the first religious newspaper ever published.

It has several times been asserted that in the year 1849, elder Henry Kurtz first conceived the idea of publishing a monthly paper in the interest of the church of the Brethren, etc., which is an error even so far as brother Kurtz is concerned (to say nothing of the older brethren who had not only conceived the idea, but did actually carry it out) for he had conceived that idea already almost as soon as he was in connection with the Brethren, and made an attempt to carry it out already while living at Osnaburgh, Stark Co., O., in 1833–4 under the title of "Das Wochenblatt," but for want of patronage it was soon suspended—am not sure of more than one number being issued.

But in 1836 he made a more persevering attempt to publish a twenty-four page, double column monthly, English and German in opposite columns under the title of "Zeugnisse der Wahrheit," or "Testimonies of Truth," of which I have two complete numbers before me, (don't know how many more were published) on the cover of which are his conditions as follows: "Each number shall contain twenty-four pages, and for twelve such numbers which make a volume, there shall be added a title page and index. The price of a single number is 6¼ cents, but he that pays 50 cents at the receipt of the first number, is entitled to a whole volume, etc."

The reason that he so soon conceived the idea of publishing a periodical may be, because he edited and published a twenty-four page monthly, whilst a Lutheran pastor at Pittsburgh, under the title of "Das Wiedergefundene Paradies," etc. — The first number bears date of Sept. 1825. In In 1827 he changed the title to: "Der Friedensbote von Concordia," and was published in Canton, Ohio until 1828, when he became convinced of the truth as practiced by the Brethren, Price, $1.00 per volume. This last volume is exceedingly interesting, because it contains so much of his change of mind, or new views of the truth, besides a very lengthy address, continued through two numbers, in which he explains himself very fully and pointedly in regard to his relation to them as pastor and to the Lord as a faithful servant.

Recent, geographical surveys show that the Aconcagua peak is the highest in South America, being nearly 24,000 feet above the level of the sea. It would be pretty difficult to cook at such an altitude, as the water would boil at 172°, or 40 degrees below the boiling point at the level of the sea.

An ingenious Western man has invented a sailing railway car, in which a speed of forty miles an hour can be attained. This novel vehicle has already been in use for three years, and is found to be eminently useful and economical. Sailing carriages were in use in Holland more than two hundred years ago.

Type-setting in Japan is a tedious business. — The Japanese have a character for each word, instead of using alphabetic characters; consequently instead of sitting at a stand, at work with his characters all within reach, the compositor is obliged to wander about an immense room, searching through the 50,000 word characters for the one required.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M., and arrives in Racine at 6:48 P. M.
Day passenger train going west leaves Lanark at 2:06 P. M., and arrives at Rock Island at 6:50 P. M.
Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.
Freight and Accommodation Trains will run west at 12:10 A. M., 8.10 A. M., and east at 12:10 A. M. and 5:15 P. M.
Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.
G. A. Smith, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*"— LUKE 2: 10.

Vol. III. Lanark, Ill., June 6, 1878. No. 23.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

HOPE.

HOPE is an ever-during star
That shines o'er life's inconstant sea,
When beat by winds, when toss'd afar,
It lights our lone adversity.
Hope is an angel's holy smile,
That beckons each enlighten'd race,
Not to the bard's Hesperian isle,
But to the Good Man's dwelling place.

Hope is a song the heart can sing
In every desert camp of rest;
Hope is a limpid, wayside spring,
Above all earthly waters blest;
A fountain, that the heat of noon,
The long, the lingering summer day,
The wild eclipse of sun or moon,
Ne'er stole from human hearts away.

Hope is a manna sweeter far
Than that by wandering Israel known;
Hope is a light, no bolt no bar
Can melt the sinner's heart of stone.
Hope is the staff that Mercy gave
When Adam left his Eden shade;
The staff, sustaining to the grave,
The soul by the Eternal made.

Selected by J. F. KELSO.

Waterloo, Iowa.

EXPEDIENCE AND TRUTH.

BY C. H. BALSBAUGH.

THE "all things" which were "*lawful*" for Paul, but "not expedient," were not so latitudenarian as some contend. Paul was no religious fornicator who could hug all factions and the world to boot, restrained only by expediency. He was an out and out radical, but his root was Christ. He saw in the Incarnation and the Cross a comprehensiveness that covered all life in all its phases. His expediency was always waiting at the Orient of Calvary for a ray of light to harmonize it with what is fundamental in religion. This is a lesson we greatly need to learn, lest we make that lawful which is radically antichristian, and relegate to expediency what is cardinal.

With your "*Original Ground,*" and remarks on "*A Strange Case,*" I was pre-eminently pleased. We cannot be too assiduous in guarding the clamps of Divine authority, and of fastening our own with caution. Precedents of expedience are so apt to become law, that cases which are disposed of on this ground, should not be regarded as irreversibly settled. Investigation and experience may reveal its connection with the essential idea of the Christian life, so as to assure adjustment on a permanent basis. Holiness is not in forms, but it demands form for its manifestation. These are Divinely established in their symbolical character, and some are left to the absolute, unerring consciousness of the indwelling Christ. Beyond this the Church has but small necessity for legislation, and none for penal correction. So far as the Church has a right to institute an order, no Christ-begotten soul will demur.

Ordinances by man must always be kept in the sphere of the uninspired, so that the expedient be neither deified, nor the essential lowered into the plane of the merely human. To quarrel with the order of the Brethren *because* of the *order*, is one thing: to question the principle and purpose of the order is something wholly different. Here we have yet much to learn. Holiness necessitates an order of its own, and the less we interfere the better. It needs not the interdiction of what is foppish and world-mimicking. Dandies and saints are never found in the same skin. A mild regulative world-severing regimen in relation to dress is most consonant with the idea of Holiness, while in relation to Holiness itself let the imperative, inflexible characteristics of the Cross speak. A holy Church, burning with the love of Christ, distinguished by a general uniformity, repelled from the spirit and conduct of the world by the inherent force of the Divine Life, and *drawn to* the world by the yearning love that courts death to rescue the hell-doomed—what could we not accomplish for the Kingdom of Grace and the glory of God.

LET US MEASURE UP.

BY E. A. ORR.

"AND there was given me a reed like unto a rod; and the angel stood, saying, "Rise and measure the temple of God, and the altar and them that worship therein" (Rev. 11: 1). This subject of measuring to see whether we are in the faith or not, is of great importance in this our day, as there are so many measures used, and not the "reed" that John used, straight like a rod, one that will not bend and twist to suit the fancies of men.

We see men on every hand making sticks (creeds of faith) and measuring the old reed, the Bible, by them instead of measuring by the reed as John did. But all claim to measure by the same reed; and I must say, with due respect for all, that if they do, it is a reed made of gumlastic, for we have all shapes except perfect squares as Ezekiel saw, when he saw this same building measured (Ezekiel 4th chapter). But what did the angel tell John to measure? He said measure the temple, or church, the altar or worship and the worshipers. Then we have to measure the church, for Paul says the church is the temple (1 Cor. 3: 16, 17; 2 Cor. 6: 16). Yes we must measure the church, the whole family or church of God, must not fill the measure any more than each congregation, however small, and such congregations must fill it as full as the whole church. Ezekiel's temple had numerous rooms or chambers, and yet each room was as large as the whole building. When every congregation is measured by the reed, there will be no different sects as as we now have, but all will observe the ordinances of God's house as He has given them to us in this precious old reed, the Bible.

There will be elders or bishops, ministers and deacons, in the church, but no arch bishops, no D. D., no Rev., and Right Rev., nor will there be an arch deacon found in it, for they are not in the reed; they are put in by some of man's sticks, and measure the altar or worship; for Paul used "altar" in the same sense that John does, and evidently meant worship (1 Cor. 10: 18; Heb. 13: 15). He does not mean that they actually lived of, or ate of the altar, but he uses "altar" for the sacrifice of the altar. He further says, we offer the sacrifice of praise to God, that is the fruit of our life (Heb. 13:15). Therefore we conclude that John was to measure the worship—yes measure our preaching, measure our singing, and measure our prayers by the faithful old reed, then we will all preach the same things, there will be no conflicting theories of theology advocated, but men will preach the Gospel in simplicity and power. We will all sing, we will sing psalms and spiritual songs with the spirit and with understanding. We will pray by measure, and we will pray for the things God has promised—we will not hear long, boisterous prayers full of unlearned and silly expressions as we now sometimes hear. Is this all that is to be measured? O no, the angel said, measure the worshipers. It is this same old Volume or reed that is to measure every individual of the whole family of God on earth—yes it tells us our duty to God and one another; it tells the duty of one neighbor to another neighbor; it tells us our duties as fathers and mothers, as husbands and wives, and as brothers and sisters, yes servants of the church, it tell us our duty as elders, as ministers and as deacons,—in a word it tells everything that is measuring to fit us for mansions in the sky.

Are we doing all we can as a church, do we worship according to measure, are we as individuals measuring and comparing ourselves with the precious old Reed, or are we measuring ourselves by ourselves, and comparing ourselves? If we are not, it is time to be about the work. For heaven's sake let us measure up, that we may all be measured up and found fit material for the Master's use, and that the building of the Lord may go up without a sound of the hammer, is the prayer of your unworthy brother.

MY POSITION.

BY D. C. MOOMAW.

I HAVE had a reply to the afore mentioned comments ready for publication for several weeks, but, as important proceedings were pending in our district, I deemed it prudent to withhold it till further developments. Since that period our D. M., has met and transacted its affairs and among the results thereof, we are pleased to note a healthful modification of the views of our brethren in the administration of church government. The spirit of proscription that has been so active for some time past relative to matters that have heretofore been considered, very properly indifferent and unimportant as they bore on the future welfare of the church, or the personal safety of members concerned, has given place, happily, to a broad and comprehensive policy; such as is taught with so much force by the apostle Paul in the 14th chapter of Romans, and which received its most thorough illustration in his own pure life, and his treatment of his fellow-Christians.

This change of policy has rendered it improper to continue the exposition of the subject of my former article, and we accept it as an omen of happier times for the church, trusting that the same results are realized by other districts that were agitated as ours was.

To those who were familiar with the the *secret springs* that set to work the machinery of the government of our district, (and none occupied a position more favorable for making correct observations than your humble essayist) my seeming severity in the former article was *not wholly unjustifiable*, but I cheerfully acknowledge that I gave to a local trouble, a general character, which was positively a grievous fault, and for which I ask the pardon of the dear brethren whose feelings were wounded thereby. It is my purpose and the sole aspiration of my life to assist in the preservation of the purity and peace of the church, but at the same time, I hope to cherish a jealous regard for the principles that were transmitted to us by our honored spiritual progenitors, notably among whom, are the Apostles and primitive Christians; and the faintest infraction of those principles, the text of which is, unity in things essential, that is where there is a "thus saith the Lord," and liberty and toleration in things mutable and indifferent, will secure inflexible and uncompromising opposition. A just balance of power *must be preserved*, at every hazard, between the various branches of our church. Either opposition by the laity to Gospel authority wisely administered by our rulers, or the concentration of power in the eldership, should meet with the speediest condemnation. Our Lord has delegated His power to the church, and it is a usurpation for any branch thereof, to absorb that power. The effort to do so has been, and is now, the fruitful source of a large share of the trouble that has distressed the church in preceding ages and at the present time.

If our "wise men" would devote a share of their time and talents to the elucidation of the principles which form the basis of church government, they would do the church a great service, and be entitled to the lasting gratitude thereof.

It should hardly be expected that those who are entrusted with the government of our congregations, many of whom are elevated to that sacred office, in painfully too many instances, by *the accidents of birth or age*, should comprehend the delicate machinery thereof, which can only be comprehended by well *disciplined faculties*, formed by nature, and especially adapted thereto.

Arising from such a source, has been the fault of many of our people choosing our immediate fore-fathers for models, without knowing the character of the circumstances that gave tone and form to their actions. Circumstances and times are constantly varying and and wisely administered government is based on the adaptation of principles to those changes.

The failure to make such an adaptation has give the world the Mennonite folly of fastening their clothes with the hooks and eyes of a hundred years ago, and the orthodox drab to the Quaker costume, with his thee's and thou's and and so on to the end of a long and unhandsome list.

An apostolic form of government recognizes the necessity of constant modifications. Our ancient brethren illustrated this idea in "following the best light they had at the time." We should never fall into the folly of supposing that we are the exclusive depositories of that infallible knowledge that would render us incapable of making mistakes, or of failing to reach perfection in the comprehension and administration of church government.

Had not our immediate ancestors made modifications, such as were rendered imperative by the changing of circumstances, our houses and farms and wardrobes would be remarkable for their meagreness of appliances which we consider now to be essential to a full enjoyment of God's blessings. With the uncurtained windows, and uncarpeted floors, and unpainted walls, and unpainted and undressed furniture, and clockless shelves, and bootless feet and springless wagons, the *et cetera ad infinitum*, of our ancestors, we would present a sad spectacle of fossilized stupidity.

Such a course as is contemplated in the foregoing remarks does not suffer any indulgence in the lust-demanding frivolities of a crooked and perverse generation. Were such the case I would commit this communication to the flames, and with the ascending smoke I would send a prayer to heaven for power to forbid the faintest variation in costume in our house furnishing, in our farm appliances, in our forms of speech, or in any other particular whatever. On the contrary, changes in *unessential details* have marked the history of the church from its dawn, down to the present time, and no policy could be more suicidal to the best interests of the church than the "no modification theory." While no defection would cause me more poignant sorrow than the lapsing of the church into a state undistinguishable from the world, or to see spotless robes befouled with the stench and mire of fashion-loving, time-serving age, I would not consider every variation in our costume a simple concession to the insatiable leech of the restless soul which constantly cries, "give, give."

I submit the foregoing to the just criticism of the brotherhood as the natural reflection proceeding from the state of affairs which seem to have called for the article entitled "The Original Ground." If my position is anti-Scriptural or anti-apostolical, the brethren will do me the kindness to point it out. I have no interest in advocating error, but I have a vital, thrilling interest in advocating the truth.

"THEY DO COMFORT ME."

When earthly friends deceive me,
And with their coldness grieve me,
With broken pledges leave me;
How sweet to find in thee
A friend that changes never,
Whose promises forever
Do comfort me.

When heavy cares oppress me,
And earthly ills distress me;
Though trials sore harass me,
How sweet to find in thee
A sympathizing Savior,
Whose aid and kindly favor
Do comfort me.

When sorrow's clouds are bending,
The heart with anguish rending,
And sighs and tears are blending:
How sweet thy face to see,
Behind the silvery lining,
Look out with radiance smiling
To comfort me.

And when my heart grows weary
With gloomy thought, and dreary,
I cry, and thou dost hear me,
As to thy side I flee;
And on thy bosom leaning,
Thy looks so full of meaning
Do comfort me.

And when familiar faces,
From out their wonted places,
Slip from my warm embraces;
Thy voice of sympathy,
"I will not leave you," precious,
Heals all my heart's distresses,
And comforts me.

When fades all earth has bore me,
And shadows dark before me,
From death's dark vale come o'er me,
I rest my all on thee;
Thine arms, they do enfold me,
Thy rod and thy staff uphold me,
And comfort me

—*Selected.*

SALVATION.—ITS AUTHOR AND CONDITION.

BY J. W. STEIN.

"He became the author of eternal salvation unto all them that obey him" (Heb. 5: 9).

(*Concluded*).

MY second reason, for a change in my church relation. I united with the Brethren because they believe and teach that obedience, as well as faith, is a condition of pardon to the sinner; *not* that it is a source of pardon, for the grace of God is its source; *not* that it is the price of pardon, for it is purchased with the precious blood of Christ, but like faith and repentance, is an unmeritorious acquiescence in, and acceptance of salvation from God. I cannot offer my faith to God as the price of my salvation. It is too imperfect, God will have no such recompense, but through faith I can plead the meritorious works, and vicarious sufferings of my dear Redeemer. May I therefore conclude that I may be saved without faith? Verily not, for unbelief is an open insult to the divine veracity and every attribute and perfection of Deity. It declares God to be a liar, Christ an impostor, the Holy Spirit a myth, the Bible a fiction, and thus spurns all possibility of salvation. "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3 36). Again I dare not offer my repentance to God as a price of pardon. It is too worthless a thing, but through repentance I can accept *His* grace to whose will I conform. Shall we therefore conclude that repentance is not necessary, to salvation? Surely not. A state of impenitence is one of persistent defiance against God. Christ said to his disciples, "It behooved Christ to suffer, to rise from the dead the third day, that repentance and remission of sins should be preached in his name among all nations" (Luke 24: 46, 47), and to certain others, "Except ye repent, ye shall all likewise perish" (Luke 13: 3). Again, I cannot offer my obedience to God as the price of my pardon. To obey him is only my "reasonable service, and when I have "done all that is commanded" me I have still to say, I 'm an "unprofitable servant" and have "only done what was my duty to do."

> "The best obedience of my hands
> Dare not appear before His throne"

as a meritorious offering or remuneration for pardon. Then I can sing,

> "Nothing in my hands I bring,
> Simply to his cross I cling."
>
> "I 'm a poor sinner and nothing at all,
> But Jesus Christ is all in all."
>
> "A wretched, poor and helpless worm,
> On His kind arms I fall,
> He is my God, my righteousness,
> My Savior and my all."

But if Christ is my "all and in all" he is not only the prophet whom I hear, and the priest on whom I rely; but also, the king whom I obey, and if I disregard his authority in neglecting his smallest commandment, it cannot be true that he is *my* all and in all. Oh how I tremble for the infatuated and deluded professor of Christianity, who scoffs at the ordinances of Christ, and excuses himself in their neglect by pleading that Christ is his all in all. Because grace and not obedience, is the source of salvation, because Christ's work, and not obedience, is the price of salvation, shall we therefore conclude that obedience is not a condition of salvation? Would it not be as reasonable to conclude that *faith* was not a condition of pardon upon the ground that it was neither the source nor price of redemption as obedience? A state of disobedience is a state of rebellion and condemnation, and the sentence of condemnation can only be averted by submitting to the divine will. "He that saith, I know God," says John "and keeps not his commandments, is a liar and the truth is not in him" (1 John 2: 4).

Clement in his letter to the Corinthian brethren says, "If we do the will of Christ, we shall find rest; but nothing shall deliver us from eternal punishment if we disobey his commandments. For even thus saith the Scripture in the prophet Ezekiel (14: 14-20). If Noah, Job and Daniel should rise up, they shall not deliver their children in captivity. Wherefore, if such righteous men are not able by their righteousness to deliver their children; how can we hope to enter into the kingdom of God, except we keep our baptism holy and undefiled. Or *who* shall be our advocate, unless we shall be found to have done what is holy and just" (Clement's 2d Epistle to the Corinthians 3: 8, 9). Charles Coote in adding a sketch of the eighteenth century to Mosheim's Ecclesiastical history not only grossly misrepresented the Brethren who are so very strict about the marriage relation by falsely accusing them of not entertaining a high opinion of its sanctity, but says their "principle tenet is, that future happiness can only be secured by penance and mortification" McLaine's Tran. Cen. 18: 4, Foot note), and Buck, who in his theological dictionary confounds the Brethren with the "Ephratæ," who were cut off from the Brethren for observing the Jewish Sabbath with a number of other things near Philadelphia, about A. D. 1724, says, in connection with a number of other incorrect statements, that the Dunkers "admit of works of supererogation, and declare that a man may do much more than he is in justice or equity obliged to do, and that his super-abundant works may therefore be applied to the salvation of others."

I do not impugn the motives of Messrs. Coote and Buck. They were doubtless misinformed, and like many, stated what they did not know, but to take this occasion to say in behalf of the church, that these statements as they stand as well as others connected with them are slanderous imputations upon our faith. We *do* believe and teach that we must "through the spirit mortify the deeds of the body" and keep our carnal lusts subdued (Rom. 8: 13; Col. 3: 5, 6), in order to salvation, but I offer this, much less human penance and works of supererogation, as a price of salvation, or that we believe in penance or works of supererogation at all, we do utterly disclaim. Knowing that our influence has been temporarily hindered by enemies whose only successful method of opposition has been to misrepresent us, to construct fabrics of their own, and falsely impute them to the Brethren, only to have the privilege of demolishing them, we have for the sake of truth, taken pains to make these remarks.

We put obedience, then along with faith and repentance, all of which are required by God of the sinner, are all of such momentous importance that the rejection or neglect of either, is the rejection or neglect of salvation. Some have tried to oppose our plea for the importance of obedience by quoting the language of the apostle, "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast (Eph. 2: 8, 9), and there they stop, but the apostle continues by saying, "for we are his workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them" (verse 10). I have shown you our position, that salvation is not of man; not by works of the law, nor of man's invention, but that it is by grace, that Christ who is himself the gift of God has become its author and that faith, repentance and obedience, which are the conditions through which we accept it, are not meritorious. Our position so far then is in harmony with this text, and is the same as the apostle's, but those who deny the necessity of obedience, thereby deny a part of the new creation formed in them who are "*created in Christ Jesus unto good works*," and pervert the foreordination of God which predetermined "*that we should walk in them.*"

Christ became the author of salvation unto all them that obey—*not* the law, and its "carnal ordinances," not the rites and penances of pagan priestcraft, nor yet the traditions of men, who teach for doctrines their own commands and "make the commandments of God of none effect" by human tradition, but "he became the author of eternal salvation to all them them that *obey him.*" He is the end of the law. He holds in his hands the destinies of the nations. He is the sole disposer of life and death, the only Savior of men, and will "judge the quick and the dead," and he demands that the subjects whom he has created, preserved and redeemed, render him not only their grateful homage, but their "reasonable service." It is true when we have accepted the divine authority, ordinances and precept, we may still come short, of duty through infirmity. "If we say we have no sin, we deceive ourselves," but as we with our infirmities accept the conditions of pardon, so he who is our great "High Priest" and "Advocate" accepts us with the same, "is touched with the feeling of our infirmities," and knows how to forbear and succor; but to despise or neglect his authority, is to die without his covenant mercy.

The necessity of faith and obedience combined, was strikingly illustrated in an incident of which I have heard and very graphically sketched by the author of the "Bible Lookingglass" (Religious Emblems p. 91). Two men were crossing a river in a boat. One contended that justification was by faith only, the other that it was by works only. The boatman said, "you are both wrong. I have two oars. I call one 'faith' and the other 'works. Let us try 'Faith only,' when dropping one oar, he plied the other with all his might, but the boat only turned round and round in useless circles, and made no progress. "Faith alone won't do" he said, "now let us try works" when dropping that oar and taking the other, he plied it with all his energy, but the boat only turned round and round in useless circles the other way, and made no progress. "Works alone won't do" he said, when taking both oars he plied them together and at every stroke, off shot the boat toward its destined shore. "You see" said he, "it requires faith and works both." This then simply is our position. We shall never complete our Christian voyage without both. Just here however a query sometimes arises in the curious mind. "How is it" asks one, "that we are saved by faith, and by obedience, and by repentance, and by calling on the name of the Lord, and by the righteousness of Christ and by grace?" It takes all to save just one sinner.

See that man who has just fallen over yon precipice. He catches to a few shrubs that grow from the crevices of the rocks, and succeeds in planting his feet on a small projection which offers him temporary assistance. But as he looks up at the overarching precipice, he sees that it is impossible to restore himself. As he looks downward he sees nothing but death, and if he lets loose his hold, he must be dashed in pieces on the rocks beneath, and he cannot remain where he is for he is holding by main strength, and soon that will be exausted. Fit emblem of fallen man. He cannot restore himself to the divine favor, the future has no hope, and he cannot remain where he is, for the brittle thread of life will soon be cut, and he must meet his doom. But this man remembers that a little way off are kind ears that can be reached, and friends that can bring relief. Here is faith, but suppose he proceeds no further, can faith alone save? But he calls aloud for "help! *help!!* HELP!!" Help comes. So "Whosoever shall call on the name of the Lord shall be saved. But how shall they call on him in whom they have not believed?" (Rom. 10: 13, 14). His friends arriving construct a noose in a rope and let it down where he is hanging, bidding him cast himself into it with the assurance that if he does, they will save him. Mark you it will not do now simply to believe them, but he must actually obey them, by casting himself into that noose, and now off he swings over the dangerour chasm. Is he saved? I answer saved prospectively, not finally. If he abides in the rope, however, his salvation is contingent upon nothing less than the efficiency of the rope and the ability and faithfulness of his friends. So beloved in Christ, after we have believed and obeyed the Gospel, we are saved only prospectively. We are not in glory yet. Between us and the threshold of our

Father's house intervenes perchance many a weary step "beset with crowds of sinners, legions of devils, and a whole world of temptations." Before we reach the harbor of safety, many a fiery tempest may lash our frail bark and threaten with destruction. We may have to bear "the burden and heat" yet through many a weary hour before we hear the "well done" and on the battle field of truth, many a long, and fierce and terrible conflict may await us, with numerous, powerful and malignant foes, clad in formidable armor ere we wear the victor's palm, or march through the triumphal arches of the celestial city. But if we abide faithful in Jesus as the living branch abides in the vine, our final salvation is contingent on nothing less than the vicarious suffering of Christ, his meritorious work, and the sovereign grace of God which brings salvation down.

But some one who has witnessed this man's condition and salvation says, "He was saved by trusting his friends." True, and we are saved by faith. Another says, "He was saved by calling on his friends." So we are saved by calling "on the name of the Lord." Another says, "He was saved by letting loose his former hold." True also, and we are saved by repentance, counting our righteousness as filthy rags." Another says, "He was saved by obeying his friends." That was true, and we are saved by obeying Christ. Another says, "He was saved by a rope." True again, and we are saved by the righteousness of Christ. Another says, "He was saved by the kindness of his friends." That was true, and we are saved by grace—saved by grace as the source—saved by the righteousness of Christ as the price, and saved by faith, repentance and obedience including the rest as conditions.

Thus we see how all are true, and neither the source, price, nor conditions of pardon can be dispensed with, without exposure to the penalties of sin. We might dwell here upon the more general outlines of evangelical obedience, but reserve these thoughts for future discourse upon that subject in a more appropiate connection. We trust then beloved, that so far you have understood our position, and we pause to enquire if it is not at least safe ground? The doctrine I had been trained to believe, was that one is saved as soon as he believes, before he goes a step further, but that he cannot be received into church membership and fellowship without baptism, thus making the way into the church more difficult to the sinner than the way into "life and immortality." We maintain that every one who has escaped the condemnation of sin, and been made an heir of life, is an essential element and living constituent of the Lord's ecclesia; the responsible, made so by discharging responsibilities, and the irresponsible, without any conditions whatever. I was taught that obedience was no condition of salvation whatever, but *only* followed salvation in every case.

Now suppose this position to be true, I ask whether I have lost anything here. If faith alone saves, then of course we are saved, for we earnestly contend for for its necessity and believe on Christ with the whole heart. If faith alone saves them, when we believe, we are "new creatures in Christ Jesus," and hence entitled to all the immunities of the church of Christ without proceeding further; and those who teach this to be consistent, are bound to bid me and my brethren God speed, and offer us church fellowship as we are, though differing with them in doctrine, because according to their own confession, we profess all that is required to make Christians. On the other hand, suppose "faith only" won't save? What if practical obedience is a condition of salvation, I ask are they safe who depend on "faith only?" If this is correct, then we are safe, but if our position is correct, they are not safe. Kind reader, how how stands the case with you? Have you believed and *obeyed* the Gospel?

TO A FRIENDLY BAPTIST IN AMERICA.

BY C. HOPE.

YOU state you are sure of salvation, that faith is enough to assure you of salvation, that baptism is not for the forgiveness of sins, and that Feet-washing, means to polish boots, split wood, or do any other kind deed to your suffering brethren, that shaking hands fulfills the requirements of saluting one another with a holy kiss. That any style and fashion can be worn provided it is not the adorning; but the hidden man is present in the secret heart, that warfare is even commanded; but yet if it were not contrary, yet if it were all true, the Brethren claim to be so. Faith alone would save you; for "By faith are you saved, and not by works," and the declaration is, "And whosoever will, let him take of the water of life freely" (Rev. 22: 17).

If it were not, that I know you are ensnared by the craftiness of others, that you, like the poor fly in the spider-web, are entangled and secured to the Baptist body of modern professors, and know not yourself really what you are about, I should not attempt to answer you, yet I have but little hope that I can be of any help to you whatever.

I suppose you have selected no better passage that more fully sets forth the freedom of salvation; and yet you are not aware that you took a sword, sharp and two-edged which cut your theory asunder through and through.

The water of life is free to all, the good and bad, saint and sinner, and it costs no money, nor price. It is as free as the air you breathe and the sunshine you enjoy, free as the rain that falls on the ground, and the great water of the sea; and yet to be had only on conditions, and this condition is not faith alone. The Lord does not say, "And whosoever will, let him believe on the water of life freely;" but he did say, "let him *take*." Now you know to take is to act. and action is what you dread—want to cut out and and put in the place of it, faith without works. You know the public water pump in your town, is free to all, and the water that climbs up on every store, in every handy place from the waterworks, on the shore of the great Missisippi, is also free as free can be unto you, and yet it does not force itself upon you, nor in you. So it is with the water of life, it is free, and yet uses no force to come to you; this it cannot do, from the fact that it is free; if it did use force, it is no longer free as you claim it is, and want it to be.

Well, you say, I must believe it is for one, and that is all that is needed. Here is where you fail to the eternal ruin of your poor soul. Is it sufficient to believe the air is free to all? Will that faith, even though it is a true one, keep you alive? Must you not *take* into your lungs continually, by action all you need? Did ever your faith without works bring water from the town pump, or turn the stopper on the water pipe? If not, faith without works will no more make you partaker of the water of life; and for this very reason the Lord did not say, "let him believe on," but "let him *take* the water of life freely."

Or you take some day a poor fellow along to your church festival, generally paying his twenty-five cents entitling him to *take* of your ice cream, pies, cakes or what else can be had in that restaurant, freely without money and without price. Will he need no more than faith alone to be partaker of all there is found there? Will his earnest believing be the same to him as to *take* it? Surely not. Well my friend, just so absurd and foolish is your idea, to be partaker of the water of life, by even the most true and earnest faith; so long your faith is not united to the Lord's, *take it*.

On the other hand if you take it, you have it, and it cannot be *vice versa*. So you see already that faith leaves you empty from the things that are free, even from the water of life; hence it is time for you to take it. I know when you bring this to your preacher, he will make you indifferent by telling you, "When you believe in it, you possess it in your faith, and that is sufficient, that is enough for salvation, for Paul says, 'Not of works, lest any man should boast.' Beware of the snares of Dunkerism."

It shall be admitted readily, that it is true you possess it in faith, by faith, but unlucky for you, faith is not eternal; and when the day comes that faith can be yours no more, then all that you possessed in faith is gone forever, and you have nothing at all, not even so much as faith alone.

But now how will you get the water of life, or how can you *take* it without following or complying with the requirements necessary or ordained from the Lord to bring it in your possession? So get water from your town pump, still it is free, you can't get it, but by working the pump, to get it from the waterworks, you must turn the stopper, and even those things that compel you to act to get it, are essential to bring it to you; not even in your socials, can you partake of the joys without means. You never hesitate to drink coffee out of a cup, or eat ice cream off a plate with a spoon. You know faith without works does not amount to anything there. Why then do you reason away those requirements to which the many precious promises are riveted by the Holy Ghost that should make you partake of the divine nature? Surely God did not every time rivet a promise to a command, if it were not so that by obeying Him, we would be possessors of the promise; hence we all see that forgiveness of sins was not secured for the 3000 thousand souls by faith alone. It was ready for them in Christ even before they believed it. By faith they were made conscious of where their soul's desire was embodied; but by obeying Him, or doing the necessary work, they plunged through the water into forgiveness of sins, and then they had it, but not before. And so it is with every promise by obeying the requirements. You open the channel through which the graces flow; so you take it, and it is yours. If you understand this, surely you will cease your man-made dipping and go to the Lord's arrangements; you will cease polishing boots and splitting wood in place of washing the saint's feet, you will sweep out on the dung hill your worldly style and vanity, and adorn yourself in modest apparel; you will sleep no longer in a bed with a revolver under your pillow, but equip yourself with the Lord's armor. Yet you will tell me, "I am sure I will be saved if I die as I am." Trine immersion will give me no better assurance.

How do you know since you did not try? We are eight souls here in Europe who have said so too, but by complying with the Lord's will, all have found that the testimony received, were far beyond expectation. May be in America you can find many testifying to the same truth; but you may scorn our experimental testimony and rely on your scores of mockers that do not know what they affirm, or ridicule because they never did it, hence can know nothing about it.

ONE HUNDRED YEARS FROM NOW.

BY P. A. ROSS.

OH what an important subject have we before us for our consideration; it is the one by which we can determine where we will spend eternity. And what interesting interrogative is. One hundred years from to-day *where shall we be?* God has said, that "the wicked shall go away into everlasting punishment; but the righteous into life eternal."

Now the great question to be decided is, which do we prefer, to spend the everlasting ages of eternity in the sunlit pleasures of the God of heaven, surmounting the throne, wearing a crown of righteousness, praising the God of our salvation? Or be with the damned cast out and be forever lost? May God, in His infinite mercy, help us to-day to "choose that good part that shall never be taken away from us."

Who can resolve the doubt,
  That tears our auxious breast?
Shall we be with the damned cast out
  Or numbered with the blest?
We must from God be driven,
  Or with our Savior dwell;
Must come at His command to heaven,
  Or else depart to hell

WHAT IT IS TO BEAR THE CROSS.

LET us have a true understanding of what bearing the cross is. He after whom Simon bore the cross is now far above all woe and weariness and pain, and needs no help or comfort of ours. We cannot even follow Him in person, as He called the rich young man to do. it is in heart and spirit, in life and conversion, that we are to bear the cross, not in an outward or bodily way. True, even outwardly the cross is a Christian symbol. But should the cross be made an ornament of the person? Should the symbol of redemption, the likeness of the cross of Calvary on which the Lord of glory died for our souls, be put on just as a brooch or bracelet is put on, and dangle from the neck amid song and dance and light-hearted mirth? Is this seemly right? Is it not rather a painful parody on the bearing of the cross? Is not the cross too often thus borne when the mind of the bearer is still vain and frivolous, and there is no bearing of the cross in the heart or life? The true bearing of the cross after Jesus is to follow Him, in faith and love, through all that His service leads us to; to give up all that He requires to be given up; to undertake cheerfully whatever He calls us to; to be willing for Him to suffer shame and loss, to be mocked, despised disliked, persecuted; to submit cheerfully to all His dealings; to surrender our will to His will An outward and formal bearing of the cross is easy indeed; such a bearing of it as this is not easy; nay, not possible for us, unhelped. Yet this is what our Lord calls us to, and He Himself will give us help and strength. His grace is sufficient for us.—*Sel.*

KEEP the horrors at arm's length. Never turn a blessing round, to see whether it has a dark side to it.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

Bro. S H. Bashor is duly authorized, by us as our traveling correspondent and agent for the Brethren at Work and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., June 6, 1878.

An exchange says, "Parents should exercise caution, and select good, entertaining reading for their children. If parents do not make the selection the devil will cheerfully do it for them."

◆

The price of the Brethren at Work from the Annual Meeting to the end of the present year, will be 75 cents. We mention this that, those who wish to send in six months' subscribers may know what to do.

◆

Brother Geo. W. Thomas, of Peabody, Kan., says; "God bless you in your labor. Your paper is doing a noble work on these Western prairies. Two more precious souls united with us yesterday, by baptism, and two more copies of the Brethren at Work wanted on the 90 cent solicitation." That is the way to treat new converts. Place a good paper in their hands, and thus induce them to become greatly interested in the wellfare and workings of the church.

◆

The publisher of a weekly newspaper in Illinois, prints in each number a chapter of the Bible, and, upon being ridiculed for it by his contemporaries, remarks editorially: "We publish nothing but what is news to our readers." It is hoped that the contents of the Bible are not new to our readers, or if we thought they were we should certainly give them a chapter each week. It is well to get into the habit of reading a portion of Scripture each day. Every boy ought to have a Testament to carry in his pocket.

◆

We are glad to learn that a number of District of churches are taking their missionary work into their own hands, appoint their own evangelists, and apply the money raised *directly* to the work. It is hoped that every district will fall in line and adopt this method of carrying on missionary work, for they will then have their own field under their direct care, and will know just what kind of men are being put into the field. Proper efforts in this direction will enable them to push the Gospel into every nook and corner of the land

◆

Those who attended the meeting of the Middle District of Iowa last week, speak well of the meeting. The meeting was held with the Lost Nation congregation, just after their feast, and was attended by some thirty or forty brethren and sisters from this part of the country. They had a pleasant trip of it, the W. U. R. R. Co., having provided them with a car, and did what they could to make the trip an enjoyable one. The railroad men were much delighted with the singing by the members. The District Meeting passed off harmoniously and seemed to give general satisfaction.

◆

On another page will be found a compromise communication from Bro. D. C. Moomaw, in which he manifests a conciliatory feeling. He, in a private communication, thinks our reply to him, was a little too severe. That may have been, as we are in the habit of handling things without gloves. But, as Bro. M says, this article is to be his last on that subject, we hope that all unpleasant feelings will now be buried, and that the old ship of Zion will continue to glide smoothly along over the placid waters of time. We earnestly solicit the aid of all our able writers in keeping peace and harmony in the church, and to place nothing before our readers but what is calculated to edify, and build up the cause. Let the Brethren at Work become a medium for the publishing of the best thoughts, and most harmonious communications that can be produced, and we are satisfied that our efforts will result in much good, and redound to the glory and honor of God.

CHILDREN AT WORK.

For some time we have felt that there is a demand for a juvenile paper among us, adapted to the wants of the children and young people of the brotherhood, and after mature deliberation, and much consultation with others, in various parts of the country, we have concluded to issue a semi-monthly sheet to be called the Children at Work.

Brother Eshelman will take charge of the paper, giving it his attention and talent, and will do all in his power to make it both interesting and instructive to the young. Since opening the Home Circle and children's department in the Brethren at Work, we have learned how anxious children are for a paper adapted to their wants, and how eagerly they grasp every opportunity for reading such matter.

It is believed that a failure upon the part of many parents to supply their children with suitable reading matter, has been the cause of some growing up and embracing the faith and practice of other orders, and also the cause of much novel reading. About the only way to keep children from reading trashy literature is to put good reading matter before them instead, and thus train them to love and relish strictly moral reading. This brother Eshelman purposes to do, and desires the united support of every lover of the truth in the great and good work.

Our little folks have become so interested with their department in the Brethren at Work that we found the space thus allotted, too inadequate to anything like meeting their wants, hence this little sheet. We send it forth upon its mission of usefulness, hoping that it may attain to an extensive circulation, and thus accomplish a vast amount of good. Just pause and calculate for one moment. Supposing the Children at Work should reach a circulation of ten or twelve thousand, and the children would read it year after year till grown up, what an army of soldiers would we have to strengthen the cause and build up the church. Christ told Peter to feed his lambs, and this is just what this little paper is intended to do. We want to put the feed down low enough so that the lambs can reach it, and then when they get older they can reach up higher. The children want to be taught while young, so that when they get old, they will not depart from the principles of the truth thus taught. We therefore conclude that every family having children large enough to read, should be sure to send for the Children at Work.

In your neighborhood there may be some poor boys and girls whose surroundings at home are not very favorable to religion. They are liable to be led still farther astray and perhaps die a disgraceful death. Now do you not think that it would be a noble idea if you would place a good, little paper in their hands to read? It might be the means of rescuing them from eternal ruin. And then what joy would you realize, if in heaven you should meet some whom you had thus been instrumental in leading from threatened destruction to life eternal? Then there are thousands of little boys and girls, in the lower walks of life, who would read such a paper with the greatest of joy, and never cease to thank the person who sent it to them. Then friendly reader, do all in your power to get this little paper into the hands of every little boy and girl you know of, especially the poor and offcast. The hardships through which we have passed in early life, compel us to be a friend to every poor boy we meet. We know and have felt what it is to be a poor boy, and we would certainly rejoice to know that the Children at Work is going to thousands of poor boys and girls who are looked down upon by society. It would be the hight of our ambition to be instrumental in lifting a few thousand of them up from the degraded walks of life and make of them useful men and women. Brethren and sisters will you lend a helping hand in this work? We want your aid, your prayers and sympathies.

The Children at Work is intended to stick close to the Bible doctrine, and will not shun to teach the faith and practice of the Brethren. We do not propose to shun the plain Gospel truths just because the paper is for children. We want to so teach the children that when they come to the years of sufficient knowledge they will come to the church and become useful members. In fact, we want all the among us to be trained up in the doctrine and practice of the Brethren church. That in fact is the primary object of this little paper—get the children to "fear God and keep his commandments." It is needful that the lambs be fed, for they are what must one day make the sheep. Just so with your children—they must one day take your place, and into their hands must fall the government of the church, and how important it is that they be well prepared for it.

As before remarked, brother Eshelman will take charge of the children's paper, and we want everybody to assist him in making it interesting and giving it a wide circulation. I shall take charge of the Brethren at Work and do my utmost to make it still more attractive and useful. By the help of the Lord we hope to make the paper still better and keep its columns free from objectional matter. And in this work we want the united assistance of all our readers. We want them to watch the contents of the paper carefully, and if they see that which is calculated to injure the cause, they will confer a great favor by being free to inform us of it. For our success so far, we are greatly indebted to the good advice received from our readers. When we make mistakes please do not talk to others about it, but write us and let us have your judgment regarding that which will be for the good of the cause. We are still young, perhaps the youngest editor in the brotherhood, but willing to learn and be convinced by our people. We have been very fortunate in working up a good circulation and may God help us to so conduct the paper, that it may prove a credit and a blessing to our holy religion, and be instrumental in leading many from darkness to the true and marvelous light. Brethren, in your prayers do not forget the Brethren at Work, nor the Children at Work either. Pray for us often, and may God bless both you and us. J. H. M.

ALMOST PERSUADED.

To a Loved One on The Pacific Coast Who Knows that Jesus also Died for Him, yet is not Altogether Persuaded to Put Him On:—

The man of God says: "Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5: 11). The "*therefore*" refers to Paul's argument and declaration previous to the foregoing expression. In the *therefore* is wrapped up the fact, "For we must *all appear before the Judgment-seat of Christ.*" Why? "That *every one* may receive the things done in his body, according to that he hath done, whether it be good or bad." The measure is, "*according to that* HE HATH DONE." And that none might escape, he says, "whether *it be good or bad.*" This makes known the quality or kind of deeds; and it is clear that only two kinds will be noticed by the Lord—good and bad.

To you it must be evident, that to believe all the facts of the Gospel, to obey all the commandments and hope for all the promises, is to possess GOOD in its highest sense. Whatever God has *declared*, is good. To believe this, is to believe good. Whatever God has *commanded*, is good. Then to obey all His commandments, is good. All that God has promised is good. Therefore to hope for or enjoy them, is also good. On God's side all things are good, and to be on the side of the good things is to be safe beyond a shadow of doubt. God cannot lie.

To get into Christ through the divinely appointed means, is not enough. To *remain* in Him, and walk as He walked, is no less imperative than the getting into. To go on unto perfection (Heb. 6: 1), is indicative of something to be done on the way. Simply *coming* to Jesus brings not perfection as *God* demands perfection. To do the "all things" commanded by Christ, brings the realization and enjoyment of the things hoped for. The God that says, "be baptized," with equal force says, "In like manner also, that women adorn themselves in modest apparel" (1 Tim. 2: 9). *In like manner also* implies that what is said to women was also said to men by the Apostle. But the apostle Peter speaks more definitely concerning the wearing of gold. "Whose adorning, let it not be the outward adorning of plaiting the hair, and of wearing of gold, or of the putting on of apparel" (1 Pet. 3: 3). In short, let not the outward appearance be that of a vain and foolish person, not the putting on of gold, but "a meek and quiet spirit." This is the Lord's definition of the Christian.

But you are not altogether persuaded concerning the manner of our dress. First: We regard our mode of dress as being plain. This the Holy Ghost by the Word requires. Second: We regard our mode of dress as being non-conformed to the world. This the Lord also requires. "Who is to give the pattern?" queries one. Let me explain: You know that the Lord says of the cup of the communion of His blood, "Take this and divide it among yourselves"(Luke 22: 17). Does He say *how*, in what *manner* we shall divide it? Does He say each person shall have a little wine in a cup or that there shall be one cup for all? Not at all! He says nothing about it. Then *who* shall say in what *manner* the cup shall be divided? Evidently the church, for every one in the church is concerned—"divide it among yourselves." To this, I think you will agree, as do all who believe in the sacred emblems of Christ's sufferings and death.

Now if this be evident to all, should it not be equally evident that the church can safely give the manner of our dress, since we are commanded to be non-conformed to this world—to be a separate and peculiar people? If we admit the privilege—the right of the church to lay down *the manner* of doing one thing commanded by God, then we must admit the right in another, where God is equally silent concerning the manner of doing it. God tells us in every instance *what* to do, but in a number of cases does not tell *how* to perform it. I presume He ordained that in some things the church should exercise judgment, hence so arranged the plan of salvation.

To accept the church's *method* in one thing in the absence of a plain, positive "thus saith the Lord," pre-supposes her right to adopt that method and continue it until, in harmony and brotherly kindness, it can be supplanted with something better. On the doctrine of non-conformity, I trust we are generally agreed, but as to the best manner of observing it, a difference of opinion exists. These differences of opinion may, in general council, be compared and passed upon in the spirit of love and forbearance; and when this is done, no one will likely lose an iota of holiness by complying with the conclusion. But the root of the matter is *holiness of heart,* and here the submission must find lodgment or the doctrine of non-conformity will be such only in name.

"Well," says one, "I am glad that it does not say, You *must* be non-conformed." Hold! do not be too fast. It does virtually say, You must be non-conformed. Turn to Rom. 12:1, 2 and learn what the Holy Ghost by the mouth of Paul, says: "Be not conformed to this world, but be ye transformed by the renewing of your mind." Here the Lord tells *by what* you shall be non-conformed—"by the renewing of the mind." There, now, the Lord has said "*by your mind,*" and, if you "be non-conformed to this world" "*by* your mind" there will be abundant visible evidence. There will then be no need of sending a detective, or special agent, to learn whether you are non-conformed to this world, or not. But this evidence of a non-conformed mind, being a good thing, of course must have its counterfeit and abuse. Wolves run miles to get the mantle in order to devour the sheep. Some prominent branches near the top of the tree, with the non-conformed garment on, have laden themselves with sins, broken off and fallen to the ground, scratching the bark a little in the descent, yet the tree goes on bearing its fruit as before. These abuses and fallings carry no argument against the mode adopted by the church for apparelling its members.

"But I can live a Christian out of the church." Not precisely. Why then did the Lord establish a church? Why speak of "the church," one body, one faith, if you can live without the one body? Suppose all would adopt your plan, where would the ordinances be? The Lord ordained the church. The Bible teaches the necessity of the church being of one mind—of one faith. Where would the one faith be if no two believed alike? You see your inclination leads to unsafe ground. A stone lying on the street is as much of a stone as the one in the building; but what good is it doing there all alone, being knocked from one side of the street to the other by every old cart that comes along, and a stumblingblock to others? But if it is taken up and put into a building with other stones it is valuable. To wash the stone and lay it down in the street again, can answer no purpose; but let it be prepared and put into the house and then it is a part of the building. I beg of you to come to Jesus. Accept Him; let Him dress and polish you. May the Lord help you to be not only almost, but altogether persuaded and be a lively stone in the Master's house. M. M. E.

SECRET SOCIETIES IN HEAVEN.

IT is not uncommon in Masonic literature to read of the "Grand Lodge above." We wonder if these people believe there is a secret society in heaven, and that they have regular organized lodges in the paradise of God? If not, why talk of the "Grand Lodge above?"

One would infer from their writings that there will be many secret lodges in heaven, for one party talks of the "Grand Lodge above," and another of the "Great Grange in heaven." To come right down to the candid truth; Do they actually believe there will be a Grange in heaven? Do they believe there will be a Masonic Lodge among the saints in heaven? A Lodge presupposes the existence of secrets, pass-words and signs. What do they want with secrets, pass-words and signs in heaven? and it is evident that there can be no "Grand Lodge" without them.

It is worse than nonsense to talk of the "Grand Lodge above" or the "Great Grange in heaven." Who supposes there will be a "Grange" in heaven? What in the name of reason do they want with a secret organization against monopoly, railroads and middle-men in heaven? Will heaven be so corrupt that it will be necessary to organize secret societies to oppose monopolies there?

Men who are supposed to understand the object of secret societies say, they are benevolent institutions, and intended to render assistance to the poor and needy, and then talk about the "Grand Lodge above" just as though they needed a charitable institution where there is no lack of anything. What would you think of politicians who would talk about their brother going to the Grand Republican party above, or the Grand Democratic party in heaven? and yet it would be no more absurd and ridiculous than talking of the "Grand Lodge above" or the "Great Grange in heaven." The idea that there are secret societies in heaven is too ridiculous to reason about. They even go so far as to say that men will take their last degree in heaven. If it costs as much to take a degree there, as it does here, there will be but few degrees taken. But is this not talking nonsense, when intimation is made of taking Masonic degrees in heaven? Surely everybody knows that there can be no secret degrees in the land of the blessed.

Were this true, it would divide the inhabitants of heaven at once, for all would not join the secret society, and if they did, then it would cease to be a secret order.

When our Masonic people talk of the "Grand Lodge above" do they, for a moment, suppose that there will be a great Masonic Hall in heaven, where they, with barred doors and covered windows, can teach and practice their secrets? Or do they think that heaven itself will be the great secret hall? If the latter, then what do they want with secrets? Then, how about the "Great Grange in heaven?" Must they have a separate room to themselves, where they can teach their secret workings against monopoly and railroads? Can those who talk about the "Grand Lodge above" and the "Great Grange in heaven" tell us how these things are to be fixed up?

We think that in order to be at least a little consistent, the supporters of secret orders should cease using such unmeaning phrases, for we dare say, there is not one of them, who, after due reflection, will say, there are secret societies in heaven, and yet we find intimations of it in their writings. There can be no Lodge without secrets, and an organization to that effect, and to talk of the Lodge above is to admit the existence of an organized secret society.

If any one should teach that secret societies form an essential feature of life in the other locality we would have no reason to object, for that would seem a little reasonable, as darkness is essential to the perpetuity of such secret orders, while light is calculated to bring their deeds to light that all may see them.

Perhaps there may be those who can throw some light on the subject. If there is a "Grand Lodge above" it is time we were all knowing it, for it would induce thousands to enter the Lodge here below, that they might have the pleasure of taking still higher degrees in the world to come. If there is a Lodge above, then it must be beyond the real heaven, perhaps the uppermost seats, hence thousands of devoted Christians must remain in the ordinary heaven, while the Masonic people pass on up to the "Grand Lodge above." This is the inevitable conclusion drawn from some absurd expressions found in their literature. Its fallacy is so easily detected that further comment is unnecessary. J. H. M.

THE PREPOSITION WITH.

"I indeed baptize you with (en) water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with (en) the Holy Ghost, and *with* (not in the Greek) fire."—Matt. 3: 1.

THE Greek preposition *en*, which is rendered *with* in the verse given, is found not less than 290 times in the book of Matthew. And out of these 290 times it is rendered *in* 215 times in King James' translation. Twelve times it is rendered *among;* three times, *within;* once, *for;* once, *under;* once, *through;* once, *at;* once, *unto;* once, *upon;* twice, *because;* seven times, *at;* four times, by miscellaneous terms; twenty-six times, *by;* and is rendered *with*, but eleven times, showing that our authority for saying that, John baptized *with* water, is without foundation. It should be rendered, "I indeed baptize you *in* water." "He shall baptize you *in* the Holy Ghost, and *(in)* fire."

For the benefit of those who are not favored with the facilities for referring to the Greek, we give below, a few instances where the preposition *en* is found in the original:

Matt. 3: 6. Baptized of him *in (en)* Jordan.
" 4: 21. *In (en)* a ship with Zebedee.
" 4: 23. Teaching *in (en)* their synagogues.
" 5: 12. Your reward *in (en)* heaven.
" 5: 15. All that are *in (en)* the house.
" 6: 9. Our Father which art *in (en)* heaven.
" 9: 10. Sat at meat *in (en)* the house.

A number of other examples might be given, but these will suffice for the present. It is as logical to talk of Christ baptizing *in* the Holy Ghost as to say John baptized *in* Jordan, as the same Greek preposition is used in both instances. We greatly prefer the rendering of *en* by our English preposition *in*, as it makes much better sense, and then it is the exact meaning of the original J. H. M.

I HAVE been so crowded with work that I am compelled to defer the remainder of my articles on "Original Ground" till after the Annual Meeting. We keep no clerk in this office, but attend to all the business personally, each one taking a certain portion, hence having more work to do than is generally allotted to editors. This we do in order to give our readers a good, cheap paper, and are glad to know that our efforts are being appreciated by thousands of readers. We would like to have completed the series of articles before the A. M., but now find that it cannot be done, especially so since we want to make preparations for attending the meeting.

J. H. M.

◆

BEFORE our next issue, the Lord willing, we expect to be with the Brethren at the coming Annual Meeting. There may be some uncertainty about both of us being there, yet we will come if it is possible to leave home. Brother Eshelman will be there at any rate, prepared to attend to whatever business may belong to this office. It is pleasant to thus meet and mingle with those of the same faith, and of the one common brotherhood. It seems to us that meetings of this kind would be edifying, even if there were no business to attend to. May the blessing of the Lord rest upon the coming meeting, that what is done may redound to His glory and honor. A little less of self and more of the grace of God would be a blessing to any meeting. What we need most, is to encourage unity, and in all things manifest more charity toward each other.

◆

THOSE who have sent us queries on the Divorce question will please excuse us for not answering them through the paper, as we do not wish to become involved in a discussion on that subject. Our people are not fully agreed as to whether the innocent party has a Scriptural right to marry, and were we to publish our views in full, and defend them, that would produce a controversy which would not be very edifying to our readers, for they want peace, not contention. Let us unitedly work together for greater unanimity of sentiment. If such things must be discussed, there are proper places for them, but let us try and keep them out of our papers.

CONFIDENCE CRAFT.

A WRITER sums up a little of his experience as follows, which we give place, that it may throw others on their guard. The better way is not to trust any one you do not know:

"The day being far spent, and being fatigued, I set out for the Hudson, purposing to continue my journey to Albany. Walking leisurely and rather slowly along, a young man rushed up and stuck a bill in my face, which announced the sale of jewelry, and great bargain to be had. I paused to read, and then told the man I did not wish to purchase as I never wore such things. At this juncture another came up apparently very eager to learn the contents of the bill and was also very anxious to make a purchase, and the two urged me to go with them. Still I refused, telling them I had no desire whatever to make such a purchase. At length they said, if I did not wish to purchase, I need not do so, but they would esteem it a great favor to have me go with them. I still hesitated, and only consented to go as a mere matter of accommodation which they assured me would be greatly appreciated by them. Yet I did not feel that things were quite right. Another thing that made me regret my having consented to go was, as soon as we had entered the room, a door attendant locked it after us. As for the jewelry, I would not have given one dollar for all there was displayed. My two companions purchased freely and one dollar drew valuable watches—all the sales were in purchasing a ticket, and the ticket drew whatever the number upon it corresponded with in the show-case. I still stood and looked on, and was not at all anxious to invest. But they continued to urge me to "try my luck," and I as stoutly refused, reminding them of their promise.

"But they began to grow more vehement, and almost compelled me to make a purchase. Finally they asked me if I had any money. I told them I had enough to pay my expenses to Albany. Then they wanted me to show it to them. This I refused to do, at the same time feeling anxious for my safety. They then grew angry and commenced to swear at me. This made me feel still more uncomfortable and I began to realize that I must be in some of the 'sharpers'' trap.

"Finally I told them if they would let me out I would make a purchase. To this they agreed. I paid one dollar, and drew a blank. In this I was not disappointed, for I considered myself lucky if I could regain my freedom at the expense of one dollar. They urged me several times to try my luck again as I would have better success. But I kept reminding them of their promise, constantly telling them I had no use for jewelry.

"At last they unbarred the door and let me out. When I had reached the street I took a long breath, and resolved not to be thus caught again.

"I continued my way to the boat, purchased a ticket, and purposed sitting down and taking a rest. Having gone aboard, and, it being quite warm, I took a drink of water. While at the tank, a well-dressed, fine-looking and gentlemanly behaved man waited his turn after me to take a drink. While I was drinking he asked me where I was going. I told him. He wanted to know if I lived at Albany. I replied that I did not. Upon this I passed along to a sofa and sat down.

"Scarcely had I seated myself than the man at the water tank took a seat by my side, and continued his conversation. He was cleanly dressed, had a duster, and to all appearance looked like a man of business. He said he was a merchant in Albany, had been to the city and made a purchase of goods, and there was only an hour left before the boat started, and he had to see about the shipping of his goods, and wanted to know if I would do him so great a favor as to go up town and with him, and accompany his wife and sister to the boat while he attended to his goods, as he had not time to do both, and he feared they, his wife and sister could not find their way to the boat alone. The request, uttered in all sincerity, seemed to me to be a reasonable one, and, tired as I was, I told him I would go with him and do as he had requested.

"He took me through one street and another, occupying my attention by prying into my history and asking very personal questions. I felt somewhat distressed, yet politeness to him forbade my doing otherwise than to answer them.

"We had traveled some two miles, and I began to grow anxious about getting back to the boat in time, and had frequently asked him how much farther it was, and was on the point of breaking away from him and returning, when a man, springing out from some unperceived nook, in an angry tone demanded pay for a bill of goods shipped, which he violently shook in the face of my companion. It was for the amount of $600. The merchant pulled out his pocket-book as if he was willing and ready to pay. But here came the "tug of war." He had a great roll of bills, but all ranging from $500 to $2,000. He could not make change so as to pay the $600. In his perplexity he turned to me and asked me if I had any money. I replied that I had. 'How much have you?' I said, about $50. He still seemed perplexed, and took out another pocket-book, and, behold! he found $50 in small bills. Now if I would lend him my money he could make change. The man who presented the bill kept urging him to hurry up as his time was valuable. The merchant asked me if I would lend him my $50 until he reached the boat, when he would repay me. I hesitated. I did not feel quite right in the matter. He, seeing my hesitancy, offered me a $500 bill for security until he reached the boat. Still I hesitated. He as promptly offered me a $1,000 bill if I would only lend him $50, so that he could pay the man. I had never seen government bills of the denominations above named, and I feared there might be another 'sharper's' catch in this, so I declined.

"Upon this they both turned upon me and urged me to accommodate them in a matter of so great importance. I put my hand into my pocket, and had hold of my pocket-book, when I noticed the merchant give the other a wink of the eye, peculiar and similar to winks exchanged at the jewelry store where I had so recently invested one dollar. The thought flashed into my mind that it was nothing but a confidence game, and, without saying a word, I turned and ran, leaving the merchant to pay his own bills, and to escort his wife and sister." —*J. Lemley.*

◆

PERSONS desiring to take the train at Lanark, Shannon, or Freeport for Annual Conference, will observe the following so as to make good connections at Chicago and Warsaw:

Leave Lanark, 12 M.; Shannon, 12:15 P. M.; Freeport, 1:05 P. M. By leaving these stations at the time mentioned, you will arrive at North Manchester the next morning at 6:07. Call for tickets via Pittsburg, Ft. Wayne & Chicago Railroad.

BREVITIES.

A RECENT earthquake at Cuna, in Venezuela, destroyed much property, and caused the loss of 600 lives. —— The Turks have again attacked the Christians in the island of Crete. —— Four have been added to the church in Champaign Co., Ill., this Spring. —— A church has been organized a few miles West of Mahomet, Ill. Bro. John Barnhart has the oversight of it. —— The tornado in Wisconsin, of which mention was made last week, was terrific. A number of persons were killed, and the loss of property is beyond estimate. —— Two were added to the church, by baptism, at Yellow Creek (Ill.) feast, week before last. The meeting was a good one, and very largely attended. —— Bro. D. B. Gibson of Mo., does not expect to do much traveling till after harvest, when he expects to take the field again. —— A friend, living in Providence, Rhode Island, sends for a bunch of "Trine Immersion Traced to the Apostles" to circulate, and thereby meet the efforts that are being made against trine immersion. —— Steps are being taken in Germany to suppress the alarming increase of socialism. —— The cholera has broken out in Calcutta, India. Thirty out of forty have died of the disease.—— At least fifty lives have been lost, and from 200 to 250 injured by the hurricane that passed through Wis., May 24th. —— We would like to have a few copies of the Brethren's old Hymn Book. Who can furnish them? —— The colored Baptists of Virginia have built and paid for fifty meeting-houses during the past year. —— "Success to you and all you do, and in all you say and write. Your paper has a broad field, and yet a wider circulation is in store for it if you only carry on as you do at present."—*C. Hope.* —— "Father Crumpacker took very sick on the first evening of the District meeting, and a telegram just received announces that he is in a dying condition."—*D. C. Moomaw.*

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

SUNDAY MORNING.

Council Meetings.

COME, brother, sister let us have a little talk about council meetings this morning. You know such meetings are of the church, by the church, for the church. They are, as their name indicates, to give and accept counsel, advice from each other as to the best mode of doing things. To help each other and to receive help, are the motives. To become better and to help each other to become better, are the results if we permit Jesus to be there too. Unless we talk, read, act, vote as if Jesus were moderator of the meeting, the council will be of a worldly character and not one will be made richer in Christ Jesus. The clean heart should have full weight and influence there, for this is acceptable to the Lord. The pure heart must have its way too, or impure work will be done. "Blessed are the pure in heart." The upright in heart are meek and lowly in heart too, and have a right to "shout for joy" (Psalm 32: 11). Then there are the tender hearted. These must not be hurt; for the apostle says, "Be kind one to another, tender-hearted" (Eph. 4: 32). O, that we may seek to have a tender heart! A tender heart has pity and compassion, and seeks to do others good,

It would do no good to go to council with an evil heart. Such a heart can add nothing to a tender heart but sorrow and grief. The hardened heart, the unclean heart would better go and be washed first in the precious blood, before they go to council-meeting, to put other hearts on the way of life. Let the heart be bathed in the Fountain of life before these precious meetings. Nor can the faint-heart—the heart that would do its duty, but fears to bear the burden, do much good at council.

Council work is perhaps the most important of all others in the church. On this depends the unity of the body, the peace of the body; and on the peace of the body, the church, depends the church's success. A word spoken out of season in council, may be the spark that endangers the whole body. There are some members of the body that can be amputated and the body will go on and succeed, while on the other hand, if some are "cut off," the body suffers. For instance, the tender heart should not be hastily nor severely dealt with, lest the judgment be too severe.

But there is another thing I wish to notice here. When a member is disobedient, will not take the advice of the church, the question is not, "Will we cut him off? Will we excommunicate him?" but "Will we withdraw fellowship from him?" Paul says, "Withdraw yourselves from every brother that walketh disorderly" (2 Thess. 3: 6). This, I am inclined to believe, will have a better effect on the disorderly, than to say that we "cut them off." It is so much better to use the words of the Book. But more about our manner and words at council meeting. Our words should be seasoned with grace, filled with the spirit of kindness. There are few cases, few persons in the church who cannot be touched with love and kind words. And above all should officials learn to speak in love. Unless they give evidence of brotherly kindness and long-suffering, and learn to admonish in love, it is morally certain the body will not be held together in harmony, but factious will grow up, bitterness will characterize the work, and instead of glory to God, His anger will be kindled against that church. God help all of us to talk and act kindly. No one should go there to enforce *his* will against any one. I think we should all act and speak as if Jesus were personally present and our very existence depended on His decision. And our claims to eternal glory do depend upon His will; how careful then should we be in our council work. A little bitterness, a little self-will may mar the peace of the church, and if the peace be marred, O, how sad the condition! Then will we be kind and tender-hearted towards each other? Will we talk about the things of God's house in reason and and for each other's good? Keep cool, be patient, and hold Jesus before you and the work will be well done.

Remember that we do not come together to decide what commands of God we will or will not obey. We all agree to obey all the commandments of God. Here we are of "one faith." God does not allow us to pass judgment upon these, for they are established; but then He has left to the church to say *in what manner* some of them are to be observed. For instance, He directs that the sick shall be anointed with oil in the name of the Lord, but He has not said whether this shall be done in a standing, sitting or kneeling posture, hence *the manner* of anointing has been left to the church to decide. Thus many instances might be brought forward in support of this theory, but I leave it for your mind to enlarge upon. Then in matters of judgment, each church should aim to decide difficulties in harmony with the spirit of mercy and justice. In doing thus, aim to ever speak in a kind, pleading tone. This will win the most flinty heart.—M. M. ESHELMAN.

HARD WORK.

"WHAT is your secret of success?" asked a lady of Turner, the distinguished painter.

He replied: "I have no secret, madam, but hard work."

Says Dr. Arnold, "The difference between one boy and another is not so much in talent as in energy."

"Nothing," says Reynolds, "is denied well-directed labor, and nothing is to be attained without it."

"Excellence in any department," says Johnson, "can be obtained only by the labor of a lifetime; it is not to be purchased at a lesser price."

"There is but one method," said Sydney Smith, "and that is hard labor; and a man who will not pay that price for distinction had better at once dedicate himself to the pursuits of the fox."

"Step by step," reads the French proverb, "one goes very far."

"Nothing," says Mirabeau, "is impossible to a man who can will. 'Is that necessary?' 'That shall be.'—This is the only law of success.'"

"Have you ever entered a cottage, ever traveled in a coach, ever talked with a peasant in the field, or loitered with a mechanic at the loom," asks Sir Edward Bulwer Lytton, "and not found that each of those men had a talent you had not, knew something you knew not? The most useless creature that ever yawned at a club or counted the vermin on his rags under the suns of Calabria, has no excuse for want of intellect. What men want is not talent, it is purpose; in other words not the power to achieve, but the will to labor. I am no believer in genius, but I believe that labor judiciously and continuously applied becomes genius.

—*Selected.*

HOPE.

WHAT is man without the hope of a future life?—how feeble! how disconsolate! how unsatisfied! Earth, it is true, has a thousand allurements, and opens to our taste unnumbered sources of joy; but, in the midst of them, there is a certain something wanting to gratify the soul, if the hope of immortality be absent. We saw the man in full flow of health; in the prime of life; in the prosperity of business; blessed with one of the most amiable wives, and with a circle of blooming and beloved children; but, alas! he was melancholy. This earthly prosperity he knew must end; and he, with all that he held dear, must descend to the tomb and perish. He had no hope extending beyond the grave; and, in the midst of worldly splendor and apparent joy, the worm of sorrow gnawed at his heart. His wife sickened and died. He followed her to the grave, and mourned without hope. Alas for him! he had no hope of a reunion. And when, at last, he was stricken, he laid himself down to die, as the beast dieth without hope. He furnishes a mournful example of the very important hope of a future life, and a firm belief and trust in the all-wise, benignant and overruling Providence, which qualifies man to pass through this world. In all the circumstances of his being, he feels the need of hope.

Tell me, unbeliever, is not your case here described? You have rejected religion, you have closed your eyes upon the Bible—are you happy? Have you no desires in regard to the future unsatisfied? When your friends depart, do your views give you comfort? Does your soul enjoy peace? If, after all, there is a constant, longing desire unsatisfied, apply to the religion of Jesus for comfort! "Come to the waters;" "Buy wine and milk without money and without price." If you drink of this water, you shall never thirst again. Your joy shall be full. In prosperity and in adversity; in health and in sickness; in life and in death, you will cast your cares upon the Lord, and be at peace.

—*Selected.*

* * *

CHRIST is not valued at all, unless He be valued above all.—*Augustine.*

IT ISN'T ALL IN BRINGING UP.

IT is'nt all in "bringing up,"
Let folks say what they will;
To silver-scour a pewter cup—
It will be pewter still.
E'en of old Solomon,
Who said, "Train up a child,"
If I mistake not had a son
Proved rattle-brained and wild.

A man of mark who fain would pass
For lord of sea and land,
May have the training of a son,
And bring him up full grand;
May give him all the wealth of lore,
Of college, and of school,
Yet, after all, make him no more
Than just a decent fool.

Another, raised by penury,
Upon his bitter bread,
Whose road to knowledge is like that
The good to heaven must tread.
He's got a spark of nature's light,
He'll fan it to a flame,
Till in its burning letters bright
The world may read his name.

If it were all in "bringing up,"
In counsel and restraint,
Some rascals had been honest men,
I'd been myself a saint.
Oh, it isn't all in "bringing up,"
Let folks say what they will,
Neglect may dim a silver cup—
It will be silver still.

—*Selected.*

OUR DEAR CHILDREN.

PARENTS are commanded by the Gospel, to provide for their children. We are also taught to bring them up in "the nurture and admonition of the Lord"—not in the nurture and admonition of the world. The Lord does not want us to let our children do what we would not do ourselves. If we are ashamed to go to a place, we ought to be ashamed to let our children go. If we are condemned in wearing gay apparel, will we not be condemned if we put the gayeties on our children?

Sometimes parents promise children things, and then do not fulfill the promise. This has a bad effect. Then again, when a child is in mischief, we are apt to say, "don't! quit!" and if it will not hear, we again scream, "stop! stop now! or I shall whip you;" but the child is used to that kind of promise, and goes on as unconcerned as ever. By this time the child has gained its end, and we say no more. Such a course is not in the nurture of the Lord. The child that is thus raised is not apt to honor father and mother. Parents, have you ever thought of this? How careful we ought to be, and set good examples for our children. You see children are apt to think that they have a right to do what parents do, hence let all the examples be good ones. We should often ask the Lord to help us raise our children so as to please Him.

E. S. HARNISH.

SAMUEL.

THE history of Samuel is very interesting, but it is too lengthy for me to give many of the particulars of his life. His father's name was Elkanah, and his mother's name, Hannah. When small, his mother took him up to the temple to present him to the Lord, and he staid there with Eli who was High Priest at that time. When with Eli he had to sleep alone, and one night he thought he heard Eli call him, so he arose and went to the man of God and asked what he wanted. Thrice he heard a voice call him, and each time went to Eli, when the good man perceived that it was the Lord calling. Eli then told Samuel what to do and he did as he was commanded.

In this is a lesson for us children. We should obey those who are over us. Samuel became a prophet, and the Lord told him what would become of Eli, and it came to pass as the prophet declared. He also told king Saul to destroy the Amalekites, but Saul obeyed not. Look at the terrible result and again learn a lesson. See what disobedience does. Samuel was a faithful prophet of the Lord. ROSA WORKMAN.

Danville, Ohio.

TO YOUNG PEOPLE.

HOW much better it would be in this world, how much more pleasant, if all sons and daughters would be more obedient to the counsels of their parents. We have often thought how great a burden and heavy care children could prevent, if they would be obedient to father and mother. But how is it in a general way, with the children and youth in this time? Do they not walk after the world, follow its foolish and vain fashions? lusts and pleasures? on the broad road to destruction? "A wise son regards the advice and instruction of his parents, but a mocker and unruly son regards not the advice and punishment of his parents." They would sooner leave their parents, and thus make their affliction and heart-rending greater. Did you ever think, children, how great is the love of a father and mother? You ought, with the full measure of gratitude, return their affection. You are bound to them by the strongest ties. Treat them with tenderness. They will love you whatever be your character, but let them have cause to be proud of you. Disappoint not their hopes, do not compel them to wish that God would hide you in the grave. Look unto Jesus, the pattern of every excellence. Love your parents as the children of God, obey, honor, cherish and protect them, as Jesus obeyed His earthly parents. If you do this in respect, you will resemble the Holy Child Jesus.

Listen what the Bible says: "He that is obedient unto the Lord, will be a comfort to his mother." "My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck" (Prov. 1: 8, 9). Read Col. 3: 20; Lev. 19: 32; Deut. 27: 16.

How many an aged father and dear mother could proceed on their journey more peacefully and happily if their children would be respectful and devoted to them. But, oh, how often it is the reverse! Children who are kind, respectful, cheerful, obey their parents, take the way to become a blessing to themselves, their parents, the church of God and the world. My advice to you, my young friends, is, turn ye from the wrath to come, and from the broad road which leads to death and hell. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." God says, "Those that seek me early shall find me." You see that you are not too young to serve God. Search the Scriptures, "which are able to make thee wise unto salvation through faith which is in Christ Jesus." My dear young reader, flee from the wrath to come and avoid the terrible calamities that might befall you.

There are many young people that attend meeting year after year, but they are not willing to become obedient to the commandments of God. They fear the world will laugh at them; they fear that they will have to refrain from pride, and things pertaining to the pleasures of the world. To love the world, and the things that are in the world, is to make them our treasures, and put our trust in them instead of God. The sum of true religion and our whole duty to God and man is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself." Dear young friends, we hope you will think what a terrible thing it is to be a transgressor. Those who transgress the commandments of God, have very little pleasure or happiness in this world and will have none in the world to come. We hope you will not associate with wicked companions; keep away from those who curse and swear, lie, quarrel, and fight; for they will lead you into the same wicked habits. Oh! how awful it must be for the wicked to look back over their past lives, and think how wicked they have been, and that Jesus is not their friend, and now must die and go into everlasting punishment prepared for the devil and his subjects.

W. W. WARNES.

Plymouth, Ind.

* * *

IF we could only read each other's hearts we should be kinder to each other. If we knew the woes and bitterness and physical annoyances of our neighbors we should make allowances which we do not now. We go about masked, uttering stereotyped sentiments, hiding our hearts' pangs and our headaches as carefully as we can; and yet we wonder that others do not discover them by intuition. We cover our best feelings from the light; we do not so conceal our resentments and our dislikes, of which we are prone to be proud. Often two people sit close together with "I love you" in either heart and neither knows it. Each thinks "I could be fond, but what is the use of wasting fondness on one who does not care for it?" and so they part and go their ways alone. Life is a masquerade at which few unmask even to their very dearest.—*Selected.*

* * *

IF you would have your children respect religion and grow up something more than mere thorns, take them with you to meeting, and when there, see that they behave in a becoming manner.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc, should be brief, and written on paper separate from other business

LOVE-FEASTS.

At Beaver Dam congregation, Kosciusco Co., Ind., June 6th, 1878.

At Milledgeville, Carroll Co., Ill., June 6th, at 10 o'clock.

Clear River district, Merriam, Noble Co., Ind., June 18th.

Stone church, Marshall Co., Iowa, June 15, at 10 o'clock, A. M.

Cedar Lake congregation, in Northern Indiana, two miles South-east of Corunna, Dekalb Co., on Thursday, June 6th, 1878, at 2 o'clock.

Smith Fork church, Clinton Co., Mo., June 8th, at 2 o'clock.

Eagle Creek Church, Hancock Co., Ohio, June 15th, at 10 o'clock.

Monticello church, White Co., Ind., June 8th at 10 o'clock.

Tipton, Iowa, June 6th and 7th.

Middle Fork, Clinton Co., Ind., June 8th at 2 o'clock.

Grundy church, Grundy Co., Iowa, July 6th and 7th, at 1 o'clock, P. M.

West Nimishillen church, Stark Co., Ohio, the 6th of June.

Sandy church, Columbiana Co., Ohio, June 15th at 5 o'clock P. M.

Burr Oak church, Jewell Co., Kansas, June 15th and 16th at 5 o'clock.

Green Spring District, Seneca Co., Ohio, June 15th at 10 o'clock.

Beaver Dam congregation, Kosciusco Co., Ind., June 6th.

Eel River district, 5 miles North of Manchester, will have meetings only June 8th and 9th.

Cedar Creek church, Anderson Co., Kan., June 13th and 14th, at 2 P. M.

Pine Creek, Ogle Co., Ill., June 5th and 6th at 10 A. M.

Brooklyn congregation, three and a half miles North-east of Brooklyn, Iowa, June 8th and 9th at 10 A. M.

Maple River Junction, Carroll Co., Iowa, June 15th and 16.

Linn Co., Iowa, June 13th and 14th.

Fair View congregation, near Lafayette, Ind., June 6th, at 2 P. M.

At Rock River, Ill., June 14th and 15th.

The Brethren of the Swan Creek church, Fulton Co., Ohio, intend to hold a Love-feast on the 15th of June, commencing at 4 o'clock, P. M., at the residence of friend Daniel Eberly, two and a half miles East of Warren, [?] Air Line R. R.—Brethren coming from the West, will please stop at Warren, and those coming from the East, at Delta, on the evening of the 14th, as noon-trains don't stop in Delta, there will be conveyance in both places. It is expected that brethren on their return from A. M., will stop with us.

A. Berkeybile.

The Brethren in Osborn Co., intend to hold their Love-feast on the 8th and 9th of June, at the residence of D. Brumbaugh.

Further, we the Brethren of the Burr Oak church intend to hold our Love-feast the 15th and 16th of June, at Burr Oak, commencing at 5 o'clock in the evening. H. E. Fadely.

A Love-feast has been appointed in the Berlin congregation, Somerset Co., Pa., for the 16th of June, commencing at 3 o'clock, P. M. Ministerial aid from abroad earnestly desired.

By Order,

H. R. Holsinger.

We, the Brethren of the Rome church, Hancock Co., O., intend, God willing, to hold our Love-feast the 18th of June in our meeting-house, five miles South-west of Fostoria, commencing at 2 o'clock P. M. J. P. Ebersole.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

DUBBS.—In the Solomon's Creek congregation, Kosciusco Co., Ind., of Dropsy, sister Elizabeth Dubbs, aged 76 years, 11 months and 5 days. Jesse Calvert.

DITMER.—In the Brookville congregation, Montgomery Co., Ohio, May 4, 1878, sister Salome Ditmer, aged 86 years, 4 months and 12 days. M. J. Ditmer.

ROTHROCK.—In the Big Creek congregation, Edwards Co., Ill., Martin Rothrock, aged 64 years and 11 days. S. M. Forney.

MONEY LIST.

D B Kenney, 7 00; J A Spangle, 30; S Greenawalt, 6 45; A Stoner, 1 00; G W Lindower, 1 00; E R Stifler, 1 75; L C Saylor, 2 00; John Crush, 1 00; D Bechtelheimer, 5 10; L Huff, 1-50; J Holsopple, .25; G C Stump, 1 00; N Zellers, 8 90; A Mock, 9 00; E C Parker, .50; J K O, 1 00; D Pippinger, 1 00; L Shaeffer, 1 00; D W Stowder, 1 50; M Myers, 5 40; G T Weigle, 2 80; H Jones, 2 00; H A Slabaugh, 1 50; M Murray, .15; J C Tinkle, .90; J G Eby, 5 32 B Horner, 2 40; D Shively, 4.05; J C Liegler, 4 35; J B Hanan, 1 20; H J Whitmer, .35; J Forney, .80; W B Heimer, 1 50; S Glick, 5 60; J Hoover, 5 81; M B Wilson, 1 50; R Culbertson, .90; E Neves, 1 60; M G Good, 1 00; L Wallace, 2 00; J J Workman, 1 00; J H Goodman, 4 85; D Flora, .90; K McNamara, .25; W A Murray, 8 70; P S Garman, 15 00; J S Flory, 1 00; J V Eiler, 6 25; S Sala, 1 00; H Forney, .90; J H Pitzer, 15 00; M L Grater, 1 00; E S Ellie, 1 20; S A Norris, 1 00; Fannie Cissn, 1-10; S Sala, .15; S H Miller, 14 44; J H Zook, 3 25; S Ream, 1 00; D Snyder, 1 00; J W D, .90; J Murray, 1 25; D Eikenberry, 1 00; E Pennington, 1 00; H Engel, 1 00; T A Turner, .90; H Boyer, 90; C A Yost, 4 50; W McWhorter, 1 00; J F Kahlar, .20; J W Zigler, 4 50; S Glick, 80; G W Thomas, 2 00; E Hoover, 1-20; D Wysong, 7 00; J D Parker, 25 00; H Kepler, 1 00; N B Murray, 1 00; E Watson 27; J J Solomon, 1 00; S M Markley, 90; U J Beeghly, 1 66; J Rarick, 4 50; M Wampler, 1-35; J J Meyers, 1 00; J Beeghly, 6 77; J Glick 90; G W Cook, 7 00; S Raugh, 25; H Tallhelm 1 00; Indian Creek church, Ia, 5 62; C Workman, 1 00; A Berkeybile, 12 00; S B Gitt, 2 00 J C Horsh, 1 00; D Brower, 10 00; L D Brown, 2 40; J Erb, 3 00; J W Fisher, 60; A W Clemens, 1 50; J Linderman, 1 00; C L Buck, 8 40 J T Fidler, 80; S S, 1 00; Mrs E M Kiehl, 1 00 G Sprang, 3 50; S Buck, 1 00; W Ikenberry, 20 00; D D Steckley, 1 00; S P Weaver, 2 35; W Boyd, 1 00; J T Couser, 2 00; C Baker, 1 50 S Sala, 1 05; S Crist, 1 00; M J Good, 1 00; F Garst, 2 00; P Detrick, 90; J Frank, 1 00; G B Knepper, 25; E Lane, 1 00; B Swingley, 1 50; C Martin, 13.50; L W Teeter, 11 35; J Richard, 1 25; S Wagner, 1 00; M A Yoder, 20; P J Trostle, 1 00; J Ennis, 1 00; C C Gibson, 2 50 G C Stump, 75; G H Graybill, 1 00; P Peebler, 1 50; A J White, 1 00; I Stees, 3 00; W Mallory, 1 00; E J Good, 2 75; I Henricks, 90; S M Schuck, 90; D Vaniman, 2 00; D Shively, 1 50; H C Longanecker, 1 40; A A Munson, 7 61; W Young, 1 00; S Patterson, 2 00; A E McGlothlin, 90; M Hull, 3 60; S M Daugherty, 90; A R Smith, 2 50; J J Cover, 1 00; J M Whitehead 80; T S Holsinger, 1 00; G Sprang, 90; T Harmison, 3 00; W R Lierhe, 1 600; D Brower, 2 50; J E Kinsey, 35; L Himes, 2 00; D Slick, 6 00.

CORRESPONDENCE.

From Mattie A. Lear.

Dear Brethren:—

ON the 10th sister Scott and I took the train at Urbana for Bloomington, arrived there about 10 o'clock P. M., where we were met by Bro. J. Y. Snaveley, and taken to his home near Hudson. In the evening attended meeting at the Brethren's church, about two miles North of Hudson, preaching by Bro. James R. Gish of Woodford Co. Text, 1 Cor. 15: 49. A most excellent discourse on the necessity of our lives being made conformable to the life of Christ in this world, or bearing His earthly image, being like Him in the flesh, that we may bear His heavenly image, or be like Him in His glorified state. Bro. Hillery followed Bro. Gish with some most eloquent and appropriate remarks.

Saturday morning repaired to the church again, where we listened to a most touching sermon on the sufferings of our dear Savior by Bro. D. France of Macon Co. Text, Is. 53: 4-7. Meeting closed by Bro. Hillery. Saturday afternoon preaching by Bro. Hillery from Rom. 12: 2. We were treated to a most excellent and practical discourse on the mutual duties and obligations of Christians. Then, after a short intermission, examination services began. those services, preparatory to our engaging in those most solemn and sacred ordinances of the Lord's house, the Holy Communion and its accompaniments.

On Sunday morning the first hour was devoted to the Sabbath-school children. Bro. France first addressed the little folks, and very sweet and tender were his remarks. Bro. Hillery made the closing speech to them, and if we were to judge from their sparkling eyes and beaming countenances, we would say they were well pleased.

Preaching Sabbath forenoon by Bro. Hillery from Psalms 86: 11. David's desire to know the Lord's will, that he might do it, was beautifully and forcibly presented. This was followed by an exhortation to obedience. Sabbath afternoon a discourse from Rev. 2: 1-7. The subject of the discourse was Christ's message to the church at Ephesus.

Monday morning met again at the church; services conducted by Bro. Hillery, after which we repaired to the water, where four precious souls put on Christ by being baptized into the likeness of his death. One of the number was our nephew, William Snavely, son of Bro. John Y. and sister Snaveley. The entire family is now gathered into the fold of Christ. May they all be faithful unto death, that unto each may be awarded the crown of life.

Monday evening preaching again by Bro. Hillery. Subject, "The Kingdom of Christ." Many of the ideas advanced were new to us, and we received much instruction and were deeply interested. Tuesday evening preaching again. This was the closing meeting. Text, Philippians 3: 12: 14.

Wednesday morning we were compelled to bid farewell to our dear Hudson friends. Our sojourn with them had been extremely pleasant, both in meeting our old friends and in forming new acquaintances. Here we first met Bro. and sister Hillery, and formed their acquaintance, which to us at least was very pleasant, and we hope profitable.

The church at Hudson, which is under the oversight of Bro. T. D. Lyon, is in a very flourishing condition. True, they sometimes have painful incidents, but we trust that if the church administers her chastisements with firmness and discretion, she will be able to preserve her purity. This church is very much in order, being, we think, a model church in this respect. We were also highly pleased with the exhibitions of love and Christian courtesy among the members of this church.

* * *

From the Skirmish Line.

Dear Brethren:—

WE commenced holding some meetings in the South-western part of Johnson Co., Mo., several years ago. The place of meeting was about eight miles South of Holden. There was not a single member there then, and the doctrine entirely new. The first year we had some accessions, but a dark cloud seemed to hang over that part of God's vineyard until recently. We were sent for, a few days ago to baptize a sister there, which was attended to after morning services. In the afternoon her husband made application for membership; a meeting was appointed early Monday morning for his baptism. At the evening meeting another application was made, after meeting still another; so that on Monday morning we had the pleasure of leading three precious souls into the troubled waters, making four additions to the church. The members there are now in peace, and are very affectionate towards each other.

At the baptismal scene, several members of the United Brethren church were present; who had never heard the brethren preach before, nor seen our mode of baptism. They were so affected, that tears flowed freely. Others were similarly affected. An excellent door is now opened there. A wide field seems to be ripe, ready for the laborer to enter, and it is hoped that laborers from the Centre View and other churches will enter the field promptly, as they are now much more convenient to that field than we are.

May the grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost, rest, remain and abide upon all the dear children of grace, now and evermore, Amen.

Fraternally,

J. S. Mohler.

* * *

From Farragut, Iowa.

Dear Brethren:—

ON the 18th of May, some eighteen of us, went from Farragut to attend a Communion meeting in Montgomery Co., Iowa, where we all enjoyed ourselves exceedingly well. It made me feel good to see so many young brethren and sisters there. I felt like if I was at home among them.

Let me say to the young brethren and sisters that have started in the cause of our great Redeemer: Go on in the good way. It has not been long since I started in the cause of Christ, but thanks be to God, I am determined to fight my way through, so that when my time is done here on earth, that I can close my eyes in death, and say,

"Come, welcome death,
I'll gladly go with thee."

Now a few words to those that have not yet enlisted in the good cause, let me ask you to come. Come and O, love your heavenly Father for He says in St. John's Gospel, 15: 1, 2, 3, "Let not your heart be troubled. Ye believe in God; believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you; I will come again and receive you unto myself, that where I am, there ye may be also."

Now you see, young friends, what a good home our heavenly Father has prepared for us, if we will only follow his laws, which He has laid before us to do. Then let me say again that if we will follow our heavenly Father's instructions, we have the sure promise of a home above, where all is joy, peace and love.

S. U. Zook.

* * *

From Northern Missouri.

Dear Brethren:—

BY request of the Brethren of the Northern District of Mo., I will give you a sketch of church news, as the working of the Lord revealed itself in the different places while I was with them.

I met with the brethren on the 11th of May, at the house of Bro. Michael Mowry, South-west end of Nodaway Co., Mo., in church council, with elder D. D. Sell from Clinton Co., and a number of other brethren and sisters from other districts. It was unanimously agreed to organize a new church here, called the White Cloud Branch. The following officers were chosen: George Shamberger to the first degree of ministry; C. M. Mowry and David Keller to the deaconship. Samuel Honberger was ordained to the full ministry.

Here the Brethren also had agreed to hold Love-feast; had arranged a beautiful tent, 28 by 40 feet. Preaching evening before by Bro. D. D. Sell, and others. Love-feast services took place in regular order and time in the evening, and was the first meeting of that kind held in Nodaway Co. It was largely, and by all appearances solemnly attended by spectators.—Considering the cool, rainy weather during the services, the attendance was larger than could be expected. All seemed to enjoy God's blessings. Meeting next day and night, lasting until Wednesday evening.

Bro. Sell and I then went to the North-east end of same Co. Meeting on the night of the 14th. The next day met in council with the members, ten in number, at the house of Wm. H. Clark. Here we also agreed in union, to make a partial organization, called the Honey Creek church. Held a choice, the lot fell on Bro. Wm. H. Clark for minister and Elijah Redich, deacon. Wm. B. Sell of Harrison Co., was chosen as their overseer. Meeting that night with two applicants for baptism, which were attended to next morning. This makes their number twelve.

Could not some good brother in the ministry that is a good example to the flock, move to this place, as there is a prospect for a large church here, if not neglected? The country here is good enough for any one. The members are kind and so are their neighbors, of whom quite a number are counting the cost, and I think some will unite ere long.

On the morning of the 16th, after baptism, D. D. Sell and I, in company with Bro. Clark, Redick and Davis went to Harrison Co., to the place of District Meeting. Met with the Brethren that night from the various districts of Northern Mo., at Long Branch school-house, this being Wm. B. Sell's district. We met at a rather late hour. Meeting had already commenced, when we entered the house. Bro. Harrison Palmer from the Somerset church, Mercer Co., addressed us with strong appeals on Heb. 2, and why we should not let slip what we hear. On the morning of the 17th, at 9 A. M., met again at the same school-house with the delegates of eleven districts out of thirteen, composing the Northern District of Mo. With some of them we never met before. The morning services were opened in order by singing and prayer.

The meeting organized by the appointment of the following officers: D. D. Sell, Reading Clerk; C. C. Root, Writing Clerk. All the business was transacted pleasantly and in the fear of God to the satisfaction of all. No query was left for A. M. to settle.

The last was the home mission for Northern Mo., for which the meeting chose a committee of five to get up the best plan in their wisdom, and present it next day to the meeting of all the delegates for approval or rejection. The meeting then closed at 5 P. M. Preaching again at night, by the writer, followed by D. Sell. Met again next morning at 9 A. M. The committee unanimously agreed to send two evangelists as much of the time, as the committee of three brethren as directors, in consultation with the evangelists may determine to be advisable in preaching the Gospel, in places where the brethren have not preached, in languishing churches and among isolated members; the said directors to determine the actual expenses to be paid, by a chosen treasurer, out of the common contributions of the united district.

According to appointment, the above plan was presented to the meeting, and unanimously adopted, and brethren Wm. B. Sell and C. C. Root were chosen evangelists. Bro. David Bowman, Hardin, Ray Co., Mo.; P. E, Whitmer, Craig, Holt Co., Mo.; J. E. Bosserman, Polo, Caldwell Co., Mo.; as Directors. J. R. Ellenberger, Turney, Clinton Co., Mo., Treasurer.

The District Meeting of Northern Mo., closed its business by electing Daniel D. Sell delegate for the Standing Committee of A. M.

To the brotherhood at large I would recommend this meeting as being worthy of copying after, in regard to settling all their business at home, as well as the great responsibility and interest felt and manifested by it as a whole, for the spreading of the Gospel; not only by home mission, but also the spirit of love and sympathy expressed for missionary labors generally.

The meeting was followed by a pleasant Communion season on Saturday night, the 18th; also meeting next day at 10 A. M. This closed the happy meetings with our dear brethren in Harrison Co., Mo. The parting scenes were solemn, more so because I was a yoke-fellow with the Northern District of Mo., for several years. As this will be my last trip to Missouri to serve them as elder over those districts, namely Bethel church, Holt Co., and Whitesville church, Andrew Co., with the members of the two new districts now organized in Nodaway Co., and the little flock in Grand River, Gentry Co., with whom I have formerly labored,—I would say that I feel a deep interest in your spiritual welfare. I often remember you all in my prayers, and I know you do the same.

It was hard to part from you, my dear brethren and sisters, and I cannot close without tendering you my heart-felt thanks and best wishes for your kind treatment and brotherly respect shown me, whilst among you. I commend you to the grace of God and the word of His power. May the Holy Spirit keep us in the same, is my prayer.

We also had one meeting Sunday afternoon, South-east of Martinsville, in friend Funk's neighborhood. Bro. D. Glick left an appointment for us, when he went to D. M., in what they call a union house. Bro. D. Sell and I addressed the meeting. Had the best of attention. Thence to Whitesville church, in company with D. Glick, and E. Orr. On Monday the 20th meeting at night; also on Tuesday night. Gave them my farewell, with another appointment for brother Orr to fill on Wednesday eve.

I came home on the evening of the 23rd. My address will be after the first of June, Abilene, Dickenson Co., Kansas.

JOHN FORNEY, SEN.

Falls City, Neb.

◆

From Knox Co., Tenn.

Dear Brethren:—

ON last Saturday evening the first Love-feast of the Brethren, was held in Knox Co., near Bro. Bertzler's, about eight miles from here, and about twenty miles from the Oakland church. Though the nearest members from that side were about twelve miles distont, and we were the only ones from this side, yet twenty-five communed (about half of the church).

The church in most part is poor, but we hope rich in faith and love. We have reason to thank the Giver of all good, that it has been our lot, at least in the last two or three years to have peace and harmony in the church. "Behold how good it is for brethren to dwell together in unity." We have once in a while an addition or two. The last were two of elder Crosswhite's daughters, about two weeks previous to the Love-feast. The church has about doubled its membership in the last three years. Financially we are not able to have a general meal in connection with the Love-feast, as the kind, old brethren used to have and probably have yet in places.

C. F. DETWILER.

◆

From Lancaster Co., Pa.

Dear Brethren:—

I WILL try to drop a few lines for your worthy paper, and thereby tell others how the ark of the Lord is moving along in this part of God's moral vineyard.

A few Sundays ago, some eighteen were baptized near Manheim, and of late some fourteen or fifteen were baptized at Middle Creek, two and a half miles from Lincoln. Nearly every week we hear the welcome news of sinners turning to the Redeemer.

In our own, the Ephrata district, we have not increased quite so largely in numbers yet, as some of our neighboring congregations. We have however, since New Year, received six by baptism and two reclaimed. May the Lord now be their strength and comfort through this life of troubles and trials, so that when done with earth they may rest above in the mansions of bliss.

As places of worship and calls for the Brethren, to preach, are increasing, and the ministerial force not adequate, it was proposed and resolved that we elect a brother to the ministry, and one as visiting brother. The church met together for that purpose on the 11th, inst., and the lot for minister fell on Bro. Israel Wenger; and Isaac B. Keller for deacon.

May the spirit of the Holy One rest upon those brethren, so they may walk worthy of their office, and go forth in the Master's cause, with such a strength and zeal to His cause, that they may be an ornament to His house here below, and a jewel to His Mansion above, and be a means by which many sin-defiled souls may be brought back again to the fold of Christ and to the feast of His salvation.

L. ANDES.

Lincoln, Pa.

◆

River Brethren.

IN the BRETHREN AT WORK, No. 20, Vol. 3, page 5, I find that J. J. Schechter wishes, that some brother would give an account of the start of the River Brethren, through the paper, and as I am one of the oldest inhabitants in Lancaster Co., where the River Brethren started, I think I can give a correct account of their origin.

In 1752, a man by the name of William Otterbein, a minister of the German Reformed church, from Dillinburg, Germany, came to this country, and settled in the State of Maryland. He saw that his old church was not in possession of the life and Spirit which the Gospel requires. Then Martin Boehm associated with Otterbein, they started a church under the appellation of "The United Brethren in Christ." In 1784, this Martin Boehm came to Donigal township, Lancaster Co., Pa, and commenced preaching, which resulted in a great revival, and among these revival converts were six men, Jacob Engel, Bans Engel, John Stern, Samuel Heigs, C. Rupp, and another man whose name I could not learn. A few of them were members of the old Mennonites. These six met together to examine the Scriptures, and edify themselves. They soon found that baptism by a three-fold immersion is the only legal mode contained in the Gospel; then they went in company to a minister of the old Baptist brethren, by the name of George Miller, and requested to be baptized by the Brethren, but afterward stand aloof and act for themselves, which our Brethren refused to do. Then they cast lots which of them should baptize one of the others, and he, then being baptized, shall baptize the other five, which was done in the Susquehanna river. Hence the name "River Brethren." This happened about the year 1787. Such was the origin and start of them.

J. E. PFAUTZ.

Ephrata, Pa.

◆

DANISH MISSION FUND.

Nettle Creek church, Ind.,	$ 11.35
Rome church, Ohio,	5.00
Chas. C. Gibson,	2.50
Sarah Myers, Ind.,	.25
John Freidley,	.25
Sarah Czigans,	.25
Hannah Czigans,	.25
Milton C. Czigans,	.25
David Beower,	1.50
Lizzie Rawlins,	1 00
A Brother,	2 00
Elizabeth Billery,	1 00
Previously reported	1588.04
Total:	$1614.24

C. P. ROWLAND, Treasurer.

Lanark, Ill., May 27th, 1878.

(P. C., please copy.)

GLEANINGS.

From Winchester, Kan.—I receive your paper regularly. It always brings glad tidings of great joy. In looking over its columns, we are made to rejoice to hear of so many sinners being brought to the fold of God. We are deprived of hearing the Brethren preach; there are no members here but myself and wife. All the comfort we have, is when the paper comes to hand. The ministering brethren used to come and preach for us quite often last Summer, but they have neglected us so far this season. If any ministering brethren should pass this way, we would be pleased to have them give us a call. S. MILLER.

From Perrin, Mo.—I desire to say to those inquiring, that I am not traveling and preaching at this time, and will not until after harvest, and if the way opens, will give due notice in a private way. My health is so far improved that I am able to work considerably on the farm. I feel very grateful for all kind words of sympathy and encouragement received. May God bless you all.

D. B. GIBSON.

From Mogodore, Ohio.—We want the Brethren to donate good books to the Ashland College, especially their own productions. Any books you may wish to donate will be thankfully received. Please present the matter to those you meet. Send by express to Ashland College, Ashland, Ohio, or bring to A. M. We would like the name of the donors on the books donated.

JACOB MISHLER.

From Nemaha, Kan.—We are living where the Gospel has never been preached but once or twice. There are thirteen members here, yet we have no preacher nor deacon among us. We would like to have a speaker move here; for we need one. There is quite a number of Quakers here. If it was not for the BRETHREN AT WORK I do not know what we would do; for we get so much good food from its columns. We read the paper through and then let our neighbors have it to read; it seems to take very well. If any of the brethren move West, we would like to have them come and see our country.

WM. EDGECOMB.

From Harleysville, Pa.—Our District Meeting passed off very pleasantly. There were thirteen queries considered, and all the deliberations were kept in a proper manner—no one excited. Brethren Samuel Harley of Ephrata, and S. R. Zug of Mastersonville, Lancaster county, are to represent the Eastern District of Pa, at the Annual Meeting; the former on the Standing Committee. On Saturday the 25th there was an election held in the Hatfield church. Brother Frank Cassel was elected to the ministry, and brethren Jonas M. Cassel and Jacob M. Detweiler to the office of deacon. Elder C. Bucher and elder Wm. Hertzler being present, they had a very interesting meeting on Sunday.

JAS. Y. HECKLER.

From Galesburg Kansas.—Our council meeting came off May the 11th. The members seemed to be in love and union with one another, and to be encouraged in the good work; where the church works, the Lord works. We have a good many young members in our church here. There have been no accessions this Spring. We have meeting regularly every two weeks. It has been very wet for the last week, so much so that the farmers could do nothing. Neosho river is said to be the highest it ever was known since the country has been settled. I would like to see brethren move in and help the good cause along. Kansas is fast filling up with emigrants from other states. We have a fine, healthy country. Fruit will be plenty this year, if nothing should happen it. M. O. HODGDEN.

From Lydia Krise.—We are now living in Little Travers, and are surrounded by different kinds of people, excepting our members; for which we feel very sorry. There are seven members that I know of in this neighborhood, and they live about eight miles from town, and some of them have been here for two years and have never heard a sermon preached by any of the Brethren. Now I would say here, don't the Scriptures say, to them that ask it shall be given. We are asking, we are calling, we are begging and praying for some of the brethren to come and preach for us. We want some of them to come and settle in our neighborhood.

Little Travers, Emmert Co., Mich.

From Pony Creek Church, Kan.—Our Love-feast is now among the things of the past. The church came together at ten o'clock as was appointed; had preaching till noon. Then broke up to meet again at four o'clock. The church made a choice for two deacons in the afternoon, and the lot fell on our dear brethren Daniel A. Lichty and Levi Wallace. May the Lord bless them and guide them in the ways of truth and righteousness. The brethren were installed in their office before the evening services commenced. The meeting was held in brother Jonathan Lichty's large barn. The crowd was quite large in the evening; the members could not all be seated at the table. Considering the crowd there was pretty good order. On Sunday the crowd was very large; had preaching at two o'clock. Dear brethren let us hold out faithful; it will not be very long till we meet to part no more.

E. THOMPSON.

◆

PRAYER, if it be done as a task, is no prayer.

STEIN AND RAY DEBATE.

I NOTICED, recently, in the *Primitive Christian* an extract from the *Baptist Battle Flag* which referred to the doctrine of Christ, as observed by the Brethren, in rather disparaging language. The editors of the *P. C.* stated in reply that if such, or similar language were used in the proposed discussion between Mr. Ray, and Bro. Stein, that they would not, by any means open the columns of their paper for the publication of such language, and further referred to the necessity of restricting Mr. Ray in his use of language, before consenting to the publication of said discussion in the BRETHREN AT WORK.

No doubt the editors of *P. C.* wrote from pure motives, and desire that the pages of our religious papers be kept as pure and free from filthy personalities as they possibly can be. This is right, but it is *my opinion*, that in the pending discussion the best thing that can be done, is, to let Mr. Ray say, what he has to say, in his own unrestricted language. His abusive manner of speaking, and writing, and the disrespectful language he uses towards other churches, will go farther, in the minds of sober, thinking people, towards defeating his own propositions than all the arguments he can produce to support them. Publish every word he writes, and let the world read, think, and judge for themselves.

Several years ago Mr. Ray delivered several discourses in our vicinity. In said discourses he referred to the Brethren church in very disrespectful language, calling our baptism "filthy rags;" our members, "silly people;" our church organization, "pulling straws," etc., etc.

Since then, the Baptist church at that place ceased to prosper and began to diminish, and has been diminishing ever since, and if it dwindles a few more years there will be nothing left.

Truth cannot be destroyed, by all the filthy language men may cast upon it. It will be truth still, and shine the brighter, by coming in contact with error.

To brother Stein, we would say, go on, in the even tenor of your way. Use soft words, but hard arguments, and the truth will not suffer in your hands; and the God of heaven and earth guide your pen, to write only what will result in honor to His great name and the salvation of many souls.

Fraternally.

J. S. MOHLER.

EDITORIAL REMARKS.

The above came to hand just as we were ready to go to press, hence the necessity of inserting it here. We much regretted what the *P. C.* said about the debate, but concluded to pass it all by. We know just what we are doing in the case, and can say AMEN to what Bro. Mohler says. If Mr. Ray wants to spend his time abusing the Brethren, he can do so. The more of it he does, the better it will be for our cause. He found that out at the Newtonia debate. The discussion will commence just as soon as a few more arrangements are made, and as proof that it is looked to with great interest, we will say, that hundreds are subscribing for the paper on account of it.—EDS.

RAILROAD NOTICE.

☞ The Lake Shore & Michigan Southern R. R. have placed round trip excursion tickets for sale at Lanark, Shannon and Freeport for North Manchester, Ind., Price $9.85.

This road will take you by way of Goshen, and make good connections, by leaving on the noon train at the above named places. This road will transfer passengers in Chicago free.

Eusebius' Ecclesiastical History.—This author lived in the fourth century, had a thorough knowledge of the History of the church, and his writings are therefore of considerable value to the student of Ancient History. 8vo, Cloth, 2.50

Campbell and Owen Debate.—Containing an examination of the Social System, and all the systems of Skepticism, ancient and modern. Complete in one volume. This will always remain a leading work on the evidences of Christianity. $1.75.

Passover and Lord's Supper.—By J. W. Beer. An able work of great merit, and should be in the hands of every person, who wishes to thoroughly understand this subject. Bound in good cloth: 258 pages. Price, 75 cents.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12.00 P. M., and arrives in Racine at 6:48 P. M.

Day passenger train going west leaves Lanark at 2:08 P. M., and arrives at Rock Island at 5:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2.18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12·10 A. M., 8:10 A. M., and east at 12:10 A. M. and 5:15 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

Vol. III. Lanark, Ill., June 13, 1878. No. 24.

The Brethren at Work.
EDITED AND PUBLISHED WEEKLY
—BY—
J. H. MOORE & M. M. ESHELMAN.
—:o:—
SPECIAL CONTRIBUTORS:
R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

OUR PRECIOUS BIBLE.

BY LEMUEL HILLERY.

HOLY Bible how I love thee,
What a pleasure to my soul;
Naught on earth shall ever move me
From thy pure and sacred fold.
Not in all the realms of pleasure,
Shall there be sufficient cause,
Robbing me of this great Treasure,
And of heaven's holy Law.

Holy Bible let me clasp thee—
Ever near my beating heart;
Oh 'tis all I now do ask thee,
And I'll never from thee part.
Soothe my pain, lead on to heaven—
For I would thy truth declare,
Oh! let this just now be given,
Soon I will thy glory share.

THE ORDER OF CREATION.

BY C. H. BALSBAUGH.

IT was a fatal mistake to divorce the Supper and Eucharist Either of these terms stands for the *entire* ordinance. They are connected as vitally as our love to Jesus and our brethren. The bread of the Communion was taken from the Supper thus signifying that both are sections of one whole.

Your second question is a perplexing one, and not easily settled on an immutable basis. That there was double diurnal division of time among the Jews seems tolerably clear—one including the *working* day, from sunrise to sunset, or from six in the morning to six in the evening. The other including both day and night, and beginning in the evening according to the order of the creation. Let us see to it that all our time, as a whole and in fragments, is not only in the order, but in the character of creation.

Not only was the evening first, but *man* was first a dead, dark, inanimate lump of clay, before the morning of life and consciousness and intelligence dawned. All things came out of night or nothing. God is a Spirit. There is no materiality in His constitution. The idea of matter was in Him, but matter *as* matter had to spring from nonentity. The six days work was successively on this plan. God did not *develop* the second days work out of the first and so on. Each day was a *creation*, first the evening then the morning; first nonentity then existence. The same with man. He was taken from the dust, but *as man* he was a *creation* no less than the dust itself. Man was not developed out of a monkey as some filthy dreamers aver, but was the product and image of the eternal. And the saint, the new man in Christ is just as little a development out of the sin-polluted creature as the first man was the product of a cultivated ape.

The whole creation is represented in man. "The things that are made" express the "eternal power and Godhead." But man is a generation of the Divine *constitution*. He is the last evening and morning in the calendar of creation linking matter eternally with Deity, finally bringing down the very God Himself, not only as Creator but Redeemer, making the last morning an endless day. The evening and morning are the first day and the evening and morning are the last day, when they need no sun nor moon nor star nor candle, but God and the Lamb are the light thereof. But for all who are in the Devils's order of creation, the morning and evening are the first day and the last eternal midnight "the blackness of darkness forever."

I WISH I WERE A CHRISTIAN.

BY D. P. SAYLOR.

HOW I wish I were a Christian, was the expression, a man made in my hearing sometime ago. Since then I have some thoughts on *wish, or wishing.* And although the word *wish* occurs a few times in the Scriptures, Paul could wish himself accursed from Christ for his brethren (Rom. 9: 3). "This also we wish even your perfection" (2 Cor. 13 9). And John to his beloved Gaius, "I wish above all things thou mightest prosper." And the shipwrecked, "they cast anchor, and wished for the day."

The word occurs about an equal number of times in the Old Testament Scriptures. Yet I am not sure but to *wish*, and to be *wishing* is a useless waste of time, and I think we might as well discard the words. As a thing that will surely come to pass, it is vain to wish for it to come; wait, have patience till it comes. After the shipwrecked had cast anchor it was useless for them to wish for the day, that would surely come at the appointed hour. The better way would be for them to do all for their comfort and safety, and with patience wait for the day, for it will most assuredly come. Wishing will only pet and sorrow the mind, wishing for this is useless.

Again, wishing for that which never can, nor will be, surely is vain. And what you can attain to, or obtain by your own proper effort, why wish for that? Make the lawful effort and obtain it. The man who wished to be a Christian, will never be one by wishing. The means by which he may become one are sanctified for him, let him use them according to appointment and he will soon be a Christian But it seems some men are willing to do even more to be a Christian than God requires of them, if they can have it their own way.

When I was in public business I kept my bank accounts in the bank of a wealthy bachlor banker. He heard me preach on the advantages of Christianity, a religion; during the week I made a business call at his banking house. As I entered, he said, "give me the religion you preached last Sunday, and I will give you my best farm." Looking him in the face I said, "John, it is not mine to give; Christ, whose it is to give, has appointed the means whereby you can obtain it without giving your farm." But here was the tug of battle; that required what he was unwilling to do. Rather buy, or wish, than believe and repent for it.

Time spent wishing, is badly spent. I believe it is, as Tupper says, "of all employments, wishing is the worst."

MUSIC.

BY CHARLOTTE T. BOND.

WE cannot conceive why some people are opposed to an improvement in our system of music. We believe that which is worth doing, is worth doing well, and why cramp ourselves down to an imperfect way of exercising our voices in singing praises to God. Music and singing began soon after the creation of our first parents as we read in the Scriptures. And may we not suppose that the little birds of the air, soon after they were created, began to warble forth their sweet songs in their Creator's praise? The sparkling little violets went singing their way toward the ocean. Can we doubt that all nature filled the earth with harmonious sounds as an offering of gratitude (as it were) to the great Creator and Founder of the universe?

We learn that singing and prayer are the two main mediums by which we can reach or communicate with our Divine Creator, and we are commanded to go on to perfection. "Be ye perfect as your Father in heaven is perfect." The more perfect we can offer our tributes of praise and present our humble petitions, the better will they be received. We are warned against being heathenish in our manner of addressing the Deity. "But when ye pray use not vain repetitions as the heathen do; for they think they shall be heard for their much speaking." We are rational beings, and have improvable faculties, and these faculties formed within us by the same Being that breathed into man the breath of life. That same being requires us to be perfect as He is perfect. How can we attain this perfection, if we content ourselves to remain inactive and not improve the talents given us? Some have ten talents, some five. Some one, each is required to improve the talents given.

The apostle tells us there is a diversity of gifts, and that one member is not to believe he is of no use, because he cannot fill the place of another. He speaks of the gift of prophecy—of miracles, of teachers, of healing, of interpretation and so on. He does not speak of a gift of musical talent especially, but we all know, some persons are more gifted in music than others, and some love to hear and practice it more than others. This being the case, should we not cultivate music, both in our families and in the churches? And by a regular system bring it as near perfection as possible. The apostle says, again, "I will sing with the spirit and I will sing with the understanding." We believe we should understand what we sing, and how to sing it, and the Spirit aids our infirmities. Inactivity is the bane of human life, it will destroy the health of both body and soul, while an active, industry promotes health to the body, enlivens the mental powers, and if we have complied with the offered terms of reconciliation with God, and have received the gift of the Holy Spirit to guide and direct us, we will actively pursue that course through life that will mostly bring good to the human family, and work to the honor and glory of God.

We are told in Holy Writ that music had power to soothe the troubled spirit of the wicked. Saul often called for David (though he was treated as his worst enemy) he would desire him to come and soothe him with his sweet songs. And often, very often do we see tears of penitence roll down the cheeks of the listeners, when some sweet strains of music are sung with such spirtual farce as to make us feel as if our souls were lifted above this lowly vale, and that we were being wafted from earth to our ever blessed and happy home above. And the most we know of our enjoyments, there is, that we are to sing songs of eternal praise to our dear Redeemer.

Reader, have you never felt when you were listening to the delightful songs of Zion, that you were getting a foretaste of the enjoyment of that blissful home beyond the tomb, and that your souls were united in a bond of eternal spirtual love to all those who are looking forward to the coming of our Lord and Savior Jesus Christ?

My dear reader, if you never were exercised by such feelings as these, you are losing all the enjoyments of the life of a true Christian. This is our enjoyment and repays us fourfold for all the conflicts we have to encounter here. Some may call this fanaticism, be that as it may, it is worth more than all of the frivolties and foolish pleasures of earth. Go ye that delight so much in the clownish ditties that are sung among the pleasure-seeking throngs of earth. Go listen to one of the hymns of Zion sung with the spirit and the understanding, and you will find that you never understood the power of music before; your soul will be filled with new impulses and holy desires, such as you never experienced before. The worldly may mock and the unlearned may disapprove, but there is a power in systematic music for good that cannot be equaled by the best oratory the world has ever produced.

Natural oratory, like the musical talent, must be improved, and then if directed by spiritual inspiration, each can fight a terrible warfare with the wicked one. We do not mean here to condemn the weaker ones, no indeed; or hold out the idea that they have nothing to do, where much is given, much is required, and where little is given, there is not so much required, and as we said before there is a diversity of gifts. Where one can do much good in one way, another has the advantage in another. Every one of should do all they can to make the most their abilities and circumstances having always in view, in every action or thought, the honor and glory of God, and the promotion of His cause. And after we have done all we can we are unprofitable servants; but thanks be to God, we have an Intercessor.

REPENT AND BE BAPTIZED.

BY WILFRED RICE.

"PETER said unto them, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38). There has been a great deal said about repentance, baptism and the Holy Ghost, that it almost seems useless to say anything more on the subject; but I think a few Bible thoughts on the above, occasionally will not harm any one, but to practice them would be a great gain to the never-dying soul, which is of more value than this world, and what a lamentable thought it would be to think any one should neglect to feed his soul on the Bread of Life.

We should have faith in the Word. What word? Why, Christ's. Not some poor, weak mortal man who will teach for commandments the doctrines of men. "My words they are truth and they are life," says our blessed Savior. Repentance, which makes us weep for our sins, and that we have disobeyed our blessed Master's will, should precede baptism, and then we are fit subjects for baptism. Then we are to be baptized in the name of Jesus Christ, and what for? "For the remission of sins." What does remission really mean? We might say, simply to pardon, or the act of taking away or removing our sins so that they will not be remembered against us any more. Then the promise is, we shall receive the gift of the Holy Ghost. A gift that we all should strive for, and strive lawfully; then more men and women would have that gift, and others could see the workings without being told.

There are many, yea many, who think and say, they have this great Gift and have not, because they do not obey the truth. There are so many non-essentials in the Scriptures to them, that keep them from obeying the Word, and therefore are unbelievers, because they don't believe Christ. What is baptism, and how is it to be performed? Does the Savior leave us in the dark? No. He even gave us an example, as on all occasions. Where did He go? To John. Where was John baptizing? In Jordan. "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins" (Mark 1: 5). Could not John have gone to their houses and sprinkled them? certainly; but that would not have been baptism. This, some might think rough talk, but it is the truth. John baptized as he was commanded. He knew sprinkle or pour did not mean dip.

* * *

FREE souls freely work; whoever fears God fears to sit at ease.

FALLING LEAVES.

THEY are falling, slowly falling,
Thick upon the forest side—
Severed from the noble branches,
Where they waved in beauteous pride,
They are falling in the valleys,
Where the early violets spring,
And the birds in sunny spring-time,
First their dulcet music ring.

They are falling, sadly falling,
Close beside our cottage door—
Pale and faded, like the loved ones
That have gone forevermore.
They are falling and the sun-beams
Shine in beauty soft around;
Yet the faded leaves are falling—
Falling on the grassy mound.

They are falling on the streamlet
Where the silvery waters flow,
And upon its placid bosom
Onward with the waters go;
They are falling in the church-yard,
Where our kindred sweetly sleep;
Where the idle winds of summer
Softly o'er the loved ones weep.

They are falling, ever falling,
When the Autumn breezes sigh—
When the stars in beauty glisten;
Bright upon the mid-night sky;
They are falling when the tempest
Moans like ocean's hollow roar—
When the tuneless winds and billows
Sadly sigh forevermore.

They are falling, they are falling,
While our saddened thoughts still go
To the sunny days of childhood,
On the dreamy long ago;
And their faded hues remind us
Of the blighted hopes and dreams—
Faded like the falling leaflets,
Cast upon the icy streams.

Selected by H. J. NEFF.

THE TWO WITNESSES, THE TWO OLIVE TREES, AND THE TWO CANDLESTICKS.

BY MATTIE A. LEAR.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth" (Rev. 11: 3, 4)

SEVERAL years ago we wrote a series of articles on the above subject, and having been requested to write on it again, we will try to do so, hoping we may be enabled to throw some light upon it. Since writing before we have studied the subject considerably, and have gained, we think some additional knowledge. Our views now are in the main what they were then.

The apostle Peter tells us that we have a more sure word of prophecy; "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place" (2 Peter 1: 14). Inexplicable and dark indeed would be the world's history, but for the gleam of light that is thrown upon it from the sacred pen of prophecy. The seer of Patmos gives us an epitome of successive ages, beginning with the opening of the seals and ending with the pouring out of the last or seventh vial; that is a period commencing near the time when John wrote, and ending with the second advent of Christ. But that which chiefly engaged the attention of the holy apostle, was the rise and development of a colossal power, an overshadowing evil in the church. This power we have portrayed in chapter 13th, under the similitude of a terrific beast. This power superseded the dragon or pagan power (see in verse 2, of chapter 13). This second power was again to be partly subverted by another power delineated in chapter 13, verse 11–18.

These three powers were to be the successive antagonists of the true church, the faithful witnesses of Christ. We cannot now however dwell longer on this branch of the subject.

It was during the dominion of the first beast, when the two witnesses were to prophesy clothed in sackcloth, for the time they were thus to prophesy, was just the length of time this beast was to excercise his functions.

We understand the two witnesses, the two olive trees, and the two candlesticks are only different forms of expression, meaning the same thing. The word here translated witnesses comes from the Greek word *martus*, whence our English word *martyr*. The word *martus* simply means a witness. But in the days of pagan and papal persecution to be a witness for Christ, was just equivalent to be what is now meant by the term *martyr*. Then the profession of Christ, and implicit faith in His Word preceded to the cross, the rack or stake, it was an offense worthy of death.

We will now try to ascertain what is meant by the above terms. The apostle Paul calls the Old Testament believers (who by their doing and suffering for God, gave testimony to the truth of our holy religion) "a cloud of witnesses." And when the disciples had met together with their resurrected Lord, they again asked Him what was to them the most interesting question, "Lord wilt thou at this time restore again the kingdom to Israel?" He gave them to understand that the exact period when this glorious event was to be brought about, was not to be revealed to them. "But" said He, "ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be WITNESSES unto me, both in Jerusalem, and in all Judea, and in Samaria unto the uttermost parts of the earth;" almost the exact language of the Apocalypse, "I will give power unto MY TWO WITNESSES." The two witnesses then are persons, or a successions of persons, in short the faithful followers of Christ.

We will next try to show that the two olive trees mean the same, by referring to Zechariah 4: 11–14, we find that the angel explains the two olive trees to be the two anointed ones, that stand by the Lord of the whole earth. Under the law persons and things set apart for sacred purposes, were anointed with the holy oil; which appears to have been a typical representation of the communication of the Holy Ghost to Christ and to His church. Hence John in speaking to the true believers who remained faithful and obedient, says, "But ye have an unction from the Holy One;" "But the anointing which ye have received of Him abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." The two olive trees, or the two anointed ones, then are Christ's faithful disciples, those who are led by the Spirit, "Who walk not after the flesh, but after the Spirit."

We will next try to prove our position with regard to the two candlesticks, and this we can easily do by referring to Rev. 1: 12, 13–20. John saw His glorified Master in the midst of the seven golden candlesticks, and the seven candlesticks are explained by the Lord Himself to be the seven churches of Asia. Now when we speak of a church, we naturally call to mind some edifice or building, but the word was not so understood formerly. The Greek word *ekklesia* rendered church, denotes an assembly met about business, whether spiritual or temporal. The church of Christ then denotes an assembly of believers, met to worship and adore His glorious name. With such assemblies wherever they may meet, and under whatever circumstances they may meet Christ's divine presence will ever be with them, for such is His comforting promise.

But the number of these witnesses are said to be two. What can be meant by this? The reason why the number two is employed may be that, under the Mosaic law two witnesses were necessary to constitute a valid testimony, more might be employed, but two were essential, and it may therefore imply that during the terrible eclipse which enveloped Christendom during the dark ages, the witnesses of Christ were reduced to the fewest number that could render a valid testimony.

By referring to history we find their number was numerically two, for there were two contemporaneous lines of witnesses protesting against the popular corruptions, and vindicating the blessed truths of the Gospel. These were the Paulicians in the Eastern division of the Roman Empire, and the Waldenses in the Western division. These messengers of Jesus, these anointed ones, bore aloft the torch of truth during that dark and doleful night when ignorance and superstition were spread like a thick pall over men's minds. Christ calls these two witnesses, my two witnesses, they witness of ME. One thing strikes us forcibly in reading the Apocalypse, it is this; whenever an error is being promulgated and practiced on earth, we have a corresponding but contrasting scene proclaimed from heaven. The truth that He is revealed to us from the Apocalypic heaven, shows forcibly the correlative error contemporaneously held below. On this occasion, our Savior declares that His witnesses, witness of Him. They bear testimony to His truths, they proclaim HIS laws, they vindicate HIS doctrine.

Now we find from history that an opposite state of things was prevalent with the great body of professed Christians. Opposite, and contrasting errors were popular at the time when the testimony of these faithful ones was given. We will now give a few quotations from historians, to show that our above assertions are correct. Giblon says, "The use and even worship of images was firmly established before the end of the sixth century." Again, "The Christian of the sixth century had insensibly relapsed into a semblance of paganism. The throne of the Almighty was darkened by a cloud of martyrs, saints and angels, the objects of popular veneration." Mosheim writes of this very period. "At this time true religion, weighed down by a heap of insane superstition, was unable to raise its head. The early Christians were wont to worship God and His Son only; but in this age (sixth century) they who were called Christians worshiped the wooded cross, the images of saints, and the bones of men." Coleridge says, "The pastors of the church had gradually changed the life and light of the Gospel into the very superstition they were commissioned to disperse, and thus paganized Christianity in order to christen paganism." How true the above strong language, for we learn at that age of fearful declension, the very temples of idolatry were without any violence done in making the change transfomed into Christian churches.

In the year 604, the Pantheon at Rome, which contained the images of all the gods of the heathen, was thus quietly transformed into a Romish temple, and the images of the gods were christened by the names of the saints of papal Rome. The dragon quietly resigned his seat to the beast. In this era, that is in the fifth and sixth centuries, were developed all the elements of the predicted apostasy. The most frivolous ceremonies were introduced, and a strict conformity to these were called devotions, no matter how profane, licentious or wicked the life of the individual; on the other hand a non-compliance with all the institutions, and rites of Rome, would subject the offender to proscription and death, no matter how pure and spotless his life.

Again Christ says, I will give power unto my two witnesses and they shall prophesy. The word prophecy has considerable extent of meaning, sometimes it means to foretell future events, and sometimes it signifies to be inspired to speak from God.

The Lord said to Moses, "Aaron thy brother shall be thy prophet," that is, he shall explain and interpret thy sentiments and commands to Pharoah and to his people. Now Jesus says, "*I will give power* unto my two witnesses, and they shall prophesy." Ah! these two witnesses shall do a great and mighty work, they shall speak from God, they shall explain and interpret the sentiments and commands of Jesus, in spite of all the denunciations, and persecutions of Rome. These holy ones of whom the world was not worthy, who wandered about in sheep skins and goat skins, who retired to the most inaccessible portions of the earth, who sought refuge amid the fastnesses of the Alps, brought down the truth pure and undefiled from the apostles. The following is a testimony of the Waldenses by a bigoted Papist and a bitter enemy. "They are sedate, modest; they have no pride in clothes; they do not carry on commerce, that they may avoid falsehoods, oaths and fraud; they are chaste, and abstain from lying and and swearing, only they blaspheme the Roman church and clergy." The same writer also speaks of their desire to propagate the truths of the Bible, he calls them "the sackcloth-wearing heretics." But what is the secret of their success, whence do they derive their strength? all comes from Jesus, "I will give them power," "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hands."

The length of time that they shall prophesy, is next given; "a thousand two hundred and three-score days," the same period that the woman was to remain in the wilderness (Rev. 12: 6); that the first beast was to exercise his terrific functions; that the little horn of Daniel was to wear out the saints of the Most High (Dan. 7: 25). That the above dates all refer to the same period we have no doubt. It is a period of 1260 literal years, during which that "mystery of iniquity" which had already manifested itself in Paul's time (2 Thess. 2: 7), should have become developed. This period of 1260 years was to be the time of its universal and almost unchecked sway; when pride, and error, and vice and ignorance should be dominant; a period called by historians "dark ages." But amid all this darkness and perversity, Christ sustains His faithful followers. The gates of hell cannot prevail against His church. They are the two candlesticks emitting rays of light, amid the surrounding gloom!

(*To be continued.*

FAITH and the cross are inseperable. The cross is the shrine of faith, and faith is the light of the cross.

A GOSPEL DRESS.

BY DAVID. L. WILLIAMS.

DID God in the Gospel anywhere command how we should cut and make our apparel &c.? We answer not directly, but indirectly He did. Let us see now how that is. Well, He commands us not to be conformed to this world. Just let us try this command on a little and see what the result is. Now suppose one of the present popular churches should resolve to pay due regard and strict attention to this command, at this time and from hence forth. At this date they are garbed in the present fashions; but next year the world changes the fashion a little; still aspiring for something a little more showy and stylish. The change however, is but a slight affair the first year, but they still continue to change the first, second, third and on for years to come, so that in the course of time, the present fashion will become very odd; yet there is a church that does follow them. They knew that God was exact in His counsels and firm in all His ways, and that every disobedience and transgression would receive a just recompense of reward; consequently they could not change as the world changes, hence would be obliged to retain the same identical order in dress, or do violence to one of God's plain commands. Now there is no question about this matter: one or the other is positively the case. We have either got to denounce the world and cut loose from it, hence crucify it unto ourselves and ourselves into it, or court its favor, its fashions, and thus do positive violence to one of God's plain commands, and be subject to a just retribution in the day of judgment.

But the above supposed church don't do so; they don't intend to run any risks, but are determined to purify their souls by obeying the truth; hence they are established in a certain order of dress. This dress, as a matter, of course has to be cut and made in accordance to this order, and if this church follows and observes this order, they will be the favored of God; for God is a God of order. As above seen, this church has an order in wearing of their apparel, and it is a Gospel order too. And why? Because the Gospel command stopped them from following the fluctuations and changes of a fashionable world. God saw that there was no use of so much changing, that the order of the present year would be all sufficient for the next year, and also for all time to come; that is, if the order is what is truly embraced. The word order, that is, decent and in order truly; and so arranged or cut and made for comfort's sake. To be decent and protected from the inclemency of the weather. God saw that we positively needed nothing more, and that changes of fashion tended in its nature to foster pride, that would damage every one that would become its participants. He saw it strictly important to give the command, or He never would have given it; and He never has given a command, but that He intended it to be respected by us, and it is highly important for us to obey it, and if we don't, the consequence will be a fearful one with us in the day of judgment. Then on the other hand, we should obey the order that God designed when He gave the command in regard to dress as in everything else.

We have an established order. The above supposed church has obtained this by the counsel of God, as in the Gospel. The cut and make of this order of dress, is not commanded just in so many words, that is not every dimension directly given, yet it is indirectly given, and we cannot, do violence to it, or we do violence to the command. The present fashion being established as an order by this supposed popular church which has resolved to strictly regard and respect this command, must and will stand if they ever after proves faithful; none of its members can deviate—turn to the right or left without doing violence to this order, hence become transgressors.

Now, friendly reader, the above is precisely the way the Brethren obtained their order of the wearing of apparel. Reverential respect for the above command, and a resolve to fear God and keep His commandments which is the whole duty of man. So they thus establish an order or rather the Word of God did it, and we should prove to be loyal to it, if not we certainly will bring God's judgment upon ourselves. The above command is not confined to dress alone by any means; it has reference to all worldly affairs. We are not permitted to conform to the world in any respect as pertains to its own affairs; such as its gatherings and societies, whether secret or public; anything that vain man or a set of men has desired or instituted for amusements or to draw into worldly circles and worldly associations; the purity of our soul and the perfection of our salvation, demand that our lives be cut loose from the world, and our time be spent in the strict service of God; not amusing ourselves with the worldly vanities as associated with worldly gatherings, for God is not there, hence if we are there, we are not in fellowship with God, our salvation is very uncertain—very doubtful; for we can do nothing except God be with us. Did any of you, when you were at the show, fair or picnic &c., feel the fellowship of God's dear Son? Did you ever ask yourself this important question? "Is God with me here; do I feel His Spirit communing with my spirit here amid all this revelry, laughing and sport?" If not, something is wrong, and it is all your own fault, and not God's.

* * *

HOW TO PRAY WITHOUT CEASING.

BY NOAH WIMMER.

CAN a person pray without ceasing? I know there are some people who think a person ought to be on their knees when they pray; therefore think it is impossible to pray without ceasing.

I will give my simple views on it. A person may begin in the morning of his pilgrimage in life, or in the morning of each day, pray when you wake up in the morning. "I praise Thee O Lord for thy kind protection through the dark and shady hours of this night; and as I am permitted to rise and put on my earthly garments, to clothe this earthly body of mine, O Lord wouldst thou also clothe me with a robe of righteousness, that I may abstain from all unrighteousness and that I may lead a peaceable and quiet life all day". Then I kindle up fire in my store or fire-place; then I praise the Lord to kindle a flame of sacred love in this cold, benighted heart of mine. Others can do likewise when they wash their hands and face, they pray to God to wash and make them clean in the blood of the Lamb, and cleanse them from all evils and sinful lust.

Then next, as we are heads of families, should call all the family together around the family altar, read a chapter or a Psalm and then admonish them to the best of their knowledge, in the nurture and admonition of the Lord; sing and pray with them in family worship. When we go to the table, we can thank God that we were permitted to again partake of this precious food, to nourish our frail bodies, and also ask Him to feed our souls with the Bread of Life, that we may grow strong in the knowledge of the Lord. When we go out to plough, we can again pray to God, as we plough up the ground to plant or sow our temporal grain. We also can apply it in a spiritual point of view, and pray God to break up the fallow ground of our hearts, and make deep the furrows that the seed sown may root down and spring up and bring a hundred, sixty or thirty-fold, all to his name's honour and to the benefit of souls immortal; and so on in all our earthly labors. We can apply it in a a spiritual point of view, and thus can have our hearts and minds in a frame of prayer all the time. If we do this, we can pray without ceasing, and are not very apt to get out of the path of duty. Never go to gatherings where the Lord can't be a guest. When we have our hearts wholly and solely upon God and His goodness, we will not be likely to go or walk in forbidden paths. "Seek ye to enter in at the strait gate" (Matt. 7: 13).

It is when we get out of the path of duty, and wander away in forbidden paths, that we get into trouble with Satan; for he claims that ground, and when we get on it he assails us, and if we don't get off of it he will overcome us, and claim us as his victims. It is also when we are out of the element of prayer that we fall into divers temptations—then we get into hankering after things that will give us trouble and sorrow. Therefore let us always watch unto prayer, and if we do this, we will pray without ceasing. Let us be engaged in whatever occupation we may, we should remember that the all-penetrating eye of Jehovah is over us. Then why not heed Him when He can look into the very recess of our hearts?

* * *

ON CLOSE COMMUNION.

BY ELIZABETH TRUEAX.

"THEN said they unto Him, what shall we do that we might work the works of God" (John 6: 28). Now I claim that believing His works is doing it also, and if they believe and do not the work, have they a right to eat of that bread or drink of that cup? For Christ says, "I am the living bread which came down from heaven." Has any one a right to take of that bread, unless they come in the way that Jesus has laid down for them? Now if any one does not the word, they are not worthy. Christ does not tell any such to eat of His body, or to drink of His blood. It is only for believers, and if they have faith without works, it will profit them nothing; any one in this condition is outside the church of God, has no right to commune; for there are two ways, a right way and a wrong way, and we are on either one or the other. There is but one way to get to heaven, and that is the way Jesus has told us to go in His Word. But there are a great many wrong ways, and Christ's Word does not give any one a right to commune if they are on one of the wrong ways. I claim there is no close Communion; for the Communion was given to the followers of Christ, and all that follow Him have a right to that bread and wine that Jesus left for His followers. He never gave it to the world, and if the world takes it He tells them in His Word what shall become of them.

* * *

ANOINTING THE SICK.

BY J. Y. SNAVELY.

"IS any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord" (James 4: 14). Now if it is a benefit for the sick to call for the elders of the church to be anointed, is it not their duty to do so, without asking him concerning his desires whether he wants to get well or not? James does not say, let him ask first the question, but he saith, "let them pray over him, anointing him with oil in the name of the Lord." We believe then that it requires faith that it may be done, "in the name of the Lord." So then I believe the sick cannot help himself, if all done in faith, he shall be raised from his sick-bed; because the "prayer of faith shall save the sick, and the Lord shall raise him up"—not maybe so; but shall he be raised up? yes he shall be raised up in this present life; not as some have it at the resurrection day, because there shall be no sins forgiven then.

I understand if we commit sins they must be forgiven in this life. Again James says, "and if he has committed sins they shall be forgiven him," if it is all done in good faith. Brethren, we must believe; if not, the sick I suppose will die with his sins. O for more faith, is my prayer; for "the fervent, effectual prayer of the righteous man availeth much."

* * *

THE POWER OF LOVE.

ABSENCE, we have often been told, cannot conquer love. The victory of love over absence, when that love was grounded in presence, is no strange thing. It is part of every family history, and consecrates all our griefs. But to love one we have never seen, known to us only by the biography and by a spiritual power we cannot explain, is one of the mysteries of the grace of God. And yet it is a fact.

Children, who know hardly anything of principles, philosophers weary of theories which yielded nothing but chaff under the flail of logic, have found in the love of a personal Lord the answer to every longing of their hearts. Here is one of the greatest facts of human history; there once lived and died and ascended from earth a Man, who, though never seen on earth again, has commanded the hearts of millions, with an attachment whose bonds, like those of gravitation, are at once invisible and almighty.—*Sel.*

* * *

THEY who say they are of the church, who are in the affection of truth and not in the good of truth,—are much deceived. Every one who lives in the good of charity and faith, is a church and kingdom of the Lord; and hence also he is called the temple and likewise the house of God. The church in general is constituted of those who are churches in particular, however remote they are from each other as to their place of abode. They alone are of the church, in whom the church is; and the church is in those who are in the affection of truth for the sake of truth, and in the affection of good for the sake of good, who are therefore in love toward the neighbor and in love to God.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H MOORE,
M. M. ESHELMAN, } EDITORS.

Bro S. H. Bashor is duly authorized, by us as our traveling correspondent and agent for the Brethren at Work and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15 00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., JUNE 13, 1878.

We want less of man-made creeds, but more confidence and trust in the all-sufficiency of the holy Scriptures. Less unmeaning ceremony, but more genuine good works. Less doctrine and traditions of men, but more love, prayer and charitable acts.

* * *

Within the last quarter of a century, geologists have reduced the age of the world, as estimated from geological data, from 200,000,000,000,000 to 20,000,000 of years. Yes, and a few more investigators, in the interest of truth, with an eye looking to the authenticity of the Bible, may compel them to reduce it to about 6,000 years.

* * *

The young bee, on the day it first leaves the hive, goes at once to collecting honey and forming wax, and builds its hexagonal cell with perfect skill, as its progenitors have done for ages past. This is a good example for young Christian converts. We can learn some noble lessons even from bees. If we were all as industrious as the busy bee, there would be far less mischief going on.

* * *

Soon after Mr. Stanley completed his exploration of Africa, a gentleman who signed himself "an unprofitable servant," donated $25,000.00, for the purpose of establishing missionary posts among some of the tribes visited by Mr. Stanley, but owing to more zeal than judgment the mission has not proven successful. Zeal is a good thing, but cannot prosper without judgment.

* * *

The Phonograph, it would seem, is destined to accomplish wonders. It will likely do away with the greater part of writing. A business firm or family having a machine, can talk into it whatever they want, take out a little tin foil and send it to other parties, who will run it through another machine, which will give out precisely the words as were spoken into the first machine.

* * *

The Dead Sea is about fifty miles long and twenty broad, surrounded by bare mountains, and the water is salt, pungent, and deleterious to animal life. It is believed that it was once a fertile basin, absorbed by a volcano and earthquake. Heaps of salt are collected on its shores. By some, it is supposed to be the site of Sodom and Gomorrah, which, being destroyed by fire, sunk into the earth, thus forming a basin. The sea has no outlet, and is several hundred feet lower than the Mediterranean sea, though the latter is not over fifty-five miles distant. Its history is remarkable.

* * *

A Chicago writer tells of a woman who would not call the minister of her church to her death-bed. "Every time during her illness that he who was her pastor entered the room to bring the consolations of the blessed Gospel of love, peace, and purity, there came also with him the strong and unmistakable fumes of tobacco. To whisper into her dying ear the words of Jesus, the Savior, on the breath of tobacco was more than the dying saint could complacently bear. The words might reach the ear, but so would the breath the nostrils."

* * *

Even valuable lessons may be learned from the Phonograph. It is a machine into which if you talk, every word, whether good or bad, will be correctly recorded and preserved on tin foils, which, on being run through another machine, even years afterwards, will give out the same words spoken into it in the first place. It forgets nothing. Every word spoken by us here goes into, and is recorded by God's great Phonograph and in eternity can all be given out just as spoken while here below. How careful ought we to live and talk.

READING SERMONS.

THOUSANDS of well-meaning people are getting disgusted with the popular style of reading instead of preaching sermons. If finely educated men haven't brains enough to preach without writing, and then *reading* their sermons before the congregation they would better step down and out, as they are in the wrong calling. But here is the way a Baptist, who attended church in Atlanta, Ga., writes the editor of a Baptist paper of that place:

"*Dear Index:*—I write to let you know of my disappointment. When this beautiful day dawned upon us, I got up feeling that a rare privilege was before me—that of choosing to hear whoever I pleased of all the preachers of the Southern Baptist Convention, who were appointed to preach to-day. Well, a friend and I agreed to select the minister who was least likely to read his sermon, and hear him. So we passed three other churches, and at last seated ourselves in the desired spot. But what was our disappointment to discover the full manuscript, and to be bored for fifty minutes with a read sermon. The brother gesticulated vigorously, ranted at his paper on the Bible, and read as much about the stars, the flying clouds, the blooming flowers, the singing birds, the music of the spheres, the whispers of angels, and a little about Jesus. O, me! when will our smart, big preachers learn that it is more acceptable to the people to *preach* in a simple style about Jesus and His love? I came away from the church unprofited, and the first preacher I met who was to preach to-night, I asked him if he was going to *read* his sermon, and he said "no." So I will go to hear him to-night, and more than that, I never intend to hear another read sermon, if I can prevent it without being rude."

PRAYING FOR EDITORS.

THE *Congregationalist* says: "An exchange makes the inquiry whether any one ever heard a minister pray publicly for editors, or whether any one ever thinks of doing so privately? We have certainly heard such prayer; but possibly if there had been more of it in the past, there would have been less occasion in these days for the crying necessity of reform in the secular press, and for more stamina in some religious journals on great moral and doctrinal questions of the hour. The growing power of journalism renders the family paper one of the most influential educators, upon all subjects that arise. It may be a powerful agency for moral uplifting, or the whole drift of its influence may be downward. A great responsibility is thus laid upon parents to see to it that only such periodical literature be admitted to their households as is wholesome and pure. And if any subject be worthy of earnest and constant prayer, it is that those who conduct the public press may be men of high integrity, of pure personal character, and earnest Christians; and that they may be divinely guided in the discharge of their great and solemn trusts. Of one thing we venture to make sure—that no Christian man does well to censure and complain of editors, who wholly neglects them in his prayers."

We wonder if all our readers pray for the editors of the Brethren at Work? Do they remember us when they approach the throne of grace? or are they leaving us to battle our own way through the world? James says, "the effectual, fervent prayer of the righteous man availeth much."

Christians often pray for their ministers and elders: this is right. But did you ever pause to think that the responsibilities resting upon editors are far greater than those resting on either preachers or elders? The latter count their hearers by the hundreds, but editors by the thousands. And then their work is not only read, but re-read, and has much to do in moulding the sentiments of the masses. In fact, editors are, to a great extent, responsible for much of the existing public sentiment. This being the case, it is certainly worth while to pray for them. It would do our hearts good to know that thousands of voices were going up to the throne of grace in our behalf.

If our readers want to make the Brethren at Work a power for good, they should not neglect to resort to prayer in our behalf. We know you have been working faithfully for us, but work alone will not accomplish the desired object. It is the earnest prayers of the faithful that we so much stand in need of. When you come before the throne of grace, remember your editors. Do not forget to pray for all our contributors, and our readers too. They all need more grace and faith.

"What a friend we have in Jesus,
  All our sins and griefs to bear;
What a privilege to carry
  Everything to God in prayer.
Oh, what peace we often forfeit,
  Oh, what needless pain we bear—
All because we do not carry
  Everything to God in prayer."

WHEN IS THE CHURCH PROSPEROUS?

IN this idea, two things present themselves: When is the church prosperous, numerically? and when is it prosperous spiritually? The church, the "one body" of Christ may be prosperous in numbers, and very deficient in piety—in holy principles; or it may be prosperous in principle as well as in number. To be prosperous in numbers and also in vital piety, is "like a tree planted by the rivers of water, that bringeth forth his fruit in due season" (Psalm 1: 3). The Jews, were, perhaps, the most stubborn people in all the world, to bring over to Christ. Ordinary means could not move them to accept Jesus—to believe and obey Him. Superhuman means, not only while Jesus was here personally, but after He ascended to His Father, had to be used to convince Jew and Gentile. In the midst of all difficulties imaginable, Christ and the Apostles succeeded in turning many to the water of life. About three thousand—more than there are members in this part of the State, heard and obeyed in a single day. Here numbers frightened not the Apostles; for this great number had been moved by the powerful appeals of Peter and others, and no doubt truly repented. It may take some time to get the proper knowledge to arrive at a proper stage to repent, but that a man must take weeks and months to repent is not warranted by Apostolic usage. Show a man that he is a sinner, get him to believe this, and the fruits of repentance will soon show themselves.

As already noted, the church may increase in numbers, yet not in "like precious faith," not in piety and holy zeal. This kind of progression could not be put down as Bible progression, and not being Bible progression, the church is not prosperous. But the church that steadily increases in numbers and in holiness, is prosperous without a shadow of doubt. The church that is at peace, is zealous in trying to save others, leaves nothing undone to become rich in love and good works is truly prosperous. Such a church is a blessing to any community, is an honor to God and greatly to be admired.

We shall now look at some of the elements necessary to a prosperous church. A church consists of a number of members of the body of Christ, united together *by faith*, for two grand purposes: To have communion with each other, which communion shall become perfect in eternal glory, and second: To be able to spread the truth, planting it in other hearts for the same noble purpose. This union of members constitutes the Lord's house, the one body, in which Christ dwells (1 John 4: 16; Eph. 3: 17). To carry on the work of sowing the seed in other hearts, and to take care of the things of the house, members are chosen, such as bishops, deacons and ministers. Here lies the great secret of a prosperous church. If those who are set apart to look after the welfare of the Lord's house, are holy men, are full of patience, love and sound judgment, the church will be prosperous. But on the other hand, if the servants lack any of the qualifications noted by the Gospel, then there will be confusion, and confusion brings not prosperity. Should the servants or any of them be proud and haughty, some of the congregation will be proud and haughty too; "Like priest, like people." If any of the servants be light-minded, self-willed or soon angry, the church cannot prosper; for it will not receive the proper instruction, the food that strengthens, the words that edify.

Then to prosper, the pure Gospel must be preached, the apostolic order strictly followed and practiced towards those without and within. The doctrine that brings men and women into the church must be preached with God's wisdom, God's power. Then when they have been baptized into Christ—have put Him on, they must be treated with all kindness, all love, all patience and as beings possessing equal rights with us. The hardest lesson for any servant to learn, is the lesson of equality—the lesson of equal rights. Every act concerning the church should be open to the church. Secrecy has well-nigh ruined the country, and the church should jealously guard her interests from this evil. I have never found in an official capacity a single important thing, relative to church government, brotherly love, unity of the spirit, peace and prosperity of the church, that would have, in my judgment, been in the least injurious to lay before the church. The servants that aim to do the church's work in secret, to withhold from the church the work that properly belongs to it, cannot count on prosperity. So far as I am concerned, I have never found occasion to mistrust the church. I believe the "one body" is strictly honest, is desirous of doing right, and will do right if properly instructed. Many of us have yet to learn the power of kindness. When we learn this lesson thoroughly, we shall find prosperity in truth and in deed. Often we pine and lament the want of prosperity, lament because the church does not increase in numbers, in piety, in holiness and good works. The reason, perhaps, may be found *within ourselves*. Our lives may not be after the apostolic model, may not be consistent and fixed upon the truth. Any errors in the body, tolerated by the body, will prevent prosperity. Exact justice by the church, for the good of the church, will make the church prosperous. It is not so much the getting into the church, as the proper living after being in, that makes a church prosperous. God has prescribed the method of getting into the church, and the method is therefore perfect. To work by this perfect rule will bring prosperity so far as members are concerned, but the proper feeding, nourishing and preserving must be followed by the servants of the church, if the prosperity in holiness and integrity would be maintained. Divisions, seeming difference of opinion must be avoided, for nothing destroys the hopes, the prospects, the brightness of young members, of bodies in Christ, so much as those little strifes concerning judgment. Then if you want prosperity in the body, cling to the Word of God, seek the Lord often in prayer, be courteous, be kind, be earnest, be watchful, be pious. Act not as superior in authority, but let your actions declare that you have become *a man* in Christ Jesus. Here is prosperity. In the next, the relations of the laity and the servants will be more particularly noticed. M. M. E.

PROTRACTED EFFORTS.

"Some time ago I was talking with a brother from Illinois. He said some of the brethren had been holding protracted meetings there, and received many converts during the excitement, but in a short time they had to expel some of them. That is the result—making the latter end worse than the first. I fear these protracted meetings are calculated to open the door a little too wide, and so let the wolves come in and destroy the flock. Why is it that the brethren cannot see when Jesus so warned them to be not deceived?"

THE above, clipped from one of the Brethren's papers, misrepresents the condition of things among the churches in Illinois. We do not know so much about Southern Illinois, but we do know it to be untrue of the Northern district. We are familiar with the results of every protracted meeting held among the churches here during the last few years, but do not know an instance where some of the new converts had to be expelled in a short time.

We know of one meeting where fifty-two were added, another thirty, some others twenty-five, and some less, and not one of those churches regret the protracted efforts made. And we believe the same to be true of the churches in Southern Ill. They have four missionaries in the field, and have been putting forth great efforts toward converting sinners, and we are glad to know that their labors were not in vain.

But supposing that in course of time a few should be found unfaithful. Would that prove protracted efforts wrong? If so, then that protracted meeting held by Philip at Samaria was all out of order, for one of the converts was found to be in the "gall of bitterness" only a few days after being baptized, and surely no one will say that Philip did not understand the Apostolic order.

That some are received into the church too carelessly we admit, but that does not prove protracted meetings injurious. Churches can be just as strict about laying the order before applicants received at protracted meetings as at any other time. We much regret that the old-time practice of rigid examinations for applicants for baptism is beginning to fall into disuse in many localities, and thus bring reproach upon the cause of Christ. It is right that candidates should "bring forth fruit meet for repentance," and show by their actions that they are fully resolved to forsake the world with all its allurements. It is expedient that the order be laid before them fully, and that they know just what they are doing.

As to how many should be received at one meeting, the Bible precedents show not over 3,000, nor less than one. As long as we do not receive over 3,000 in one day we need not fear of transcending the privileges vouchsafed to the church by the Apostolic example on the day of Pentecost. But we mean that they must come right, and show that they are sincere. Of course some may be in the gall of bitterness, which will not manifest itself till after baptism, yet that should not deter any from pushing the Lord's work forward. Let us learn to do our work well, and in the name of the Lord for the glory and honor of God, and then we will not regret having taken the right course. J. H. M.

"It is a most wonderful fact, that although the Jews have had no distinct political government for more than eighteen hundred years, and have mingled with the citizens of every nationality on the globe, they are to-day as clearly marked as a peculiar and separate people, as in the days of Solomon."

Jerusalem.— Mr. Simon Stampfer writes to the *Jewish Chronicle* from the Holy City, that the turning-point in the high price of the necessaries of life, which had prevailed in Jerusalem for some months past, has at length been reached. Prices of breadstuffs are drooping, and sanguine hopes are entertained that the coming harvest will be bountiful. The Committee of Rabbis continue to import from Trieste and elsewhere cereals which are sold to necessitous persons, below the market price.

Fossil fish have been found on the lofty heights of the Rocky Mountains, 6,000 or 8,000 feet above the present sea-level. Of course, this proves that the water at one time covered the Rocky Mountains, yet, some years ago, there were those who maintained that the flood could not have covered the higher mountains as there was not water enough on the earth for that purpose. When the Bible speaks of the waters covering the whole earth, these learned skeptics cannot believe it, but when they find fossil fish on the top of mountains then it is all right. They can see how the water got to the top of the mountain, and how those fish got up there, 8,000 feet above the level of the sea, but for their lives they cannot see where the water came from to cover the whole earth.

Lyman Abbott's commentary on Luke, published by A. S. Barnes & Co., New York, is the most interesting volume yet received at this office. The mechanical part of the book is good, being printed on good paper and well bound. The arrangement of the book is the best we have seen. The notes are short, but to the point, and in the main correct, though we cannot expect commentators, whose faith partakes of the general popular turn, to be very explicit on the doctrinal practices of the Bible. The book, we think, will supply a long-felt want. We are exceedingly anxious to examine the comments on Matthew and Mark, and also the volume on John, and then may have something more to say about the plan of the work. In our opinion it is well adapted to the use of Bible classes. Price $1.50, and may be had of the publishers.

The *Independent*, a religious weekly, published in the city of New York, is disposed to throw fun at the plain head-dress usually worn by our sisters, and even stoops to ridiculing. It calls one of our leading ministers "a mighty bull of Bashan among the people," just because he advocates plainness and simplicity among the people of God. We think the *Independent*, when it resorts to such slangs as that, is lowering itself considerable in the estimation of good-meaning people. If it cannot sanction our mode of dress, it certainly can use respectable language when speaking of us. We could not expect any thing better from some secular papers, but when it comes from a high toned religious journal, we are led to conclude that even finely educated and polished editors, will sometimes forget that Christian courtesy and purity of motives that should characterize the molder of the opinions and conduct of the reading people of our land.

HAPPY WOMEN.

IMPATIENT women, as you wait
In cheerful homes to-night, to hear
The sound of steps that, soon or late,
Shall come as music to your ear!

Forget yourselves a little while,
And think in pity of the pain
Of women who will never smile
To hear a coming step again.

With babes that in their cradles sleep,
Or cling to you in perfect trust;
Think of the mothers left to weep,
Their babies lying in the dust.

And when the step you wait for comes,
And all your world is full of light,
O women, safe in happy homes,
Pray for all lonesome souls to-night!

—*Selected.*

BREVITIES.

—John Wolfe, the ballad entitled the "Railroad to Heaven," was published in the Brethren at Work last year.

—From the *Vindicator*, we learn that a man ninety years old was lately baptized and received into the Blue River church, Ind.

—The Free Masons in France have fully adopted the atheistic principles; have voted God out of existence, and proceed to do homage to Voltaire.

—The health of Pope Leo is reported as declining daily. He will soon leave the Vatican for his health. In some quarters fear is entertained that a new Pope may be to elect before the first year of Leo's pontificate is ended.

—Brother S. C. Keim, of Elk Lick, Pa., is now at Dr. Walter's Mountain home, Berks Co., Pa., under treatment, and will likely remain some time.

—All the money sent to Denmark for the poor, is placed in the hands of the deacon of that church there and applied by him as directed by the church.

—Spend the money for bread, clothes and home comforts that is now spent for strong drink, and not a single person in the whole land need ever suffer want.

—Of nearly $80,000,000 spent yearly, in this country, for intoxicating drinks and tobacco, the larger portion is spent by our employed or laboring class.

—Another attempt has been made to assassinate Emperor William. Thirty large and small shot were fired into his head, arms and body, but none of them seem to have wounded fatally. The old man is quite weak from the loss of blood. He may yet recover.

—The Postmaster General has given orders that hereafter postmasters will not be allowed to attach stamps to letters for any one. The order is given so that no blame may be attached to the officials in case letters should miscarry.

—The committee engaged in the revision of the Old Testament, at Westminster, England, have concluded their fiftieth session. They have revised the translation of the historical books from Genesis to Nehemiah, inclusive; the Psalms, Isaiah, Obadiah and Jonah. The work is thus making slow but sure and steady progress.

—Some articles written with a pencil have to be rejected on the account of being too illegiole. The best and safest way, is to use good black ink.

—A severe storm passed over Quincy, Ill., on the morning of June 2nd, doing considerable damage to property.

—Our correspondent, who does not give his address, but has written a short article entitled, "Hints to Young Ladies," will please try his hand on another subject. With proper training he may become a good writer. This is the only way we have of reaching him.

—Some of our correspondents take the common note paper, spread it out and write the lines clear across both pages. This makes it very inconvenient for our compositors. The common note paper page is sufficiently wide for manuscript purposes without spreading out.

—The Brethren at the Waddam's Grove district, Stephenson Co., Ill., will hold their Love-feast at their meeting-house, two miles North of Lena, on the 20th and 21st of June, commencing at one o'clock. A general invitation given.—*E. Eby.*

—In answer to an inquiry, we will state that Bro. B. R. Gerhart's address is Danbury, Neb. It will be found among the gleanings in No. 20.

—There are now good hopes for England and Russia settling their difficulties in a European Congress which will likely meet some time in June.

—Ministers who travel and preach where they are not personally known, should carry with them certificates of membership, showing that they are in love and union at home. This, the order of the church is too much neglected.

—The Superintendent of Police in Chicago, announces that 600 saloons have been closed up in that city.

—The Catholics of Spain have imprisoned an American Baptist Missionary for preaching and establishing a place of worship in Alcony.

—At a meeting of the Ashland College Trustees, June 4th, Bro. S. Z. Sharp accepted the office of President of the College, and has been appointed general agent to solicit and appoint canvassers for the institution.

—A correspondent of Eel River township, sends the Fort Wayne, Ind., *Sentinel*, an account of the death of a young man, named Perry Koltz, who died some little time since at the age of 20 years. On Friday night Koltz had attended a dance. On Saturday morning he got up and while putting on his shoes, one of his shoestrings broke, when he began to curse and swear in a terrible manner. He was instantly stricken with a fit, and died without speaking another word. The people of Eel River township regard this strange death as a sudden and awful dispensation of Divine Providence, and a terrible warning to profane swearers. Truly God is not mocked. Whatsoever a man soweth that shall he also reap.—*Herald of Truth.*

—A number of brethren and sisters left this part of the State last week for the purpose of attending the Annual Meeting.

—The brethren at Milledgeville, ten miles South of this place, held their feast last Thursday and Friday. The meeting was a pleasant one, though the rain, on both days, kept many away. Two were baptized.

—Brother Eshelman left Lanark *en route* for the A. M., on Tuesday night the 4th inst., intending to spend some days visiting before the meeting.

—The Brethren of the Pine Creek, congregation, South-east of here, held their feast the middle of last week. The attendance was very good, and the meeting said to have been a good one.

—Brother Stein, Newtonia, Mo., has arranged to start on his preaching tour. He will likely be in the field some little time.

—There will be a Love-feast in the Middle Creek church, near New Enterprise, Somerset Co., Pa., on the 19th of June.. The notice reached us too late to be inserted in the proper place.

—The article on the "Two Witnesses," by Mattie A. Lear, commenced in this issue, was written in answer to a query on that subject, handed us early last Spring.

—In addition to the Pope being ill, he is said to be very distressed in mind, and thinks strongly of abdicating. His path, in this enlightened age is not very smooth.

—Over 1,400 women and children were lately burned to death in China. They were refugees from the famine-stricken district, and sheltered in a large relief depot, surrounded with a strong fence of reeds and millet stalks plastered with mud, and having but one place of exit. This inflammable stuff took fire one cold morning, literally roasting hundreds of the unfortunate inmates. The scene was horrible.

—Some startling developments regarding grave robbing near Cincinnati, Ohio have lately been brought to light. The discovery was made in the Ohio Medical College.

—The Brethren at Work will be sent from now to the end of the year for seventy-five cents. This is the price for six months subscribers.

—A collision between two iron-clad vessels took place near Dover, England, resulting in sinking one of the vessels instantly. Out of 460 persons, only 18 escaped.

—They are likely to have serious difficulties with the Indians in Idaho. Numerous large and small bands are raiding the country, and committing depradations to settlers and property in the vicinity of Boise City. Several whites have been killed.

—Sir Moses Montefiore, the Hebrew philanthropist, ninety-five years old, is still laboring for the restoration of Jerusalem.

— The *Contemporary News*, a Russian newspaper, says: "The hour is come to complete the crusades by delivering the holy places forever. A free Christian and international province must be made from Jerusalem to the banks of the Jordan, and international institutions must be given to it."

—Two were baptized at the feast in Cedar Co., Iowa last week. Wm. Harris was advanced to the second degree of the ministry, and John Eshelman elected deacon.

A certain writer says: "If I omit praying and reading God's Word in the morning, nothing goes well all day." How many of us may find here the cause of many of our failures; and consequent discontent and unhappiness.

THE GROWTH OF THE ENGLISH LANGUAGE.

FEW scholars even are aware of the great changes through which the English language has passed in successive centuries. Following are specimens of the Lord's Prayer as used at various periods in English history:

A. D. 1158.—Fader ur in heune, hale weide beith thi neune, cumin thi kuneriche, thi wille beoth idon in heune and in erthe. The euryen dawe bried, gif ous thilk dawe. And vorzif uer dettes as vi yorsifen ure dettoures. And lene us nought into temtation, bot delyvor eus of evel. Amen.

A. D. 1300.—Fadiur ure in hevene, Halewyd be thi name, thi kingdom come, thi wille be don as in hevene and en erthe. Our urche days bred give us to daye. And forgive oure dettes as we forgive oure dettoures. And lead us not in temptation, bote delyvor us of yvel. Amen.

A. D. 1370.—Oure fadir that art in heunes hollowid be thi name, thi kingdom come to, be thi wille done in erthe as in heune, geve to us this day oure breed oure other substance, forgene to us oure dettes as we forgaune to our dettouris, lede not into temptation; but delyuer us yvel. Amen.

A. D. 1524.—O oure father which arte in heven, hallowed be thy name. Let thy kingdom come. Thy wyoll be fulfilled as well in earth as it is in heven. Give us this daye our dayly brede. And forgive us our trespaces even as we forgive our trespacers. And lead us not into temptation, but deliver us from vell. For thyne is the kingdome and the power and the glorye for ever. Amen.

A. D. 1581.—Our father which art in heauen, sanctified by thy name. Let thy kingdome come. Thy will be done, as in heauen, in earth also. Give us to-day our superstantial bread. And forgive us our dettes as we forgive our detters. And lead us not into temptation. But delivere us from evil. Amen.

A. D. 1611.—Our father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day dayley bread. And forgive us our debts as we forgive our debtors. And lede us not into temptation, but deliver us from evil. For thyne is the kingdome, and the power, and the glory for ever. Amen.

The above is worthy of preservation. It shows very vividly how the English language, as we now have it, has changed and grown in 700 years, until it has reached its present form and shape. All living languages are subject to slow changes—hardly noticed by one generation of men, but plain enough when we institute a comparison between distant times. The English language is not yet perfect, and will probably undergo as great changes in the future as in the past.—*Religious Telescope.*

"The church is God's jewelry—His working house, where His jewels are polished for His palace; and those He especially esteems and means to make most resplendent He hath oftenest His tools upon them." Let none of them shrink from the Master's touch, though it be the severest affliction. Those whom he loveth he chasteneth."

"Truth will not arrange any person's opinions in the capacity of a target of error, for some other erring gunner to shoot at. It will simply, kindly shine, and lovingly enlighten all concerned with it. However rusty any may be, few, or none will sit willingly still, and quietly be rubbed until they shine brightly; for they will think, and with some good reasons too, that the dust, made in the process of scouring, will so blind the eyes of the operators, that they will never see the shining."

The German Baptist Publication Society of America, have recently completed and dedicated a handsome and costly building in the interest of the Society. The organization of this enterprise took place in 1866, and it has enjoyed a career of remarkable prosperity under the superintendence of P. W. Bicknell. The number of German Baptist ministers since 1851 has increased from 5 to 134; and the number of church members from 401 to about 8,000. So says one of our exchanges, which proves that there is another body of religious people known as German Baptist, but we, who have been formerly called German Baptists, prefer to be known by the endearing appellation of *Brethren.*

A HOME.

WHAT is a home? A guarded space
Wherein a few, unfairly blest,
Shall sit together, face to face,
And bask and purr and be at rest?

Where cushioned walls rise up between
Its inmates and the common air,
The common pain, and pad and screen
From blows of Fate or winds of care?

Where art may blossom strong and free,
And pleasure furl her silken wing,
And every laden moment be
A precious and peculiar thing?

And past and future, softly veiled
In hiding mists, shall float and lie,
Forgotten half, and unassailed
By either hope or memory.

While the luxuriant present weaves
Her perfumed spells untried, untrue,
Broiders her garments, heaps her sheaves,
All for the pleasure of a few?

Can it be this—the longed-for thing
Which wanders on the restless foam,
Unsheltered beggars, birds on wing,
Aspire to, dream of, Christian "home?"

No. Art may bloom, and peace and bliss;
Grief may refrain and Death forget;
But if there be no more than this,
The soul of home is wanting yet.

Dim image from far glory caught,
Fair type of fairer things to be,
The true home rises in our thought
As beacon for all men to see.

Its lamps burn freely in the night;
Its fire-glows unhidden shed
Their cheering and abounding light
On homeless folk uncomforted.

Each sweet and secret thing within
Gives out a fragrance on the air—
A thankful breath, sent forth to win
A little smile from others' care.

The few, they bask in closer heat;
The many catch the farther ray.
Life higher seems, the world more sweet,
And hope and heaven less far away,

So the old miracle anew
Is wrought on earth and proved good,
And crumbs apportioned for a few,
God bless, suffice a multitude.

—*Selected.*

THE CROSS AND CROWN.

BY E. L. T. WENTZ.

IN reading about the suffering and death of our Lord and Savior, Jesus Christ, we find in the 19th chapter of St. John, these words: "And he bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: Where they crucified him, and two others with him, on either side one, and Jesus in the midst." How humiliating, thus to die! Dear readers, when we think of the boundless love of our heavenly Father, who gave His only begotten Son to be sacrificed on the Cross as an atonement for the sins of a lost and ruined world, that we, through Him, might be saved from everlasting misery and woe; and think of our blessed Redeemer—the meek and lowly Jesus—who for love of us, in obedience to His Father's will, was willing to bear the Cross, to bleed and die upon the Cross—guilty of no crime, that we, through His suffering, might be made free, and inherit eternal life. Should not our hearts be filled with love and gratitude to that Supreme Being who has thus opened a way whereby sinners may be saved from death and destruction? Should not we be willing to bear the Cross, to give up the vain and sinful pleasures of the world which can give us no true happiness, and strive to obtain that perfect joy that remains for the children of God? Yes, it is our duty, as well as privilege to accept this kind offer of salvation before it is forever too late. We are naturally prone to wander, and Satan is ever ready to lead the wandering feet astray. Especially does he try those who have made a public profession of religion, to get them to turn aside from that straight and narrow path that leads to heaven. But we should stand firm; ever looking forward with an eye of faith to that beautiful world where we shall be free from the tempter's snare. Our Savior has said: "No man having put his hand to the plough and looking back, is fit for the kingdom of God" (Luke 9: 62). It therefore becomes necessary that we fight valiantly to overcome every obstacle that Satan may place in our way. We must expect trials as we journey through life; they are sometimes sent to check us, to bring us nearer to the Cross, and help us more plainly to see our unworthiness, and seek help from on high. Oh that we could be more faithful in doing our duty! The Savior says, "If any man will come after me, let him deny himself and take up his cross daily, and follow me" (Luke 9: 23). Again He says, "Whosoever doth not bear his cross and come after me, cannot be my disciple" (Luke 14: 27). What is to be our promised reward, if we prove faithful to the end? A spotless robe and a crown of glory will be ours eternally in heaven. Jesus has borne the Cross, endured the pain, and is now wearing the crown, sitting at the right hand of God; and we are to be heirs and joint heirs with him in glory, if we do our Father's will.

We are very apt to complain, and think our trials very great, forgetting that without a contest there can be no victory, and without victory there will be no crown. May we ever strive so to live, that we may have a right to the tree of life, and enter in through the gates into the city.

EXCUSE-MAKING.

BY D. M. PUTERBAUGH.

THE subject that I have selected to write upon is a very important one—one that is of far greater importance than many think. Look and see what Luke has to say about this matter of excuses (Luke 14: 18-25). Look again at Rom. 1: 20; 2: 15; 2 Cor. 12: 19. Read and see what our Lord and Savior says about this matter of excuse-making. We find people making a great many excuses in this day and age of the world, as well as in Christ's time, that do not amount to anything.

I find that in getting subscribers for the Brethren at Work, those brethren who are the best off in this world's goods, make more excuses than those who are poor. They are sometimes, like this: The paper costs too much, and that they can get the *Post* and *Mail* of Chicago, or some other paper for half the money. Now, those papers are very good in their place, but they do not contain reading matter that is of any use to the Christian, or the building up of his soul's welfare. Those very brethren have large families growing up around them. They must and will have something to read; if they do not have suitable books and papers placed at their disposal, they will be very apt to take to reading novels or other worthless books; for this world is full of such books, and when children once get their minds centered on these books it is no easy matter to get them back into the right channel. Brethren, do not let your children rise up in the judgment, on that great day and say, that "You did not provide for me suitable books and papers, and encourage me to read things that would have been of some benefit to me. You did not do so, and now I must go down to destruction." O, brethren, there will be no time then for you to make excuses.

Let us do what we can in this world for the cause of our Master, and then we will have nothing to regret of in the world to come.

The Brethren at Work makes its weekly visits to our home, and is read with great pleasure by all of the family. May God bless the dear brethren editors, and may they be the cause of bringing many souls to Christ, through the medium of their paper.

ON PRAYER.

BY D. S. T. BUTTERBAUGH.

PRAYER is the greatest privilege that the Almighty has granted unto us creatures. By prayer, we can hold, as it were, sweet converse with our heavenly Father. By prayer, we can obtain forgiveness, through Christ, for all our sins. By prayer, we can call down the grace of God to assist us in time of need, and to prepare us for eternity. Prayer, secures the protection of heaven. Prayer, teaches us to be dependent and submissive to higher powers. Prayer prospers all our works, and invokes the blessing of God to rest upon them. Prayer is the greatest consolation in danger, necessity, or tribulation. Prayer spiritualizes the mind, purifies the affections, enlightens the intellect, and secures for us the assistance of God, without which we can do nothing.

CLOSE COMMUNION.

C. H. KINGERY.

IT is often asked why we hold close communion? One reason is, this: sometimes there are members excommunicated from the church, and then join other denominations without even making satisfaction to the church, and then to commune with such members, would be inconsistent. And how could we avoid it, if we would hold open communion with all that wanted to? Again, there are but few other denominations that believe in the Lord's Supper, and Feet-washing as we do, and for them to come and engage in washing feet, and partake of the Lord's Supper merely to commune with us, and not believe in the two first ordinances, would be to commit a great sin; for Paul said that "work without faith is sin." It would cause such to eat and drink unworthily, and not discern the Lord's body, therefore would eat and drink damnation to themselves, and we do not want any one damned, but want all saved.

THE SAVIOR.

Description of Jesus by Publius Lentulus, President of Judea in the reign of Tiberius Cæsar.

THERE lives, at this time, in Judea a man of singular virtue, whose name is Jesus Christ, whom the barbarians esteem as a prophet, but his followers love and adore him as the offspring of the immortal God. He calls back the dead from their graves, and heals all sorts of diseases with a word or a touch. He is a tall man, and well shaped; of an amiable and reverend aspect; his hair of a color that can hardly be matched, falling into graceful curls, waving about, and parted on the crown of the head, running as a stream to the front after the fashion of the Nazarites, his forehead high, large and imposing; his cheeks without spot or wrinkle, beautiful with a lovely red; his nose and mouth formed with exquisite symmetry; his beard thick, and of a color suitable to his hair, reaching below his chin, and parting in the middle like a fork; his eyes bright blue, clear and serene; look, innocent, dignified, manly, and mature; in proportion of body, most perfect and captivating; his hands and arms most delectable to behold. He rebukes with majesty, counsels with mildness, his whole address, whether in word or deed, being eloquent and grave. No man has seen him laugh, yet his manners are exceedingly pleasant; but he has wept frequently in the presence of men. He is temperate, modest, and wise; a man, for his extraordinary beauty and divine perfection, surpassing the children of men in every sense.

The Savior is so seldom recognized in profane history that this confirmatory contribution to his perfections is especially valuable.

—*Selected.*

CHURCH-MEETINGS.

BY J. S. SHELLY.

IN holding church-meetings, we find that always some are staying at home and seem to be careless about matters pertaining to the church. I have been asked what we should do with those members? Our old brethren answered very nicely, working under the Spirit of God, when they said: "Lay the matter before such members, admonish them from time to time to be more faithful; induce them to come, tell them the evils that might be derived from such conduct." But we might here ask ourselves two questions:

1. What is the reason for them staying away?
2. How should we induce them to come?

Is not the reason for them staying away, perhaps, because we do not regard them as we should, in being humble enough to help bear their burdens? Is it not because we are thinking ourselves farther advanced than our brethren, and give no heed to what they have to say? Or if they say something that does not just suit us, give them a short answer and give no heed to the proverb, "A soft answer turneth away wrath, but harsh words stir up anger?" Is it not because we do not pray aright for them, that we drive them away, instead of drawing them there? Are not these some of the reasons? It is only too often the case that members are careless and unconcerned, but for such we ought to pray to God, that He should give them a new heart, a willing, helping hand, that they might help to work in the cause of Christ. Admonish them, and if they are not willing, God has His own appointed way. But what shall we do with those that are drawn away by these reasons, with those that, instead of feeling a desire to go, would rather stay at home? For *them* we ought to pray that God might give them an obedient heart, that He might give them such a desire to come and help, that they could not stay away; and pray Him that He should give *us* an humble, contrite heart, drive away all self in every matter pertaining to the church and our brethren. We should show them that we have a loving kindness contained in us, that reaches not only to the more prominent members, but also to those who feel that they are not standing as high in positions in the church as others, and we ought to give them to feel, and feel it ourselves, that God has created us all alike in His own image, and that we have all an equal right to express ourselves.

Although He gave five talents to one, and two to another, (for He gave us the talents according to our ability), He gave us all the same promise, if we all work faithful with them; for when that man came home from his journey and found that the one with the five talents had won five more, and the one with two, two more, he did not say to the first, go and rule over the second, but he said to them both, "Go and enter into the joys of your Lord; for you were faithful over a few things, I will make you ruler over many things." O, brethren, let us show love towards each other, that we work not against the will of our Savior, but that we treat all alike, as He does. Make our church-meetings as loving and attractive as possible. If we all had a love in our heart as Christ has, for us, we would all bear each others' burdens, help those along who are weak, and would not want to have some way to force those brethren and sisters to come, for we would all come, out of love for each other. If we would feel hurt by some brother in meeting, we would forgive him and instead of passing by him, and not seeing him, would clasp hands, administer the kiss of brotherly love, and so work together diligently, that we might receive the reward in these precious words: "O, thou good and faithful servant, thou wast faithful over few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord." But to those brethren and sisters that stay away, as it seems, on purpose, to keep ignorant of the rules of the church, I will say, trifle not with the Word of God; trifle not with Christ's church, for trifling with them is trifling with God and His Son, and the punishment of such, will be everlasting destruction.

WOMEN'S RIGHTS.

BY SARAH M. SAUNDERS.

WHILE reflecting on the church and its many privileges and duties, we are made to ask, Do we, as a church, exhibit to the world that degree of holiness that we should? We profess to be followers of the Holy One, and yet it seems that, in some things we may be in danger of paying "tithe of mint and anise and cumin, and yet omit weightier matters." We are very zealous with regard to plainness in dress, especially among the sisters, (which is right), but is that all that is required of the sisters? We think not.

We meet for worship, sing hymns, (which alone the sisters engage in), read a portion of Scripture, unite in prayer, but I have never heard a sister's voice in oral supplication; and why not? Is it becauses our preacher's or deacon's wives are not competent or gifted enough? or is it because the Gospel says, "Let the women keep silence?" If the latter, then, sisters, let us not attend church-meetings, as we can ask our husbands at home; nor engage in singing in church, for that is not silence.

But as it is right for women to pray in private, so also in public, provided she dishonoreth not her head by being uncovered. Therefore let us improve our talents, though we possess but one, by weekly prayer-meetings in every congregation in the brotherhood; thereby increase our faith, confirm our hope, and perfect us in love. Let the old sisters, minister's and deacon's wives set a godly example for the weaker ones.

THE HOLY LAND FAMINE.

AT the last meeting of the Board of Deputies, the periodical report of the Holy Land Famine Relief Fund was presented together with a large number of letters and telegrams received from Palestine through Sir Moses Montefiore and the Rev. Chief Rabbi. The latter described a state of misery and want which is truly appalling. When we are told that the famine is so severe that from three to seven people die every day, we cannot but come to the conclusion that a calamity has fallen upon the Holy Land which, except in extent, is as terrible as that which recently ravaged India. Mere wordy appeals may now cease, urgent telegrams full of the imploring phraseology of anguish are now unnecessary; the Jewish communities of Europe are face to face with an awful and terrible fact—their co-religionists in the Holy Land are absolutely dying from want.

—*London Jewish World.*

IF we disobey the dictates of conscience even in the most trifling particular, or allow ourselves to do what we have some fears may not be quite right, we shall grow more and more sleepy, until the voice of conscience has no longer the power to awaken us.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

Clear River district, Merriam, Noble Co., Ind., June 18th.

Stone church, Marshall Co., Iowa, June 15, at 10 o'clock, A. M.

Eagle Creek Church, Hancock Co., Ohio, June 15th, at 10 o'clock.

Sandy church, Columbiana Co., Ohio, June 15th at 5 o'clock P. M.

Burr Oak church, Jewell Co., Kansas, June 15th and 16th at 5 o'clock.

Green Spring District, Seneca Co., Ohio, June 15th at 10 o'clock.

Cedar Creek church, Anderson Co., Kan., June 13th and 14th, at 2 P. M.

At Rock River, Ill, June 14th and 15th.

Maple River Junction, Carroll Co., Iowa, June 15th and 16.

Linn Co., Iowa, June 13th and 14th.

Swan Creek church, Fulton Co., Ohio, June 15 at 4 o'clock, P. M.

Berlin congregation, Somerset Co., Pa., June 16th at 3 o'clock, P. M.

Rome church, Hancock Co., O., June 18th at 3 o'clock P. M.

The Coldwater congregation, Butler Co., Iowa, intend to have their Love-feast, the Lord willing, June 29th and 30th. J. F. Eikenberry.

There will be a Love-feast in the Southern district of the Naperville congregation, in Will Co., Ill., June 15th, commencing at 10 A. M., eight miles South of Joliet, at the house of Bro. John Hollinger. N. Early.

The brethren of West Branch, Ogle Co., Ill., intend to hold their Love-feast, the Lord willing, the 18th and 19th of June, commencing at 10 o'clock. W. Davis.

We, the Brethren of the River Falls church, intend, the Lord willing, to hold our Love-feast on the 15th and 16th of June. Those coming by railroad will please stop off at Hudson Junction, where there will be conveyance on the day before the meeting, which is to be held at my residence.

W. H. Robey.

River Falls, Wis.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

SNIVELY.—Near Williamsburg, Blair Co., Pa., May 18th, Christian Snively, son of Bro J. Snively deceased. Age, 62 years, 11 months, and 24 days, E. Shelly.

CORRESPONDENCE.

From Plattsburg, Mo.

Dear Brethren:—

It having been requested that I should give a report of our District Meeting, I will now proceed to do so.

The meeting for the Northern district of Mo. was held with the Brethren in Harrison Co., this Spring, on the 17th and 18th of May. — Most all the churches throughout the District were represented by delegation. The meeting was in session two days, and some important business was transacted; a number of queries were considered and disposed of by the meeting in a very satisfactory manner indeed, there was that good feeling manifested through the deliberations, that is commendable to such bodies.— There seemed to be such a oneness as a body, that we felt to say as Jacob did when he laid down on the rocky knoll, "The Lord has been here."

Among the most important business that was up, was the mission work of Northern Mo. — For a number of years this matter had been considered, but nothing could be accomplished to get the mission in a good co-operation with the District. At this meeting there was such a feeling in favor of the mission, that the meeting thought the time had fully come to open the door for the work, that it might commence in a way that all could assist in the noble work of evangelizing the District and preaching where the Gospel has not been preached by the Brethren.

There were two set apart for the above work, namely Bro. W. B. Sell and C. C. Root as evangelists, and also a board of directors to manage and control the mission. Upon the whole the meeting was a pleasant one, and the Brethren at Long Branch did all to make their guests comfortable, that could be expected, and at the close of the meeting we all partook of a Love-feast together, which made the occasion one, long to be remembered.

Bro. John Forney was with us, and gave us his experience and fatherly advice in many things, for which he has our heart-felt thanks. When the time for separation had arrived, there seemed to be such a feeling of sorrow and sadness, mingled with gladness and joy, that no tongue can tell or pen describe. We all left for our various fields of labor again, trusting we will act out our part in life, and finally be happy on the evergreen shores of eternity.

Fraternally,
D. D. Sell.

Another "Candlestick."

Dear Brethren:—

May 3rd, had been appointed for organizing a church in Bro. John Barnhart's neighborhood, Piatt Co., Ill., and according to appointment I met Bro. John Metzger at the house of Bro. John Barnhart. By ten o'clock the brethren and sisters had come together, and proceeded to hold a choice for a deacon, which choice fell on Bro. John Horsh, who accepted the position and was duly installed into the office of deacon.

The organization stands as follows: John Barnhart, minister in the second degree; Christian Barnhart in the first degree; John Horsh, deacon. This congregation is to be known as the Blue Ridge church, Piatt Co., Ill. May the great head of the church work mightily through those instrumentalities to the building up of a large church in Piatt and Champaign counties! Take courage, brethren, and not only preach, but live out the principles of our holy religion, and God will bless you.

The same evening, myself, Bro. John Metzger, John Barnhart and Christian Barnhart, went to the Urbana church, and on the 4th met the brethren in church council. Considerable business was before the meeting, which was disposed of harmoniously. One was baptized. Myself and Bro. John Barnhart went to Ogden, while Bro. Metzger and C. Barnhart stayed at the Urbana church, conducting the services on the 5th, and in addition anointing with oil, sister Bishop, who was very low at that time, but has since recovered.

We found large congregations at Ogden, who gave due attention to the Word preached. Had four meetings in town and one in the country; made some acquaintances and were pleased with the prospects generally. God bless the people; may they take Christ's yoke upon them and find rest for their souls. T. D. Lyon.

From English Prairie, Ind.

Dear Brethren:—

We rejoice to say that the good cause of the Master is on the progress here. To-day one more soul was made willing to be regenerated and to walk in newness of life, and gain a mansion with the blest. We have also organized a Sabbath-school, which, we think, if properly conducted, will result in doing some good. It is truly a good place to instruct the little children, far better than to let them run in evil company.

In order to have a good attendance and good interest, the parents should take an active part; for the young need an example, they need admonition, more especially those that are going on in all the wickedness and folly of this world. How sad it is to hear a young man denounce the religion of his parents, and see him walk in the broad road that leadeth to destruction. Let us think of death, and prepare for it; and after time's changing scenes have all passed away, we shall meet in the presence of our heavenly Benefactor, — our joy and happiness shall be eternal and complete! A. E. Keagy.

From Liberty, Illinois.

Dear Brethren:—

Last Saturday, a week ago, the 11th, inst., we held a little communion meeting near Loraine, some twenty miles North of here, at the house of Bro. H. W. Strickler. The attendance was not very large, owing to the unfavorable weather, I suppose; as it rained most of the time. The best of order prevailed during the evening services, better than I ever witnessed before. The audience was so very attentive that not a whisper was heard during the entire evening.

I do not suppose that more than half a dozen of the entire audience ever saw the like before. Four sat at the Lord's table for the first time in their lives. I hope they may so conduct themselves that they may live to enjoy many many such communion seasons. May we all so live as to be counted worthy of a seat at the great Supper, at the end of the world.

The ministering brethren present, were, D. Wolfe; W. R. Lierle; John Clingingsmith of Barry, Pike Co.; and H. W. Strickler. Brethren Lierle and Clingingsmith did nearly all the preaching, as Bro. David's health was too poor to labor much. None joined the church, but many deep impressions were made among the audience. I think there was seed sown, that in time will grow and yield much fruit for the Master's use. John Wolfe.

From Crete, Neb.

Dear Brethren:—

On this beautiful Sabbath morning I will try to let you know how Zion is prospering in this part of the brotherhood. Though we are but few in number, we are still trying to live in such a manner as may be well-pleasing in the sight of God, and a light to the children of man.

Bro. S. C. Stump from Falls City came to us May 4th and held some meetings at Dorchester and vicinity, which resulted in some good, as there were three made willing to come out on the side of the Lord, to declare by the act of baptism, that they were tired of the sinful pleasures of the world. This gave us much cause to rejoice, and I believe that not only we were made glad, but that also the angels in heaven rejoiced to see sinners turn to Christ.

Two of those baptized were man and wife, and while witnessing their baptism, we were made to think how appropriate and evangelical it is, to see the heads of a family enjoying the same privilege of worshiping, and engaging in all the other ordinances of God's house in the same manner. Surely, the blessings of God will rest upon every family, where His name is honored.

I do wish that our Brethren would send out more missionaries into all the world to proclaim the Gospel of peace to every creature, for it is often asked: "What kind of people are the Brethren? The doctrine is so strange; we have not heard such preaching before." There is a great anxiety manifested by all, to hear the Brethren preach, and it is our prayer to God, that their desire may be satisfied at no distant day. L. Sutphin.

From Jesse Calvert.

Dear Brethren:—

I left home May 15th, to go to Ashland, O. Arrived safely on the 29th. First, after taking a little rest, went to visit the College building that is now being erected by the Brethren at Ashland. It is a very fine location, elevated above the city and surrounding country, and can be seen for miles around. They have twenty-seven acres of land for college purposes, with an excellent spring on the premises, from which water can easily be carried to the top of the building. I feel confident that it will prove a success, and will certainly afford a very pleasant place to attend school.

Then went four miles North to their church-house and continued meeting until June 2nd. The Lord blessed the labors, and fifteen dear souls were added to the church by baptism, and others promised that they would come soon. — May the good Lord bless them and may they soon come to Jesus.

We had a Communion June 1st. It was indeed a feast of rich things. May the Lord bless all the brethren and sisters for their kindness, administered to us while among them. On Sabbath evening we bid one another farewell; perhaps never to meet anymore on earth. Arrived at home June 3rd and found all moderately well, thanks to God.

Meditations.

Dear Brethren:—

As I walked through the Public Park of Quincy, in the shade of the evening, after the great luminary of the day had drawn around him his evening mantle, and sunk to rest in the far West, there was heard a mingling of voices and tinkling of cimbals. I looked and beheld, like one of old, the vanity of vanities.

I was made to think how many precious moments were being lost forever and forever; how many pennies or widow's mites might have been cast into the Lord's treasury, instead of being squandered for worse than useless amusements. Yes, I thought, how many poor and helpless creatures were hid away in close garrets, and other dismal places, wanting for the necessaries of life. Even while looking down upon the scenes of mirth, they see their fellow-men surrounded by all the luxuries, wealth affords; while the poor have to suffer for the want of the necessary means of subsistence.

Then I wondered how long these things would be suffered thus to continue? But after a prolonged consideration, I was forced to leave it with one, who is able to solve all problems. My thoughts were carried back to my youthful days and actions. How many moments, hours, and even days were spent in idleness, when we might have studied? How many rich laurels and bright gems might have crowned our age, if we had only put the spare moments to the best advantage.

Can we ever recall the lost moments, can we ever find a place in which we could have inserted the sparkling gems, which are to form our crown of Life? Let us not neglect our opportunities. A man wakes up at the age of forty, and finds that his youth has been wasted. He then strives to get back his early advantages. Does he get back the days of his boyhood, his school-time, and the time for the acquirement of useful knowledge?

Many a one exclaims: "If I could only get them back again, the days of my youth, how I would improve them." My dear young friends and fellow-travelers, you can never get them back again. They are gone forever, though you may be very sorry for it, and God may forgive you, so that you may at last reach heaven; but you will never get over some of your mishaps that have come to your soul from neglect of early duty. You may try to undo it, but you cannot.

When you had a boy's arms, a boy's eyes, a boy's heart and mind, you ought to have attended to those duties. How often do we hear a man at the age of fifty years say: "I do wish I could shake off those evil habits of indolence." If we ask him, where he got them, he will inevitably declare, "twenty-five or thirty years ago." If we urge him to shake them off, since he has now become stronger, he will tell you he cannot; they cleave to him as the skin to the bone, their presence will continue to the verge of death.

If a young man, through a long course of evil conduct, undermines physical health and strength, and then repents of it in after-life, the Lord may pardon him, but that does not bring back good mental and physical condition, so that he may enjoy the bliss of a well-spent life.

Ask some of our ministering brethren to-day, why they are so early disabled from performing the precious duties to which they were called, they will tell you, they are suffering from the physical effects of early sins: "I cannot preach now, I am sick, etc." A consecrated man he now is, but moans bitterly over early sins. — That however does not arrest their bodily effects, the simple fact is, that men and women often take twenty years of their life to build up influences that require all the rest of their lives to break down.

Talk about a man beginning life when he is twenty-one years of age, talk about a woman beginning life when she is eighteen years of age: from my observations I would say, not so, for in many instances that is the time they close it. In very many cases all the questions of eternity are settled before that date. Talk about men losing their portions between thirty and forty, they often get and lose their portion between ten and twenty.

When you tell me a certain man is just beginning life, I perceive he is just closing it. The next fifty years will not be of as much importance to him as the first twenty.

Now some one may ask, "Why do you say this? Is it for the annoyance of those who have only a baleful retrospective?" No, that is not my intention. I simply say it for the benefit of those young men and woman, who are so recklessly and thoughtlessly rushing headlong into the deceits of vanity and idleness. My desire is, that they should understand that eternity is wrapped up in this hour, that the sins of youth will leave their pangs, even in after-life, that you are now fashioning the mold in which the great future is to turn.

You see, therefore, what dignity and importance this gives to the life of all our young men and women! In the light of this understanding, life is something, not to be idled away, not something to be smirked about, not something to be danced or flirted out, but something to be weighed out in the balances of eternity. O young man and young woman, the sin of yesterday, the sin of to-morrow will reach over ten thousand years, will reach beyond the grave, yes, will reach over the never-ending eternity.

The time may be coming when you will say: "I am very sorry that I was not a better man and woman in my younger days; now I am an old man, an aged woman, I do wish I had not committed those sins, they press me sore, and hang horribly over me." But what does all that amount to? True, God may pardon you, but undo them you cannot; hence take warning. Go not in the paths of the evil one, shun the paths of vice and folly, improve your time while you may: for soon you will be called up by your great Teacher and review the days of your pilgrimage, which will close with the going down of the sun of your life. May God help us all to spend our time to the good of our souls, and the glory of His holy name. H. W. STRICKLER.

Liberty, Ill.

From Kansas.

Dear Brethren:—

HERE it goes: Tick! Tick! Tick! — There are some flies buzzing at the window, some birds singing outside, but how calm and still, how quiet within.

I am lulled into a reverie. We have been contending for the Sabbath-day, have been wielding the sword of the Spirit. The battle is fought and the mind reposes, seeks rest, — wonders what the Lord's reward may be. Rest? Yes, rest.— "There remaineth a rest for the people of God." It seems to be stealing over me. There! One, two, three, and still the wire rings. O how solemn! My pen has paused till the reverberations have crept far away in the dim distance. Now I only hear it ringing in my ears. The hour is gone nevermore to return.

Will it return? It seemed to me that I would like to follow it, as I heard it ascending, stealing away. But the Spirit seems to say, "Not yet." "Yet a little while." Aye, 'tis so, that calm quiet hour makes way for another and another, and that brings us to another spiritual conflict, that is to be fought to-night,—Sabbatism, Sabbitarianism, Soul-sleeperism, Judaism, and many other "isms," all to be met to-night by our brother, "Captain Valiant for truth;" weapons, the Word of God on the one side and the steam printing press at Battle Creek, Michigan on the other. Seconds, the Holy Spirit and the cloven-foot. Ground, right at the margin of the beautiful, clear Gospel-field, where Satan has entrenched himself in the thick ragged jungles of sectarianism. This affords ample facilities for dodging the home-thrusts of the two-edged sword.

But so it is We wrestle not against flesh and blood, but against spiritual wickedness everywhere, in high places and in low places; and while we wrestle, we pray that our thigh may not be put out of joint.

Bro. Miller had his Walker, Quinter his McConnell and Snyder, Stein his Ray, Paul his Tyrannus, — and we have some of his scholars.

To Bro. W. Spanogle I would say we desire your spiritual labors, and have much need of your help. Our field is very large, and many points within ten or twelve miles have no preaching at all. We thus publicly extend to you a hearty welcome to come and make your home among us. We shall do all for you, temporally and spiritually, that we can do. We are still limited in means and have to be contented to rank with poor churches, but we have a good country, a good God and a good will to do good. May God bless us!

Fraternally,

JAS. L. SWITZER.

[The above ought to have appeared one month ago. It was unintentionally mislaid. It was written Sunday evening, April 28th.—EDS.]

GLEANINGS.

From LaGrange, Ind.—I have been thinking of writing you for some time past, from this part of God's moral heritage. It has been about a year since I counted the cost, turned from my evil ways, and have now found the peace as it in Jesus. There are a few of us (Brethren) living on the dividing line between the Lupold church and the Hawpatch church. We have meetings here every two weeks, conducted by Bro. Lair; and prayer-meeting every Tuesday night at our school-house. I take the paper and would not do without it in my family for double the cost.

W. A. PAYNTER.

From Iowa Center, Ia. — The good cause here in the Indian Creek church is still advancing. I think we have never, in the history of our little church, had brighter prospects for a large ingathering of souls than at present. Since last Christmas, we have received seven into fellowship, with several more applicants at present. Our members all seem to be in sympathy with the Danish Mission. At present we are having much rain, though crops all look quite promising. Fruit somewhat damaged by frost on the 12th of May. Some small fruit will be very abundant.

D. E. BRUBAKER.

From David Norcross.—We as a little band of brethren and sisters feel somewhat encouraged and built up. Bro. Joseph B. Sell and family, of Elk Lick, Somerset Co., Pa., arrived here on the 24th of April 1878. He seems to have learned of Christ after the Apostolic pattern, is frank and open-hearted. His appearance and manner of daily walk and conversation does not give any foundation to think that he is in possession of a narrow or contracted soul, but is in good keeping with the Scriptures which says, "Let this mind be in you which was also in Christ Jesus." Our desires are that we may soon have the privilege of sending you the good news that many are turning from darkness to light, and from the power of Satan unto God.

Shoals, Ind,

From Henry C. Swank. — Bro. John Metzger has been here several times preaching to the people. It has a good effect. He baptized two, which makes nineteen members here now. Myself and wife were the first here. Prospects good for more. One year ago there were no members here.

Maryville, Ill.

From South Bend, Ind.— Bro. Robert Miller came to us on May 29th, and preached one sermon. One applicant came forward to be received into the church of the living God, which was attended to yesterday, after our Sabbath-school closed. We left the meeting-house and met at the liquid stream, with almost the entire school to witness our young sister entering into covenant relationship, by faith, repentance and baptism. What a grand thought, and how consoling it is to know that the Savior has provided salvation, and says: "Come, for I am meek and lowly in heart. D. WHITMER.

From C. H. Balsbaugh. — In writing of human destiny I do not forget that what suits man's constitution, does not always suit his condition. Grace is slowly preparing him for all the objective grandeur and beauty which symbolizes his inner being as God made it. What would have only fed my vanity twenty years ago, now nourishes my soul. All the splendors of the celestial architecture, all the gorgeousness of color that floods the saints and their everlasting Home, are in perfect harmony with what grace is almost imperceptibly making now. If sin had not corrupted our moral nature, there would be no necessity of sackcloth and self-crucifixion. Just in proportion as we can enjoy anything in God, we bring so much of the gold and gems and brilliancy of the New Jerusalem into the present. — No Christian is permitted to covet or indulge what is intrinsically wrong. But all the great and glorious items of our original inheritance become a bane by sin.

Self-righteousness was the glory of primeval man: now it is destruction. He was originally a universal free-holder, now it is easier for a camel to pass through a needle's eye, than for a rich man to be saved. And yet there are rich saints. And all saints acquire in Christ a righteousness which is properly their own. So with many other things. As we grow in grace, become truly self-possessed in the second Adam, we return to our primitive condition and privileges. It is the most difficult thing in life to get all our tastes and preferences out of the new creature. Likenesses and wall pictures are in many families in the brotherhood an unmitigated curse. There is nothing Christian in the principle of their selection or exhibition. But the pictorial representation of a sacred fact is not inherently wrong, but *vice versa*; only it is generally unsafe to indulge this central but corrupted element in our nature, this side of the great Picture Gallery of the Upper Temple.

From E. Shuck.—I would say that your paper is giving good satisfaction here to all who read it. We have a small but earnest church here, and also a Sabbath-school which is doing well and growing in favor. The season is very forward, but the month, so far, has not been as April. Crops are fine in appearance, and harvest will be very early. Fruit will be in abundance if not yet destroyed.

Several scores of preachers are needed in Kansas, and we don't care if they are not the very best of orators. If they only preach and live Christ and Him crucified, they can do much good in this State. Send them along.

From J. W. Metzger.—I went to West Lebanon, Warren Co., Ind., May 18th. Met Bro. R. H. Miller and father there. Had several meetings, and on the 21st met in church council; held an election for two deacons. The lot fell on brethren William B. Goodrick and Jeremiah Ransom. Hope they may be faithful in their calling. There was also one added by baptism. May the good Lord bless the little flock and hold them together as His dear lambs. There were also arrangements made to give them monthly meetings.

Edna Mills, Ind.

CHRIST is Himself the one unanswerable proof of Christianity.

INTERESTING ITEMS.

Bible Translations.

The following is abridged from a sermon, delivered in Chicago by Philip Schaff, and is given here on account of its interesting contents:

"As long as the true religion was confined to the Hebrew race, that language was sufficient as a medium, and as long as the Apostles made themselves understood in Greek, that was sufficient; but as they scattered, it became necessary to translate the Hebrew Scriptures into Greek, which was done 300 years before Christ.

When the Christian religion spread among the Romans, a translation into the Latin became essential; and when Christianity spread among the Northern and Western barbarians, the task of the church in civilizing them, required translations into their languages. The people in the dark ages depended for much of their knowledge of the Bible on preaching, as copies which were written out, were possessed by but a few, on account of their expensiveness. The translation of the Bible into a language, was generally the beginning of the literature of the nation which spoke the language. The first English translation was made in the eighth century by the venerable Bede.

Those of the sixteenth century were greatly superior to the previous translations, since the renderings were not mechanical, stiff, starched and heavy, but fresh reproductions of the spirit of the original. The English version, upon the whole, was the best ever made, — the most accurate, and an unspeakable blessing to the Anglo-Saxon race.

But the question arose, whether Christians were to be satisfied with a version coming from a single denomination, the Church of England? Should not all denominations have something to say in the version to be used in the churches and families? Could the old Bible be made clearer and stronger, without introducing confusion and strife? The language had sufficiently changed within the last 250 years to justify and necessitate slight changes in the present translation with a view to make the Bible generally intelligible. — The idiom and vernacular were the best we could have, and would be good to the end of time. Any change in them would grate upon the ears and disturb sacred associations. Some attempts had been made to change to the idiom of the nineteenth century; but substituting "a certain opulent gentleman," for "a certain rich man," would not do.

What was needed, was simply a revision of the old version. Quite a number of the words were obsolete; others had so changed their meanings, that they now conveyed the very opposite ideas from what they did in the Bible. — There were certain errors of the translators, resulting from imperfect knowledge of the original languages; and there were also printer's errors, and a great many inconsistencies, — one and the same word being translated in different ways, thus giving the reader the impression, that different ideas were to be conveyed.

Distinctions between the Greek and Hebrew were obliterated. As an instance could be mentioned, Hades and Sheol. The former meant the unseen world — the world of the departed — the spirit world; and Geheuna the place of torment; yet in our version these two words were translated alike. Sheol meant hell, grave, death and should be kept distant from Hades. The words devil and demon were also confounded. There were also a great many infelicities and inaccuracies in rendering the Greek particles and tenses. Intelligent people believed that the italicised words denoted emphasis, whereas they were interpolations of the translators for the purpose of making the meaning clearer. In most cases, they were of no earthly use whatever, and in many weakened the original force of the language. Another defect was the obliteration of all distinction between poetry and prose. There was room for a great many real improvements in our version, which would make it more intelligible, clear and forcible, and bring the Word of God nearer to the heart and mind. The only question then is how to bring this about.

Terrific Storm in Ray Co., Mo.

A terrific cyclone struck Richmond at 3:30 o'clock P M. June 2d, 1878. It swept through the central portion, leveling everything in its path, a breadth of 300 yards, demolishing buildings to their foundations, stripping trees of their bark and foliage, and leveling everything as it swept by a torrent. It came in the shape of funnel, and formed about two miles from the city, the morning having been intensely warm, and approached slowly, destroying everything by its whirl, and was at least five minutes sweeping through the town, numbering among its victims some of the best citizens. The cyclone literally destroyed one-third of the place, embracing the postoffice, Presbyterian and Baptist churches, and at least seventy-five private residences.

The cyclone was the color of steam, and at times the funnel shape cloud would break open in places and emit what looked like black smoke, then gather together again, and with increased force continue on its march of destruction. At first it approached slowly,—not faster, perhaps than a man could walk. Then it moved faster, leveling everything in its path with the ground, and producing almost complete devastation.

Debris of the city have been found fourteen miles away. A perfect panic prevailed for a time, but order and comparative calm was restored, and the killed and wounded provided for. Amidst the wails of women and children and the groans of the dying, strong men shed tears to witness the general destruction, and the death and suffering of relatives and friends. Some fifteen were killed and about forty wounded more or less.

Whooping Cough.

THE *Herald of Truth*, published at at Elkhart, Ind., gives the following simple method of curing Whooping Cough:

"Make a tea of the heads of red clover when in full bloom, sweeten with good white sugar, and drink freely of it. A cure will be effected in a few days.

This simple remedy has been tried by a number here, and in every case it proved successful.— As the clover is now in bloom it is the right time to gather and dry them for a time of need."

The Doctrine of the Brethren Defended. — This a work of over 100 pages, lately published in defense of the faith and practice of the Brethren on the following points: The Divinity of Christ and the Holy Spirit, Immersion vs. Affusion, Trine Immersion, Feet-washing, the Holy Kiss, Non conformity or Plainness of Dress, and Anti-Secretism. The work is complete, and is so arranged that the arguments on each subject may be easily found and understood. It should have a wide circulation, both among members and the world. The work is printed in large, plain type, is neatly bound in cloth, and sells at the low price of $1.00 per copy by mail When ordered by the dozen, a reduction of 10 per cent and the express charges will be made The work may be had at this office or from the author, R. H. Miller, Ladoga, Ind.

One Baptism —A dialogue showing that trine immersion is the only ground of union, that can be conscientiously occupied by the leading denominations of Christendom, By J. H. Moore. One copy, 15 cents; 10 copies, $1 00; 25 copies, $2 00.

Brethren's Hymn Books.—1 copy Turkey Morocco, post-paid, $1.00; per dozen, post-paid, $11.00; per dozen by express, $10 00. 1 copy Arabesque or Sheep, post-paid, 75 cents, per dozen, post-paid, $8 25; per dozen, by express, $7 25 When ordering hymn books sent by express, it is expected that the purchaser will pay the express charges at the office where the books are received.

Sabbatism. — By M. M. Eshelman 16 pages, price 10 cents, 15 copies $1 00 Treats the Sabbath question, briefly showing that the observance of the seventh-day Sabbath passed away with all other Jewish days, and that the "first day of the week," is the preferred day for Christians to assemble in worship.

The Brethren at Work.

A RELIGIOUS WEEKLY.

EDITED AND PUBLISHED BY

J. H. MOORE & M. M. ESHELMAN.

THE BRETHREN AT WORK is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11:4, 5.

It also advocates the scriptural duty of Anointing the sick with oil in the name of the Lord.

In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price, per Annum, $1.50.

Address: MOORE & ESHELMAN,
LANARK, CARROLL CO., ILL.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M., and arrives in Racine at 6:48 P M.

Day passenger train going west leaves Lanark at 2:06 P. M., and arrives at Rock Island at 5.50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2.18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M

Freight and Accommodation Trains will run west at 12:10 A. M., 8:10 A. M., and east at 12:10 A. M. and 5:15 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*" — LUKE 2: 10.

Vol. III. Lanark, Ill., June 20, 1878. No. 25.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

THE OLDEST CHRISTIAN HYMN.

THIS hymn was written in Greek. It is regarded as the most ancient hymn of the early Christian church. The earliest record we have of it, is one hundred and fifty years after the apostles, by Clement of Alexandria. It is stated in connection with it, that it was still of much earlier origin It may have been sung by the "beloved disciple" before he ascended to his reward. The following version will give some imperfect idea of the spirit of this Christian lyric;

Shepherd of tender youth,
Guiding in love and truth,
Through devious ways;
Christ our triumphant King
We come thy name to sing,
And here our children bring
To shout thy praise.

Thou art our holy Lord!
The all-subduing Word,
Healer of strife!
Thou didst thyself abase!
That from sin's deep disgrace
Thou mightest save our race,
And give us life.

Thou art wisdom's High Priest!
Thou hast prepared the feast
Of holy love;
And in our mortal pain,
None call on thee in vain;
Help thou dost not disdain,
Help from above.

Ever be thou our Guide,
Our Shepherd and our pride,
Our staff and song.
Jesus, thou Christ of God!
By the perrennial word,
Lead us where thou hast trod,
Make our faith strong.

—*Selected.*

OUR HIGH CALLING.

BY C. H. BALSBAUGH.

WHEN God blows the trumpet, He gives no uncertain sound. When He undertakes to make man, it does not turn out an ape. His eagles are not botched into butterflies. We were created in His image, and created anew in Christ Jesus to higher than primeval glory. He is to be conceived of by His works. Rom. 1: 19, 20. His highest work is the Incarnation—the revelation of His Personality in human mould. "As He is, so are we in this world" 1 John 4: 17. Born of God, enshrining God, like God—this is our high calling.

Emmanuel is not only "God *with* us," but *in our nature.* This is the *Corner-stone* of Redemption. Not only in our nature, but in us *personally:* this is the *building.* The "high calling of God" is a call to Divine confraternity on the basis of the incarnation, through the indwelling of the Holy Ghost. The first inbreathing of Deity in Eden, although the communication of an immortal essence, was no incarnation of the Divine Personality. The inspiration of that constitutional element was the ground or possibility of the wonderful, permanent, redemptive incoming of Jehovah through the flesh and blood of the Virgin Mother. The real inhumation of God in our nature is a fact so transcendently sublime and awful, and its participation as the absolute condition of salvation so overwhelming solemn, that it is astounding that any can claim brotherhood in this mystery of mysteries while the manifestations of their life indicate the incarnation of selfishness. It is a daring, soul-blighting mockery to put ourselves forth as the representatives of Jesus while in spirit, aim, conversation, and dress, we dally with the "Mother of harlots," and drink of the filthiness of her abomination. The purple, the scarlet color, the trappings of gold, the precious stones and pearls, and all other self-pleasing, world-alluring, soul-fornicating gewgaws, are seven heads of self-idolatry, and ten horns of defiance, upborne by a blood-dyed monster full of the names of blasphemy, ascending out of the bottomless pit, and going into perdition Rev. 17: 3-9. It is of no avail that we ransack history for pleas of self-indulgence, or exhaust the lexicons of fashionable piety for terms of justification in our adultery with "the great whore;" *the Cross refutes them all.* Whoever contemplates the life of Jesus, and gazes on His death-agonies, and maintains that in either can be found the faintest support for a lust-gratifying deportment, or a world-mimicking apparel, is a wretched self-deceiver. The "high calling of God in Christ Jesus" is the everlasting condemnation of "the lust of the eye, the lust of the flesh, and the pride of life." "These are not of the Father, but of the world" 1 John 2: 15, 16, 17. They are the Devil's Trinity—the trident of Appollyon with which he drags his millions of victims to hell

"Behold the Lamb of God, which taketh away the sin of the world;" not only the condemnation, but the sin itself. What a deportation was that! Hold your breath, ye angels. Be astonished, ye devils. Be amazed, O earth. Behold a groaning, sin-bearing, hell-tasting, wrath-smitten, expiring Godman! Well may Heaven and earth and hell stand aghast, exclaiming, "ECCE HOMO." To choose, defend, and exemplify what caused the humiliation of Emmanuel's life and the horrors of His death, is Deicide. O ye flesh-pleasers, ye mammon-worshipers, ye cross-despisers, ye lust-pampering grovelers, ye are guilty of the most aggravated first-degree murder. *You* are spitting in the face of Jesus, laying the lash on His back, thrusting the thorns into His temples, mercilessly driving the nails through His hands and feet, and making the bitterness of death more bitter with the gall and myrrh of your derision and spiritual callosity. To "confer with flesh and blood" when we have God humanized for imitation, and the Holy Ghost given as the Inbringer of "all the fullness of God," is the consummation of folly. The same Spirit that overshadowed the virgin, superintended the ante-natal development of the Divine-human embryo, imparted to the Boy Jesus His "increase in wisdom and stature," kept Him "holy, harmless, undefiled, and separate from sinners," and wrought out in His life the perfect Ideal of God, is vouchsafed to all who are born into Divine Brotherhood and heirship, and with like results according to the measure of each. As in Adam all were seminated, and in him all fell, so all the saints are born of the virgin, actuated by the Spirit of the All-holy Generator, and conformed to the type of "God manifest in the flesh," this is the cycle of Redemption. Outside of this is "the blackness of darkness forever" A world-lover, a money-idolator, a time-server, a flesh-pleaser, a fashion-abettor, has no more share in the character and glory of Jehovah-Jesus, than the devil has a right to the beatitudes of holiness.

That such things must be fought against in the church of God, is a humiliating and frightful consideration The sigh of the great Apostle comes floating down the ages: "*I would they were even cut off which trouble you*" Gal. 5: 12. "God is love," and "afflicteth not willingly." "Love suffereth long," but when it *must*, nothing strikes so relentlessly. The final love-blow of an abused, insulted God, will drive the bolts of Eternal Justice irreversibly athwart the everlasting doors of Hell. What He has revealed must be honored. "His word will not return unto Him void." It will lift to Heaven or crush into the wrath-flaming abyss. Fundamentals with Him must be fundamentals with us. In the unrevealed He allows us our own judgments. But the non-revelation of the use of our scissors and needles, does not put the flunkeyism, flummery, and Christ-scorning gauds of the world at our disposal. Emmanuel must have appropriate objective attestations. Without these He would have been an impostor. Supreme antagonism to the sinful practices of the world is the leading characteristic of the great Exemplar. Self-sacrifice and humility as expressive of the Divine Mind in relation to the wants of humanity, and the high calling that visits it in the Incarnation, are absolute tests for every soul as to its fitness for the fellowship and enjoyment of God. To be saved by the blood of Jesus while we contravene His life, is as impossible as for God and Satan to hold co-equal empire in the person of Emmanuel. To allow regnancy to the corrupt, self-serving elements of our nature in the Mystical Body is a dire calamity.

Sardis is a moral cemetery, and must either slough off, or be revivified, if Smyrna is to be saved from a deluge of putrefaction. The *revealed* is the pabulum of life and the basis of unity. The *unrevealed* is no ground of estrangement or dictatorship. It is a sad mistake to shift the conditions of the revealed to the unrevealed, and assume prerogatives which God has withheld. But to contend that a Christian can vie with the world in dress and equipage, flare into passion when his will is crossed or his opinions sifted, indulge his lusts under legal cover like any voluptuary, and grasp as greedily for wealth, and cheat God of His tithes as remorselessly, as any worldling, is a total misapprehension of the nature and purpose of "the high calling of God in Christ Jesus."

It is enough to make the angel's wring their hands to witness the spectacles around the Lord's Table in some churches. What an array of millinery and God-abhorred vanity! What a contrast to the manifestation of the Divine idea of life in Christ Jesus! The swells, and carnal fungi, and lust-flaunting placards that characterize this solemnity in some localities, are as alien to the symbolizing of the Atoning Death, as the whistling of Yankee Doodle by Christ while hanging on the Cross. What is incongruous in the death struggle of the Godman, is not a matter of immateriality to us. To partake of the awful emblems of a sin-bearing, sin-atoning Redeemer with our persons loaded with the emblems of lust and self-worship, is horrible mockery. The fellowship of the Cross does not mean the cononization of the God-defying, flesh-serving, soul-blackening customs of the world. "O foolish Galatians, who hath bewitched you?" The high calling of God links us to the consummation of His ends according to the order of the Cross. To ignore this, we falsify our profession, disappoint the angels, and cheat the world. The "principalities and powers in heavenly places" are the pupils of Divine Wisdom through the evolution of His purpose in the church Eph. 3: 10, 11. What an eye-sore and heart-ache are fashion-mongers to the angels. We deal treacherously with God by misrepresenting Him to the world. He asks exhibition of the beauty of holiness through us. Our high calling is to mirror the glory of God, the majesty of Righteousness, the winning pathos and grandeur of self-sacrifice. What are some of us doing but belying our profession, carricaturing the Godman? A dandy Christian! A saint in ribbons and ruffles, rigged in devil-invented, vanity-fostering, flesh-exalting paraphernalia. The elect of God fluttering in the revolting silliness of self-display at pic-nics and world-aping celebrations, and Christ-mocking coteries. Is this our high calling? Is this exhibiting to a sin-cursed, hell-threatened world the portraiture of Incarnate Holiness? Is it not the most shocking, most guilty, God-grieving, soul-ruining delusion conceivable? Can it be possible that the amazing sacrifice of God cannot win us to His high calling—the bliss of glory of His Eternity?

FORGIVENESS

BY SAMUEL KRUMBAUGH.

THE most glorious and blessed of all the attributes of God is that of forgiveness. What would be our condition to-day, were it not for forgiveness on the part of our heavenly Father? When the human family was down deep in sin with no one to help, God in His mercy looked down upon them in love and opened again the way to the tree of life; all through forgiveness. Oh what love and mercy the Father had for His own, sending His only Son to suffer and die on the cross that we might be forgiven of the sin that rested upon us. Oh what an example of forgiveness the Son set forth when He was sent below; when He was insulted on every side, and finally was captured, and after being buffeted and spit upon and punished in different ways. He was taken by those wicked persons and painfully nailed to the cross, and while there writhing in agony, He prayed to His Father to "forgive them, for they know not what they do." And glory be to God forgiveness has not ceased, but God is still willing to forgive all who wish to be forgiven. And forgiveness is not confined to God alone, but He wants us also to forgive our fellow-men. "If ye forgive men their trespasses your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Now how does this strike us, do we forgive men their trespasses? If not let us be careful when we pray, "forgive us our trespasses as we forgive those who trespass against us"—likely we would rather not have that prayer answered, "as we forgive." Has your neighbor done you a wrong, have you from your heart forgiven him? or have you become offended at him and given him a bad recommendation to others and likely returned evil for evil, in thought if not in deed? Do you want your heavenly Father to forgive you in that way? If not, forgive him as you wish to be forgiven? Do you harbor any unkind feelings toward any one, and will not grant him forgiveness? Hear the great and awful voice that comes to you, "neither will I forgive you!"

Forgivenes is powerful as a punishment. If a man does you a wrong, forgive him, and ten to one he will ever afterward be a firm, true friend to you. Some hearts have become so hardened that force cannot dissolve them; but love and forgiveness will. Let us not do as the servant spoken of in Matthew 18: 23-35 Gentle reader, look down deep into your hearts and see if there is any ill-feeling existing there against a fellow-man, and if there is, cast it out, because if you hold little grudges against your brother, just so sure will your heavenly Father hold them against you. And how would you feel if God would not forgive you? "Put on therefore as the elect of God holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness and long-suffering; forbearing one another and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3: 12, 13). "He that saith he is in the light and hateth his brother, is in darkness even until now" (1 John 2: 9). "If any man say I love God and hateth his brother, he is a liar" (1 John 4: 20) "If any man shall smite thee on thy right cheek, turn to him the other also, and if he take away thy coat give him thy cloak also." Some will think this a hard to live up to, but how [illegible] must you live here compared with eternity.

"ECCE HOMO."

BY JAS. Y. HECKLER.

THAT night when Jesus was betrayed,
And in a purple robe arrayed.
A crown of thorns was on His head,
When Pilate to the people said,
"*Ecce Homo.*"

Behold the man of sorrows now,
In agony and patience bow
Unto His holy Father's will,
That He the Scriptures may fulfill.
Ecce Homo!

There Pilate said, "Behold the man!"
Perceiving he could lay no plan,
For His release to gain, or make,
He therefore to the people spake,
"*Ecce Homo!*"

To please the people he must try,
And he must hear *vox populi:*
He also would be Cesar's friend,
And court his favor to the end.
Ecce Homo!

There Jesus stood amid the crowd
Of Jewish priests and Rabbis proud,
Despised, insulted and accused,
Bespit, derided and abused.
Ecce Homo!

How patiently the loving Lamb
Endured the accusations, calm
And cool His temper, not a word
Of harsh resentment once was heard.
Ecce Homo!

The Jews were bent to have Him slain,
To die in agony and pain
Upon the cross; the Roman way,
Convicted criminals to slay.
Ecce Homo!

He bore the sins of all mankind,
Was to His Father's will resigned,
Endured it all without complaint,
And conquered death for every saint.
Ecce Homo!

He trod the winepress for us all,
To raise us up from Adam's fall,
And paid our debt by His own blood,
To have us reconciled to God.
Ecce Homo!

O, hardened sinner, could you see
What Jesus bore for you and me;
And how He suffered, bled and died.
And was for our sins crucified.
Ecce Homo!

Methinks, if you could see your sin,
And your corrupted state within,
You could not rest another day,
But would commence to weep and pray.
Ecce Homo!

Your sins that, like a load of guilt,
The Savior's precious blood had spilt,
If you repent, will be forgiven,
And you at last may enter heaven.
Ecce Homo!

THE TWO WITNESSES, THE TWO OLIVE TREES, AND THE TWO CANDLESTICKS.

BY MATTIE A. LEAR.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth" (Rev. 11: 3, 4)

NUMBER II.

THE device of the Waldenses, it is said, in their chief town, Lucerne in Switzerland, is a candlestick with a lighted candle on it, surrounded by this motto: "The light shineth in the midst of darkness." This device, we are informed may be seen to this day. Paul tells us that, that wicked one which he already saw, should be revealed when that which hindered its development should be taken out of the way; accordingly we find that when the nominal church was basking beneath the sunshine of royal favor, the true church with her spiritual, but unseen beauty, was retreating into the wilderness; the true witnesses of Jesus prophesied, clothed in sackcloth. Milner says, of this period, "Godliness lived obscure in hermitages, and abroad; the Gospel was almost buried in faction and ambition;" and Mosheim says, "Good men were mixed with the bad; but, by degrees the bad so multiplied that men truly holy and devoted to God appeared more rarely, and the pious few were almost hidden by the vicious multitude."

It is said in verse 7, "And when they had finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome and kill them." After they have prophesied 1260 years they shall be slain, their enemies shall have a short triumph. Well we find by a reference to history that after the Waldenses of Piedmont and the Lollards of England had, by the great council of the Laterans, been declared exterminated, the Bohemians, who alone remained, were summoned by that council to appear on the 5th of May 1514 in the forum or market-place at Rome, and plead their cause before the representatives of all people and nations and kindreds and tongues. Did they do so? they did not. Such was the depression of the witnesses of Christ at that time, that not one witness appeared to testify for Jesus and against the superstitions of the Papacy. The testimony of the witnesses was for once suppressed. Error had triumphed and truth was apparently leveled to the dust. After the heretics had been thus summoned, and made no response or appearance, the council proceeded to write their epitaph, the orator of the council arose amid the applause and plaudits of the assembled bishops, and said, "Not one protests; not not one opposes."

The above date May 5th 1514 appears to be the time when the testimony of those witnesses who for 1260 years, had, clothed in sackcloth, opposed the errors and superstitions of the papal hierarchy, was suppressed. A new era was soon to commence, different and quite opposite forms of error were gradually to be developed. An era of ignorance and superstition was to be succeeded by an age of knowledge and skepticism. Men from believing everything without inquiry or investigation, have gone to the opposite extreme and refuse to accept anything that they cannot thoroughly and fully comprehend. It would be indeed difficult to determine which of the above extremes were most productive of evil.

Again, it is said in verse 9, "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves;" and in verse 11th, we read, "And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet." Now from the time heresy was pronounced extinguished, and the papacy uttered its epitaph *i. e.*, from May 5th 1514 until Martin Luther posted his ninety-five theses upon the gates of the churches of Wittemberg October, 31st 1517, was precisely three and a half literal years. And the posting of those theses by Martin Luther is generally, if not universally, considered the commencement of the Reformation. The ushering in of that era of innovations, of the insurrection of human intelligence; an era that changed the whole aspect of things throughout Christendom; when the dead calm of men's minds was smitten by some unseen mysterious power; when men aroused from the slumber of ages, and a new impetus was given to every branch of knowledge.

The superstitions of Rome received a terrific shock from this general expansion of human intelligence. She could no more bear the light of science than she could bear the light of the Gospel. This new class of witnesses or protestors shook the very foundations of the papacy.

We will next notice the power that is ascribed to these witnesses. "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them he must in this manner be killed." Perhaps the best explanation of the above may be found in 2 Cor. 2: 15, 16; the apostle says, "They, the faithful messengers of God are a sweet savor to God of Christ in them that are saved, and in them that perish." That is, if we discharge our duty faithfully, and preach the Gospel in its purity to the children of men, our labors are acceptable to God, whatever effect it may have upon our hearer; for God will not reward according to our success, but according to our faithfulness. The same preaching will be a savor of life unto life to some, and a savor of death unto death to others; whether the truth presented will prove a blessing or curse, depends entirely the hearers, it will accomplish something. "My word." says Jehovah, "shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." So the words of eternal truth which are proclaimed by these fatihful witnesses, shall be to their enemies, to those who despise and reject them, a withering, blighting curse. The Savior said, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." So, had not those witnesses borne unequivocal testimony to the truth, there might have been some excuse for error, but there was none.

Verse 6th, "These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them into blood, and to smite the earth with all plagues, as often as they will." We find the saints of old literally possessed this power, instances, Moses, Aaron, and Elijah; and James tells us that Elijah was a man subject to like passions as we are, and that he prevailed through earnest prayer, and tells us that "the fervent effectual prayer of the righteous man availeth much." Our Savior tells us that, "All things are possible unto him that believeth." The words under consideration are no doubt figurative, designed to show the great power that is inherent in the faithful followers of Jesus.

The world has often felt this power. Mary, Queen of Scots, used to say that she feared the prayers of John Knox more than she feared the requirements of England. And the fervent effectual prayer of Luther made the pope tremble on his throne. The power that is wielded by the saints of God, is indeed the power of Omnipotence. A power that the world can neither break nor overthrow. Verse 7, "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." But not until they had finished their testimony; not until they had accomplished the specific work which God had given them to do, could the powers of darkness for a while triumph over them. But when they had accomplished their special mission, when that chapter of protests which they were to utter, and which the age required, was filled up, and closed, these standard bearers were overcome and killed, yes the powers of wickedness for a while prevailed over them, as it had done over their glorious Master. The facts collected from history showing that at this period the beast did indeed make war against the saints and overcome them.

At the close of the fifteenth and commencement of the sixteenth centuries the crusades and persecutions against heretics were peculiarly sanguinary. We will produce a few testimonies, says Milner, "The sixteenth century opened with a prospect, of all others, the most gloomy in the eyes of every true Christian; corruption, both in doctrine and in practice, exceeded all bounds; the Roman pontiffs were the uncontrolled patrons of impiety. The Waldenses were too feeble to resist the popedom, and the Hussites were reduced to silence." Another testimony, "At the commencement of the sixteenth century, Europe reposed in the deep sleep of spiritual death under the yoke of the Papacy. That haughty power like, the Assyrians of the prophet said, in the plentitude of insolence, "My hand hath found as a nest the riches of the people, and as one gathereth eggs, have I gathered all the earth, and there was none that moved the wing or opened the mouth, or peeped." Still another, "At the commencement of the sixteenth century, no danger seemed to threaten the Roman pontiffs. The agitation previously excited by the Waldenses and the Bohemians was suppressed by the council and the sword, and the surviving remnant was an object of contempt rather than fear."

Verse 8, "And their dead bodies shall lie in the street of the great city, which is spiritually called Sodom and Egypt, where our Lord was crucified." Now what is meant by this great city? Rome is called in the Apocalypse Mystery Babylon, and it was common for the writers of the sixteenth century to call Rome, Egypt and Sodom; and the despotism of Rome, Egyptian bondage. And these names were applicable, for Rome possessed all the worst features of every former despotism and tyranny. Her system of absolutism was indeed the very quintessence of injustice and cruelty. Such a monstrous evil had never before been concocted. The expression, "Where also our Lord was crucified," is perhaps best explained by the parellel passage, "Ye have crucified Christ afresh and put Him to an open shame." As Christ was literally crucified in the capital city of the apostate Jewish church, so he is spiritually crucified in the capital of the apostate Christian church. What is meant by the street of the great city? We are informed that the word here translated street is *plateia* in the original, and the meaning is market-place or forum, the place where justice was administered. It was the tribunal of the judge, the place in which equity was dispensed. As the Jews looked to Jerusalem of old as the great centre of all justice, and took all their disputes there for final settlement; so Christendom looked in the Middle Ages to Rome as the great seat of all power and justice, and took their dispute there for final settlement. Verse 9, "And they of the people, and kindreds, and tongues, and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." It is not said, "The people, and tongues, and kindreds, and nations shall see their dead bodies," but "They of the people," that is the representatives or deputies of the people, tongues, and kindreds, and nations, shall see their dead bodies. We have here the idea of representation, and we are informed, that the only idea of representation in the

Middle Ages was that exhibited in a general council. Now we learn that a part of the sentence pronounced on the heretics in the third and fourth Lateran, and in other councils, was that heretics should be denied Christian burial.

The body of Wicliffe, for instance, was by order of the council of Constance exhumed and burned; and the ashes of John Huss were cast into the Lake of Constance. During the three and a half prophetical days that Rome swayed an undisputed scepter; we may well imagine that this sentence, as well as all others was carried out to its fullest extent, no indignities nor insults were spared. The prescriptions of Rome extend even to the dead; she will not allow the ashes of a hated heretic repose in peace.

(To be continued.)

EARLY CHRISTIAN ASSEMBLIES.

MOSHEIM.—"The places in which the first Christians assembled to celebrate divine worship were, no doubt, the houses of private persons." p. 124.

"In these assemblies the holy Scriptures were read, and for that purpose were divided into certain portions or lessons. The part of divine service was followed by a brief exhortation to the people, in which eloquence and art gave place to the natural and fervent expressions of zeal and charity." pp. 124, 125.

Hawies' church history, vol. i. p. 150. "Nothing could be more unadorned than the primitive worship. A plain man, chosen from among his fellows, in his common garb, stood up to speak, or sat down to read the Scriptures, to as many as chose to assemble in the house appointed. A back room, and that probably, often a mean one, or a garret, to be out of the way of observation, was their temple."

"As pride and worldly-mindedness must go hand in hand, assumed pomp and dignity require a sort of maintenance very different from the state when the pastor wrought with his own hands to minister to his necessities, and labored by day that he might serve the church by night. The idea of priesthood had yet scarcely entered into the Christian sanctuary, as there remained no more sacrifice for sin, and but one High Priest of our profession, Jesus Christ. But on the dissolution of the whole Jewish economy under Adrian, when the power of the associated clergy began to put forth its bud, the ambitious and designing suggested, what many of the rest received in their simplicity, that the succession to these honors now developed upon them, and that the bishop stood in the place of the high priest; the presbyters were priests; and the deacons, Levites, and so a train of consequences followed. Thus a new tribe arose, completely separated from their brethren, of clergy distinct from laity—men sacred by office, exclusive of a divine call and real worth. The altar, indeed, was not yet erected, nor the unbloody sacrifice of the eucharist perfected; but it approached, by hasty strides, to add greater sanctity to the priesthood, and the not unpleasant adjunct of the divine right of tithes, attached to the divine right of episcopacy." pp. 181, 182.—*A. Campbell.*

THE WORLD VIEWED IN THE LIGHT OF ETERNITY.

BY JAMES STONE.

ONE who enjoyed more of earthly happiness and glory than any man can now hope to attain, who surrounded himself with every luxury that earth could afford, has left on record his own affecting testimony of the utter incapacity of all the pleasures of life to afford solid comfort to the soul, and written over them, "all vanity of vanities." They could not meet the exigencies of his spiritual nature, nor fill the mind with that food which it craves. When therefore towards the close of life, he reviewed its scenes and pleasures in the light which eternity began to shed upon his path, he gave to the world the results of his experience, and warned the young of the danger which would attend them, if they gave themselves to seek after worldly pleasure, and of the disappointment which they would surely meet in its pursuits.

Summoning before him the youth in all his round of enjoyment, he uttered the solemn warning, "Rejoice O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou that for all these things, God will bring thee into judgment." He would have him amid all the enjoyments of life, use the good things of this world with moderation, and remember the life to come, and the judgment to which we are all hastening, when every act of life must be distinctly recalled—strictly scanned and justly finished or rewarded. Man is reminded that, though, he may pass through life walking in the ways of his heart deceiving himself; it may be with hopes of future happiness; while yet a slave to lust, he must be compelled at last to look back upon every act and scene of life, and hear the irrevocable decision as to its character and desert. What should this thought be to sin, and to every pursuit or pleasure that may possibly interfere with the salvation of the soul? How often would the victim of appetite dash the bowl from his lips, could he but have the words of wisdom! For all this God will bring thee into judgment. How often would the youth turn away from the haunts of dissipation and folly and vice; from the scenes of the revel and the resorts of the abandoned, did he hear the echo of these words upon his heart and conscience?

It is wise to look at all the actions of life in this light, to take the instructions of Revelation; and with them anticipate that solemn day when the Judge of the quick and dead shall descend from heaven on His great white throne and summon us to His bar. We ought as rational and immortal beings, thus weigh every object of life, and decide in reference to our conduct, as we shall wish we had done when we shall be deep within the secrets of the eternal world. And while we are permitted to rejoice in all the goodness that a beneficient Providence spreads around our path, while we may indulge in any innocent and healthful recreation that unbends the mind and invigorates the body, and prepares us the better to resume the active and stern duties of life. Let the Christian who is doubtful as to the propriety of certain courses of pleasure for which he finds neither a warrant nor prohibition in the Scriptures, and whose heart is, or may be strongly inclining him to tread on uncertain ground; carry himself forward to that solemn event to which all are hastening, when he shall have met the last enemy, and his soul has tried the realities of eternity, and from the hushed repose of the grave; he comes forth with the countless hosts of the dead to look back upon life.

Viewed in this light, he will find that worldly pleasure is not the great end of existence. God has not placed us here that we may say, "Let us eat and drink for to-morrow we die." He has formed us for high and noble purposes; He has breathed into us His own spiritual and intellectual nature, making us rational and moral beings, giving to us souls that shall live when the heavens are no more; and He has fitted us to perform a part in the great and eventful scenes of life; not like the moving images of a pageant, but like living and sentient beings capable of thinking and acting under the power of truth and motives, and He has given us affections and powers of mind which finds their noblest fields for exercise in loving and serving Him, whom angels love, and before whom seraphs bow and archangels worship. He has given us nature that can reason, and think, and love and soar upward in their search for truth, until they approach His throne and draw from Him exhaustless stores of knowledge and light and happiness. He has given us souls that we may by His grace rise to glory unseen by mortal eyes, and unconscious by the heart of man or that if neglected, will suffer in endless misery and all the pains of the second death. He has given us affections which should fasten upon Him as the supreme object of love. He has endowed us with talents for the right improvements of which we are responsible to Him, an influence which is to be used for the good of our fellow-men, and the promotion of the highest interests of our race. Even a consideration then, of what we are and may be, and of what we may and ought to accomplish, is enough to indicate the propriety of the great rule that assures us that man's chief end is not to seek after worldly pleasure, but to glorify God and enjoy Him forever. When we come to stand and look back on life from the light of the eternal world, shall we not acknowledge that worldly pleasures and selfish gratifications, were a most unworthy part of existence, and that he who lived for it alone, or who allowed it to interfere with the high and holy duties of life, falls far short of the station for which God designed him, when He made him a living soul.

What if we were permitted to enjoy every sensual delight and all the joys that earth can afford, would it have met the aspirations of the immortal soul, and fulfilled its glorious destiny? Who would not prefer the noble career of Paul in all his self-forgetfulness and self-sacrifice as he walked with God and glorified Him to that of the rich man clothed in purple and faring sumptuously every day, even could he at last have been saved as by fire? The one living for eternity, and the other for time; the one finding his pleasure in the service of God, and the other in the service of appetite and of self; the one preparing himself for high and glorious communion with his Maker, and with the spirits of just men made perfect: the other surrounding himself with objects which at the best could afford but a short-lived gratification, and which made heavenly things and eternal realities distasteful and unwelcome to his thoughts. Oh how little does he fulfill the great end of life, who goes with the multitude, saying, "who will show us any good, and who in the search and enjoyment of worldly pleasures, robs his soul of spiritual food and of holy enjoyment!" With what wonder must the angels look upon such an one who has tasted that the Lord is gracious; going from the sanctuary and the blessed ordinances to mingle in the vain and trifling amusements and pleasures of life. How strange must appear to them the conduct of him, who while possessing noble spiritual powers and faculties that make his nature but a little lower than their own; busies himself with bubbles and carelessly wasts the precious hours of a life none too long to fulfill its great purposes in vain and foolish enjoyments which tend to wean the soul from duty, and to unfit it for the scenes and employments of heaven. Go even to the sick-bed and sit before the sufferer, the gay recreations of life, and how utterly inappropriate are they to the place. Enter the room where he is struggling with disease and fearing the approach of death; draw aside the curtains, look upon his face pallid with exhaustion or flushed with fever, and while anxious friends are softly treading around his couch and tenderly ministering to his wants; tell him of his gay hours that have been spent by his companions in the place of worldly mirth and joy; describe to him the signal triumphs of the lost, new competitor for the applause of the fashionable world, the wonderful power of her voice, the appropriateness of her actions; tell him of the brilliant scenes of the ball-room or the exciting contents of the card table, and how utterly devoid of interest is all this, in such an hour, and amid such dark scenes of suffering. Oh what an utter and appalling contrast does it afford to that darkened chamber—that sad careworn countenance, and troubled and beating heart. What an unwelcome intruder is worldly pleasure in such scenes as this. And yet we are all hastening to the same sick and dying hour, it ill becomes us to permit our hearts to be absorbed in that which will make the thought of death and eternity, unwelcome to us or which shall unfit us to meet the solemn issue of life, and to enter upon the realities of the future world. It should be then a serious question with him who is about to enter upon any pursuit or pleasure in regard to which his conscience is not fully enlightened. Will it fit me for a dying hour, will its memory be a source of happiness to me in that solemn occasion when my soul shall stand in the dawning light of the eternal world?

Such thoughts while they will not hinder the Christian from the enjoyment of any rational pleasure, will temper his relish for earthly things, and will assist him greatly, when tempted by the world to turn aside after its follies and vanities. It is wise for us to act as we shall wish we had done when time shall be no more, and when we shall have entered upon that state of existence for which this world is but the portal.

* * *

GOD has a great enemy. This enemy is also man's enemy. God hires all who will, to work for him in His vineyard. Here this great enemy also works, but what does he do? He deceives. He told our mother Eve they should not surely die. He only told part of the truth, and what did that do? Ah, it made an untruth. See, it deceived. What trouble then followed.—*C. C. Miller.*

* * *

CHRISTIANS should work for their Creator, Redeemer and Preserver, and for the upbuilding of His cause. To be a good servant does not mean for one to do merely as he is told, but he must also work in the right spirit. We may do everything we are commanded to do literally speaking, and still not be good servants. We must not only *do*, but we must *love* to do.

The Brethren at Work.
PUBLISHED WEEKLY.

J. H MOORE,
M. M. ESHELMAN, } EDITORS.

Bro. S. H. Bashor is duly authorized, by us as our traveling correspondent and agent for the Brethren at Work and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15 00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., JUNE 20, 1878.

The Annual Meeting for next year will be held with the brethren in the Second District of Virginia.

* * *

The brethren and sisters from this part of the country, who attended the A. M., have now reached home. They feel highly pleased with their trip, and say the meeting was the best they ever attended. Their confidence in the general brotherhood is greatly strengthened.

* * *

Do not fail to read Bro. Balsbaugh's article found on the first page of this issue. It rings out no uncertain sound, and should prompt every would-be fashionable members to send their Christ-mockery fashions where they belong. We never could blame the wolf very much for appearing in sheep's clothing, but why a sheep should want to look like a wolf, and with the wolves act, has always been a mystery to us.

* * *

The late A. M. appointed brethren James Quinter, R. H. Miller and E. K. Buechley a committee to visit and confer with the Brethren in California. It is hoped that the visit will be a profitable one, and add much to the love and fellowship that should exist between our beloved brethren on the Pacific coast and the general brotherhood. God grant that we may be of one mind, united in one body by the strongest ties of Christian love and fellowship.

* * *

Brother Eshelman reached home from the Annual Meeting last Saturday morning, feeling well, though much fatigued by his trip, and the great amount of business he had to attend to. He expresses himself highly pleased with the meeting, saying that the best of feelings prevailed, and that to-day the brotherhood is more firmly united in faith, love and practice than it ever was before. Most of our people had looked to this Annual Meeting with anxious feelings, fearing that some things might come up that would not be for the better, but thanks be to our heavenly Father things went off generally smoothly, and we all feel much encouraged, and more determined to press on in the great and good work in which we are engaged. When Bro. Eshelman gets rested up a little he will have considerable to tell our readers about the meeting. What we publish this issue was prepared in haste while at the A. M.

SOME PRACTICAL SUGGESTIONS.

A SHORT lesson on practical Christianity will not be amiss just now. There are subjects over which we need to study and pray much.

1. There is too much loose living among professing Christians. Their lives are not marked by that true vital piety that should characterize the saints on earth. True holiness and humility do not always constitute their adornment. Of many it can be truthfully said, "They are not shining lights." Practically some men appear no better after conversion than before. If religion makes people no better, it is practically of no use to them.

2. Christians are not sufficiently careful about letting their light shine before the world. With many of them, their light has turned to darkness. They let the world see many of their bad deeds, and but little of their good works. I fear that we do not fully realize the responsibility resting on us as the light of the world. Better lose a few dollars than have our conduct evil spoken of. A religion that is not worth making some sacrifice for is not worth having. The man who will not willingly deny himself of some comforts for his religion has a poor conception of its real value.

3. Christians are not the living epistles, known and read of all men, that they should be. Every professed follower of Christ should be a credit to the cause. We generally determine the merits of a mill by the quality of flour it turns out, but were we to judge of the merits of the Christian religion by a large percentage of those who claim conversion, we would certainly have a poor opinion of it. Every Christian should so live that it would be safe to point him or her out as a sample of the effects of the Christian religion.

4. In many instances the discipline of the church is too loose. Great regard should be paid to the character and reputation of the church as a body. It should not be marred by the conduct of unruly members. The church was not intended for unholy people. Unless a man is a credit to the cause his claims to membership could be called into question. The church should be composed of none but *shining* lights, as no others will ever reach heaven. The virgins who had no oil in their lamps were rejected. If the tares can be pulled up without injuring any of the wheat, it would better be done, but do not destroy the wheat just to get rid of the tares.

5. In many instances churches are too careless regarding the selection of their preachers. Ministers should be men of exemplary holiness. In fact they want to be ensamples to the flock. The Holy Ghost had recorded in the Scriptures just what kind of men are wanted, and if each member, when casting his vote, would see to it that he voted for one having Bible qualifications, the church would be much better off. The Lord wants ministers who preach by example as well as word. The preacher whose conduct does not accord with his preaching is not the man the Lord wants. There are too many in the world who say and do not. No man should be kept in the ministry who is an injury to the cause. Better have a good man who cannot talk, than a great talker who is impious. The church should keep a careful watch over her ministers and see to it that the cause does not suffer by their misconduct. Ministers, who become involved in a difficulty that is calculated to injure the cause of religion, should be relieved of their office till their matters are properly adjusted. A course of this kind would make ministers more cautious, and show to the world that the church is zealous of her good name.

6. In many instances ministers are too loose with what little piety they have. They do not watch their conduct as they should. At times they will allow themselves to become involved in trouble without taking into consideration the amount of reproach they may thus bring upon the church. If they do not think enough of the church's reputation to make some sacrifice for it they need to spend more time at the foot of the cross.

7. Ministers are too loose about their preaching. Many are too much disposed to compromise with the ways of popular religion and thus destroy the line of demarcation that should exist between the church and the world. Ministers want to be bold enough to preach the truth whether people like it or not. The man who will shun to declare the whole council of God is not worthy of his position. Most ministers spend too much time over knotty questions, and not enough with the plain, simple, practical truths of the Bible. About three-fourths of them put the feed up too high; the lambs cannot reach it, hence the little creatures go to other churches for mental and spiritual food. The generality of ministers do not study enough. They read much and study little. Many of them spend a week *studying* up a sermon. They would better take the Bible and *hunt* up the sermon. A good sermon, like gold, often requires much hard labor to get it. Ministers should be careful what they preach. They should never tell a thing till they know it to be correct. God never requires a man to tell a thing that he does not know.

8. As a rule, ministers do not visit enough among the poorer members. The rich get most of the company. The poor should not be neglected, especially by the officials.

9. Most people are too slow to learn that our Maker has endowed each of us with different gifts and capacities, and that there is a special calling for each of us. The church should see to it that she gets the right man in the right place. If the church finds that she has made a mistake in selecting a servant to serve in any capacity she should be free to correct her error, and not lay the blame on the Holy Ghost, as is the manner of some. If a man has been chosen to fill a position, and it is afterward apparent that he is not adapted to that calling, but can do something else much better, prudence would demand a change at once. That is the way we do in temporal matters, and certainly religion is vastly more important than worldly things. If the church, in these things, would be as "wise as serpents," it would add much to her prosperity. Every thing in its place is not less important in religious matters than in worldly things. That which is worth doing at all is worth doing right, and the right way is always the best.

10. We need more of Christ and less of self behind the table. Less opinion and more faith will do any congregation good. Ministers want to show to the congregation that they respect each other. Like priest, like people. The lack of love behind the table is enough to paralyze any congregation. More love, more faith, and much more *prayer* are indispensible elements to all true holiness.

J. H. M.

WHEN IS THE CHURCH PROSPEROUS?

NUMBER II.

HERE I promised to notice the relations of the laity and the servants of the church. As members of the same body they are one—are equal. Their rights and interests are the same. They drink from the same Fountain, eat of the same Bread, shall receive the same reward. They practice the same ordinances, enjoy the same rights and privileges, are made partakers of the same hope. The church that fails to recognize these facts, cannot be prosperous. So far, then, we see that prosperity will come if these facts are duly recognized. There is but one Gospel, one rule of faith and practice for *the church*. To get two rules of faith and practice into the church would cause division, and where there is division there is not prosperity.

The servants of the church must be chosen in the church, *by* the church. Servants that are not chosen by the church are not the church's servants; and the Gospel recognizes no servants not *of* the church, *by* the church. When the Lord "ascended up on high, he led captivity captive, and gave gifts unto men," "and he gave some, apostles." The church in its infancy, He gave apostles. And to "some" He gave prophets; others, evangelists, pastors and teachers. Why? "For the perfecting of the saints." This is one reason. A second reason why He gave some teachers, pastors and evangelists was, "for the work of the ministry," and the third reason was, "for the edifying of the body of Christ." This last reason found in Ephesians 4: 12, is applicable here. Those given "for the edifying of the body of Christ" are such who shall be blameless, apt to teach, grave, sober, vigilant, of good behavior, not greedy of filthy lucre, not self-willed, not soon angry, but lovers of hospitality, lovers of good men, just, temperate, holy, patient. Such servants *the church* shall choose for the edifying of itself. And the church that is cautious in this respect, the church that thinks more of its edification and prosperity than it does of *man*, will ever seek such as are in full possession of these qualifications. It is not safe to choose a servant with the hope that he will seek and find these qualifications when given a servant's duties. Such is not, I think, the apostolic order. A man should be found possessing these qualifications, and then called to edify the church. Happy is the church that follows the apostolic order in all things.

The relation that exists between the laity and the servants is that of brothers. Servants are to serve the church—not to govern in the sense of human government. Christ came to do the will of His Father—not His own. In thus coming, He was the servant of God. The servants of the church in like manner are to do the will of the church—not their own will, for if they do their own will, they are no more servants, but lords.

The servants of the church, are not above the church. This is because they are a part of the church, and a part can never rise above the whole. Were they above the church, greater than the church in power, they would no longer be servants of the church, but lords of the church, and lords of the church have no promise of the peace of this world, nor that of the world to come. Thus the idea of equality, of equal rights and privileges between the laity and the officials is a Bible idea; and the church that recognizes this idea and faithfully adheres to it will be prosperous. But if a church should forget this, should place judgment, and execution wholly in the hands of its servants, or if the servants should usurp their authority, and assume all matters of judgment, then that church would not be prosperous as the Bible teaches prosperity. Servants or officials may suggest to the church what they think for its best interests, but in no case should they assume to do the work of the church. A man when called to perform some special duty for the church is simply the church's agent, the church's servant subject to the bidding of the church. He has not become a law-maker, for Christ and the apostles made all the law the church needs. No man can make a perfect law; but Christ did, and the perfect law is far better as a rule of faith, practice and judgment than any imperfect law can be.

The apostle says, "Obey your guides, and be submissive; for they keep watch on your behalf, as going to render account" (Heb. 13: 17). This the laity of the church are commanded to do, providing the leaders possess all the qualifications laid down in the Holy Scriptures. But that they shall obey leaders who possess not the qualifications given by the Holy Ghost through the apostles, is not at all evident. The kind of leaders they are required to obey, are such as are humble, and themselves entirely submissive to the will of God.

Leaders, however, sometimes find themselves in difficulties, not because they have conducted themselves in a disorderly manner at home, but because they mistrusted the church, because having failed in gentleness, long-suffering, goodness, meekness, or some other point. Whenever leaders, the servants of the church, lose confidence in the church, mistrust the church, and resort to their own judgment as to the church's interests, they are more likely to throw safeguards around their own interests than around the interests of the church. The servants and those who gave them authority to preside over and look after the church's interests, must labor together, must be gentle to each other, for their interests are the same. Servants lose nothing by consulting the church, by permitting the church to do its own work, by admonishing to faithfulness, holiness and good works. But on the other hand, should servants so far excel their powers and duties as to attempt to control the church, to assume its duties and privileges, then vexations and troubles arise, and where these are, there is no prosperity.

The relation of servants and laity do not require that either do aught in secret that pertains to the other. There are not two distinct bodies in the church. The church is "one body;" and officials are simply persons chosen *by* the church to execute the will of the church, and the will of the church must be in perfect harmony with the will of God. The church that recognizes this fact will be happy, and being happy will prosper.

Again, if a church would prosper, would see little trouble in church government, let it be cautious in the selection of its servants. To choose for a servant one who had not yet learned to be patient, who had not yet learned to be gentle, kind and forbearing, and willing to confide in the church, would not be choosing in the direction of prosperity. As before stated, few persons fully learn the power of kindness. The servant who has learned this lesson well, is in possession of a power for good far beyond him who relies upon the rigor of law, or his own peculiar advantages. There is one thing more that I wish to here impress upon the minds of all who have been chosen by the church to perform its duties. Aim to maintain the respect of the church for the position you occupy. Just so sure as you attempt to override the church's best interests in order to subserve your own, just that sure will you bring division into the church, and division being there, prosperity is a stranger. Let no one attempt to do the church's business, unless the church says so. Let none secretly scheme for his own aggrandizement, nor attempt to draw honor to himself by any other means than love, faithfulness and good works. Fear not that you shall not be counted worthy of either single or double honor, but perform the duties of a servant faithfully, and the church will not be ungrateful. Should a church be ungrateful to its servants when they have faithfully carried out the will of the Lord, then the Lord will speedily avenge His elect, and that church will fall beneath the justice of a true God. That servants sometimes suffer for wrongdoing is a fact, but it is rare that they suffer for well-doing. Keep the church in the front, respect the rights and privileges of the laity, my dear brethren, and the church under your care will prosper. Should any step aside from the old, beaten pathway to glory, go plead with them; point them to Jesus, show His love, your love, the crown of glory in the end, pray with them, and rest assured prosperity will be inscribed on the banners of that church. M. M. E.

TRIP TO THE ANNUAL MEETING.

ON the morning of the 6th, several of us from Northern Illinois on the way to Annual Meeting, were safely set down at North Manchester, Ind. Bro. S. S. Ulery took care of us and in the afternoon conducted us to the Ogan's Creek communion, where we were made happy in meeting many loving brethren and sisters. It does one good to meet and become acquainted with the readers of the BRETHREN AT WORK. We are not only glad to meet such, but *all* who have obtained "like precious faith," and possess the same Gospel hope with us. But our readers are somewhat more endeared to us, because of our weekly talks.

The feast was truly an enjoyable one, and by all appearances those who participated in it were all profited. Only those who throw open their hearts to the Lord, invite Him in and sup with Him, can express the comforts and strength of a communion meeting. The ministerial force was strong at this meeting, and the simple, effective manner of their working is well worth remembering. When old brethren—those who have for a score or more years withstood the trials, temptations and vexations of life, kindly and earnestly plead for unity, love and brotherly kindness,—for zeal in spreading the truth of Jesus, one is made to thank God and take courage. And more: when they declare that they have confidence in the church—have confidence that the younger brethren and sisters want to do right, have confidence that when they lay down to rest in their graves, the younger ones will take up the mantle and battle just as nobly for the distinctive plea of the church—yes when they utter such confidence, we are humbled in spirit and more firmly resolve to hide continually under the cross. These old veterans not only thus speak, but act and appear just as they declare with their voices. They believe that the church existed and flourished successfully before it was placed in their care, and that it will go on successfully after they are gone. They are only concerned that it shall go out of their charge in good order, and fall into well-prepared hands; and that it may go on and on with care, they encourage those who must follow after, not by suspicioning them, not by questioning their motives, but by love and confidence. God bless all the brethren who do not mistrust their younger brethren. O, brethren, you do not realize how much good your kind words, your loving actions are doing! In eternity all will be clear.

On the morning of the 8th, brethren from all parts of the country assembled in the Ogan's Creek meeting-house to consult in reference to the best method of spreading the Gospel, of sowing the good seed. This meeting had been called by the officers of the "Church Extension Union," and as many did not fully understand its aims and methods, they came to learn. Bro. Quinter explained the object of the meeting to be in the interests of mission work, and to more fully carry out the plan adopted by the A. M. of 1868. This plan was read and approved as being good; and in order to carry it into execution, some additional resolutions were adopted. These will be given in full in the future.

The plan adopted at Meyersdale, Pa., and known as the "Church Extension Union," was substituted by the one above mentioned, and shall be known as the "Brethren's Work of Evangelism." The design is not to interfere with the organizations now existing in several Districts, but is presented as an effective means of extending the borders of the church.

AT ANNUAL MEETING.

On Sunday morning June 9th, the people began to gather at the large tent two miles West of North Manchester, as it had been announced that brother S. H. Bashor would preach in the meeting-house near by. The house was soon densely packed with anxious hearers, and as many could not get into the meeting-house, it was thought good to go to the tent and hold meeting there also. Here brother Moses Miller addressed an attentive audience, and as the day was cool and rainy, the people were slow in dispersing. Meetings were held at eight or ten different points in the vicinity during the day and evening.

Early on Monday morning, the large and commodious tent was filled with persons from all parts of the country, and as the Standing Committee could not arrange to open meeting until Tuesday morning, it was deemed good and expedient to spend the time in preaching; hence brother S. H. Bashor preached at 10 A. M., on the authenticity of the Bible, followed by S. C. Stump. At 2 P. M., brother S. Z. Sharp addressed the vast multitude, on "Rightly dividing the Word of Truth," followed by A. J. Hixon, Howard Miller and J. W. Stein—the last two dwelling upon the importance of mission work. A synopsis of some of those discourses will be given as soon as possible.

Tuesday 8:30 A. M. the Standing Committee entered the tent, and so dense was the congregation that it was some time until the Committee could be seated and the audience quieted sufficiently to proceed to business. Bro. Enoch Eby announced the 253rd hymn which the audience sung with great warmth. It reminded one of the great meeting promised us all in heaven, when the saints shall, with one voice, sing the song of Moses and the Lamb.

The Moderator then said that, no doubt we all have long looked forward to the time when we could meet and enjoy each other's company. But we have not only assembled to see each other, but to labor for the good of the church in general. Looking at the matter thus, we will feel that we are in the immediate presence of Him who has called us here; hence I trust that every brother in divine presence, as well as your unworthy servant, will feel the need of asking God to be in our midst. In view, then, of the importance of this great work before us, let us bow before God and ask His blessing upon us. Prayer by brother Eby, after which the fifteenth of Acts was read by R. H. Miller. The organization was next announced to be as follows: Enoch Eby, Moderator; R. H. Miller, Reading Clerk; James Quinter, Writing Clerk. The Moderator then said, that we had heard the Scriptures read, giving an account of a difficulty in the church and that the apostles, and elders with the church met to, arrange matters satisfactorily. They gave a decision and sent it to the church from whence the difficulty came; and as differences of opinion prevailed among those assembled on that occasion, it could not be expected that we should arrange matters without some differences of opinion also; but it would be good if we could present our views from a Scriptural standpoint, always giving the word of God as proof of our position rather than the Minutes of Annual Meeting. Be kind and courteous in your remarks, for soft words turn away wrath, but harsh words stir up anger.

The Clerk then read the programme of the meeting. Paper relative to a change in the manner of holding the Annual Meeting was read, the main features of which are, that each congregation in the brotherhood be permitted to send a delegate in connection with the present District system, which delegates shall constitute the Conference in rendering decisions, but questions to be open to discussion for all. Subject deferred until Wednesday morning.

Papers relative to divorces and the propriety of innocent parties re-marrying were presented and deferred indefinitely. The question of advancing ministers outside of the congregation in which they reside, was considered and decided to be unwarranted according to the usages of the church.

AFTERNOON SESSION.

The first subject under consideration was in regard to those who travel among churches and teach contrary to the usages and practice of the church. It was unanimously agreed that such work is not in harmony with Gospel order, and that those who thus persist in violating good order shall not be regarded as one of us. The integrity and purity of the church should ever be kept in view, and no one should even presume to go beyond good order, peace and harmony.

The justice and propriety of first presenting the decisions of the church to a member who has been tried for disobedience, before asking him whether he will accept it, was given consideration, and it was agreed that by all means should the decision be made known before asking any one whether he will comply with it. The wisdom and justice of this decision is so clear that it will be generally accepted. From henceforth the decision of the church must be presented to the accused, before asking him to comply. No man should be asked to consent to a thing of which he is ignorant. Tell him the demand and then ask him whether he will accept. The third subject related to receiving pensions from the government; and the fourth struck at expensive feasting at funerals. This was a timely warning, as many poor families are burdened in the vain effort to keep up with the times. It is time that we, as a church, raise our voice against this growing evil.

North-western Ohio District petitioned A. M. to change Art. 16 of 1871 in order to enable poor brethren to obtain a committee from A. M. through the District Meeting. Often those who are poor cannot afford to go to A. M. for a committee, and by calling for one through the D. M. may be able to obtain justice more readily. Request not granted.

Several churches requested permission to ask applicants the usual questions on the bank of the stream instead of in the water. This subject elicited a lengthy discussion in which the Scriptures and ancient church history were brought forward. Tertullian, Chrysostom and other notable ancients were referred to, and it is worthy of note that in doing so, the idea of trine immersion was also brought before the vast assembly. It was evident that as to the matter of asking applicants questions, the church is of one mind; but *where* to ask them is a matter of opinion. Though the discussion was quite protracted and brought out many good points, it was evident that the subject required considerable study and reflection in order to reach just and true conclusions. The meeting concluded to make no change. This was the last subject for the first day's session, and the multitude dispersed to find places of rest.

THE TENT.

in which the meeting is held, together with the dining room, is 272 feet long and 80 feet wide. About one half, or 136 feet by 80, is used for the council. This was completely filled and thousands stood outside. Persons with strong vocal organs could be heard throughout the tent, but those of less capacity were only heard in their immediate vicinity. The discussions thus far have been made in a Christian spirit, and, notwithstanding the immense audience, pretty good order has been maintained. More next week.

M. M. E.

COMMUNISM.

Compiled.

BY many who have given the subject considerable thought, it is believed that our country is to-day on the very crest of a volcano, which may burst forth any moment. And from present indications it is safe to conclude that before the expiration of many months, this pent up subterranean fire will burst forth, causing a shock from one end of the land to the other. Already the rumbling is beginning to be heard in the far off Europe, and the very kings upon their thrones are becoming alarmed.

We believe their is danger ahead. Here we are in the second year of our centennial glory with the country seething like a caldron. At Washington the political parties are falling to pieces by their own inherent corruption. The Presidential chair has a torpedo under it. Representatives of the nations come into the halls of Congress drunk. Drunk! Great heavens! has it come to this, that drunkards shall sit on the throne of Christian America? Representatives! Yes, so they are; to our disgrace be it said, in more ways than one. Infidelity and Sabbath desecration are growing. Spirituality is so gaunt and attenuated in many of our cities that it cannot even reflect the truth. The land is over-run by thieves and vagrants, labor and capital are at sword's points, and beneath all this cracked crust of Republicanism, there are smouldering the volcanic fires of Communism. No danger! Have the signs of the times no voice of warning?

Their number at the present is not known; it is supposed to be two or three hundred thousand. They are all oath-bound and worked by secret wires that the masses of our readers know not of. Their work is done in the profoundest secrecy, and the Lord only knows what their strength is. They have been hard at work during the last twelve months, and now have organizations in nearly all the leading cities of the land. They drill in secret. They are said to be organizing armies, and in Chicago have a force of several thousand. At that place they have been seen drilling in public.

They are armed with breech-loading rifles, and revolvers, and are drilling, they say, with a view to self-protection in case their plans are interfered with. In Cincinnati the Communists have three thousand men enrolled. Large numbers of them are organized into military companies, which meet and drill in secret. The Knights of Labor, an organization whose object is similar to that of the Communists, are also drilling and arming in preparation for an impending crisis. In St. Louis large street meetings are held and inflammatory speeches made, stirring up riot and sowing the seeds of discord and outrage. They laugh at the power of the police to coerce them. In New York the same thing is seen, and revolutionary measures are openly avowed.

Can we stand up in the bold presence of these startling facts and say there is no danger? What is the meaning of all this organizing, and arming, and drilling from the Atlantic to the Pacific? There is no foreign army approaching. There is no war in our own land. The President has not called for militia. What does it mean? It means revolution, and that at no distant day. It means the upheaval of our liberties and homes; the war of classes; the poor against the rich; the laborer against the capitalist,—anarchy, red-handed, ghastly anarchy. It means riot, and murder, and pillage, and sacked cities, and a dismembered government.

But what is the cause of this threatening trouble? We answer, it is monopoly. The working class has been abused, and the wealth of the land is rapidly going into the hands of a few. The wages of the poorer class have been cut down that the rich might have more money to squander. The poor and their families have been almost starving while the rich are building fine mansions and investing their wealth in bonds. We believe the whole thing can be remedied by wise and judicious legislation. But how can we expect this to come to pass when our nation is reeling from the effect of the liquor traffic and pride of every order? Our country needs a reformation which may yet come after it is too late to avert the pending evils that are now awaiting her.

The work wants to be brought about by the Gospel of peace, and not by carnal weapons as is now threatened. We are satisfied that the Communists will not succeed in overrunning this country, but they, if once aroused, will cause irrepairable damages. What a blessing it would be if all men would learn to do unto others as they would that they should do unto them! There would be no trampling of the poor under foot by the rich, but there would be work and plenty to eat and clothing for all.

Just take the money that is squandered for strong drink and spend it for food and clothing and not one need suffer. There would be plenty and to spare for all.

These are perilous times. What meaneth the great famines of earth? What meaneth this of thousands dying daily? What meaneth the great subterranean rumbling of socialism in Europe? and What meaneth this secret rattling of arms and secret workings all over our land? Who cannot fail to read the signs of the times? Watch and pray. There is danger ahead.

J. H. M.

ELDER S. Z. Sharp has been appointed by the trustees of Ashland College, Ohio, as general soliciter for that institution. E. C. Packer, of Ashland, A. J. Hixson and Landon West of Southern Ohio, and J. G. Royer of Monticello, Ind., have also been appointed to solicit funds for that institution.

CONSIDERABLE matter prepared for this issue has been crowded out. Will appear next week. — The Minutes and Report can be had at this office. Particulars next week. — This is all the room we have left to say anything in this issue

POETICAL ENIGMA.

GOD made Adam out of dust,
But thought it best to make me first;
So I was made before the man,
To answer God's most holy plan.
My body He did make complete,
But without legs, or hands or feet.
My ways and actions did control,
And I was made without a soul.
A living being I became;
'Twas Adam that gave me my name,
Then from his presence I withdrew,
No more of Adam ever knew.
I did my Maker's laws obey,
From them I never went astray.
Thousands of miles I ran, I fear,
But seldom upon earth appear.
But God in me did something see,
And put a living soul in me.
A soul of me my God did claim,
And took from me my soul again.
But when from me my soul had fled,
I was the same as when first made;
And without hands, or feet, or soul,
I travel now from pole to pole.
I labor hard both day and night,
To fallen man I give great light.
Thousands of people, young and old,
Will by my death great light behold.
No fear of death can trouble me,
For happiness I ne'er can see.
To heaven I shall never go,
Nor to the grave, nor hell below.
The Scriptures I cannot believe;
If right or wrong I can't conceive;
Although my name therein is found,
They are to me an empty sound.
And now my friends, these lines you'll read.
And search the Scriptures with all speed,
And if my name you don't find there,
I'll think it strange, I do declare.

Selected by N. S Dale.

PRAY WITHOUT CEASING.

HAVING noticed in No. 19 of the Brethren at Work, that the above was suggested as a good subject to write upon; I remembered seeing an article in the *Gospel Visitor* which I will present to the readers:

At an association of clergymen on a certain occasion, it was proposed to hold a meeting for the purpose of considering the words of the Apostle, "Pray without ceasing." The meeting was to be held in a month, and in the meantime each clergyman was to write down his opinion and bring it to be read. A religious servant girl, who lived in the house of one of the clergymen, overheard him talking about the matter, whereupon she exclaimed:

"What! A month wanted to tell the meaning of that text? It is one of the easiest, and best texts in the Bible."

"Well, well, Mary," said the old minister, "what can you say about it? Let us know how you understand it. Can you pray all the time?"

"O yes, sir; the more I have to do, the more I can pray."

"Indeed! Well Mary, do let us know how it is—for most people think otherwise."

"Well, sir," said the girl, "when I first open my eyes in the morning I pray, Lord open the eyes of my understanding; and while I am dressing I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin work I pray that I may have strength equal to my day; when I begin to kindle up the fire I pray that God's work may revive in my soul; and as I sweep out the house I pray that my heart may be cleansed of all its impurities; and while preparing and partaking of breakfast I desire to be fed with the hidden manna and the sincere milk of the Word; and as I am busy with the little children I look to God as my Father, and pray for the spirit of adoption, that I may be His child. So on, all day; everything I do furnishes me with a thought of prayer."

"Enough, enough," cried the old divine, "these things are revealed to babes and hid from the wise and prudent. Go on Mary," said he, "pray without ceasing—and as for us, my brethren, let us bless the Lord for this exposition, and remember that He said that the meek will He guide in judgment."

So, dear brethren and sisters, you can see from the above, that the Lord, through the Apostles, has not required of His followers that which we cannot perform; that if we act consistently with the Gospel, we will not engage in any busines whatever, that we cannot ask the Lord to help us.

Selected by Hiel Hamilton.

* * *

The love of heaven and the love of earth are like the scales of a balance—when one rises the other falls.

THE TWO.

IT is indeed a funny and ridiculous sight to see a lovely woman stop at a crossing, give her body a fearful twist, stoop low and reach backward and downward nearly to her heels, and grab from five to forty pounds of dress-trail full of dirt and shake it five or six times, like a buzzard fixing its wings to fly, then hobble across the street to the other side, then to let go, turn around four or five times and start off like a stern-wheel boat in a storm. Such fantastic fashionable freaks of folly as we see sometimes upon our streets, are certainly very unbecoming in all that is modest, beautiful and lovely in women. Look at that modestly-dressed, sweet-faced, humble girl, walking homeward, having been on a mission for her mother, perhaps. No foolishness about her; she lives, dresses, acts, and looks plain. She and fashion are strangers. Loafers do not stare at and after her. No! She commands respect by her dress and conduct upon the public streets. See her in spotless white, looking like an angel, kneeling at her bed-side with her face and eye, lifted heavenward, and in accents low and sweet-breathing from her pure lips the language of her soul in humble prayer, "Our Father who art in heaven." Angels put their ears to the twinkling stars and listen to her prayer.

The one, a meek, humble, Christian young woman, whose affections are fixed upon things above the foibles and follies of a fashionable world—whose very soul pants for the light and love of a "home over there." The other, a thin-visaged, "made up" woman of a fashionable world, whose whole heart and soul is engulfed in the great whirlpool of mock happiness and folly; who never looks in the Bible one-hundredth part as much as she does a looking-glass. The one breathes her prayer and lies down upon her downy bed to sleep and dream of heaven and the angels. The other comes out of the parlor at a late hour, like a tired and hungry coach horse, rushes to the pantry, grabs a pickle in one hand, a cold ham bone in the other, then to her room. She swings her "harness" over the backs of half-a-dozen chairs, forgets the duty she owes to God and herself, and then retires to rest.

Now which of the two, think you, God and the angels smile upon the most—the beautiful woman or the fashionable young lady?

Selected by a Sister.

ABOUT LITTLE CHILDREN IN THE BIBLE.

BY MATTIE A. LEAR.

My Dear Lizzie Hillery:—

HAVING promised, when I was with you at Hudson, to write you a little letter, I will now redeem my promise. And as your dear mamma said you were very fond of Bible stories, I will give you one, a sweet, touching, little story which we hope will deeply interest you. And I will just here say, dear Lizzie, when I hear of a child who loves to hear Bible stories, my interest in that child is immediately aroused.

Our story is of a little girl, a little older than our little Lizzie, she being twelve years old. The name of this little girl's father was Jairus, he was a man of prominence, and distinction, being one of the rulers of the synagogue. A synagogue was a place where public services were conducted, all the exercises of religion, except the offering of sacrifices, could be conducted in synagogues. Sacrifices could only be offered in the tabernacle or temple. A ruler of a synagogue was one who presided over the assembly, and who conducted the religious services. A sort of minister, we presume.

Well, this little girl was perhaps an only child, she was loved and petted by her dear papa and mamma. Methinks I can see her sitting on her papa's knee, her arms around his neck, as I saw you, dear Lizzie, I can see him imprint on her sweet face kisses of affection. She was her father's joy, her mother's pride. But this dear child was stricken down with disease. She lay moaning on her little bed, the roses had fled from her cheek, her bright dark eyes were glassy with the film of death, her little thin hands were folded languidly over her heaving bosom, her fond father and mother, in agony, beheld their drooping flower, physicians could do nothing for her, and the dreadful agonizing thought burst upon their minds, our darling must die; but oh, one ray of hope penetrated the darkness by which they were enshrouded. They hear of Jesus, perhaps He can save our child; we will appeal to Him. And they did appeal; how earnest is the petition of that grief-stricken father. It is said that he fell at the feet of Jesus, and besought Him greatly, saying, "My little daughter lieth at the point of death: I pray thee come and lay thy hands on her, that she may be healed, and she shall live." The dear Jesus heeded this earnest call, but ere He could reach her side, she was cold in death; her friends were weeping around her. But Jesus taking with Him three of His disciples and the parents of the maiden, entered this chamber of death; He went up to her, took her cold, lifeless hand in His, bent upon her His pitying gaze; then we hear the words, "Damsel, I say unto thee, arise." And what now! What sight meets the gaze of her astonished parents. Their little girl, whom they had so lately seen in the agony of death, who lay still and cold before them, now rises up in bed; and assisted by the hand of Jesus, she steps upon the floor, and walks about, and at the direction of Jesus, food is given her; and she eats.

This was one of the acts of kindness, dear Lizzie, which Jesus did while here on earth. It is said of Him, that He went about doing good. Oh how many happy hearts did He make; how many tears did He dry; He never looked upon suffering without sympathy. He is the same, sweet, loving Jesus yet, though we cannot see Him with our natural eyes. He loves you, dear Lizzie, and He loves all children now, just as He did when He was here on earth.

A HOME IN HEAVEN.

BY HARRIET BUCK.

WHAT a soul-cheering thought! to know and feel that if this, our earthly house or tabernacle, was dissolved, we have a home, a house not made with hands, eternal and in the heavens, for all who are willing to accept it. The Lord of that beautiful mansion has shown us the way and the terms by which we can obtain a permanent home without money and without price. Many of us, yea, very many have loved ones who have crossed the river of death, and to-day, may be exploring that heavenly home, and singing praises to God and the Lamb that taketh away the sin of the world. But oh! let us pause a moment and think of the many poor, benighted souls throughout the world who never hear anything about that heavenly land, but are groping their way in sin and darkness, ignorant as to whom they are indebted for life, health, strength, and all that they have. O, may the time soon come when the true Gospel can be preached unto them, that they may be brought from darkness into light, and from sin unto salvation, that they may share the bliss of that beautiful home.

But, dear brethren and sisters, let us ask ourselves, are we obeying the commands, or following the examples so clearly taught us in the divine Scriptures, in a way and manner that will secure for us a share in that blessed abode whose maker and builder is God? O, let us be up and doing, for the night of death draweth nigh. May we be enabled by His Spirit to obey, and we shall be abundantly blessed in this world and in the world to come. Although clouds and storms may sometimes obstruct our journey to our heavenly home, we may work our way so faithfully through all, that we may at last gain a happy entrance there and join the songs of the redeemed, and possess forever one of the many mansions prepared for the faithful

May the Lord send some brother to preach for us here. Hear the Savior's solemn injunction, "Feed my sheep." May God bless us all and still guide us by the divine Spirit, and in the end may we find that rest that awaits the people of God.

WORKS OF RIGHTEOUSNESS.

QUERY ANSWERED.

I wish to know, through your paper, the meaning of the fifth verse of the third chapter of Titus.

Wm. B. Goodwin.

THE verse referred to above, reads as follows: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

The "works of righteousness" spoken of in this passage, have reference to the old Jewish or Mosaic dispensation. In Romans 3: 20, Paul says, "By the deeds of the law there shall be no flesh justified in his sight: for by the law is the knowledge of sin." He speaks of the deeds of the law, which has reference to the old dispensation. God had given them a work to do, viz: the ten commandments and the ordinances to be performed literally, and for the faithful observance thereof, they were to enter the promised land. We have to perform some things *spiritually*. They could not do it *spiritually*, because Christ had not made the way to heaven as plain for them as He has for us since His death on the Cross. Therefore they had to execute the will of God *literally*, while we do it *spiritually* also. Since the death on the Cross, we, to enter the "promised land," must be "*born again.*" We must be "transformed by the renewing of our mind" (Rom. 12: 2).

God had mercy on us; He pitied poor, fallen, degraded man, and by sending His Son into the world, opened the way to heaven.

We must be born of water and of the Spirit. The new birth is the meaning of "regeneration"—baptism of water, and baptism of the Holy Spirit. Baptism of water is for the "remission of sins," and baptism of the Holy Spirit is to bring "all things" to our remembrance, and to keep us free from sin, and fit us for the kingdom of heaven.

D. O. Frey.

WHY A WORKING-MAN SHOULD NOT ENLIST IN THE ARMY.

1. Because peace on earth is the highest aim of Christian civilization.

2. Because I have no right to endanger or destroy the lives of others.

3. Because there can be no glory in the slaughter of men or in the destruction of their works of industry.

4. Because barrack and camp life is demoralizing.

5. Because it is a folly to fight at all, more particularly against those with whom I have no quarrel.

6. Because I should have to quit all occupations for a life of uselessness.

7. Because the poor soldier has only in prospect the savage work of the battle-field; and as its reward mutilation, penury and dependence.

8. Because war between nations is productive of waste, want, and woe; and this enormous waste, both of men and money, has to be borne chiefly by the industrious classes.

9. Because war does not decide who is right or who is wrong, but simply who is the strongest.

10. Because war very seldom settles disputes between nations, as one war generally begets another.

11. Because if working-men refuse to enlist and fight about the disputes of others, rulers will be compelled to settle their disputes by peaceful means.

12. Because in time of war soldiers may be flogged or shot for the slightest act of disobedience.

13. Because at the command of my superiors I should have to fight even in an unjust cause against my conscience and my religion, and I might even be compelled to kill father, brother, or dearest friend.

14. Because by the "Begimental Exchange Act" officers are allowed to pay others to fight for them, but the poor soldier is denied the same privilege.

15. Because officers can marry whenever they please, but by military law the private soldier may not marry without the officer's consent.

16. Because armies are generally kept up by rulers to keep down the liberties of the people.

17. Because fighting forces, instead of preserving peace, are, as history demonstrates, eminently calculated to provoke war.

18. Because if I enlisted I should in some degree strengthen the army, but if I refuse I shall, by withholding that strength, be doing my duty and setting an example to others.—*The Arbitrator.*

CAN CHRISTIANS FIGHT?

MAY God hasten the time when war shall be buried—that grim old breaker of hearts. Carry him out on a rusted shield. Put him down in the most desolate part of all the earth. Bury his sword with him. Heap on his gravestone broken chariot wheels. Let widowhood and orphanage clap their hands over his burial and the winds howl for requiem.—*Talmage.*

War is the fruitful parent of crimes. It reverses all the rules of morality. It is nothing less than a temporary repeal of the principles of virtue. It is a system out of which almost all the virtues are excluded, and in which nearly all the vices are included. The morality of peaceful times is directly opposite to the maxims of war. The fundamental rule of the first is to do good; of the latter to inflict injuries.—*Robert Hall.*

Whence is it that wars still disgrace the self-styled Christian world! It is owing to the doctrine of expediency. If Christians had boldly looked in the face of their duty, as developed in the New Testament, this senseless, internal system of wholesale butchery must long ago have ceased.—*Robert Southey.*

* * *

True zeal is a sweet, heavenly and gentle flame, which maketh us active for God, but always within the sphere of love.

The Physical Culture of Women.

THIRTY-THREE years ago Dr. Hawes prepared, and delivered on a Sabbath-evening, a discourse, which he was pleased to call, "A Looking-glass for Ladies." It contained many practical and wise suggestions and was well received, producing at the time most happy results. We give below what he said upon the physical condition of women at that time, and we wonder what he would say if he were now living and should walk our streets, enter our schools, and visit our drawing-rooms with the average girl of sixteen, and young mother of twenty-five as a subject for observation.

"How the virtuous woman strengthened her loins and her arms, or how she acquired and maintained firm and vigorous health, we can be at no loss to know, after reading what is said of her occupations and habits. Though evidently of a high rank in society, she did not think it beneath her station nor inconsistent with her views of delicacy and refinement, to occupy herself in domestic affairs. From the whole description given of her, we are warranted to say that she was what is sometimes called, a stirringbody; one who had always something to do, and was always doing it; not wasting her time and strength in ease, in indolence and inefficiency, but busy, active, industrious; rising early and seeing that all concerns of the household were attended to at the right time and in the right manner; and not unwilling when there was need to put a helping hand to whatever work was demanded to be done. This secured her health, kept her from *ennui*, and the dismal train of ills included in nervous affections, made her strong, vigorous and cheerful, and qualified her to fill, with usefulness and honor, the station assigned her in Providence.

The virtue, for such I must call it, here referred to, is sadly neglected in the training of our daughters at the present day. At least one would think so, from seeing the puny forms, and feeble frames and sickly faces of great numbers of our young females, especially of the higher classes. Account for it as we may, the fact must be admitted, that the muscular vigor and strength of our fair country-women have for a long time past been undergoing a melancholy change.

Our grandmothers, should they appear among us would scarcely recognize many of descendants as belonging to the same race with themselves, so diminished are they in size, vigor and portly gait. But a small proportion of our adult females enjoy complete health for the stations they were called to occupy. The evil here complained of, is no doubt, to be traced chiefly to bad training in the nursery and in the family; to an ignorance or disregard of the laws of our physical system in respect to health. But the mischief commencing here, is often aggravated in schools and higher seminaries of learning, and receives its finish in the intercourse and habits of fashionable life. The mind, or brain, as the physiologist would say, is too severely tasked, is overworked in its tender age; a due attention is not paid to air and exercise; and in the eagerness to have the pupils compass the whole curriculum of knowledge in a given time, it is often forgotten by parents and teachers, how easily the health may be impaired by such a process, and so impaired, that the mind, the heart, the whole character shall shrink and dwindle into feebleness and inefficiency, and the life becomes vapid useless and miserable. The evil here suggested is an appalling one. It deserves the most serious attention of all who wish well to the rising generation. It acts not on the body alone, but on the mind, on the intellectual and moral character, not on the fair sex alone, but on the other sex also, and is raising up a race of feeble and sickly beings, as unfit for the serious duties of life, as they are to enjoy the blessings of full and vigorous health.

My Secret of Success.

AN influential minister, being asked for the secret of his success wrote the following:

"The question has often been asked, 'What is the secret of the success attending these meetings?' As it cannot do any injury to the Master's cause, and might result in much good among our young ministers, and perhaps some others, I wish to make known what I believe to be the great secret.

First, perfect, entire consecration to the service of God. This divests me entirely of my will, and gives me to cry in my heart, 'Thy will, O God, be done.'

Secondly, I very often ask God for Jesus's sake to guide and direct me in everything; and I know He will do it, just because He said He would; and it is wholly impossible for Him to lie.

Thirdly, I do not pray to the people, but to God in the name of Jesus and for His sake; and I confidently expect to get what I ask for either just as I ask it, or in a much better way. — Same reasons as above.

Fourthly, I measure the length of my prayers by my faith; that is, when I get to the end of my faith I stop. This causes my prayers to be very short. If all would adopt this as a rule and never violate it, a great deal of good wind would be saved.

Fifthly, When I lack wisdom, and this is very often, I do not go to St. Peter, St. Paul, nor St. Mary; neither do I go to Adam Clarke, John Wesley, C. H. Spurgeon, nor to any D. D.; but I go right to God, because He has commanded me to do so. When I used to live in the country, I always preferred to go to the spring or well, rather than have water brought to me half a mile through the sun in a gourd. I don't object to reading good books; but I ask God to filter them well, so that I may not swallow any trash.

Now I have given my honest convictions; and if am wrong, I pray God, in Jesus' name to forgive me for His sake."

The article breathes a commendable spirit, showing an entire submission to the will of the Father. We need more of such submissive wills among the ministry. In the preaching of the Word their motto should be: "Not my will but thine be done."

We like his remarks on faith and prayer, but think him mistaken about not going to "St. Peter and St. Paul," for knowledge. They were earthen vessels chosen of God, and wrote as they were directed by the Spirit. They were agents of the Spirit to record and teach the Words of the Spirit, and to refuse going to them for knowledge, would be refusing the Holy Spirit's direct agents. Clark, Wesley, Spurgeon or the D D.'s may be wrong, but Peter and Paul cannot be.

Water, taken directly from the well is always the best, but I see no use in discarding the pump, just because it is not the well. Those who discard Peter and Paul, reject God's divinely appointed agency used in conveying the Word of Life to mankind. Faith, prayer and works want to go together.—ED.

Nearness of Death.

WHEN we walk near powerful machinery we know that one misstep and those mighty engines will tear us to ribbons with their flying wheels or grind us to powder in their ponderous jaws So when we are thundering across the land in a railroad carriage and there is nothing but an inch of iron flange to hold us on the line. So when we are in a ship, and there is nothing but the thickness of a plank between us and eternity. Whether on the sea or on the land, the partition that divides us from eternity is something less than the oak plank or a half-inch iron flange.

The machinery of life and death is within us. The tissues that hold the beating powers in their places are often not thicker than a sheet of paper, and if then this partition be ruptured it would be the same as if a cannon-ball had struck us. Death is inseparably bound up with life in the very structure of our bodies. Struggle as he would to widen the space, no man can at any time go further from death than the thickness of a sheet of paper. How important then that we be ever ready to meet the silent messenger.—*The Guide*.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

MUMERT.—In the Arnold's Grove district, June 8th, 1878, Bro. Samuel Mumert, aged 72 years, 6 months and 9 days. Funeral preached from Rev. 20, latter part.
J. STITZEL.

JAMES. — In the Fairview congregation, Appanoose Co., Iowa, April 19th, 1878, sister Mary E. James, daughter of friend William and sister Eliza James, aged 18 years and 21 days. Funeral discourse from John 14: 1-3, by elder Daniel and Joseph Zook.
J. M. LEAVELL.

FRAME —In the Elkhart Valley church, Ind., on the 23rd of May, 1878, Bro. Gabriel Frame, aged 40 years and four months. He leaves a kind companion, six children and many sympathizing friends to mourn their loss. Funeral discourse by the Brethren from Luke 23: 28.
S. HETRICK.

WHETSTONE. — At Teagarden, Ind., May 18th, 1878, Henry Allen, son of Andrew and Catharine Whetstone, aged 1 year, 7 months and 24 days.

LEATHERMAN.—In North Liberty, St. Jo Co., Ind., Emma Leatherman, May 27th, aged 5 years and 18 days. J. HILDEBRAND.

FIKE.—In the Milledgeville congregation, Carroll Co., Ill., of Diphtheria, sister Mary Fike, daughter of Daniel and Catharina Ann Fike, aged 15 years, 3 months and 26 days.

Sister Mary died in the very bloom of youth. She longed to leave this vale of woe, and rest forever in that celestial clime. "Remember now thy Creator in the days of thy youth" (Eccl. 12: 1). GEO. D. ZOLLERS.

WIKLE.—In the Brush Creek church, Joy Co., Ind., Bro. Wm. J. Wikle, Jan. 17th, aged 27 years, 11 months and 16 days.

WIKLE.—Also, in the same place, April 2nd, 1878, sister Caroline, wife of the above, aged 24 years, 11 months and 13 days.

WHITESELL.—Also in the same place, May 13th, 1878, friend Abigail Whitesell, aged 54 years, 4 months and 4 days.

WARNICK. — In the same place, June 3rd, friend Elias Warnick, aged 72 years, 6 months and 17 days. O. F. YOUNT.

MILLER.—In the Middle Creek congregation, Somerset Co., Pa., June 2nd, sister Annie Miller, daughter of Bro. Joseph and Lydia Miller, aged 21 years, 10 months and 12 days.
J. H. MEYERS.

BRUMBAUGH.—Near New Enterprise, Bedford Co., Pa., Bro. Martin Brumbaugh, aged 48 years, 3 months and 12 days. Disease, Paralysis.

The subject of this notice was a member of the church for a number of years and in his death the church loses an exemplary member. Among his Christian virtues, meekness and kindness were prominent traits. He would seldom if ever, allow a harsh or unkind word to escape his lips. Being kind and sociable, all who knew him, (and he was well-known throughout our county) were his friends. His wife preceded him about twenty years, having lived only a few months after their marriage.—He lived only five days after he was stricken with paralysis, and although his mind was very much confused, we have the hope that he has met a reconciled God. His remains were followed to their last resting place, by the largest concourse of friends and relatives, we have ever witnessed on a similar occasion. Funeral services by elders Daniel Snowberger and George W. Brumbaugh from Heb. 9: 27.
C. L. BUCK.

HIXON.—Near Blairstown, Iowa, Bro. Isaiah Hixon, March 3, 1878, aged about 50 years. Left a widow and five children to mourn their loss, which, we hope, is his great gain. Funeral services by Bro. P. Forney from 1 Cor. 15: 22. S. JOHNSON.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

The Coldwater congregation, Butler Co., Iowa, June 29th and 30th.

Waddam's Grove, Stephenson Co., Ill., June 20 and 21, commencing at one o'clock.

☞ The brethren of the Beatrice church, Gage Co., Nebraska, will hold a Love-feast the 7th and 8th of September, commencing at 2 o'clock, P. M. Place of meeting seven miles South-east of Beatrice, on the farm and residence of Eld. Henry Brubaker. Those coming by railroad will be met at Beatrice, if notice is given.
By Order of the Church,
W. B. PRICE.

CORRESPONDENCE.

From Madison, Kansas.

Dear Brethren:—

I LEFT home on the 25th of April for Cana church in Elk Co, a distance of sixty-eight miles, had meeting from the 26th to the 29th. On the last named date met with the Brethren in church council to set things in order. The church here, has been for some time in a rather dilapidated condition, but everything now seems to turn out more favorable, so that some thanked God and took courage.

From here we went to the Silver Creek church, Cowley Co.; distance thirty-five miles. Found the little band of brethren and sisters in love and union Spent a short time here, during which an election was held for a speaker. The lot fell on Bro. E. Pricket; also advanced Bro. J. J. Troxle to the second degree; baptized one sister.

From here we went to Sumner Co., fifteen miles North-west of Wilmington, and forty-five miles from our last place of meeting. We met here with Bro. Bashor from Mo. Spent a few days with the Brethren, organized a church, elected two deacons, and Bro. J. Troxel to the ministry at this place. There seemed to be good interest manifested, and there were three applicants for baptism to be attended to on Sunday following.

From here we went to Wickata, distance forty miles. Would have organized here, but Bro. Reath did not meet us as we expected at Sumner to make arrangements. We had only a short time to stop at this point. We spent what little time we had, visiting members among whom were some old acquaintances.

From this place we went to Reno Co.; distance fifty-five miles. Here we also organized a church, elected two deacons. Here quite an interest was manifested, and we felt somewhat reluctant to leave. We felt that good could be done here, but other fields of labor still ahead, bade us take the parting hand. At this place Bro. J. H. Fishel is their minister in the second degree.

From this place went to Peabody, by way of Hutchinson and McPherson Co.; distonce 82 miles. At this place met with the Brethren in church council; only stopped one day. — Left Peabody for home, a distance of sixty-one miles. Traveled in all 389 miles; got home on the 18th of May. Found all well, thank the Lord. J. BUCK.

From Newton Church, Ohio.

Dear Brethren:—

IT may not be amiss to give a little description of this arm of the church, situated in Miami Co., Ohio. We number about two hundred members, and are apparently in a healthy and flourishing condition under the care of our faithful and much respected elder Samuel Mohler of the Covington church (of which district this was formerly a part). We had our yearly visit several weeks ago, and found the members in love and union. Our church meeting passed off without an unpleasant feeling; excepting one case, and that was in regard to a young brother who was so blinded by the god of this world, that he could not see any harm in belonging to a secret society, and so was more willing to lose his membership with the church of the living God, than lose his (imaginary) interest in a worldly organization, that, (in the judgment of the church) is anti-Christian.

Our Love-feast came off on the 5th and 6th of June; had very beautiful weather and a very large congregation. Between three and four hundred members communed. Most of the preaching was done by Bro. James Quinter of Pa.; Bro. Z Sharp of Tenn; and Bro. Jesse Stutsman of Dark Co., O. The house was much crowded at night, but the order was good inside, though the crowd outside, became somewhat unruly before the close of services.
E. BEERY.

From Union Church, Ind.

Dear Brethren:—

WE will try and give you a brief account of our Love-feast which is now among the things of the past. On the evening of the fourth, at an early hour the people began coming in, so that by five o'clock, the time appointed to begin, our large meeting-house was filled. There were present with us five ministering brethren, Jesse Calvert, David Rupel, D. Whitmer, D. Freeman and another brother from Illinois, whose name I have forgotten. Our brethren labored for us very earnestly. Six precious souls were made willing to forsake sin and follow Jesus and were, with nine more, baptized next morning. O how it made our hearts rejoice to see so many come out on the side of the Lord! Our communion was the largest ever held here in this district; it is said that there were about 550 surrounding the table of the Lord. Our mind was carried back to Calvary's mount, while our blessed Savior was suffering upon the Cross for the sins of the world, and then again we can look by an eye of faith to the evening of the world when we shall be seated around the table of the Lord. — Then Christ will gird himself and serve us, and dear brethren and sisters, what a glorious time that will be, when we shall all meet around the great white throne, there to sing the praises of the redeemed forever and ever.
J. APPLEMAN.

Read and Make Notes of.

MY eyes fell lately upon a dilapidated paper, entitled *Farmer's Review*, which had been mysteriously placed before me. My attention was at once attracted by the above text. I saw at a single glance that some worldly enterprise was being imposed upon or being counterfeited. The thought like lightning flashed through my mind: how many men and woman are to-day sailing under false pretences, and have, ever since the days of our Savior, the time when He instituted that eternal enterprise which cannot be counterfeited, though men may tamper with it and work it over and over in every conceivable form that their devices can mould, it still retains its purity in which all may find a common interest, and all may be entitled to one individual and equal share and become stockholders of the one great enterprise which will secure for all a fortune, a mansion, a home beyond the skies. There will be no spurious and defective organizations, but all will be governed by one who is above all. Everything is under the leadership of one, who has before told you that He is King of kings, and Lord of lords; one who will trample under foot every building, that is not founded on the overlasting Gospel.

But to the text. Since then, there have from time to time appeared numerous companies, uniting themselves in strong bands to take upon themselves the name of Christ; but attempt to build upon some other foundation than the one given by Him. My mind is now wandering over this vast world, from East to West and from North to South, in the hilly country and in the vales, in the cities of the old and new worlds, in the public parks and in the places of worship: how many are sailing under false colors, and seem to be marching under the banner of Christianity. They appear to be beautiful for a while, but when the chilling blasts of temptations overshadow them, they find their bands becoming loosed, and they begin to fall like the vessel, now standing in the sun; once it contained the water from which so many quenched their thirst, now it is of no use. Like the flowers of the field that once so beautifully cast forth their lustrous hues, but when the heat of the sun scorched the ground and absorbed the moisture, the beautiful flowers began to droop and fade into a colorless and lifeless bit of decomposing matter.

Is it not a plain fact that hundreds and thousands of professing Christians to-day, do not know the importance of the Constitution and By-laws of our Lord and Saviour, Jesus Christ, and they have not the courage to examine the Statutes for themselves; but will depend on a counsellor that will, for a given compensation, agree to expound the law, with all its latest additions and amendments up to a given time. Such is the confused state of Christianity at this present time and enlightened (?) age!

Then, my Christian friend and kind reader, when we look at all the vain allurements, the follies, the evil temptations, the fashionable gewgaws, the places of amusement, such as theaters, fairs, bar-rooms, ball-rooms, church-festivals, and things pertaining thereto; we feel sad, and are made to compare them with such scenes as that of Abraham in Gen. 22: 10.

Yes, there is a great difference between the worldly amusements and the solemn scenes depicted in the Bible. Imagine Christ, standing before Pilate; call to your remembrance His sufferings on the cross, where he atoned for the sins of the whole world, and how could any one cling to the world and its vanities, instead of accepting this loving Savior? Let us turn our eyes to the blood-stained banner, the bleeding form that was pierced and nailed to the cross; let us behold the crown of thorns that decorated his head, and then think of the precious truth, that all was for the love of his people, and that it was for the sake of redeeming fallen man from eternal perdition.

Our eyes often sicken in beholding the vanities of this world, and we dive deeply into the sacred truth of the great Law-giver, that we may realize the blessings with all those that keep His Laws and continue therein.

Now the article above referred to, (speaking of insurance companies) says, that the agents understand these things, but we learn of some who endeavor to mislead the people; so say we, for we have been told by one before us, that there shall grievous wolves enter in among you, and shall not spare the flocks. "Even of yourselves shall men arise speaking perverse things to draw away disciples after them." Therefore watch, and remember there is but one policy and insurance company in which to insure, and that is the policy of our Lord and Saviour Jesus Christ, all others are spurious.

Dear brethren and sisters examine your policies carefully. Are you sure that they contain all the conditions that are in the original, that when the storm of this life is over, and the devouring flames of death shall almost overwhelm you, you may pass safely through them. Order all your transactions in the right manner, that when you are called before the great Judge, to show your claims, they will be accepted of Him, and that you may receive the reward of eternal Life; for greater insurance than this, can no man have.—Then beware of false colors, and make notes, is my prayer.

H. W. STRICKLER.

GLEANINGS.

From Milledgeville, Ill.—Our Love-feast is one of the things of the past. It was a feast to our souls, more so, because two souls became willing to enter into covenant relations with Christ, to live faithful until death. One dear, young sister on the morning of our feast, was called to cross the river of death, to meet those who have gone before. She left many friends to mourn their loss, but our loss, we hope, is her gain. She left an evidence that all was well. Oh, may God help us all to so live that we need not fear death. What is life? It is but a vapor, soon it vanisheth away. May the Lord ever keep us in our line of duty, that we may be able to say, Come, welcome death!

J. E. SPRINGER.

From E. A. Orr.—Please correct the following in my article, entitled: "Let us measure up." "Fruit of our life," should read, "Fruit of our lips." "It tells everything that is measuring," should read, "necessary for measuring." To "comparing ourselves," should be added "among ourselves."

From I. F. Kelso.—In No. 23 of your paper my name is printed "J. F. Kelso." It should be "I. F. Kelso." Also in No. 13, in the poetry, entitled evening hymn, the name should read, "Isabella F. Kelso," instead of "Sabella Kelso."

From W. A. Peters.—Our church is in a prosperous condition; moving steadily onward in the Master's cause. We have had twenty-four accessions to the church by baptism in the last four weeks. Two the first Sunday in May, one the second, one the fourth, and twenty to-day.—Brn. John Eller and John Naff were with us today. The Word was preached in its purity with great power to a large audience with many good impressions, which we believe will result in more additions soon. We rejoice to see that there are some willing to enlist under the banners of King Jesus, and take His yoke upon them and learn of Him the way of salvation; for it is promised only through obedience to the Gospel of Jesus; neither is there salvation in other; for there is none other name under heaven given among men whereby we must be saved. Then it is our duty to obey the Gospel of Jesus, if we would be happy with all the sanctified and redeemed of the earth.—The Brethren here are attentive to the home mission. May the Lord bless them in their labors in bringing souls to Christ.

Big Creek, Va., June 2, 1878.

INTERESTING ITEMS.

A Mountain Split Apart.

THE following is clipped from the *Review and Herald:*

A great excitement prevails throughout the Western portion of this State, (N. C.) particularly along the ridge of Bald Mountain. About two years ago, it will be remembered, great excitement was created on account of the wonderful and explicable noises heard in the bowels of Bald Mountain. Scientists from all sections of the country visited the neighborhood where these strange sounds were heard, but never gave any intelligible reasons for the strange phenomena. On Saturday these rumbling sounds in the bowels of the mountain were again heard, and the people along the mountain side and in the villages became excited, hundreds of them seeking places of safety. These sounds resembling thunder apparently proceeded from the inmost depths of the mountain. On yesterday the mountain range began to yield, and to-day it was literally split in twain, leaving a chasm three hundred feet in length and twenty feet in width, the depth of which seems a bottomless abyss. No smoke or lava has yet been thrown from the crater. Bald Mountain bids fair to become the American Vesuvius.

Eighty thousand acres of the Grand Prairie in Arkansas have been sold to a Canadian colony

The rivers of Northern Mississippi are being stocked with white shad. Louisiana streams are to be treated in a similar manner.

AT a recent noonday prayer-meeting in Chicago, the follwing statements were crayoned on a blackboard: Strong drink costs $1,000,000,000 a year in money; it makes fifty per cent. of our insane; it makes sixty five per cent. of our paupers; it causes directly seventy-five per cent. of our murders; it makes eighty per cent. of our criminals; it sends forth ninety-five per cent. of our vicious youth, and it sends one every six minutes into a drunkards grave, or nearly 100,000 a year.

—The destructive wind storms that have visited various quarters of our own country have been small compared with one which occurred in April in China, which proves to have been even worse than the telegrams reported at the time. Seven thousand bodies have been taken from the ruins and buried and many yet remain. Besides not less than one thousand perished upon the water. The force of the wind was such that not only houses but stone walls of the heaviest character were leveled.

The emperor of Germany is now considered out of danger. He has appointed the Crown Prince, regent.

On Saturday one week ago, London detectives informed the British government that there was great agitation among the socialists and important events were imminent.

An explosion in the coal-pit at Haydock, England, June 7th, shook the earth for miles around. About 250 persons were in the pit at the time, nearly all of whom were either killed or wounded.

BOOKS, PAMPHLETS, ETC.,

FOR SALE

AT THIS OFFICE.

—o—

Why I left the Baptist Church.—By J. W. Stein. A tract of 16 pages and intended for an extensive circulation among the Baptist people. Price, 2 copies, 10 cents; 6 copies 25 cents, 100 copies $3 00.

Nead's Theological Works, or a Vindication of Primitive Christianity. By Elder Peter Nead. Bound in cloth; 472 pages, price, $1 25.

The Throne of David.— from the consecration of the Shepherd of Bethlehem to the rebellion of prince Absalom. By the Rev. J. H. Ingraham, LL. D., author of "The Prince of the House of David," and the "Pillar of fire." With five splendid illustrations. Large 12 mo, Cloth, $2.00

Campbellism Weighed in the Balance, and Found Wanting.—A written sermon in reply to Elder C——. By J. H. Moore. It is a well printed tract of sixteen pages Should be circulated by the hundreds in almost every locality. Price, 2 copies, 10 cents; 6 copies, 25 cents, 25 copies $1 00; 100 copies, $3 50

Reason and Revelation—By R. Milligan. This work should not only be read, but carefully studied by every minister in the brotherhood. $2.50.

One Baptism.—A dialogue showing that trine immersion is the only ground of union, that can be conscientiously occupied by the leading denominations of Christendom By J. H. Moore. One copy, 15 cents, 10 copies, $1 00, 25 copies, $2 00

Brethren's Hymn Books.—1 copy Turkey Morocco, post-paid, $1 00, per dozen, post-paid, $11.00; per dozen by express, $10 00. 1 copy Arabesque or Sheep, post-paid, 75 cents; per dozen, post-paid, $8 25; per dozen, by express, $7.25. When ordering hymn books sent by express, it is expected that the purchaser will pay the express charges at the office where the books are received.

Sabbatism.—By M. M. Eshelman. 16 pages, price 10 cents, 15 copies $1 00. Treats the Sabbath question, briefly showing that the observance of the seventh-day Sabbath passed away with all other Jewish days, and that the "first day of the week," is the preferred day for Christians to assemble in worship.

Buck's Theological Dictionary.—Containing Definitions of all religious terms, a comprehensive view of every ticle in the system of Divinity; account of all the principal denominations; and an accurate statement of the most remarkable transactions and events recorded in ecclesiastical history. 8vo., Sheep, $2.50.

A Sermon on Baptism.—Delivered by Bro. S. H. Basher in the Elk Lick Congregation, Somerset county, Pa. A neatly printed pamphlet of thirty-two pages. Price, 20 cents.

Ancient and Modern Egypt.—View of Ancient and Modern Egypt. By M. Russell, LL. D. Engravings 18 mo, Cloth, 75 cents.

Family Rules and Regulations.—By J. W. Stein. Beautifully printed in three colors on good card board. Is intended for framing, and should be in every family. Price 20 cents

Christianity Utterly Incompatible with War. Being one of Twenty Reasons, for a change in my church relations. By J. W. Stein. Price, 25 cents; 25 copies, 5 00.

Pengilly's Guide to Christian Baptism.—Price 50 cents

Quinter and Snyder's Debate on Immersion.—Price, 75 cents

Cruden's Concordance to the Bible.—Best edition. Imperial 8vo, Cloth, $2.75; Library Sheep, $3 50.

History of Palestine, or The Holy Land. By M. Russell. LL. D. Engravings 18 mo., Cloth, 75 cents.

The "One Faith," Vindicated.—By M. M. Eshelman. 40 pages, price, 15 cents, 8 copies, $1 00. Advocates and "earnestly contends for the faith once delivered to the saints."

Student's New Testament History.—With an Introduction, connecting the History of the old and New Testament. Edited by Wm Smith, LL. D. With maps and wood-cuts. Large 12mo, Cloth, $2.00.

Philosophy of the Plan of Salvation.—12mo. By J. B. Walker. This is a work of uncommon merit, clear, instructive, and should be in the hands of all Bible students. Cloth, $1.50.

The Last Supper.—A beautiful, colored picture, showing Jesus and his disciples at the table, with the supper spread before them; He has just announced that one of them should betray him. Each of the twelve present is pointed out by name in the margin of the picture. Price, one copy, 15 cents; 2 copies, 25 cents; 10 copies $1 00.

Christian Baptism.—With its Antecedents and Consequences. By Alexander Campbell. Cloth, $1.25.

The Holy Land.—This is the name of a beautiful lithographic map, giving a complete Bird's Eye view of the Holy Land, and enables the observer, at a glance to behold all the cities, towns, rivers, brooks, lakes, valleys and mountains. In short, it is a perfect picture of the whole country from Damascus to the desert of Gaza. It is the most complete thing of the kind we ever saw. By a few hours careful study, the different places mentioned in the Bible about Palestine, may be firmly fixed in the mind, making the reader as familiar with the location of these different places, as the county in which he lives; thus aiding him in understanding the Bible. Those who think there was not water enough in Palestine to immerse people should carefully study this map. It is printed in beautiful colors, suspended on rollers ready for hanging; is 28 by 36 inches in size, and will be sent by express for $1.50.

Truth Triumphant.—In six numbers of four pages each. Baptism, Grace and Truth, Feet-washing Brotherly Kindness, Non-resistance. Non-Essentialism Measured, and Found too Short. Price 1 cent each, or 80 cents per hundred.

Voice of the Seven Thunders; Or, Lectures on the Book of Revelations. By J. L. Martin. Among modern books this is really a curiosity. You can't help but understand it. $1.50.

Trine Immersion Traced to the Apostles.—Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors. By J. H. Moore. 64 pages. price, 25 cents; five copies, $1 10; ten copies, $2 00.

The Pillar of Fire; or, Israel in Bondage.—Being an account of the Wonderful Scenes in the Life of the Son of Pharaoh's Daughter (Moses). Together with Picturesque Sketches of the Hebrews under their Task-masters. By Rev. J. H. Ingraham, LL. D., author of "Prince of the House of David." Large 12mo, Cloth, $2 00.

Brethren's Envelopes.—Prepared especially for the use of our people. They contain, neatly printed on the back, a complete summary of our position as a religious body. Price 15 cts per package—25 in a package—or 50 cts. per hundred

Biblical Antiquities.—By Dr. John Nevin. We know no work, intended to enlighten the reader on Bible customs, etc., that we can recommend to all Bible readers more cheerfully than this volume. It should be in every library. 12mo, Cloth, 1.50.

Union Bible Dictionary.—A Bible Dictionary giving an accurate account and description of every place, as well as a history of all persons and places mentioned in the Bible. It will be found particularly useful to all Bible students. 100 pages, with maps and numerous illustrations. Cloth, $1.50.

Historical Chart of Baptism.—This Chart exhibits the years of the birth and death of the Ancient Fathers who have written on the action in baptism—the length of their lives, who of them lived at the same period, and shows how easy it was for them to transmit, to each succeeding generation, a correct understanding of the Apostolic method of baptizing. By J. H. Moore. Price, 25 cents.

The Origin of Single Immersion.—Showing that single immersion was invented by Eunomius and as a practice, cannot be traced beyond the middle of the fourth century. By Elder James Quinter. It is a tract of sixteen pages and the Brethren should take an active part in giving it an extensive circulation. Price, 2 copies, 10 cents; 6 copies, 25 cents, 30 copies $1 00

Eusebius' Ecclesiastical History.—This author lived in the fourth century, had a thorough knowledge of the History of the church, and his writings are therefore of considerable value to the student of Ancient History. 8vo, Cloth, 2 50

Campbell and Owen Debate.—Containing an examination of the Social System, and all the systems of Skepticism, ancient and modern. Complete in one volume. This will always remain a leading work on the evidences of Christianity. $1.75.

Passover and Lord's Supper.—By J. W. Beer. An able work of great merit, and should be in the hands of every person, who wishes to thoroughly understand this subject. Bound in good cloth; 258 pages. Price, 75 cents.

The Prince of the House of David, or Three Years in the Holy City, being a series of letters, giving a life-like picture, and related as by an eye-witness, all the scenes and wonderful incidents in the life of Jesus of Nazareth, from His baptism in Jordan to His crucifixion on Calvary, by J. H. INGRAHAM. Neatly printed, and well bound in cloth. It will be sent post-paid for $2 00.

Josephus.—The works of FLAVIUS JOSEPHUS, the learned and authentic Jewish historian, containing twenty books of the Jewish antiquities, seven books of the Jewish war and THE LIFE OF JOSEPHUS, written by himself, and embellished with elegant engravings. The work is a large, octavo volume, neatly printed and well bound with good leather. Sent post-paid for $3 50.

The Perfect Plan of Salvation, or Safe Ground. By J. H. Moore. Showing that the position occupied by the Brethren, is infallibly safe. Price 1 copy, 15 cents; 2 copies, 25 cents; 10 copies, $1 00.

A Treatise on Trine Immersion.—Proving from the New Testament, and the Established Rules and Principles of Language, that Baptism by Trine Immersion is the only valid Baptism. Consisting of a Grammatical Analysis of the Commission, and Analogy of the Commission and other passages, and miscellaneous proofs. By Lewis W. Teeter. Put up in a neat pamphlet form, and will be sent post paid for 15 cts., or two copies 25 cts.

True Evangelical Obedience, its nature and necessity, as taught and practiced among the Brethren or German Baptists. By J. W. Stein, being one of his twenty reasons for a change in church relations. This is an excellent work, and should be circulated by the thousands all over the country. Price, 20 cents; 7 copies, $1 00; 15 copies $2 00.

☞ Any of the above works sent post-paid on receipt of the annexed price. Address,

MOORE & ESHELMAN,
LANARK, Carroll Co., Ill.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12 00 P. M., and arrives in Racine at 6.43 P. M.

Day passenger train going west leaves Lanark at 2 06 P. M., and arrives at Rock Island at 5:50 P. M.

Night passenger trains, going east and west meet and leave Lanark at 2.18 A. M., arriving in Racine at 9.00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12: 10 A. M., 8.10 A. M., and east at 12 10 A. M. and 5: 15 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

Vol. III. Lanark, Ill., June 27, 1878. No. 26.

The Brethren at Work.
EDITED AND PUBLISHED WEEKLY
—BY—
J. H. MOORE & M. M. ESHELMAN.
——:o:——
SPECIAL CONTRIBUTORS:
R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

THE COMFORTER.

IN God let all His saints rejoice,
With thankful heart and cheerful voice;
Thus saith His Word, so kind, so true,
I, even I, will comfort you."

Sweet words! O, let us bless His name,
And joyful all His praise proclaim,
These words shall foes and fears subdue,
"I, even I, will comfort you."

Are you in darkness and distress?
Does Satan roar and break your peace?
Fear not, but still this truth review,
"I, even I, will comfort you"

Do sore afflictions on you lay?
And pungent sorrows day by day?
Look to this Word, I will bear you through,
"I even I, will comfort you."

If death in gloomy form appear,
And overwhelm your soul with fear,
Let this sweet word your faith renew,
"I, even I, will comfort you."

Thus while you sojourn here below,
As pilgrims in this world of woe,
Make this your song the journey through,
"I, even I, will comfort you."

Selected by S. K. PRICE.

Mt Morris, Ill.

* * *

THE BEAUTY OF MORAL CULTURE.

BY T. C. HOLLENBERGER.

"MAN," it has been said, "is the noblest of God's terrestial works:" and the truthfulness of the statement strikes us more forcibly when he is viewed in a moral sense. He is the only being that possesses moral power; the only one that possesses a cognizance of right and wrong. It is this that distinguishes him from the lower species of animals, and lifts him into a sphere infinitely more exalted than that occupied by the brute.

Viewed as a *social* being he is interesting and amiable; kind and loving to all who are related to him by kindred ties. Willing, at any time, to sacrifice his *all*, health, wealth, honor, power, and, if need be, his life, upon the altar of his affections. But viewed in a moral sense, how much brighter does he shine! Deprive man of his moral faculties, and he will be, of all creatures, the most miserable. But with them he becomes related to Him, who is the Creator of all minds; becomes akin to angels; for He made them but a little lower.

Seeing, then, the beauty and, in fact, the necessity, of moral culture, how assiduously should we labor to attain to that moral eminence, which is so marked a characteristic of the *true* man! The moral faculties may be likened unto a garden, in which the choicest virtues germinate, grow, and yield abundant luscious fruit. Herein grow charity, faith, justice, adoration, goodness, constancy, hope, and if these be properly cultivated, what a noble character they will produce! Their fruits, how delicious! They will yield a harvest, upon which the hungry soul may feast throughout the ages of eternity, and yet not be exhausted. But instead of these virtues growing in this garden, how often is it the receptacles of vice, fraud, envy, malice, deceit, jealousy, slander, and all that is evil and debasing! This should not be. It was not the design of our Creator that our hearts should be so corrupted. He created us pure, with not a blemish upon our infant hearts, and it was His design that we should remain so; but owing to evil surroundings and associates, and a want of proper moral training, our hearts become stained, polluted and filthy, which the blood of Christ only could purify.

The cause of so much immorality in the world, is owing to parents failing to see the importance of subjecting their children to a more rigid moral training. The moral influence of a great many parents of to-day is alarmingly deficient. Were it otherwise, many of the sins and vices that blacken the heart of our youth would even cease to exist. The mother does not seem to realize that the sleeping infant in her arms enshrines a spirit that is destined to live through the countless ages of eternity, either for weal or woe; and not like our mighty works of art, perish, and all this material world, pass away. If parents could only realize this fact, and when the child begins to develop self-will, anger, revenge, apply the proper moral restraint, that seems so necessary in many households, how much better would our young men and women become! If they were properly trained, they would grow up into affectionate, energetic, self-denying men and women; be a blessing to their associates, loved by them while living, and when the fitful dream of life is over, be remembered long after the roses on their graves have ceased to bloom. How despicable is the wretch who defies all moral influence, and cultivates only the baser part of his nature! He extirpates all that is good and noble, like the rank weed checks the growth of the beautiful rose by its side, and you see a life far worse than worthless.

But this downward course is not abrupt. It had a simple beginning. The heart of the debauchee or murderer was once as pure as an angel; but the first approach of evil was not sternly repulsed. If we would not take the first dram, we would not become drunkards; and if we would never commit the first wrong, we would never become bad men and women. It is the first step in crime that swings us from the gallows. Evil is generally robed in splendid attire. We embrace it; but like the gorgeous monuments that visit alone the departed, beneath is nothing but corruption and decay. It comes to us robed in glowing colors, and woe be to him who yields. How truthfulty has the gifted poet declared:

We are not worse at once. The course of evil
Begins so slowly, and from such slight source,
An infant's hand could stem its breach with clay
But let the stream grow deeper, and philosophy,
Aye, and religion, too, shall strive in vain,
To stem the headlong torrent.

In order to attain to any degree of morality, our minds must be enlarged. Intellect must be developed. When the basilar region of the brain is very large, and the frontal deficient, physiologically speaking, you will find but little morality in such a being. To develop muscle, exercise and proper food are necessary; to develop intellect it must be exercised; and to develop the moral part of our being, *it* must be exercised and fed with nutritious food. As our bodies would famish without food that would produce tissue and fibre, so will our minds become debilitated, unless fed with material that stimulates and strengthens. According, then, to the foregoing premises, to develop moral power, our minds must be fed with such food as will produce morality, and we have nothing, just now, better to recommend than moral literature—literature that elevates and refines, instead of that which debases. But this, lamentable as it may be, is not always the case Our youth seem to seek for something exciting and of a sensational character. Instead of storing their minds with Scriptural truths, they will indulge in some exciting, and, perhaps obscene story contained in the *New York Weekly, the Sensationalist*, or some other hell-begotten periodical. Such mental food will not make a moral man. It produces abnormal appetites. The more they devour, the more they crave. They devour bloody tales and romances with apparent relish, and still cry for more. With such diet, they become lean and wretched victims of a morbid appetite, which no gluttony can satisfy, and if they do not die at an early age of "mental dyspepsia,' their existence will be ended in the State prison, or, perhaps guillotine. We think the picture is not one overdrawn. There are examples around us that corroborate every statement we have made. This, then, being the case, how assiduously should we labor to bring to bear upon us all that will contribute to elevate us in character; for character is everlasting. It should be our object to do all the good we can. Let us never be idle. If we can't make ourselves happy, let us try to make others happy. There are many around us who need sympathy.

"Count that day lost, whose low descending sun
Views from thy hand no noble actions done."

Let that be our motto. And while we are striving to educate the mind, let us not forget the heart, and thus widen the sphere of our affections. While we are endeavoring to ameliorate our own condition, let us not forget the more unfortunate to whom we can always lend a helping hand, and by so doing,

"Earn names that win
Happy remembrance from the great and good—
Names that shall sink not in oblivion's flood,
But with clear music, like a church-bell chime
Sound through the rivers sweep of onward-rushing time."

Hagerstown, Md.

* * *

FAITH.

BY GEORGE WORST.

"FAITH is the substance of things hoped for, the evidence of things not seen" (Heb. 11: 1). By it we see how the ancient worthies performed wonders. Abraham was willing to sacrifice his son; looking forward at the benefit to be derived therefrom; because God promised and Abraham believed, and because of his faith, the Lord said, "In blessing I will bless thee, and in multiplying, I will multiply thy seed, as the stars of heaven, and as sand of the sea."

By faith Noah, when he was warned of things to come, yet not seen, through fear built an ark for his temporal salvation, according to the directions God gave, and by that means was saved, while the flood came and swept away the ungodly as God foretold; so Abraham became the father of the faithful, all through faith. Peter says, "The like figure whereunto baptism doth also now save us." Paul says, "the just shall live by faith;" but James says, "faith without works is dead, being alone, but without faith it is impossible to please God; for he that will come to Him must first believe that He is, and that He is a rewarder of all them that diligently seek Him." Nature without revelation it seems to me would prove to every well balanced mind, the existence of a God; an overruling Providence, a mighty God and a merciful God. Now when revelation comes up and declares also the existence of a God who created all things, visible and invisible as inspired men have told us; who placed the sun in the firmament to give us light by day, the moon and stars to give light by night; caused the earth to revolve upon its axis, so all the earth will receive the benefit of the sun once a day. The effects we see, but the Author we do not see, only with the eye of faith. Now in the face and eyes of all these evidences, who would not give reverence, honor and obey such a supreme Being? He has given us the promise of eternal life upon the conditions of the Gospel.

Dear reader, cast not away your confidence which hath great recompense of reward; for we have need of patience that after we have done the will of God, we may receive the promise. Moses, also one of the ancients who refused to be called the son of Pharoah's daughter, would rather suffer afflictions with his own people—the people of God, than be a son of the great and noble, seeing by faith a land out of sight flowing with milk and honey. The wonders he performed before he got his people started, are recorded in the Bible, esteeming the enjoyment of that land more than the treasures of Egypt. When the proper arrangements were made, he left the land of Egypt, not fearing the king. With rod in hand through the power of God, he smote the waters of the Red Sea, so they parted to make a highway for him to escape out of the land of bondage with all his people who had served the tyrant king four hundred and fifty years. When the waters obeyed, the people passed through as by dry land, which the Egyptians essaying to do were drowned, the waters closing over them. A song of deliverance was sung when they all arrived safe on the other shore. They were all baptized unto Moses in the cloud and in the sea. Then the perilous journey through the wilderness began; if it were not for the faith they had in God and their leader, Moses, they would perhaps have turned back; but seeing the land of promise afar off, they journeyed on although many fell in the wilderness; as we see many fall now, who start for the land of promise. Those that were faithful obtained the promise, saw the land of promise, enjoyed its sweets; yet instead of a forty day's journey, it required a forty year's pilgrimage, before they were permitted to cross over the Jordan. And why? Answer, because of unfaithfulness; and then out of that vast number that left Egypt, only two got across.

O dear reader, here is a picture for you to look at. Out of six hundred thousand that were permitted to see the miraculous power of God, and the wonders of Moses and the mercy of God, all along their pathway,—that they should fall by the way, is indeed astounding, but the Bible narrative gives the fact and we have confidence in the Word and accept it as a warning to us, and send it out to you, friendly reader, as a warning, that, after we have passed over the Red Sea (baptism) we are only starting through the wilderness, this world of sin; although we may see Him who is invisible by faith, we may receive manna and quails by the way; we sometimes get bitter water as well. We who have tried to serve the Lord a good while, know, and say for the good of those, who have not been in the service so long, bitter with the sweet we must endure; but look forward by faith to Him who is able and also willing to give us eternal life. After we get through the wilderness, and pass over the Jordan of death, we shall bask in the land of rest, where God shall wipe away all tears from our eyes, and lead us to living fountains, that never run dry, where the wicked cease from troubling and the weary are at rest.

* * *

THE TRUE RESTING-PLACE.

PERHAPS you may sometimes have observed a bird in a hedge, or upon the bough of a tree. If you disturb it, it will move a little farther, or a little higher, and then you may make it change its place three or four times; but it it finds, after a few trials, that you continue to follow it, and will not suffer it to rest near you, it takes wings at last and flies quite away.

Thus it is with us: when the Lord drives us from one creature-rest, we presently perch upon another; but he will not allow us to fix long upon any: at length like the bird, we are sensible that we can have no safety, no stable peace below; then our hearts take flight, and soar heavenwards, and we are taught by his grace to place our treasures and affections out of the reach of changes.

IN MEMORIAM OF CHARLEY BAUMAN.

BY ARON MOSS.

SWEET Spring will visit, hill and plain,
And summer flowers will bloom;
But Charley will not come again,—
He slumbers in the tomb.

He bade his dearest friends adieu;
No more we hear his songs;
His little grave is all we view,
Since he is dead and gone.

No more at home or school
His smiling face we see;
It makes us very sorrowful
To see his vacant seat.

O, where is Charley's spirit now?
What garments does he wear?
Does he with lovely angels bow,
And join his hands in prayer?

Say, is he in that heavenly land?
And will he ne'er grow old?
And is there in his little hand
A harp of purest gold?

Is there around his infant brow,
A crown of diamonds bright?
Does he behold the Savior now,
And is it always light?

Is he where living waters flow,—
Where lovely flowers bloom?
No pain or sorrow does he know?
Lives he beyond the tomb?

The Bible tells us parents dear,
There is a land above,
Where Jesus dwells, they need no sun,
All there is light and love.

Dear little children he did bless,
And bade them come to Him;
He gives them robes of righteousness
His blood doth cleanse from sin.

The Savior spake in accents mild,
To such the kingdom's given;
Except ye come, a little child,
Ye cannot enter heaven

Then let us prize this heavenly friend,
For all His mercy shown;
His angels will our steps attend,
And bear our spirits home.

He leads where living waters flow,
And flowers forever bloom;
No pain or sorrow do they know,
Who dwell beyond the tomb.

THE TWO WITNESSES, THE TWO OLIVE TREES, AND THE TWO CANDLESTICKS.

BY MATTIE A. LEAR.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth" (Rev. 11: 3, 4)

NUMBER III.

VERSE 10, "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth." In all great conflicts the victorious party manifests its joy by similar exhibitions as that described above; the language is that of triumph—of hilarity and joy.

History informs us that at the close of the very council of the Lateran, which pronounced the epitaph of these witnesses, every exhibition of joy and gladness were made. The reigning pontiff Leo X, received splendid gifts from various realms, and especially from the king of Portugal, with congratulations that Rome was now supreme, and the pope conferred on the king in return half the Eastern world. The most splendid feasts, and the most luxurious dinners were given, toasts were drunk, elegant speeches were made, congratulations the most fervent were expressed, and the special subject of joy, says the historians was the total reduction of the heretics, and the healing of the French schism. Dean Waddington, says, "At this moment the pillars of the papal strength seemed visible and palpable, and Rome surveyed them with exultation from her golden palaces." "The assembled princes and prelates separated from the council with complacency, confidence, and mutual congratulations on the peace, unity, and purity of the church." .

Verse 11, "And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." As we have before remarked, it was just three years and a half from the time the fifth Lateran council proclaimed the death of the witnesses, May 5th 1514, until Martin Luther posted his nintey-five theses upon the gates of the church at Wittemburg, October 31st 1517. The posting of those theses, then, the only mode of public advertisement, produced a wonderful sensation which was powerfully felt to the remotest bounds of Christendom; it wakened Europe from its sleep of ages; summoned, as it were, from their graves the slain witnesses, and again is heard louder and in more earnest tones their protestations against the errors and corruptions of the papacy. This voice, so suddenly, so powerfully, so mysteriously raised, awed, and amazed the worshipers of the beast. They had thought all opposition was at an end, and they had pronounced the words, "There is no more to appear," or to oppose, or as it might be exclaimed, "heresy is extinguished." What then must have been their surprise, their chagrin, when after three and a half years silence, they are opposed more earnestly, more eloquently, more powerfully than ever; like the guilty Herod they no doubt felt that their slain witnesses had arisen from the dead, and therefore mighty works did show forth themselves in them, "And great fear fell upon them that saw them."

The history of the Reformation fully verifies the above words; great indeed was the consternation, and perplexity that seized the votaries of Rome when they beheld their institutions attached from this new source, and how the lion of Rome exerted all his strength to quell this expanding opposition. But his thunders were now comparatively denuded of their terrors."

Verse 12, "And they heard a great voice from heaven saying unto them, "come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." That the heaven here spoken of is not the heaven, the place where God's throne is, is evident from the fact that their enemies beheld these witnesses after their ascent. The expression is no doubt figurative. The best explanation of it will perhaps be found in Isaiah 15: 13. Here the proud king of Babylon is presented to us in all the glory and haughtiness of his power, he declares his purpose of ascending into heaven, of exalting his throne above the stars of God. That is, he resolves to occupy the very highest pinnacle of political honor, and power; he determines to establish his throne above every other throne. He will possess supreme power, and exercise unlimited despotism. By the expression, "they ascended up to heaven," means, we think, that now the church which had so long prophesied clothed in sackcloth; the church which had for 1260 years been in the wilderness—been in a state of obscurity, wholly separated from the world, had in an humble and lowly capacity proclaimed the truth unmixed with error, was now about to obtain great national and civil power. She was now about to enter the political arena; she was about to occupy royal thrones, and be clothed in kingly purple; her sackcloth was now to be laid aside; she was no longer to be in a state of obscurity, but her place was henceforth to be in the cabinet of princes, and in the halls of legislation. What a change! But what was the result? Did the church retain her purity after she had parted with her simplicity? the sequel will tell.

The language used in Rev. 6: 12–17, is somewhat similar to that we are now considering. This language, we believe, is generally understood to imply the occurrence of a vast revolution; a revolution no less momentous than the transition from paganism to Christianity. The sun, moon and stars in the political firmament of paganism are about to be removed, and their place filled by the professors of the religion of Jesus Christ. But this stupendous revolution boded no good to Christianity. The purest hours for the church, are her hours of persecution. When all the forces of the world were arrayed against her, she drew her beautiful garments closely around her, and nestled near the cross. There in that hallowed retreat, she grew more lovely, more unearthly radiant. But oh when the world took her beneath its fostering care, when she basked in the sunshine of royal favor, alas how soon was her beauty tarnished; the gold how it became dim, her spotless robes how they became soiled with the filth of the world. James says, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend to the world, is the enemy of God." And surely the history of the church fully verifies this declaration.

We find that when pagan persecution ceased, and the church enjoyed royal favor and protection, she gradually lost her distinctive purity, and merged into the mere semblance of Christianity. So we find that the same pernicious effects followed, after papal persecutions ceased, and the protestant church, (that is the witnesses, for protestant is composed of two words, *pro* before, and *testari* to be a witness to testify, from testis a witness. Protestant then means a witness), and the church was placed beneath royal patronage. In proportion as her outward prosperity increased, so her inner purity and spirituality diminished. Soon the church became distracted by internal broils and disputes, factions and sects multiplied, rancorous, and stormy dis cussions took place. Gross errors of doctrine crept in, good works were gradually ignored; many of the plain commands of God's Word were subverted or obscured, and the whole plan of salvation became disjointed and disarranged, until now, what a confused, disconnected spectacle protestanism presents, a very Babel!

But Christ will always have a visible church, a church that will not shun to declare the whole counsel of God; accordingly when the protestant church lost her distinctive features, when she failed to bear a full and clear testimony to the truth, then God raised up other standard bearers. In the beginning of the eighteenth century, in an obscure town in Germany, there arose a little band of Christians deeply imbued with the spirit of Christianity. From this little church, this golden candlestick, the pure undimmed light of the glorious Gospel again shone forth. And we bless God, this little rivulet has increased and widened until now, it is in volume a deep majestic stream. And our sincere prayer is, O Lord preserve it pure, forbid that it should lapse into the condition of the Ephesian or Laodicean churches, or become like the church at Sardis, having but a name to live while she is dead; but oh may she be like the church at Smyrna, outwardly poor, but inwardly rich.

"And their enemies beheld them." The meaning of behold is, "To fix the eyes upon; to look at; to see with attention; to observe with care."—*Webster.* It expresses emotion, anxiety, wonder, astonishement. And we learn that when the adherents of the papacy saw the ascent of these witnesses, when they saw that heresy, which they had so long tried to crush, and which they had, as they had thought just succeeded in crushing, now arise from its deep depression, when they saw palaces admit it, kings listening to those who proclaimed it, the great ones of the earth protecting it, and giving it their earnest attention, they were filled with consternation and alarm. They beheld it with envy, with hatred, with vexation.

Verse 13, "And the same hour there was a great earthquake, and a tenth part of the city fell and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven." In Rev. 6: 12, it is said, when the sixth seal was opened, "lo there was a great earthquake." If the opening of the sixth seal portrays the overthrow of paganism and the establishment of Christianity on its ruins, then this earthquake must mean a moral earthquake, so in the verse we are considering, the language is no doubt figurative. It expresses some great moral revolution. This revolution took place in the forepart of the sixteenth century. Popery was in several countries of Europe superseded by protestantism.

And the tenth part of the city fell. The word city does not mean, a large corporate town, but it also means a state, the body of the country, a community of citizens, etc. A tenth part of the city then means, a tenth part of the dominions controlled by the papal hierarchy. Now the ten principal divisions of the Western half of the Roman empire, controlled by the popish influence, are the following: the Anglo-Saxons; the Franks of Central France; the Ullman Franks of Eastern France; the Burgundic Franks of the South-eastern France; the Visigoths; the Suevie; the Wandals; the Ostrogoths in Italy; the Bavarians; the Lombards. These divisions are generally acknowledged by most historians. The Anglo-Saxons now comprise Great Britian, and this divison separated from the popedom A. D. 1535. The cause of this was, the quarrel of Henry VIII with the pope, the latter refusing to grant him a divorce from Queen Catharine. This division was the first that withdrew from the papacy in that great revolution, that great moral earthquake which shook Europe to its foundation, in the forepart of the sixteenth century. The peace of Pasau 1552, established protestantism in Germany, which was the next separtion caused by this great earthquake. Again it is said, "in the earthquake were slain of men seven thousand." It is said that in the original it reads, "seven *chiliads*," denoting seven princedoms, under the dominion or rule of princes.

Now we find by referring to history, that in the year 1567 the Netherlands which were then subjects to Spain revolted. This revolt was caused by the persecutions, and cruelties of Philip 2nd. After a long and bloody war, the Dutch succeeded in throwing off the Spanish yoke. They then formed themselves into a confederacy, called the Republic of Holland. This Republic comprised the following provinces: Holland Zealand, Utrecht, Friesland, Groningen, Overyssel, and Guelderland. These were the seven princedoms or chiliads, which in the year 1579 split off from the Papal ecclesiastical tyranny. Another rent caused by the great earthquake; another dismemberment of the papal dominions.

It is next said, and the remnant affrighted, that is those who still adhered to Rome in those countries which had seceded from her dominions. Accordingly we find that when the Romanists recollected their former cruelties which they had perpetrated on the protestants, and now when they say those protestants raised the civil and political power, they were affrighted. As they were now the weaker party they expected retaliation; they expected the same treatment from the protestants, as the protestants had received from them, and we are sorry to say their fears were not groundless. Protestantism borrowed too many of Rome's weapons. In England particularly, during the reigns of Elizabeth and the Stewart kings, the laws and enactments against the Roman Catholics were peculiarly severe and unjust. They were indeed made, to some extent, to feel the rod, which they themselves had used so cruelly.

Again, it is said, "and gave glory to the God of heaven." The sense seems to be, they the papists were affrighted, and they the witnesses gave glory to the God of heaven. From our common version, we would suppose the meaning to be the papists were affrighted, and they, the papists gave glory to God. But those who are acquainted with the original, tell us that *idiom* and structure of the Greek will admit of the former signification, and this is a historical fact. When the church in the time of Constantine was raised to unclouded sunshine, and paganism was crushed; the triumphant Christians in hymns and songs every where expressed their gratitude to God. Eusebius a contemporary writer thus expresses himself: "Formerly we used to sing, we have heard what Thou didst in our fathers' days, but now we have to sing a new song of victory, our eyes have seen his salvation." So the protestant or witnessing church after their triumph over popery sang joyful songs and gave glory to God for their victory. Thus Elizabeth after the defeat of the Spanish armada, which came to papalize England again, went into procession to the Cathedral of St. Paul's, and gave glory to God for this victory. But oh how baneful in both cases was temporal prosperity, and the fostering care of princes. In both cases the declension from Gospel purity and simplicity was rapid and alarming.

Now we have tried to explain this difficult chapter, it has caused us much labor and toil, but if we have thrown any light upon it, we feel amply repaid.

IMPROVEMENT.

BY DAVID MYERS.

THE subject before us is one that takes in a vast field of thought, and one that can be applied to every human being over this wide extended world; one that will manifest itself in all of its outlines; sooner or later its fruits are bound to develop and manifest themselves.

Improvement is advancement: valuable additions or gaining knowledge, and the ways of applying it, are many and always within our grasp in some of its forms, so that we need not want for material to work with. God has placed us in this world for a noble purpose and not for the wasting of our mortal career, which would be to our utter destruction, both temporal and spiritual. We are such beings that we will not stand still; we will either advance or retreat; either gain knowledge or lose it; either improve our time or waste it; serve God or the devil. We who profess to be Christians, where are we, what are we doing, are we improving our time, are we living as God would have us live? or are we wasting those golden moments careless and unconcerned? We never should be idle, but improvement should always be uppermost in our minds, whether in the family circle or in church, or wherever we are in the shifting scenes of this mortal life. Whatever we do, we should do with the desire of doing it right; anything that is worth doing, is worth doing right. When we go to the house of worship, we should go with the desire of worshiping God, and instilling into our minds more of the true principles of Jesus, and should not go there to talk about temporal matters, but to serve God, pay strict attention to what is read and preached, and not to be so careless that if a friend would even ask us what the minister's text was we could not tell but we should remember it and read it at the first opportunity, which will be very apt to freshen the minister's discourse and make it more lasting on our minds.

Reading we think is one of the best ways to improve our time, when not otherwise usefully employed. This is a world of reading, and it is very important not only how we read, but what we read, as some books cannot be read with profit, no matter how we read them. But there is one Book that can be read with great profit,—the Bible which is the Book of books, which we should read daily, and for a noble design; not for pastime, but with great care and diligence. Some of its precious truths are buried deep, and to make them available we must search diligently and prayerfully, and have a great desire to understand its truths; we should feel and read it, as though God were present with us, and that He was revealing to us the great plan of salvation. If our minds are in such a state, we will undoubtedly realize a blessing, if we put in practice; and whatever we do and wherever we are through the journey and shifting scenes of this mortal life, we should act with that state of mind that God was an everywhere present God; and that all our acts and doings were open before Him, so that we might live a God-fearing life, that peace and happiness might be the result in this world, and the world to come.

BRETHREN, BE AT WORK.

BY JACOB KURTZ.

HAVING for sometime felt pressed, I have concluded that perhaps the enemy of the cross has something to do with our backwardness in giving our expressions in favor of primitive Christianity and the vindication of true Godliness in the church. There seems to be something working among us which works very much like leaven.

Leaven, you know, is very small when first put into the lump of dough which the woman has in her tray, but it works on until the whole lump is leavened if not removed. So it seems to me there is a leaven-like *something* among us in the church and should be removed. Then I say, brethren, be at work, stand at your posts as valiant soldiers of Jesus. Stand without fear in holding up for humility, for "God giveth grace to the humble."

Humility is one of the prominent characteristics of the faith once delivered to the saints, which is the true one, and whereby we will obtain a good report at the last day. O, you who have been educated, as it were at the feet of Gamaliel, let your influence be used against such a growing evil,—against pride, against departures, against things which offend, or are a barrier against the advancement and increase of the true church of God.

The church I believe consists of brethren and sisters of Jesus Christ, for they shall be heirs with Him, having done the will of their heavenly Father. The will of God is, that we should not offend our brother or sister, but shall rather suffer self-denial than to have our brother offended at us for anything that is of no benefit to us to help us on to God, and our eternal welfare.

Let us then remove every bearing weight against the doctrine and the order of the Brethren, which I think and believe God sanctions. When we say, Brethren, we mean followers of our Lord and Savior Jesus Christ, as were our fathers in the faith, which ground I believe our church was built upon originally.

Admitting the above I think it would be well for us to renew our thoughts upon the promises we made in our baptismal vow. Did we not there promise and confess that we would subscribe to the doctrine of the church? I think if we all remember that promise, and were sufficiently instructed before vowing, we would not disobey the instructions of Holy Writ? You will find in Romans 16, "Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them; for they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple."

Also 1st Cor. 1, "Now I beseech you brethren by the name of our Lord Jesus Christ that you all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." O brethren let us adopt the instruction of the apostle, who was instructed in the school of Jesus! Let us keep on the old paths. I fear too many are seeking *new paths* wherever they can take little packages along which really belong to the world, and are a hinderance to ourselves and the church.

In conclusion, I would say, let us love one another, preferring one another; esteem others more than ourselves, and I think the brethren will have no need of correcting us so often as to give some occasion to say that they are "fault-finders." God help us to be of one mind, and so to walk that His name may be glorified.

Ringgold, Md.

EACH IN HIS OWN WAY.

ALL great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian; God sent him to save Israel, but he shrunk from the undertaking. We sympathize with Jethro's herdsman, alone, a stranger, owning not a lamb that he watched. He had nothing but a shepherd's rod cut out of a thicket, the mere crab stick with which he guided his sheep. Any day he might have thrown it away and cut a better one. And God said, what is that in thine hand? With this rod, with this stick, thou shalt save Israel. And so it proved. What is that in thine hand stranger? An ox-goad with which I urge my lazy beasts. Use it for God, and Shamgar's ox-goad defeats the Philistines. What is that in thine hand David? My sling with which I keep the wolves from the sheep. Yet with that sling he slew Goliath, whom an army dared not meet. What is that in thine hand, disciple? Nothing but five barley loaves and two little fishes. Bring them to me, give them to God, and the multitude is fed. What is that in thine hand, poor widow? only two mites. Give them to God; and behold! the fame of our riches fills the world. What hast thou, weeping woman? An alabaster-box of ointment. Give it to God. Break it and pour it on the Savior's head, and its sweet perfume is a fragrance in the church till now.

What hast thou, Dorcas? My needle. Use it for God and those coats and garments keep multiplying, and are clothing the naked still. You are a manufacturer, or a merchant, or a mechanic, or a man of leisure, or a student, or a sewing woman, God wants each of you to serve Him where you are, you have your business; use it for God. Order it in a godly manner. Do not allow any wickedness in it. Give godly wages; preach Jesus to your clerks, not by a long face, but by being like Him, doing good. Use your profits for God, feeding the hungry, clothing the naked, visiting the sick, comforting the wretched, spreading the Gospel far and wide. What a field you have to glorify God in, just where you are! If you have nothing use your tools for Him; He can glorify Himself with them as easily as He could with a shepherd's stick an ox-goad, a sling or two mites. A poor girl who had nothing but a sewing machine used it to a feeble church. All her earnings above her needs, were given toward building a house of worship, and in a year she paid more than others a hundred times richer than she. So you can do, if you will. Think of the widow with her two mites, the woman with the alabaster-box, and Dorcas and her garments; you do as much, and have as great a reward.

Selected by W. G. BROWN.

ADMONITION SHOULD BE GENTLE.

WE must consult the gentlest manner, and softest seasons of address; our advice must not fall like a violent storm, bearing down and making those droop whom it is meant to cherish and refresh. It must descend, as the dew upon the tender herb, or like the melting flakes of snow—the softer it falls, the longer it dwells upon, and and the deeper it sinks into the mind. If there are few who have the humility to receive advice as they ought, it is often because there are few who have the discretion to convey it in a proper vehicle, and to qualify the harshness and bitterness of reproof, against which corrupt nature is apt to revolt, by an artful mixture of sweetening and agreeable ingredients. To probe the wound to the bottom, with all the boldness and resolution of a good spiritual surgeon, and yet with all the delicacy and tenderness of a friend, requires a very good dexterous and masterly hand.—*Selected.*

The Brethren at Work.

PUBLISHED WEEKLY.

J. H MOORE,
M. M. ESHELMAN, } EDITORS.

BRO. S. H. BASHOR is duly authorized, by us as our traveling correspondent and agent for the BRETHREN AT WORK and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., JUNE 27, 1878.

WE have made arrangements that enable us to fill orders for the *Report* and *Minutes* of the Annual Meeting. Price of the Report, 25 cents; the Minutes, 10 cents each, or 75 cents per dozen. They will not be ready for some weeks yet.

BROTHER Peter Hallburg, a Swedish brother from Buldwin, Iowa, gave us a call last week. He is an earnest, devoted brother, and is desirous of knowing if any of his countrymen are members of the church in the United States. If any of our readers know of such, they will confer a favor by addressing him at the above mentioned place.

WE are now prepared to make use of all the postage stamps that our readers feel disposed to send us in payment for either the papers, books or pamphlets. However we would advise not to send over $1.50 in each letter, and be sure that the stamps are so folded as not to stick together. This arrangement will be convenient for those wishing to send 75 cents for the paper the remainder of the year, or 25 or 50 cents for the *Children at Work*.

WE have heard of wolves dressing in sheep's clothing, but not once have we ever heard of sheep dressing in wolves' clothing. Is this the way with Christians and the world? or is it the reverse? Should not Christians learn a lesson from the sheep? or will you have the sheep follow the example of the Christians? Farmers, what have you to say? you are interested in the sheep business. A hint to the wise (virgins) is sufficient. Let them study this item well.

THE way subscribers are coming in for the *Children at Work* is quite encouraging. All the children want it, and many of the older people do not like to do without it. The paper will be issued weekly just as soon as we get enough subscribers to make it safe. We had intended to send No. 2 out with this issue, but brother Eshelman, on the account of being absent, could not get it ready in time. No preventing providence, all our readers will receive another copy next week, after which it will be sent to regular subscribers only.

MR. RAY, of the *Battle Flag*, thinks we are trying to prejudice our readers against him before the debate opens. In this he is mistaken. We have no such an object in view. As a debater we know he stands well among his people. Were this not true, we would not consent to open our columns to the discussion. Of course we do not like the abusive style into which he sometimes drifts, but that is his own business and not ours. When the discussion once opens we then shall deem it our duty to keep hands off and let each party have a fair chance.

AN article in the Jewish Reformer takes Protestant preachers to task pretty severely, for denouncing certain classes of sinners for their wickedness, and then when it comes to raising money for the preachers and church purposes they will accept money from the worst of sinners and think it good enough. This is the way the writer handles the subject: "In our own county a great many preachers, when in the pulpit, are very severe on "stock-gambling," and denounce Wall street in unmeasured terms. But when a veteran operator, who has ruined scores of men in his day, yields to a pious whim and founds a theological seminary; if a younger operator comes forward in the nick of time to save an indebted and imperilled church—is the money of these "stock-gambler' rejected? When a fortune made in the other, non-legalized sort of gambling is bequeathed to our religious societies, do they refuse their legacies?"

MORE ABOUT ANNUAL MEETING.

THE second day's meeting was opened for business at 8 A. M. The first subject for discussion was the deferred petition from Pennsylvania, in regard to changing the manner of holding the Annual Conference. A petition and plan from Virginia was also read, when the Moderator declared the subject open for discussion. The plan from Va., suggested that since our form of church government is neither wholly episcopal nor congregational, but apostolical, we continue as now practiced, believing that it is the wisest and best. The petition, suggested a few changes in the application of the apostolic principle, so far as District Conferences are concerned. It looks towards delegating to Districts entire supervision of affairs within its jurisdiction, in harmony with Annual Conference. However, all work of District Conferences to be submitted to Annual Conference for consideration. Urged that the present method of A. M. be continued, but in selecting delegates to A. M. the Districts should aim to choose the best talent, experience, integrity and Christian character to represent it. It was further urged as a means of good government, that delegates shall be eligible to only two conferences in succession, that is, a delegate may be sent twice, but the third year he shall not be eligible; the fourth and fifth he may, but the sixth, another must be sent.

After much presentation of thought for and against a change, the Council agreed to continue the plan of 1866, and appointed the following named brethren to devise measures to more fully carry it out: Enoch Eby, R. H. Miller, James Quinter, Daniel Brower, C. G. Lint, Samuel Mohler, and Samuel Garber.

The second subject brought up for consideration related to soliciting aid for private institutions among Brethren. It was urged as a precautionary measure that persons traveling should carry a certificate of good standing from the institution he represents, and in addition to this, first obtain the counsel of the church in which he wishes to solicit. No objection was made to a certificate of good standing, but a number of speeches were made against the idea of first counseling the church. It was assumed that the institutions being private no church had the right to interfere until it could be shown that the institutions were found to be fraudulent. This subject brought out a number of points relative to the rights of individuals, and the duty and power of the church. Deferred indefinitely.

The "Church Extension Union" being next in order, the protests from several Districts were read. A meeting of this society had been held in the Ogan's Creek congregation on the 9th and a new plan adopted which rendered the protests entirely ineffective. After some discussion a motion was made to table the protests, which motion prevailed. This being disposed of, the question whether persons who had been members of Masonic societies are eligible to offices in the church, was introduced. Agreed that they are, providing they have renounced all connection with such societies.

Whether ministers should be fully in practice with the church in manner of dress, in order to officiate at Communions. It was agreed without discussion, that they should. In regard to better and cheaper Hymn Books, the publishers agreed to do all they could to comply with this request, but so long as they sustain losses from those who purchase, it would be almost impossible to get lower rates. It was suggested that the treasurer of each church keep Hymn Books, and sell at wholesale prices. This would enable all to purchase a little cheaper. Meeting adjourned to convene on the morrow.

THURSDAY'S SESSION.

Owing to the demand for committees from various parts of the Brotherhood, and other important business, the Standing Committee did not appear in the council room until 10 A. M. The time, however, was well spent in singing, and an address upon the subject of good singing by our aged brother, F. P. Loehr. He urged the importance of good singing—of the proper use of the various parts of music—of the right and necessity of singing with the spirit and with the understanding. He could see no "soundness" in choir singing, for that kind of singing is not recommended in God's Book, but making melody in the heart is recommended.

The first subject under consideration was in reference to ordaining those who refuse to anoint the sick for any other purpose than the restoration to health. This called forth considerable discussion, and was finally disposed of by deferring indefinitely, and the right of one ordained elder ordaining another in cases where it is difficult to procure two, was taken up. This question, like most others, was susceptible of two theories. hence no small discussion followed. The advocates of both theories appealed to Scriptural examples in proof of their positions, and was finally disposed of by re-adopting the present practice, that of always having two ordained elders to perform the work.

The matter of procuring a committee from A. M. for a poor brother, was duly considered. A committee of three was appointed to go to the church in which the poor brother lives, and investigate the matter.

The Clerk then announced committees as follows: Huntington church, Ind., J. Wise, J. Quinter, J. Gump, G. W. Gripe. Rock Grove church, Iowa, R. Badger, J. Wise, J. Murray. Lost Creek church, Ohio, R. H. Miller, D. Brower, E. Eby, C. G. Lint, J. Quinter. Eel River church, Ind., R. H. Miller, D. Brower, D. Bechtelheimer. Cook's Creek church, Va., D. Long, C. G. Lint, Moses Miller. California churches, R. H. Miller, J. Quinter, E. Buechley. Luney's Creek church, W. Va., C. G. Lint, J. D. Trostle, Jacob Wine, E. Auvil. Lower Deer Creek church, Ind., D. Brower, Jos. Kauffman, Geo. Holler. Rock Creek church, Ill., E. Eby, J. R. Gish, John J. Emmert. Beaver Creek church, Ohio, same as Lost Creek, Ohio. Painter Creek church, Ohio, S. Mohler, S. Garber, Geo. Holler. Huntington, Ind., R. H. Miller, S. Mohler, G. W. Gripe, J. W. Stein. Meyersdale, Pa., D. Long, M. Miller, J. H. Hollinger, J. W. Brumbaugh, S. A. Fike.

Bro. Quinter presented a written report of committee to Upper Dublin church, Pa., and their report was accepted by the meeting. The same committee were instructed to carry out the decision. The churches in California agreed to pay two-thirds of the expenses of the committee appointed to visit them, and the Annual Conference agreed to bear the balance, and suggested that each congregation in the brotherhood contribute one dollar. All churches East of the Ohio river shall send their amount to *Primitive Christian* office, those in Ohio to office of the *Vindicator* and those West of Ohio to the BRETHREN AT WORK office, money to be sent in by September first.

It was agreed to hold the next Conference in the second District of Virginia. Calls being made for a report of the success and prospects of the Danish Mission, brother Enoch Eby gave a clear and affecting account of it, and the general expression of gladness because the Lord's work over there had been so well established, was manifest all over the large audience. I will add here, that the question as to who should look after the wants of the church in Denmark, having been before the meeting in regular order, it was agreed that it should continue under the supervision of the Northern District of Illinois, and that the general brotherhood should contribute its part towards meeting expenses. All donations should be sent to C. P. Rowland, Lanark, Ill. I would further add, that sufficient has been contributed for the poor in Denmark, but some will be needed before the close of the present year for brother Hope's work.

The meeting closed about 4 P. M., with singing and prayer, and after partaking of our last meal together at this place, the great multitude began to disperse in every direction, going home to meet loved ones again. The meeting will long be remembered for its harmony—its careful deliberations and endeavors to maintain peace and brotherly love. On all sides could be heard, expressions of gratitude for the very good meeting, and all could separate feeling that it was good to be there. No doubt the workmen in the house of the Lord could go home with new vigor, new resolves to live nearer to God and work harder for Christian union and vital piety. Thanks be to God for such glorious meetings—such good effects!

Attended meeting in North Manchester, Ind., in the evening and listened to addresses on temperance by sister Major and brother Landon West. Sister Major read Isaiah 28: 7 as the basis of her remarks, and then took ground that it is our duty to cry aloud and spare not, God has declared a woe against intemperance. Turn to the Bible, and learn the woes declared against strong drink. The Bible is the only Book that tells us anything about man, and philosophers can only substantiate their claims that man came from an ape, by putting away the Bible.

Parents should know, that by drinking intoxicating beverages, they bring untold misery upon their children. Pride lies at the bottom of the great evil. Children are brought up in fashion, petted and indulged until their hearts are spoiled and then their parents mourn and lament because things are so bad. Mothers little know how they are laying the foundation for this great sin when they hasten to teach their children that this article is "so nice," that "so pretty." Why you stir up the little heart, so that as it grows older, it *will have* those nice things; and you have been the cause. You put the seed in its little heart, and now when it grows and buds, blooms and ripens into pernicious fruit, who is to blame? What shall we do? Do the very things which we have not been doing. Teach children to love that which is plain, to love the good and abhor the evil.

Sister Major was followed by brother West who gave some important statistics concerning strong drinks. Pennsylvania spends eighty millions annually for drinks, which is ten times more than she spends for education. In 1870 it was shown that there were 2864 distilleries in the U. S., and these were bringing sorrow, tears and death upon the nation. There are 8,000 saloons in New York city, and only 487 places of religious worship, one church for every 2,045 persons, while on the other hand there is one saloon for each 125 inhabitants. Sad condition of affairs indeed! Cut off the maker of strong drinks, and the evil stops. Cut off the drinker, and it will cease also. Stop the middle man, the retail dealer, and the ruin and sorrow and death from strong drinks will stop also. I would be pleased to give the arguments in full, of our beloved brother and sister, but must close. We spent until midnight at the depot with many brethren and sisters, and then left for home. I had the pleasure of meeting many of our readers at this very pleasant Conference. Their words of encouragement, their desires for the church, their zeal in spreading God's truth, gives us new life in the work before us; and may the kindly attachments, the brotherly feelings formed there never grow less. Come, then, dear friends, and labor with us for the extension of the precious truth of Jesus, and for the continued purity of the church. God bless you for your good suggestions, your good desires, your interest in the work of the Lord. M. M. E.

THE BELL-SHEEP.

A BROTHER relates to us that his father one time owned a flock of sheep which were let run out on the commons. As was the general custom, one of the largest was selected to carry the bell. Things went along smoothly, the bell-sheep always taking the lead, and the rest following. But in course of time the sheep were taken off of the commons and placed in a well-fenced pasture prepared for that purpose. The farmer removed the bell, thinking that it would be of no use while the sheep were in the pasture. This insulted the old sheep, for in the absence of the bell the flock would not follow him, so he went off to himself, and never afterwards would mingle with the flock. He had made up his mind that if he could not be bell-sheep he would be no sheep at all.

There are scores of people in the world who are just about that simple. If they cannot wear the bell they will do nothing at all. Such seldom ever accomplish much. They never make a very big mark in the world, nor are they much missed when gone. A man who has judgment and qualifications sufficient to become a good leader, has sense enough to behave himself when not chosen.

It has always been a wonder to me, why some people cannot see this point. To illustrate: Supposing a brother aspires to the preacher's office, and a fair, square election has been held and he not chosen. Now if he has judgment enough to make a good, substantial preacher, he will keep pretty quiet about it. But supposing he makes a fuss, and gets the church into trouble, does not that prove that the man has not judgment enough to become a useful and profitable servant in the house of the Lord?

Or, supposing a minister desires the office of a bishop and cannot keep quiet about it, but makes every possible effort to be chosen and ordained, does not that prove that the man has not the qualifications to govern and take care of the church? If he has not self-government enough to keep himself within the bounds of reason what is he going to do with the church? I never did think there was anything wrong about a man *desiring* a position of usefulness (1 Tim. 3: 1), provided he has the qualifications to fill such a position with credit and honor to himself and the church, but when I see a man so feverish over the question that he cannot behave himself, I have good reasons for doubting that man's qualifications for filling such a position. It would be a good thing if some people could only see themselves as others see them.

But why should a man shrink from duty just because he cannot get the position in life he would like? People who cannot do as they want to should do the best they know how and make the best of it. Children must learn to walk before attempting to climb mountains. The man who expects to rule ten cities must first learn to rule five, or even less. He who expects to be appointed over many things must first learn to be faithful over a few things. The man who buries his talent just because he has but one, will finally have to surrender up even that one and be without any at last. This is about the Alpha and Omega of all such cases. It is like the man who will lay around and squander what little money he has, just because he cannot get high wages, or like the starving man who refused a bushel of corn because it was not shelled.

The world is full of work for willing and industrious hands, but seldom hunts the man, the man must hunt it. And then as he labors, always being found at his post he will gradually attain to the position for which he is fitted, and if worthy, may reach a sphere of great usefulness. Good metal will always stand the test, even if it should be a long one.

And then a man has but little business leading people who do not want to follow him. If he is qualified to lead, the people will find it out, and if they do not it is pretty hard to make them believe it. If a man thinks himself qualified to lead and his people think otherwise, the quieter he keeps about it, the more sound judgment he displays. But if he goes off and pouts, and just because he cannot be bell-sheep won't be any sheep at all, he at once shows that he is not the man for the place. J. H. M.

AN INTERESTING INCIDENT.

DURING the Newtonia debate a little incident took place that is too good to be lost. If I am not mistaken it was about the fourth day of the discussion. The question under consideration was the meaning of the commission.

All of a sudden, and quite unassumingly, Bro. Stein picked up a pocket Bible and pencil, handed them to Dr.——telling him to write his name in the book of Matthew. The Dr. did so. Bro. Stein then told him to write his name in the book of Mark. This being done, he told the Dr. to write his name in the book of Luke. The Dr. did so and returned the book and pencil. The moment was an interesting one.

Bro. Stein then showed that as the Dr. had to write three times in order to write his name in the book of Matthew, and of Mark, and of Luke, it followed that one must be dipped three times in order to be legally baptized into the name of the Father, and of the Son, and of the Holy Ghost. This was a clear point, and made quite an impression. But Mr. Ray, in his reply said, Bro. Stein did not reason fairly, for in telling the Dr. what to do he had used the verb "write" three times, while in the commission the term "baptizing" was used but once, hence one action.

When it came to Bro. Stein's time to reply, he handed the Bible and pencil to the Dr., saying: "Will you please write your name in the book of Matthew, and of Mark, and of Luke?" (using the word "write" but once). The Dr. wrote his name in each book, hence wrote three times, showing that so far as the sense was concerned it made no difference whether the verb was used once or three times. This clinched the nail so firmly that every attempt to move it proved fruitless.

Ray then concluded to try his hand on the book and pencil business, so he handed the Bible and pencil to the Dr., telling him to write his name in the book of the Father, and of the Son, and of the Holy Ghost. The Dr. says, "I don't know where that book is," whereupon Ray opened the Bible, at the title page and *showed* the Dr. where to write, but of course what the Dr. said took all the poetry out of Ray's part of the performance. The reader can imagine the rest. J. H. M.

AN ANCIENT BAPTISTERY.

J. B. JEETER, an eminent Baptist minister, who some years ago visited the catacombs in Rome, gives the following description of a baptistery:

"The object of primary interest in this catacomb is the baptistery. It is situated near the end of the passage, and is reached by a descending archway. It is about four feet long, three feet wide, and three or four feet deep, and is supplied with clear, cool, sweet water by a spring. Above the font is a fresco painting of the baptism of Christ by John. The figures are about three feet in length. The Savior is represented as standing up to His middle in water, and the Baptist with his right hand on the head of Jesus, in the act of bending it gently forward to immerse Him, in the only manner in which the ordinance could be conveniently performed in a baptistery constructed as this one is. On the right hand an angel is represented as holding the clothes of Jesus. At the bottom of the picture a small hart is painted as drinking the baptismal water, a symbol, it is supposed, of the longing of the believer for baptism. Below this picture and reaching down into the water there is a cross, painted as if adorned with gems and candlesticks, with the Greek letters, Alpha and Omega suspended below its two arms. The cross was probably designed to signify that the baptized are crucified unto sin. The wall on one side of the font has the pictures of the martyrs Abdon, Sennen, Miles, and others, rudely painted near them. Of the age of the font and pictures, we have no certain information. The frescos have the appearance of being very old. There are no indications that they have at any time been restored or changed. The baptistery probably dates back to the second century. 'These paintings,' says Northcote, 'are all of late date, perhaps of the seventh or eighth century; but there is no reason to doubt that the baptistery had been so used from the earliest times. We have distinct evidence in the acts of the martyrs that the sacrament was not unfrequently administered in the cemeteries.'"

The above, clipped from the *Baptist Union*, of March 18th, 1873, shows that those early paintings, whatever may be their worth as evidence, are on the side of the forward posture in baptism. They are usually referred to in support of immersion, especially by Baptist writers, but instead of supporting their cause in full, the evidence stands against them regarding the posture. On this subject, however, all histories are of one voice. J. H. M.

QUERIST'S DEPARTMENT.

Questions touching the meaning of Scripture, relating to History and practical subjects of religious interest will come in place. The querist's name must accompany all communications. We shall labor to avoid giving any just occasion for strife and contention over unimportant questions.

Give your views of Matt. 9: 17, which is as follows: "Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved:" J. GILL.

It was the custom in the Savior's time, and still is, in the eastern countries, to make bottles of goat skins. If such bottles were old, and new wine would be put into them, the force of fermentation would break them, but if the bottles were new, they would expand during fermentation and the wine be preserved.

By this fact the Savior taught His hearers that the doctrine which He brought from heaven should not be placed in the Old Covenant, but being new, should be placed in the New Covenant. Just as little as men would think of putting new wine into old bottles, just that little should any one think of putting the new promise into the Old Covenant. If that be done, both will be ineffective, for the Law could not make the comers thereunto perfect; and now, if we put the perfect into the imperfect, both will fail to accomplish the proper ends. "Sacrifice" was required by the Law, but now "I will have mercy and not sacrifice."

(1) Were the Apostles baptized? (2) And was John the Baptist baptized? A Scriptural answer desired. J. H. MILLER.

1. We open at John third chapter and quote verses 22 and 23: "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized. And John also was baptizing in Enon near to Salim, because there was much water there: and they (the disciples) came, and were baptized." The personal pronoun "they," in verse 23, refers to the "disciples" in verse 22. That Paul was baptized we learn from Rom. 6; 3: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death." The "us," of course includes Paul.

2. We have no account that John was ever baptized, but would rather infer from Matt. 3: 14, that he was not. Whether he was baptized or not he was divinely authorized to both teach and baptize, and if the Savior, who was without sin, dared not shun baptism, what will become of us who reject the counsel of God against ourselves by refusing to submit to an institution from heaven?

WILL you permit me to ask, Are you the Mr. Moore referred to in the article of Mr. Waggoner in the *Adventist* (?) *Review*, of May 23, '78, I think on trine immersion? If so, will you be so kind as to correct his mistake in supposing that I quoted what is on page 78 of my History of the Modes from Theodoret's Ecclesiastical History. The notes there show that I quoted it from his *Hæret Fabul.* If he will examine the work quoted by me he will find it.

JAMES CRYSTAL.

REMARKS.— I am the person referred to by Mr. Waggoner in his series of articles against trine immersion, and just as soon as I can spare the time, will notice some things he has said against the general practice of all antiquity. Were his assertions facts, he might do wonders.

He asserts that Theodoret has not written one word about Eunomius having subverted the holy law of baptism and introduced single immersion as quoted by Mr. Crystal on the 78th page of his History of the Modes of Baptism, when in fact Mr. Crystal gives direct authority, and exact reference for the quotations he made from the writings of Theodoret. It is a pity that men of such reputed learning as Mr. Waggoner will make such reckless assertions. J. H. M.

BREVITIES.

—Brother Philip Baltimore says, that the address of A. Cornelius is Turner, Marion Co., Oregon.

—Mr. Shaw, one of the most successful evangelists in the Disciple church, was killed by a railroad accident near McKinney, Texas, June 7th. He is said to have been instrumental in bringing over eleven thousand persons into that church.

—Two were lately baptized one-half mile North of Lanark.

—One more has been baptized in Denmark.

—No. 2 of the *Children at Work* will contain a beautiful engraving and description of Solomon's temple.

—Two were baptized at West Branch last week at their Love-feast. The meeting was a good one, and largely attended.

—The Feast at Rock River, Lee Co., one week ago last Saturday, is said to have been a pleasant one. Brother Daniel Dierdorff was ordained to the eldership.

—Sunday-school workers are becoming divided regarding the usefulness of Lesson Leaf Papers. However interesting and instructive they may be to some, we are of the impression that they will prove an injury in the long run. Better take the Bible and leave Lesson Leaf at home.

—Next week we will publish a report of the Danish Mission funds and work.

—We are getting things ready for the coming written debate as fast as the arrangements can be made. We think a few more letters between us and Mr. Ray will result in completing the necessary arrangements pertaining to the discussion.

—The many articles on "Praying Without Ceasing," that have lately appeared in our paper, have brought out a number of valuable lessons, and that too, without controversy. An exchange of views without controversy is certainly profitable.

—Brethren Jacob Rife and J. W. Metzger, of Ind., intend starting on their missionary labors in Southern Ind., between the first and fifteenth of August.

—Bro. C. H. Walker, of Berlin, Pa., says, "We held our Love-feast on last Saturday, commencing at 4 o'clock. An immense crowd had assembled, a large number of brethren and sisters communing. Bro. Daniel M. Holsinger officiated. We had a splendid meeting, all things passed off pleasantly. At our council three were received in the church by baptism, and one reclaimed."

◆

HOME MIRROR is the title of a spicy and interesting little monthly edited and published by brother J. S. Flory of Longmont, Colorado, and devoted to Home, Health, Happiness, and general information. Brother Flory's long, standing reputation as a writer among us, is a sufficient guarantee for the success of the paper. We further remark that the paper is not intended to interfere with the weekly periodicals now published among the Brethren, but rather proposes to assist them in their work. Success to the *Mirror* and its readers.

◆

WE have just received a half sheet of a Richmond, Ray Co., Mo., paper giving some appalling accounts of the great Cyclone that passed through and nearly demolished that place. We felt considerable anxiety about the disaster, as my father (David Moore) was living in a direct line of its reported course, but after the Cyclone left Richmond it divided, leaving the portion of country where the Brethren live, between. The suffering is horrible, and baffles description. One person writing from there says, the sight was sickening and frightful. In places the air was full of tree-tops and wrecks of buildings. Relief is coming in from all parts of the country, and everything possible is being done to relieve the unfortunate sufferers.

◆

IS A BROTHER A FRIEND?—Not seldom are brethren singled out and called *our friends*. One might infer that a man may be a brother in the Lord and not be a friend. How is this? Are we not in thus speaking and acting following after the fashion of the world? Should not —*are* not really all Christians, friends as well as brethren? Does not *brother* include friend? Is it not broader than friend? Perhaps if we could remember that to be a brother truly is to be the best of friends, we might see how wicked some things are that brethren who are *not* friends do to each other. Perhaps the Lord will not own these unfriendly brethren as His friends. It might be well to inquire seriously about the matter.—*Church Advocate.*

◆

ONE of the prime conditions of the durable success of a congregation, is the exemplary standing and conduct of its officials. They should be men of blameless characters, and in their daily walk and conversation, show forth the true elements of the religion they profess. They want to be models of conduct in the church, and ensamples to others, and foremost in the ranks of the faithful. Show me a church whose officials are such, and I will show you a church that is successful, if not in number, in influence and true piety.

◆

RELIGIOUS interest is rapidly on the decline in the City of New York. Many of the churches are falling off in number, and there seems a growing tendency to glide off into infidelity and skepticism. Many are anxious to know what is the matter? What is the cause of all this? An exchange says, the churches there have turned Christ out and taken the world in, and we believe there is much truth in the statement, which will apply equally well to thousands of other churches outside of New York. The Lord's house should be a house of prayer, but too many have made it a den of thieves (spiritually) and the day may not be far distant when the Master will find it necessary to use chord again in order to cleanse his house of those who make merchandise of the the things belonging to the Lord.

◆

A GRAIN of wheat will not do much good if you lay it on the shelf, but if you put it in the warm earth it will bring forth fruit in due season. So with man's heart. Let it lie on the cold shelf of this world and it does no one any good, but let it be bathed in the precious blood of Jesus, and it will bring forth fruit to the honor and glory of God. Sinner, stand no longer on that cold, useless ground, but hasten to put on Christ and bear fruit.

◆

VERILY the way of the transgressor is hard. Is a man dishonest? He will be found out and punished. To him this looks hard, but from God's stand-point, the punishment is just. Ananias and Sapphira "kept back part" and by so doing suffered death. The man who will do wrong, will find that way hard. Then why will any one choose the hard way? There is neither life, joy nor peace in such a way. On the other hand, it is wisdom to take the road to glory, honor, peace, and eternal life.

"AS IT WAS IN NOAH'S DAY."

O TELL me how the nations passed
The day before the flood;
O, did they know it was the last?
And did they call on God?

In merriment
Their time is spent;
They sing and play,
And dance away;
They eat and drink,
And little think
They stand on endless ruin's brink.

Some rear the walls
Of sumptuous halls;
Some join their hands
In marriage bands;
Some sell and buy;
All vainly try
To flee from God's all-seeing eye.

But God no more will silence keep;
He pours His wrath from high,
Unlocks the fountains of the deep,
And windows of the sky.

The clattering rain
Descends amain;
The rivers roar,
The torrents pour;
The waters rise
Till piteous cries
No more are heard beneath the skies.

At first, in flocks,
Men climb the rocks;
Nor fear to creep
Up mountains steep;
But waters flow
Where'er they go,
And wash them to the depths below.

Behold just Noah safely ride
Upon the mighty deep;
While all who once God's word defied,
Beneath the waters sleep.

Sudden as that tremendous day,
The judgment hour shall come:
Thousands shall then be swept away,
And meet an awful doom.

Let me not count these words a dream,
And still refuse to hear;
However far the time may seem,
Each hour it draws more near.

When once the fire begins to burn,
'Twill be too late to pray;
Now from my cry God will not turn
His gracious ear away.

—*Selected.*

PRAY WITHOUT CEASING.

BY D. A. HETRICK.

THIS text in God's divine Word is a command to all, and, no doubt, is most violated. Some may think it impossible to obey it, but there are no impossibilities required of us in God's holy Word. Do we suppose that God, all-wise, all-holy, and good would require impossibilities at the hands of His creatures?

Some one may inquire, "How am I to obey this command? I can't be on my knees all the time; it is impossible, for I would not get anything else done." I do not believe that we must always be on our knees when we pray, or that we cannot pray without being in a kneeling posture, but I believe that we can pray wherever we are, or be engaged in what we may, we can let our petitions rise like sweet incense to the Lord God of heaven. Cannot the plowman as he turns up the soil, pray God that He would turn up the fallow ground of his heart and prepare it by grace divine, for the reception of His truth and for the dwelling place of the Holy Spirit? Can he not pray that God would cultivate his heart as he cultivates the earth, that it may bring forth fruit to God's glory as the earth brings forth fruit for our subsistence? Then why think it impossible to pray without ceasing?

Cannot the potter, as he presses the clay and molds it into shapes of vessels and makes it submissive to his will, pray, that God would prepare his heart and make it submissive to His will? Cannot the teacher, as he imparts instruction to the youthful mind and causes it to develop and grasp widely for knowledge of things that perish, pray that God's holy Law may be imprinted in the minds of all His creatures, and that they may expand to usefulness and grasp for that which attends to the salvation of the soul?—that immortal principle which lives, though this body dies and decays, yet the soul lives, either to eternal life and happiness or to everlasting woe and misery.

Oh, that all would pray without ceasing! Dear brother and sister, awaken out of the doll sleep of forgetfulness and arise from the stool of do-nothing. Do not forget our council-meetings, our social meetings which tend to keep our hearts in proper frame; watch and pray without ceasing. Pray that sleeping sinners may be awakened by the mighty power of God, and turn from the error of their ways and fly to the outstretched arms of Bleeding Mercy, and seek an interest in the wounds of a once crucified, but now risen Savior. Oh, watch and pray that ye enter not into temptation. Pray without ceasing.

THE THREE FRIENDS.

BY M. W. WELCH.

A CERTAIN Jewish writer tells an instructive story of a man who had three friends, the first of which he loved exceedingly, the second he thought worthy of his esteem, and the third he only regarded as a distant friend whom he seldom visited. It happened that this man was suddenly summoned to stand in the presence of the king; when he heard this, he became afraid and trembled. He goes to his dearest friend and asks him to come and intercede with the king, but his friend shrank away, saying, I dare not look upon the king's presence. He rushed to his next friend and asked him to go, but his friend told him, I can only go to the king's house, but I dare not open my mouth in the presence of the king. He went to the friend he loved least and asked *him* to go. They went. His friend made intercession for his relief, and he was made the second man in the kingdom.

Man has three special friends. The friend loved exceedingly, is wealth or pleasure. Wealth will procure all worldly desires; it will procure the necessaries as well as the elegancies of life. It is a good friend if rightly dealt with, but when we are called to stand in the presence of death it avails us nothing. The other, friend is our relations, our kind friends and neighbors, who may administer to our wants, give us courage and consolation during affliction, but when we come down to the hour of death, they can go no farther; they can only stand silently watching the departure of that father or mother, sister or brother.

The third friend is Jesus. He it is that can heal the wounds of our troubled souls through life. He it is who can be with us in life. He it is who is not afraid to talk in the presence of the king. He it is only, who can go with us across the mystic river of death. When all other friends fail, Jesus is ready as a blessed convoy to carry us on to that haven of eternal repose. Yet how prone we are to make Him our third friend. We forget that we are liable to be summoned before the King at any moment in our lives. How sweet, then, to have such a friend as Jesus to intercede for us. He wants to save us, though in our wickedness we may regard Him only as the third friend. Let us then learn wisdom while it is called to-day, for "the night cometh when no man can work."

"THOU SHALT NOT KILL."

BY J. H. PECK.

THIS is a divine injunction delivered to man many thousand years ago, and is handed to us to-day with the same force of meaning it had with the children of Israel to whom it was first given. It is generally conceded by all who are acquainted with the divine economy that this does not allude to the killing of such animals as we need for food, but that it refers particularly to the killing of human beings; but I did not start out to give a dissertation upon the horrors and cruelties of war, and bloody murders, but there is a certain killing much engaged in at the present day, which, though it may not have any relation to the text, does, I think, remain far from meeting the approval of a just God.

I mean killing time! Thousands of young men and women are almost daily engaged in, what is generally termed, killing time; that is, they don't do anything to make good use of their time. Boys and girls go to school because their parents send them, and if the teacher is not very careful, all they will do there is to kill time; they do not realize the importance of making use of every moment, and every opportunity to treasure up knowledge for future use; and alas! how often do we hear older people say, "If I could only live my school days over again, I would make a different mark in the world." Again we see young men loafing about the streets seemingly with no higher aspiration than to kill time; too lazy to work, too lazy to study; they are continually complaining about their hard lot in life, but they are not willing to entertain the thought that the prime cause of all their trouble is, their not making good use of the opportunities afforded them to better their condition.

Though this killing of time always turns out to our disadvantage, it is nothing, compared with the wholesale killing of time, precious time, that has been so graciously given us to prepare for a coming judgment. Thousands are engaged in this, our time, in accumulating wealth and procuring for themselves the transient comforts of this life, putting off until a more convenient season the preparation they know to be necessary to secure the great reward of eternal life beyond the grave.

But there is one more killing of time, which I hope I may be pardoned for naming. I mean preachers killing time in the pulpit; more than once have I seen the preacher take out his watch to note the time and then continue in a forced strain as though he were obliged to preach at least one hour, whether he has anything more to say or not; I believe I represent the majority of the hearers when I say to such preachers, we would all be very well satisfied with your conduct, if you would stop when you are done, if you have spoken only ten minutes. To hear you say, you will not occupy all the time, but give your brethren an opportunity to say something, and then continue for one hour and a quarter makes it irksome for the congregation. No one is to blame for not preaching a good, long sermon when he is not able. God never requires a man to do that which he cannot. Let each one do what he is able to execute well, but be careful that you do not injure the cause. It is well that preachers stop when they get done with the subject and not try to put in just so much time. Say what you have to say in the best way you know how, but do not attempt to kill time by preaching. It is a very successful way of killing a man's influence, and diminishing his congregation, and thus prevent him doing good.

SURPRISED.

BY J. W. SOUTHWOOD.

"DID it never strike you, how often amid the many *gentle* words of Jesus, 'to watch' is over and over repeated, like a succession of alarm bells breaking ever and anon, amid chimes of heavenly music, to rouse a sleeping Church, and a slumbering World?"

These words of Macduff, bring to my mind the closing scene in the life of a school-mate, who at the early age of eighteen, closed her eyes in the sleep of death. Her home was amid the mountains of Vermont; the oldest of a family of six, and at the age of sixteen, she entered a seminary in an adjoining State, to fit herself for teaching. She was not long in winning friends, both among her teachers and associates, for to beauty of person and an amiable disposition, there were added gifts of a high intellectual order. And when before the first term had closed, she with many others, had bowed low at the feet of the Cross, it seemed as if she was destined to be an earnest worker in the Master's vineyard.

St. Paul, in writing to the Galatians says: "Ye did run well, what did hinder you?" In the case of Jessie, it was indecision of character, which increased as her closet duties were neglected. The half hour of retirement morning and evening, which at first had seemed like the gate of heaven, now seemed so long and tiresome, that she began to while away the time by taking her Wayland, or Mental Philosophy instead of God's own Word, which would have been as a "lamp to her feet." Then she began to choose her intimate friends among those who were not only careless, but triflers on the subject of religion. These girls had made it their boast that they could win her over to their circle, which they did most successfully.

Many were the loving words spoken to her, and the prayers offered up by the Christians in that school in her behalf, but all seemed in vain. "God works in a mysterious way," and while she was engaged in planning a scheme that would bring ridicule upon all the devotional exercises of the school, she was taken ill; only a slight illness it seemed to be, but sufficient to confine her to her room for a few days; on the evening of the third day she grew so much worse that a physician was summoned. To the surprise of all, he said, "You can live but a few hours." Not one who was present in that room will forget the look of awe and terror that covered Jessie's face. She felt that she had a great work to do in a short time. "O, pray for me, pray for me!" was her agonized request of all her friends; when asked if she had any message to leave for the school, she said in a broken voice, "Tell them to be Christians, for they know not what it is to be surprised as I have been." She began to repeat the hymn, "Just as I am." Her voice grew weaker, and weaker, the second verse was commenced in a faint whisper:

"Just as I am and waiting not,
To rid my soul of one dark blot,
To Thee"———

She was gone to the world of spirits.

Her message was not unheeded, more than a score of young women who are now living such lives that they are a continual inspiration, began those lives in the sad days of the Winter of 186— that followed Jessie's death.

Brethren and friends, let us take warning from the case of Jessie; let us all think if we had been in her place, and been "surprised" as she was—let us call to mind our readiness to die, and see if we should be "surprised" as Jessie was, whether we should be ready to go now, or whether we should have some "dark blots" of which "to rid our souls." While this is given as a warning, it is given as a warning not only to young women, but to young men, and in fact all, both young and old.

Since my mind has been profitably impressed with this warning, I feel it my duty to place it before your many readers, with hope that it may do them good. While we are sometimes profitably impressed by a warning, let us not suffer ourselves to be pressed on in our Christian journey by warnings, but let us push forward from a love to Christ and His cause. I feel that while we work for the Master, through love, we do many good and profitable things that we should not do if we were working through fear. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 Jno. 4: 18). Let us feel that God truly and sincerely loves us, and has a great and kind act for us out of pure love and pity, and that He does not want to punish any.

Can we not pray because we love to, and watch because it is a command of our best Friend? Can we not both watch and pray out of a loving heart, and through love be always ready, taking heed to both words and deeds? "Take ye heed, watch and pray: for ye know not when the time is. "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded his porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: Lest coming suddenly, he find you sleeping. And what I say unto you, I say unto you all, watch" (Mark 13: 32–37).

Brethren and sisters, let us ever be ready.

THINK OF DEATH.

BY JOSEPH J. HOOVER.

WHILE attempting to write, my mind is carried back to my youthful days. I remember of reading the obituary notice of a little girl eleven years old which impressed my mind very much. On the morning she was taken sick, she appeared very merry and sang the following lines while she was preparing breakfast:

My Jesus calls me, I must go,
I can no longer stay;
For the Gospel sounds so sweet to me,
I can no longer stay away.

In about two hours after singing these lines so merrily, she was taken sick and grew worse very fast, and in a little over two days and a half she was a lifeless corpse.

During this last Winter, just before Christmas, I was attending a meeting near Reading, Ohio; there was quite a number of persons baptized, of which the greater number was young folks. While seeing one after another come forward to be received into the church, I noticed a promising looking young lady, thirteen years old, halting between two opinions. After the applicants had withdrawn and the minister was about to take the counsel of the church, the name of Jesus sounded so sweet to her that she arose and made her wishes known, after which she was taken into the number. But it was not very long until she took the diptheria, and on the 7th of March she died. She told her parents not to weep, as she was going to a good home. Her parents loved her dearly, but God loved her better. She now rests safely in the arms of Jesus.

* * *

FOR the faithful worker rest will come ere long, though he may have to pass through the valley of shadows and the gloom of the grave first; but to the upright, death should possess no terror. It is only a compassionate friend that opens a door through which he may pass to grander work and sweeter rest than he ever dreams of here. Then let us not falter in our onward march, or look back, having put our hands to the plough, but press on and strive to earn a sweet rest when comes the eventide.

A Few Thoughts.

IN first Thessalonians, 2: 3, we read, "For that day shall not come, except there come a falling away first." The apostle Paul in the closing of his first Epistle to his Thessalonian brethren, very earnestly exhorts them to be Christians in the true sense of the word, — to live in Christian love and kindness. He tells them that the day of the Lord so cometh as a thief in the night. He addresses them as children of the day, that they should not sleep as do others, but watch and be sober. Lastly he tells them to abstain from all appearance of evil.

Now there appeared to be a misunderstanding of the first epistle by the Thessalonian brethren, who had gathered from it, that the second coming of Christ might be expected during the life-time of those then living. — Hence the second epistle was written rather as a supplement to the first, with an introductory and concluding thanksgiving for their increase of faith and a correction of their error as to the second advent of our Lord and Savior Jesus Christ. And in making the above correction, he gives us to understand that there shall be a "falling away."

The above language seems to imply an apostacy, a defection in the professedly Christian church, from the pure worship of God. Paul, it appears, had not shunned to declare the whole counsel of God to the several churches wherein he labored. Looking into the future, he saw that after his departure grievous wolves would enter in. False, hypocritical and dangerous teachers would speak perverse things, perverting doctrine, to draw away disciples after them.

Paul also, in delivering his solemn charge to Timothy, says, "That the time will come, when they will not endure sound doctrine, but after their own lusts heap to themselves teachers having itching ears. And they shall turn away their ears from the truth" (2 Tim. 4: 3). Now Paul said, "The time will come." My belief is, the time is being fulfilled at this present hour. Hence I would say, not only the rise of apostacy, is spoken of by Paul, but he speaks of its progress. Deceivers shall wax worse and worse, deceiving and being deceived. I believe that its rise is taking place with at least a part of the true church.

We will now notice for a moment, the matter of conforming to the world as it appears to be the first step taken in a wrong direction. The church has adopted an order, why not comply with it? We find some that do not regard it in that light. Yes, even ministers who should be examples to the flock, have gone into all the pride of the world in dress. My heart aches when I see brethren stand up to preach the everlasting Gospel, while they are saying to the world by their actions, that they do not themselves, what they exhort others to do.

R. F. Mellott.

Plymouth, Ohio.

Men With and Without Souls.

THE strangest thing that strikes my mind is, that men barter their souls and pledge themselves to all Eternity to the devil. Oh! can it be possible that men have sold, and do yet sell their souls to the devil for a consideration in money, destruction, long life, or whatever else seems to them most desirable or gratifying for the time being? These thoughts cause me to reflect daily, and of that eternity yet to come, and wonder what might be termed a fair price for a soul? Did not Christ, at a single instance, purchase every soul upon this earth? Did he purchase them with promises, with money, or with any of this world's goods? Far from it. He gave his life—died bleeding on the cross—that we poor sinners might live again. In our every day life we are eye-witnesses to specimens of humanity that yield to the tempter for some trifling petty desire, or some luxury that fadeth away. What, will you let the devil, the swindler, rob you of your soul? No, in the name of the Redeemer, who purchased it, to whom it belongs, let this not be; but tell this to the devil —"That he is not rich enough to purchase your soul."

Experience teaches us that there are different kinds of souls—some people have large souls, some have small souls, and if the truth be told, but I am sorry to say it, that some people act as though they had no souls at all. The soul has been defined by different learned men, and one of the definitions is, *a rational, immortal principle in man;* that which distinguishes him from the brute, and constitutes him a person. But what if this principle is allowed to lie dormant—is never called into activity? What if the man only eats, and drinks and sleeps, and lives for himself—how much of a soul will he be likely to get? It reminds me of the acorn, as all the possibilities of the oak lie in the acorn. Should the acorn be placed on the shelf, or laid away, or hung on the wall, and thus be deprived of mother earth, it would have no chance to quicken and grow—it would never make the sturdy old oak. But to the contrary, if it is put in the proper place it will quicken and grow, and the result thereof will be advantages almost innumerable. It is needless to describe the benefits derived from the oak. Just as the acorn is to the oak, so is the undeveloped to the developed soul. I find in the 7th ver. and 2nd chap. of Genesis, that it reads thus: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." The breath of life is still the indispensable condition of the living soul; and we must all remember that God was not done with us when he breathed the breath of life into us that we might become living souls. But in order for us to become active souls we must provide the rational principle, which is the soul's gem with the means of growth. Are you slipping along from day to day, more intent upon having a good time than upon looking after the most sacred thing of your lives; or are you slumbering, sleeping or dead in your thinking and reasoning faculties? if so, arise thou that sleepeth. Come! come! wake up, and let it not be said of you that you are neither God's workers nor the world's helpers. Come, let faces brighten at your coming, and blessings follow you when going. Let not the attraction of Satan be so strong that he can buy your soul for a small amount; but value it high, play extortion on him—then he cannot buy it, for he is poor, and consequently can give but a small amount for a soul. Your soul will then be beyond his reach, and owing to his financial distress he will not bother you to make a purchase. Have you ever thought of that, dear readers, as regards Satan's situation? He is decidedly a very poor master, and after you have labored for him a season, whether it be long or short, he being the possessor of your soul, and in return you will receive for you services, *everlasting punishment.* What poor pay; poor indeed! Oh! horrible, horrible, but nevertheless true—only too true, for the Bible says so. George W. Miller.

How to Utilize Religious Papers.

I HAVE never used religious papers for waste paper, but have always distributed them some way. When I left Ohio in 1871, I gave some to such as I knew would read them. So when I left Iowa in '76, I distributed some among my neighbors, some I sent off to poor members by mail, and also a box to Salem, Kansas to the grasshopper regions. While in California, I gave some to my neighbors and took some to the Christian church, where I laid them on the table. When I went again, they were gone. I laid more there, and gave some to our milk-man. Put also some papers in a drawer of each piece of furniture we sold. I left papers wherever I could, and then loaded myself with some of all the different periodicals published by the Brethren, which I distributed wherever an opportunity presented itself.

While at Battle Mountain, Nevada, one Sabbath afternoon, a great many people were around when the train stopped. First I threw them out a paper, and waited till it was picked up. Then I threw out more, when the people began to look up to see where they came from. When they saw such an odd-dressed old woman, they picked them up as fast as I threw them. I kept back some, and was sorry I did; for I had no more chance to throw out any. It was always rainy, windy or dark. I feared they would be lost; but I will save some to drop on my way from here to Illinois. If I had not read about brethren distributing papers, while traveling, I would not have thought of this.

Hannah Knauff.

Mt. Ayr, Ia.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

The Coldwater congregation, Butler Co., Iowa, June 29th and 30th.

Beatrice church, Gage Co., Neb., September 7th and 8th, commencing at 2 o'clock.

☞ A Love-feast has been appointed in the Sugar Creek congregation, Sangamon Co., Ill., October 3 and 4, commencing at 10 o'clock.

☞ The Lord willing, there will be a Communion meeting at my residence, about seven miles East of Salem, Marion Co., Oregon, the 6th of July, services to commence on Friday evening, the 5th and continue over Sunday.

D. Brower.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

SPEICHER.—In the South Waterloo church, June 8th, 1878, aged 10 months, and 15 days. Funeral by the writer. John Speicher.

WORSFIELD.—Near Marble Rock, Floyd Co., Iowa, June 12th, sister Nancy E. Worsfield, wife of George Worsfield and daughter of friend Ashbury and sister Baltimore, aged 45 years. Funeral by the writer and others.

W. J. H. Bauman.

CORRESPONDENCE.

From Mexico, Indiana.

Dear Brethren:—

ELEVEN have been added to the church in the year just closed. The cause of the Master is progressing slowly, but surely. One of them had been a Free Mason for a number of years. The Baptists have suspended preaching at this place. On the 27th ult. Bro. Peter Fisher died at the advanced age of 86 years and 25 days. He had lived in this country 42 years.

In reply to there being another church organization, known as German Baptists, I would say that there is a body in the East known by that name, who practice single immersion, feet-washing and the communion. They are a plain people, zealous of good works.

Yours fraternally,

H. F. Rosenberger.

June 15th.

From Warsaw, Indiana.

Dear Brethren:—

THE borders of Zion still seem to be expanding somewhat with us. There have been nine added to the church in the last month. It truly makes us rejoice to see the sons and daughters of Adam come out and covenant with Christ to be followers of him, and our prayer is that those who have recently started, may prove faithful to the cause, and run with patience the race set before them, that when they bid farewell to this world, they may, with us, be prepared to enter into rest with the Saints of God and all their associates that prove faithful where they shall bid farewell, no more forever.

Our Lovefeast passed off the 7th of June, which was a feast to our souls indeed. When thus surrounding the table of our Lord it brings to memory the great marriage supper in the evening of the world, around which all the saints of God will be permitted to seat themselves.

Brother David Workman, of Ohio, has been laboring some with us the last week, and we can say that his labors have not been in vain, as five souls have been made willing to confess Christ, and we believe that others have almost been persuaded to become Christians.

Brother Stein is laboring with us at present, and we hope that his labors may not be in vain, but that they may result in conviction and conversion. N. B. Heeter.

From McDonald, Va.

Dear Brethren:—

ACCORDING to previous appointment, the funeral services of our dear sister Mary Jane John, deceased, were held at the Johnsville meeting-house to-day. Appropriate discourses were delivered by the ministering brethren of our congregation from the subject of 1 Thess. 4: 13, 14.

The commodious house was filled to its utmost capacity at an early hour, and many were unable to get seats. A most unusual solemnity pervaded the large audience. and we cherish the hope that God blessed the solemn occasion to the success of His cause. Our dear sister was greatly beloved, numbering among her friends persons of every religious creed and every rank of society, admired by everybody for the sweetness of her spirit and the godliness of her life. She was a jewel of the church, a star in the crown of her devoted husband, a treasure in the hearts of her children, on whom she lavished the wealth of a mother's love, and an ornament to society. We mourn her absence from our devotions and our society, but she has just passed over the noiseless river before us. Oh, how rapidly is the church gathering together over there! Well, there will be joy in that land, when we all cross over and hail each other in the Father's home.

After the services we wended our way to the water side, where prayer was made, and a young pilgrim passed through the baptismal portals. Thus while one of our company has transfered her membership to the church of the ransomed, another steps forward from Satan's ranks and takes her place in God's army.

Yours Fraternally,

D. C. Moomaw.

From Maple Grove, Ohio.

Dear Brethren:—

A FEW lines from this part of God's moral heritage may be interesting to your many readers. Bro. Jesse Calvert was with us from the twenty-third of May to the first of June, and baptized fifteen. Yesterday, June 16th, was our regular meeting day. Just before last prayer, while the congregation was engaged in singing, a young lady laid off her hat and came forward, making application to be received into the church. After the Gospel rules were laid before her, we repaired to a place where baptism was administered. Hope that all these lambs may be nourished in the church in a proper manner! May they become as a city set upon a hill, that others, seeing their good works might glorify their Father which is in heaven and be constrained to do His will. S. Beeghly.

In Memoriam.

DIED at the residence of Bro. E. P. Fleshman, Monroe Co., W. Va., our beloved brother and father, Peter Crumpacker, aged 74 years, 5 months and 4 days.

The subject of this notice was born in Bedford Co., Va., in the year 1804. His father's name was Abraham, who lived to the mature age of ninety-one. His ancestry, as far back as they can be traced, were members of our fraternity. His grandfather died at the age of 40, while on the floor preaching.

Our deceased father moved with his parents from Bedford to Botetourt at the age of twelve years, and came to this country seventeen years later. He married Rebecca, the daughter of Eld. Jacob Peters, in the year 1831, and was baptized by old Bro. John Bowman of Franklin Co., shortly afterward. Soon after his baptism he was elected to the office of deacon, and through his devotion to the work of the church, he rose rapidly through the intermediate official grades to the office of the eldership.

He was richly endowed with intellectual gifts, and thereby wielded a large influence over the chuches of the district. He reared to maturity a family of eight children, four sons and four daughters, all of whom are members of the church. Two of his sons, Abraham, of our congregation, and Samuel, of the Botetourt congregation, are in the ministry, and two of his sons-in-law also serve in that office. Bro. A. Hutchinson of Mo., our late missionary to Texas is one of them.

He suffered much persecution and spoliation of property during the late civil war on account of his outspoken opposition to the war party of the South, and narrowly escaped incarceration in the Southern prisons. He assisted many poor brethren with the means to escape conscription in the army, and many a wanderer and refugee from the ranks of Jeff Davis found a friend in him, who has now passed beyond the reach of malice and hatred, to that blessed land where the wicked cease from troubling and the weary are at rest.

He bore his great sufferings with the heroism of a Christian philosopher, and died as only a Christian can die. He ascertained six days before his death that the time of his departure was inevitably at hand, and with that steady, calm deliberation that can only proceed from the soul that has made its peace with its Maker, he proceeded to set his temporal house in order, (his spiritual house was prepared by the administration of the sacrament of Extreme Unction,) by communicating his few last wishes to his son Abraham, who attended him devotedly throughout his sickness.

Then, with a calm serenity of soul, he plumed the strong pinions of faith for the flight to the bright world of ransomed spirits. His remains now rest in peace in the humble burial ground near the house of Bro. E. P. Fleshman.

It will be a consolation to his many friends and relatives to know that every thing that medical skill, filial love, brotherly kindness, and friendly assistance could afford, was lavishly bestowed to arrest the work of death, but God's providence had decreed that his battles were over, and we can do more than meekly bow to the chastening rod of an almighty and just God.

Funeral services were conducted on the day of his interment, at the house of Bro. Fleshman, by the brethren, and similar services are appointed to be held at our meeting house (Johnsville) on the 4th Sunday in July. D. C. MOOMAW.

McDonald's, Mont. Co., Va.

From Swedonia, Kansas.

Dear Brethren:—

ELDER I. Buck paid the Southern Churches a visit this Spring. I met Bro. Buck in the Silver Church, on the 2nd of May, where I found the brethren and sisters all well and alive to the cause. This little church is in a healthy condition; all alive to the great interests of the Master. Bro. J. J. Troxel was advanced to the second degree of office; held a choice for a speaker, and the lot fell on L. D. Pricket, a very interesting young brother. I think they are in a good working condition; while there, one was added by Baptism. They number some 18 or 20 members. From the Silver Creek Church, in Cowley county. Elder Buck came to Sumner county on Slate Creek. When we arrived we heard that Joseph Bashor was here, and had preached there on Thursday evening. We continued the meetings until Monday evening. On Saturday evening Bro. George Thomas, from McPherson Co., came to our assistance, and the result of their labors was, that three souls came out on the Lord's side, and were baptized on the Sunday following. On the 6th we organized a church and elected two deacons—Bro. A. Holloway and J. R. Rowel. I think both are worthy members. We call this the Slate Creek Church. We number twenty-five members, with four deacons and a minister in the second degree office; we have regular meetings.

We have a good country. Wheat is all that one could wish. Corn promises to be good. Oats an average crop. We commenced to harvest on the 26th of May. J. TROXEL.

Annual Meeting Items.

During the Annual Meeting there was published at North Manchester a small daily sheet, giving considerable interesting news pertaining to the conference. Having obtained three Nos. of the paper, dated respectively June 11, June 12 and June 13, we give below a number of items clipped from the daily:

TUESDAY, JUNE 11TH.

Every train brings in large delegations to the German Baptist Conference.

Fifty-six cars arrived yesterday, bringing to the Conference nearly 3,500 additional delegates.

At 10.30 last night there arrived three coaches from the South and three from the West and several box-cars filled with delegates.

The Conference Standing Committee is composed of as intelligent looking body of men as we ever saw.

A special train, yesterday morning, brought in some 400 persons to attend the Conference.

It is estimated that not less than 15,000 of the Brethren are in the immediate vicinity of the Conference grounds, while from three to five thousand are expected to-day.

The Danish Mission is in a flourishing condition.

At the M. E. Church last evening, Elder John Wise, of Iowa, delighted a very large audience with an able sermon, which will, we are sure, result in much good.

It was impossible for the crowd which thronged the sidewalk in front of the Lutheran Church last evening to gain admission, the building being full to overflowing. The meeting was addressed by Elder John Flory, of Bridgewater, Va.

WEDNESDAY, JUNE 12TH.—The following is a correct list of the names of each member of the Standing Committee of the German Baptist Conference, now in session near this place:

Samuel Harley, Eastern Pennsylvania; Moses Miller, Middle Pennsylvania; C. G. Lint, Western Pennsylvania; D. K. Saylor, Eastern Maryland; Jeremiah Beeghley, Western Maryland; Christian Wertz, Virginia No. 1; Martin Garber, Virginia No. 2; D. B. Arnold, West Virginia, No. 1; Elias Auvil, West Virginia, No. 2; George Irvin, North-eastern Ohio; J. P. Ebersole, North-western Ohio; Samuel Garber, Southern Ohio; John Kinsley, Northern Indiana; David Neff, Middle Indiana; R. H. Miller, Southern Indiana; Enoch Eby, Northern Illinois; J. R. Gish and Joseph Hendricks, Southern Illinois; J. F. Eikenbery, Northern Iowa and Minnesota; Roberty Badger, Middle Iowa; Southern Iowa represented by letter: Tennessee, not represented; D. D. Sell, Northern Missouri; John Hershey, Southern Missouri; Jonathan Lichty, Northern Kansas, Nebraska and Colorado; Southern Kansas not represented; Isaac Miller, Michigan.

THE OFFICERS ARE AS FOLLOWS:

Moderator, Enoch Eby; Clerk, James Quinter; Reading Clerk, R. H. Miller; Door-keeper, Samuel R. Zug.

The far West has a good representation at the meeting.

Those who know, speak of the meeting as the largest of its kind ever convened.

Three thousand, six hundred persons took breakfast on the grounds yesterday morning, and about five thousand availed themselves of a free dinner.

THURSDAY, JUNE 13TH.—The meeting of the M. E. Church last night was conducted by Elder Stephen Bashor. The house was filled to overflowing with earnest workers in the cause of Christ, and all went away feeling that it was good to be there.

At the Lutheran Church last evening Mrs. Sarah Major, of Ohio, filled the pulpit. She is quite a fluent talker, and a deep, logical reasoner. The anxiety to hear her was so great, that but a small number of the vast crowd that went could get into the church. She was followed by Elder George Holler in a short address, after which the meeting was brought to a close.

Between 4,500 and 5,000 people took dinner in the dining room of the tabernacle, on the grounds, yesterday.

Fifteen hundred teams is the estimate placed upon the number on the grounds adjacent to those of the Conference yesterday.

There was the largest crowd on the grounds yesterday ever seen in this neck-'o-the-woods.

Services were held yesterday afternoon on the grounds, in the woods just west of the chapel building.

GLEANINGS.

From Milledgeville, Ill.—Our church is in a prosperous condition. On last Sabbath one more precious soul became willing to put on Christ through baptism. May the Lord bless the young brother, and keep him faithful. On next Sabbath we expect to meet to organize a Sabbath School; may the Lord be with us in this good work, which is one of the means to direct our children into the paths of righteousness. I am glad to see that Christ-like spirit manifested in the church. Pray for us brethren, that we may ever be found faithful. We are commanded to pray without ceasing. May the Lord help us to pray aright, that we may meet the approbation of our Father in Heaven. J. E. SPRINGER.

From Dunkirk, O.—Our Love-feast is now numbered with the things of the past. We had a refreshing season, large attendance and good attention. One more soul was added to our church by baptism, also one soul baptized at our recent council, making two accessions to our church since my last report. Yours fraternally,

S. T. BOSSERMAN.

From Bushnell, Ill.—While waiting here for a train going homeward, I will say, I arrived in the North-western part of Folton Co., where there is a small band of faithful members. On Saturday afternoon we met at Brother Cook's barn for public preaching. Communion services were held in the evening, when we had a pleasant meeting. On Sunday morning Bro. John Pool was forwarded to the second degree of the ministry. Preaching was held in the forenoon, afternoon and in the evening. Two souls were added by baptism. DANIEL VANIMAN.

From O. F. Yount.—Bro. D. N. Workman came to us on the 15th of May, and remained a few days. The result of his labors were, that twenty-one souls were added to the church. May the good Lord bless our dear brother in his labors elsewhere. Yesterday (June 16) Bro. Quinter preached a very enthusiastic sermon from Rev. 3; 4. After the sermon we went to the river-side, where prayer was made before administering the ordinance of baptism. We want the prayers of the church. We also want the brethren to visit us often. We are situated among all denominations.

From David A. Norcross.—Oh, keep down in the valley of humility and present the truth in all of its fullness, hew to the line, know no man after the flesh and glory in nothing but the Cross of Christ. Let nothing go before the public that would injure the glorious cause of Christianity. You shall ever have the prayers and good wishes of your unworthy brother.

From Delhi, Ia.—As I am isolated some thirty-five miles from any arm of the church, I am very lonesome here. No church member but my daughter. We wait anxiously every Thursday for the BRETHREN AT WORK. We can hardly attend to our household affairs until the paper is read. Often I am cast down with trouble and sorrow. When I read those good pieces from the different brethren and sisters, they encourage me again, so the cloud passes over and the sky becomes clear again. We have had no preaching here since last December. Bro. Solomon Storny was here, and my prayers are that the Lord will send more laborers in the field, for the harvest is great and the laborers few.

E. P. ARMSTRONG.

From C. Hope.—Brother Eskildsen is learning to read English, and we improve the time thus whenever we can get together. I want to have him qualified in every way to do this work, as my strength is fast failing and may be unable ere long to do much. I can no longer be up late, nor walk more than eight or ten miles before I am tired out. I used to be able to preach two or three times each day and converse until day-break, and then be satisfied with an hour or two's rest, but can no longer do so. I have answered about fifty letters to the brethren in America who sent us money. Besides these I have had to answer many letters the past two weeks received for peace envelopes and from those who want to know of our doctrine. Several persons are corresponding with me, whose attention has been called to us by the peace envelopes, and they want to know more about us. The prospects for their coming over to us are good.

The government has notified me that if I would permit the post-master here to read the letters containing money sent to me, and certify that my petition is correct, the money confiscated will be returned to me. This I did and the money is promised me in a few days. We are daily gaining the respect of all classes of people here as well as the friendship of those more distant. We had an interesting meeting eight miles East of this place, and received a sister by baptism Brother Eskildsen did the baptizing, this being his first. All passed off pleasantly, and the spectators seemed to be very much impressed. The work was done where our first Danish sister was baptized, and brother Enoch Eby and I also baptized one there last winter. An old man, eighty years of age, also applied, but failed to come, no doubt on account of feebleness, as he can only stagger along slowly at best. I do not see how we can get along without a hall for meeting here in town. Our house is too small, and not situated at the right place for meeting. What shall we do? We can get none this summer, and to have one next winter we must soon apply for it I believe if we had a small hall at a good point, that much good could be done. May the Lord keep you all. Yours least in Christ.

INTERESTING ITEMS.

Bible Union Translation.

THE American Bible Union translation of the Testament is regarded as a work of decided merit, though the translators were not undenominational. The following, by the editor of the *Christian Standard*, will give some insight into the formation and workings of the movement:

The American Bible Union was not originally a denominational institution, but was composed of all who were in favor of faithful translations of the Bible and paid the price of membership. There was nothing in the terms of membership to exclude even an Atheist, if he desired to promote this object. It originated, however, with Baptists, and they always had in it a preponderating influence. There were men of different denominations employed in the work of revision; but, practically, it came to this at last, that Drs. Conant and Hackett gave the final touches to the work, and very largely the American Bible Union was a publishing house for Dr. Conant. Some years ago, in Chicago, Mr. Fulton and others openly proclaimed that the A. B. U. was a Baptist institution; that the revision issued by them was a Baptist revision; that hitherto they had acted under a mask, but it was now time to throw off the mask and appear in their true character. We are not aware that this was ever repudiated by the speakers or by the Union. About the same time it was affirmed by Dr. Olmstead, editor of the *Watchman and Reflector*, that an effort was made by the American Bible Union to be so far incorporated into the Baptist ranks as to be able to hold its anniversaries along with other Baptist societies. *This was never denied.* We sought in vain to obtain a denial of it from Dr. Wyckoff. While the A. B. U. never did secure the approval of the Baptists as a denomination, it is still true that its chief managers and chief workers were Baptists and that the institution came more and more under Baptist influence, until we were compelled to cease to work in it or for it.

Alexander Campbell was employed to revise the book of Acts, which he did. But he was not among the final revisers. How far his work was approved or rejected, we are unable to say.

Our own impression is, that originally it was meant to be undenominational and unsectarian; but that, from the force of circumstances, it came almost entirely under the control of Baptist managers and Baptist workers. Those who buy its books, should buy them on their own merits, and not from any representations of the broad scholarship employed on them. The revision of the New Testament is a work of decided merit.

Curiosities of Earth.

At the city of Medina, in Italy, and about four miles around it, wherever the earth is dug, when the workmen arrive at a distance of sixty-three feet, they come to a bed of chalk, which they bore with an augur five feet deep. They then withdraw from the pit before the augur is removed, and upon its extraction the water bursts through the aperture, with great violence, and quickly fills the newly-made well, which continues full, and is affected by neither rains nor droughts. But what is the most remarkable in this operation is the layers of earth as we descend.

At the depth of fourteen feet are found the ruins of an ancient city, paved streets, houses, floors and pieces of mason work. Under this is found a soft, oozy earth, made up of vegetables, and at twenty-six feet large trees entire, such as walnut trees, with the walnuts still stuck to the stem, and the leaves and branches in a perfect state of preservation. At twenty-eight feet deep a soft chalk is found, mixed with a vast quantity of shells, and the bed is eleven feet thick. Under this vegetables are found again

The Hottest Spot on Earth.

One of the hottest regions of the earth is along the Persian Gulf, where little or no rain falls At Bahrin the arid shore has no fresh water, yet a comparatively numerous population contrives to live there, thanks to copious springs which burst forth from the bottom of the sea The fresh water is got by diving. The diver sitting in his boat winds a great goat-skin bag around his left arm, the hand grasping its mouth; then he takes in his right hand a heavy stone, to which is attached a strong line, and thus equipped he plunges in and quickly reaches the bottom. Instantly opening the bag over the strong jet of fresh water, he springs up the ascending current, at the same time closing the bag, and is helped aboard. The stone is then hauled up, and the diver after taking breath plunges in again. The source of these copious submarine springs is thought to be the green hill of Osman, some five or six hundred miles distant.

Reports from various parts of the country show that the wheat crop will be a good yield. In some localities the crop is being reaped in good condition.

The electric lights, wherever tried, seemed to be giving general satisfaction. A test has been made in Cleveland, O., by which a large building was well lighted at a cost of 30 cents per hour, while the same light, if furnished by gas, would cost $8.00 per hour. The light is said to be steady, uniform and soft to the eye.

The Russian army has lost more soldiers by typhus since the close of the war, than by battle during the whole campaign in Asia Minor.

Since the beginning of modern missions, the Bible has been translated into 212 languages, spoken by 85,000,000 of human beings, and distributed at the rate of nearly twelve every minute. All this has been done by missionaries. Thirty-nine of the languages referred to, never had a written form until the missionaries created it.

The mysterious disappearance of Mrs. Maude E. Lord, a noted spiritualist of Boston, gives the spirits another chance to show their information. The woman has disappeared, leaving no trace behind, and of all the spirits that were at her beck there is not one to tell a curious public of her whereabouts. Here is something that can not be done by jugglery, and the spooks are as helpless as the police.

Never in modern times has there been such a period of famine as in the last five years. First in Anatolia (Turkey), then in India, and now in China and Brazil. Tens of thousands have died from sheer starvation. Last month the deaths from this cause in Brazil were reported to be as many as one hundred in a day. Government and individuals have done what they can, but are powerless to deal adequately with the calamity.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M., and arrives in Racine at 6.43 P. M.

Day passenger train going west leaves Lanark at 2.06 P. M., and arrives at Rock Island at 5:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12:10 A. M., 8:10 A. M., and east at 12:10 A. M. and 5:15 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

Vol. III. Lanark, Ill., July 4, 1878. No. 27.

The Brethren at Work.
EDITED AND PUBLISHED WEEKLY
—BY—
J. H. MOORE & M. M. ESHELMAN.
——:o:——
SPECIAL CONTRIBUTORS:
R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

THE ONE THAT LOVES JESUS.

BY I. F. STUMP

THE one that loves Jesus,
Will do as He says,
Will walk in His footsteps
And follow His ways.

He will show by his acts.
And converse serene,
To the world by faith,
His Savior he's seen.

The one that loves Jesus,
Never will scorn
The least of His teachings,
The Scriptures adorn.

Does not say he loves Him,
And then leave undone
The things He's commanded,
Which are all as one.

The one that loves Jesus,
Need not to tell
To those oft around him,
They know it full well.

This love to poor mortals,
Will plainly bespeak
That he has the Spirit
Of the lowly and the meek.

The one that loves Jesus,
Tongue cannot express,
The joy that he feels;
The calm and sweet rest.

For he knows when he dies,
Whether sooner or late,
This loved One will meet him,
At the beautiful gate.

THE NEW AND THE OLD.

BY C. H. BALSBAUGH.

To Brother E. L. Fahnestock, of La Due, Missouri:—

"IN the beginning was the Word." This sounds old. But He "is the *same* yesterday, to-day, and forever." There is no wrinkle on the brow of Deity. *Our* idea of age means *sin*, not *time*. We call a person old at four score because the marks of decay and decrepitude are everywhere visible. A sinless being at eighty would have all the freshness of childhood. We perhaps too much overlook how entirely we are dependent on the infusion of the ever-youth of God into human nature in the Incarnation for the exclusion of old age from the *soul*. A child-soul in a shriveled, attenuated, tottering Octogenarian, is the gift of Christianity. The God-born never grow old. The Holy Germ of Eternal Life conserves the essential elements of human nature for the ever-glowing bloom and beauty of everlasting manhood. A Divine generation communicates a Divine life sustained by Divine aliment. All dead souls are self-starved. In our Father's House is bread enough and to spare. No one ever goes with swine to the trough of lust-surfeiting, soul-famishing swill, but by choice. There are no husks in God's garden, no bitter, sapless mullens in His meadows, no saw-dust bread on His table. "He maketh me to lie down in green pastures, He leadeth me beside the still waters." All the nourishment of the new creature in Christ Jesus is drawn out of the very heart of the God-man, and grows us into the purity and beauty and glory and bliss of the Holy Trinity.

The Lord is my Shepherd: I shall not want." What a gracious privilege: what a glorious confidence. Such sheep may well gambol in the meadows of grace, and sun themselves on the slopes of the Tabors and Calvaries and Olivets of holy experience. "I know my sheep, and am known of mine." Transporting reciprocity. O to have the witness *in ourselves* that we are the children of God! Worlds are too poor to guarantee this blessing, or compensate its loss. What an unspeakable rapture to stand before the mirror of Incarnate Truth, and be able to say, "My Beloved is mine, and I am His." One look of recognition from the Good Shepherd, one nibble of His green pastures, one sip of His still waters, one hour's repose in the assurance of His approbation, one whisper of encouragement from His honey-dropping lips. O how these momentary thrills radiate and sweeten a lifetime. Nothing can keep past bliss from rolling its tide into the present but sin. Those who have retained their first love and those who have not, will accord a ready amen. Although you live in Galilee, remote from the more central part of the Brotherhood, Christ's pasture is as green and luscious, and His springs as crystal and fresh as on any spot on earth.

The ministry of the Holy Ghost is ecumenical. While on earth, the Good Shepherd was never in two places at once. But His Vicegerent can be at all places at the same time. Christ through the Spirit is ever fulfilling the precious promise, "*Lo, I am with you always.*" What a savory mouthful this is from the green pastures of salvation: what a refreshing draught from the still waters of Divine peace. Ho, ye lambs of the Eternal Shepherd, who are "scattered abroad" through the ends of the earth, sighing in your exile and loneliness, take down your harp from the willows, and play the songs of Zion in your isolation, for Jehovah-shammah is the name engraven in your hearts and imprinted on your foreheads. Hark! Hush the world and sense and self, and let faith hold her ear to the cardiphonia of the Spirit, and these words will bring green pastures and still waters to your soul: "*the Lord is my Shepherd; I shall not want.*" "I WILL NEVER LEAVE THEE, NOR FORSAKE THEE." "My sheep hear my voice, and *I know them*"—"THEY SHALL NEVER PERISH." There is not a page in the Divine Directory that is not warning and rippling with pastures and rills of Shepherd-love. Every stalk has its root in the heart of Jesus, and every drop wells out of the fathomless Fountain Head of Uncreated Benignity. There is no Sahara, nor Frigid Zone, nor parched Tropic, where the God-owned, God-owning soul will not find a tuft of pasture fresh and sweet with the verdure of the Everlasting Gardens. How many roaming members are bleating for the flock, and sighing to lie down amid green pastures in fellowship with the elect. Rest assured, ye drooping wanderers of Babylon, ye lonely exiles of Patmos, a genuine sheep-nature will never be without tokens of Shepherd care, many glimpses of the Shepherd's face, many an evidence of the Shepherd's guiding voice, many a morsel of Heaven-provided nutriment, and many an overflowing cup in the desert. Wonders will God do for you and with you, if you supply the necessary conditions—HOLINESS, FAITH, LOVE.

RAINY SABBATHS.

BY SAMUEL BRUMBAUGH.

RAINY Sabbaths seem very gloomy to some people, but I think we need them sometimes; I think they are very good to test us as to our Christianity. When we have a beautiful sunshiny Sabbath, we of course desire to go to church or at least we generally go, and we spend the Sabbath very well. But sometimes we have a rainy Sabbath, that the weather and roads are almost too bad for us to go to church, so we must of course stay at home, and how do we spend the day? Here is the test. On pleasant Sabbaths, we go to church and give the time to the service of God. But now what will we do? Do we devote some of the time to personal communion with God? Do we gather the members of the family together and devote some time to the study of the Scriptures? Do we spend some time in singing praises to the Jehovah? Do we spend any time in reading in some religious book? All this we can do, and will of course be acceptable with God. Or do we spend the day in sleepy idleness, or gossiping conversation? Or do we spend the day in reading the newspaper, examining the markets, or reading some kind of novels? Do we not sometimes see persons spending their time in this way? If we give the Sabbath to the Lord, let us give it to Him, whether it is rainy or not, whether we are at church or at home. If you want to find a real Christian, examine him at home, on a rainy Sabbath.

THE DECLINE OF PURE RELIGION.

BY J. J. ROSENBERGER.

IT is evident to all observing minds, that the present religion of the age is becoming much diluted, seriously alloyed; is on the decline in her purity. There is a general decline in discipline; and there are practices and enterpises being introduced which tend to seriously alienate their affections, and lower the grade of moral standing.

Such, for instance, are the enterprise of theaters, fairs, lotteries and even balls, and card-playing in the midst of, what is called, refined religious society. These enterprises would have been shocking to our early Christian fathers. To us, they should prove revolting. This tidal wave of decline against the progress of pure religion, prevailed very early in the Christian era. Brother Paul warns his son Timothy that the time will come when "men will not endure sound doctrine;" he also tells the Thessalonians that that "mystery of iniquity doth already work." The epistle of the seer upon Patmos to the seven churches of Asia, constitutes a doleful message of warning to those churches relative to their decline.

It is melancholy to know that the vast fruitful field of the Savior and His apostles, is wrapped in dark heathenism. The places which knew the flourishing churches of Ephesus, Corinth, Philadelphia and Smyrnia, with many others are now the scenes of ruin; residences of monks. The gods of Mahomet and pagans reign supreme. Oh! how sad to reflect on the history of the past.

This move of decline having done its work, in the land where the standard bearers of pure religious doctrines once flourished, it has crossed the great deep, and years since, commenced its unhappy agressive war in our own favored land. And with what alarming speed is it making conquests! "That there is no future hell," is now being sown broad-cast from the most prominent pulpits of the land; while adherents to this corrupt doctrine are daily flocking to their standard; where Matthew with other sacred writers, is very explicit in stating that at a future day, at the Lord's final coming, "all nations shall be gathered before Him, and He shall divide them as a shepherd divideth the sheep from the goats."

The Savior also warned certain people, who were unfaithful, that the cities of Sodom and Gomorrah would stand more favorable in the day of judgment, than they; thus showing that there is a great future day of judgment, at which we must all appear.

A lady, who was raised in Massachusetts, recently expressed to me her mortification, at the decline of religion in New England; especially in the vicinity where she was raised. On visiting the home of her childhood, where the meek religion of the Puritan fathers once flourished as a green tree, infidelity in its various forms had taken possession of the place.

A noted infidel advocate, from Europe, on landing recently at one of their ports, was met by the city officials, and borne by them and the city band through the principal streets of their city, thus showing the great regard that many of the public officers entertain for these teachers of corrupt doctrine. Not only in New England, and the cities East, is this decline visibly going on; but through our entire religious circle, its visible effects are being made manifest. Churches whose discipline provides for plainness, feet-washing, non-conformity, which the Bible so plainly teaches, are totally by many disregarded. Pulpits which were once filled with the plain and meek element of professing Christianity, have sunk beneath this tidal wave of decline, and in their stead has arisen a king "that knows not Joseph;" but in turn they persecute and even vilify the meek, humble, grand and the sublime principles of their own Christian fathers before them.

The above is a melancholy truth! Sad to know that this wave of decline, is leaving her footprints in our own dear brotherhood as it rolls along. We however are not left without repeated warnings of the above progress of evil. Brother Paul tells Timothy, "that in the last days perilous times shall come; men shall be lovers of their ownselves, covetous, boasters, proud &c; also that the time will come when men will not endure sound doctrine." And even "from among your ownselves shall men arise, speaking perverse things and shall draw men after them." While Christ in Luke 18: 8, sums up this train of thought by enquiring, "When the Son of man comes shall he find faith on earth?"

Dear reader, "let us examine ourselves whether we be in the faith; let us prove our ownselves." "Dig deep and build upon the rock Christ Jesus," then the wave that has swept cities, kingdoms and empires with their mighty rulers from the land, will to us be harmless; for if we are but faithful, the Scriptures give us the assurance that nothing "shall separate us from the love of God in Christ Jesus.

TO-MORROW.

TO-MORROW is a world of prophecies; the place where human fancy most delights to dwell. Silent and mute it lies before us gleaming with hope and happy anticipations. It has been said that the two great pleasures of living are in having something to love, and someting to hope for, and the last of these is ever before us in the promise of "to-morrow."

To-morrow we may not know, and it is well that it is thus ordained to be, for beyond the invisible veil that conceals alike its coming joys and sorrows, our fancy may revel only in what is beautiful and fair, nor see the gloom or shadows of coming trials, and worldly afflictions, that, could we anticipate as fixed realities that were certain to come, would mar all our peace and enjoyment of the present.

* * *

Truth is always consistent with itself, and needs nothing to help it out; it is always near at hand, and sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, sets a man's invention upon the rack and needs a great many more to make it good.

* * *

"WISDOM is good with an inheritance: and by it there is profit to them that see the sun." "Beloved, I send you forth as sheep in the midst of wolves; be ye therefore as wise as serpents, and as harmless as doves."

OUR ERVILLA.

THE solemn hour of midnight,
Was slowly passing by;
The friends stood around with bated breath,
For Ervilla soon must die.

The breathing came in labored gasps,
The pulse beat faint and slow;
The mother sat in silent grief,
For Ervilla soon must go.

The father sat in dread suspense,
Upon his chair in pain;
For ne'er would he behold in health
His daughter's face again.

Disease had laid its fevered hand—
Upon the sister dear;
Brothers and sisters could not stay—
The icy hand so near.

But of Ervilla let us speak,
Her short, bright life is done;
Her morning sun rose bright and clear,
But set ere it was noon.

Her husband's heart beat high with hope,
Life seemed a cloudless day;
But ah! too soon the angel death,
Called her from him away.

Farewell, dear wife, my heart is sad,
That thou wast called so young;
But in submission we will say—
God's holy will be done.

Compiled by **Mary Studebaker.**

MAN'S DEPRAVITY

BY P. F WHITMER.

"MARVEL not that I said unto thee, Ye must be born again" (John 3: 7). We purpose noticing in this connection, man's depravity. We shall consider the subject under the following heads: 1. Its cause; 2. Its totality; 3. Its generality; and 4. Its peculiarities.

1. Our first parents, when they came from the plastic hand of God, their Creator, were good, upright and holy (Gen. 1: 32).

Many ideas have been advanced in reference to man's original condition. Some have claimed that Adam had no moral character, from the fact, that he was destitute of knowledge, that his mind was not susceptible of development until after his transgression. Others, again, have claimed that Adam was an immortal being, and in this particular like God. To branch off on topics of this kind would be greatly deviating from our purpose. But it does not seem reasonable that God would have given so important commands to a mind not sufficiently developed to carry into successful execution, His purposes and designs; as for instance, the naming of all the animal creation, (Gen. 2: 20) and to have dominion over all God's works (Ps. 8: 6), much less an injunction upon the obedience or violation of which depended the weal or woe of all the human race. From these inferences, we readily conclude that Adam, previous to his transgression, possessed sufficient intelligence to do all that God commanded him to do; to conclude otherwise, would be accusing God of exacting of man impossibilities.

That man was created upright and holy, none will question. That he was placed, by God, in a garden Eastward in Eden, with a simple command to dress it, is also a fact. That he was created in the image and likeness of God; possessed faculties susceptible of development and improvement; that he was capable of glorifying God his Creator, of violating His holy commandments, which he did voluntarily, and of being driven out of that beautiful garden in which God had placed him, and of dying the death which God declared he should die in case he violated His command, are Bible facts for which we need not give the "thus sayeth the Lord."

Our first parents, though placed in a garden of God's own planting, and teeming with all that Divine wisdom designed should be for their happiness and well-being, were not beyond the reach of temptation. Man having been created a free moral agent, must necessarily come in contact with temptations. It pleased God in His infinite wisdom to try man's faithfulness, ere his moral state should be eternally secure. In that trial he failed, by listening to the beguiling voice of the tempter, and eating of that fruit of which God said, "The day thou eatest thereof thou shalt surely die" (Gen. 2; 17).

Man in consequence of this transgression was plunged into a state of depravity from which self-resurrection was absolutely impossible. But God had mercy, when none other could save, He determined to help. While justice from one side of the battlements of heaven cried aloud, "cut him down why cumbereth he the ground?" mercy steps forth from the other, crying, "justice justice, sheath thy sword. I will meet the demands of the law." Thus in the courts of heaven a wonderful plan had been conceived from the beginning whereby the lost might be recovered. Jesus Christ the second person in the holy Trinity offers Himself a sacrifice for sin. The Father accepts, and consents to receive once more into His favor as many as should be made willing to accept the atonement thus so unmeritoriously provided for them.

TOTALITY OF MAN'S DEPRAVITY .

2. "They are all gone aside, they are altogether become filthy, there is none that doeth good, no not one" (Ps. 14: 3).

From this Scripture, we learn that man was once good and holy, or he never could have gone astray and become filthy, doing only that which was displeasing in the sight of God. Man in consequence of his apostacy, is represented in Eph. 2: 1 as being "dead in trespasses and sins." Man, having voluntarily violated God's Law, become spiritually dead, "for the wages of sin is death" (Rom. 6: 23). Man's heart is so completly saturated with sin, that of himself he is incapable of doing good. And were it not for the constraining influence of the Holy Spirit and Word which God in His infinite mercy and wisdom sent into the world to "reprove man of sin and of righteousness and of a judgment to come," there would none be constrained to come unto Christ and obtain remission of sins. For the nature of man's depravity is such, that not one of all the human race would naturally be willing to embrace the offer of mercy. Man's depravity is so great that he is dead; hence not capable within himself of originating one good thought, deed or action. "For the imagination of man's heart is evil from his youth up" (Gen. 8: 21). "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually " (Gen. 6: 5). "Because the carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be" (Rom. 8: 7)

GENERALITY OF MAN'S DEPRAVITY.

3. "By one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned." From this Scripture the universality of man's depravity is apparent. In consequence of Adam's apostacy, all his posterity became polluted with sin, and doomed to care, sorrow, sickness and the train of moral and physical evils which have followed. O how man is to be pitied in this apostate and ruined condition! O what a dark picture compared with that while he yet delighted in the Law of God! Obeying it in all its length and breadth, and in consequence of the purity of his heart and conduct, entitled to the favor of God, the enjoyment of His counsels and associations. But how changed his condition now in consequence of sin. Thrust away from God his Creator, he presents only a state of terrible, moral desolation. And were it not for the plan of human redemption, he would be like a star cut loose from its center of attraction, wandering to and fro, without one ray of divine Light, to foster a hope of escape from infinite wrath, and death, death, eternal *death*.

PECULIARITIES OF MAN'S DEPRAVITY.

4. Man is not only spiritually asleep as we have seen, but he is also blind, so that he cannot see afar off (Peter 1: 9). There is an innate principle in man which seemingly blinds his eyes, and constrains him to grasp at a *shadow* and miss the substances—a principle which subjects his better nature and judgment, and carries him forward with the velocity of time, until he stands upon the very brink of the mysteries of a boundless eternity, disregarding all that pertains to his peace, comfort and well-being in life and endless felicity in the life to come. Man is not only spiritually asleep and blind, but also deaf—deaf to the Gospel call and offers of mercy. Although living in a land of Bibles, Sunday-schools, and teeming with all the religious liberties requisite to worship God acceptably "in spirit and in truth," he may be seen sitting from Lord's day to Lord's day beneath the Gospel sound without exhibiting the slightest signs of convictions. O how true the language of Isaiah 42: 20. "Seeing they shall not see, and hearing they shall not hear!"

Man, being carnal, hates God; this is evident from Rom. 8: 7. Yet the sinner would have us believe that he loves God. But on investigation, we find that the God which he loves, is not the God which is revealed in the Bible. For we read in John 14: 21, "He that hath my commandments and keepeth them, he it is that loveth me." And 1st John 2: 4, "He that sayeth I know Him, and keepeth not His commandments, is a liar and the truth is not in him." And as the sinner is not of Christ, unregenerated, and hence alienated from God, we can but conclude that his god is the mammon of this sin-cursed earth and the God of the Bible he knoweth not.

The Universalist, too, he loves God, but it is evident that his is not the God of Abraham, Isaac and of Jacob, for their God has declared that the wicked shall be turned into hell with all the nations that forget God (Ps.). We also read in Matthew 25: 46, "And these shall go away into everlasting punishment, but the righteous into life eternal." But our Universalian friends tell us that their "God is all love, and that he will not cast into hell, neither will he doom any to everlasting punishment." But while such teaching does not harmonize with God's sacred Word, we must again conclude that their God is not our God, for our God has declared in 2nd Thess. 1: 9, "Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power." This is what God says.

There is one more feature of man's depravity and alienation from God and His teachings which we shall notice, and that is, *man's honesty* or in other words, no matter what a person believes, just so he is honest and sincere in it. It runs something like this: If a man believes he can be saved without baptism, and is honest and sincere in his belief, then baptism is not necessary, because in that case he can be saved without it. Or if he believes with all his heart that sprinkling is *Christian baptism*, and is sprinkled, then sprinkling becomes valid baptism.

If he believes sincerely that he can be just as humble without engaging in the humiliating ordinance of feet-washing, as he possibly could be, should he participate in what the apostle Paul in 1st Timothy 5: 10, mentions, as one among the good works in which Christians, in his day, did not consider too humiliating to engage in, then the injunction of our blessed Savior, "So ought ye also to wash one another's feet," becomes not obligatory upon him, but on some one, who thinks different from what he does. Again, if a man believes with all his might that he can salute his brother in Christ at a stone's cast, or if necessary, across the mighty deep by means of a telegram, or if he can flatter himself into the belief that he can enjoy its spiritual blessings without its literal observance, or without engaging in that, upon the proper performance of which the spiritual is promised, then the literal salutation of the Holy Kiss, becomes a non-essential, and he is entitled to the smiles and approbation of his heavenly Father equally with those who enjoy the spiritual by observing the literal; notwithstanding the Savior said, "If ye know these happy are ye if ye do them" (John 13: 17).

Of all the peculirities and evil features of man's depravity, the last noticed is the most dangerous, and calculated to lead more souls down into the vortex of endless ruin, than all the manifold other evils that can possibly environ the Christian's pathway. This is true, 1. because it has become a popular doctrine, and in this the nineteenth century, any doctrine that is popular, is accepted with the masses whether it be Bible or not. 2. It is true because it is congenial with man's depraved and carnal nature, that he is wafted down the declivity of time, dead in "the gall of bitterness and bond of iniquity," trusting to a faith founded on human inference and not on God's word, "which shall judge him in the last day." 3. It is true because man's opinion, is one of the leading evil features in man's depravity, seemingly has more weight with the masses, than God's eternal Word. This fact must be potent to every observing mind; this is not only true in this our day, but has ever been the case. Look at the religious world to-day. While all agree in their faith in God's Word, how widely they differ in opinion? While some practice according to their faith in God's Word, endeavoring to live up to all the commandments, doing the things that are set forth by the precept and example of their Savior, we see others practicing according to their opinions.

To illustrate, more fully, this feature of man's depravity, we will take the case of Naaman in 2 Kings 5: 10. When the man of God told him to go and wash seven times in Jordan, and he should be healed he was *wroth* and said, are not Abana and Parphar, rivers of Damascus better than all the waters of Israel? May I not wash in them and be clean? Here was faith in God's word, pointing him down to the river Jordan, while his opinion would point him to the rivers of Damascus. His faith could lead him to no other river than Jordan, while his opinion might lead him to any river his fancy or imagination might dictate. Again, we might take the case of Saul in 1 Samuel 15th chapter, to illustrate the difference in faith in God's Word and man's opinion. In reading this we see that faith would lead Saul to do just what God commanded him to do, but his opinion lead him to do something else, and because Saul followed his opinion, instead of the command of God, he could not be king over Israel.

And now, dear reader, let us think and read more for ourselves, and not allow a few brains to do all of our reading and thinking, for if we do, we shall "walk as blind men" (Zep. 1: 17). "If the blind lead the blind, they shall both fall into the ditch" (Luke 6: 39). Let us avoid the ditch by taking God's Word as the man of our counsel. It is better than sacrifice, for it might lead us wrong, like it did Saul. For we read in Prov. 16: 25, "There is a way that seemeth right to a man; but the end thereof are the ways of death." Faith, in God's Word, cannot lead us wrong. It could not lead Naaman wrong; neither Saul, neither will it us. The only danger is in following the dictates of our depraved nature, or clinging to our opinions, instead of what God hath commanded, that will cause us to be rejected, like Saul was, as king of Israel.

MORE PREACHERS.

BY DANIEL F. MILLER.

HAVING been reading brother Landon West's article about more preachers being wanted, and how to get them, I thought to present a few thoughts. The cry is for more preachers, and I think it would be a great blessing all through to the church, and also for the calling of many from darkness to light, if we would have a better order and make a greater effort in this direction, for life is the time to serve the Lord.

If we keep the preaching of the Gospel in one or two hands here and there, what a great hinderance it will be to the spreading of the truth as it ought to be. Some will say, we have enough preachers for the present. But we should look ahead, for however good a preacher may be, a change at times will be found advisable, and then these will one day wear out and there should be others to take their places. And then we want more help in the spreading of the everlasting Gospel to a dying people. The Master has said, "the harvest is great and the laborers are few." Hence more help is wanted in the great and good work.

Say for instance, that in some locality in the West or elsewhere, there are a few members calling for help and preaching. Why not, in order to supply that want, send some elders there and have one or more of them elected to to the ministry (if the qualifications are possessed) and in that way they will be ready for the work, and may grow up into great usefulness, and become a strong body in the church.

Now I will speak of what I know to be true, of a circumstance that occurred in the Weslh Run district, Pa. Some twelve years ago it so happened that they had more preachers than it was thought they had use for, as some of them had been elected at home and others moved in from elsewhere. However some of them have since died, and gone to their long home. They made a great change in the appointments. Twelve weeks appointment into six; six into three, and so on down, and had many meetings and much good done. They also had one in their number who they thought did not work as much as he should, but he was busy in bearing messages from place to place, hence the name message-bearer, and in the course of time the message went over into Fulton county, the Western part of the district, where there were no members at all. The preachers being, as it is often the case, few in number, never went out into those waters to fish, however the message came back from Fulton county, to the brethren, and they quickly sent the word over the high mountain, and there it fell into good ground and hath brought forth much fruit, till at this time they have their own preachers, deacons and not far from one hundred members.

Our Savior had but few preachers at first; but he sent out twelve at one time, next seventy, and from that to the ordaining of elders in every city, and we believe they had plenty of help in every way, and it would certainly be wise in us if we would follow their example, and see that ministers of firm principles were established in every corner where they are needed. We have plenty of material, let us make good use of it to God's glory and honor.

FRUITS MEET FOR REPENTANCE.

BY H. BEELMAN.

"BRING forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our Father: for I say unto you, That God is able of these stones to raise up children unto Abraham" (Luke 3: 8).

The language above quoted, was spoken by John the Baptist, and was addressed to those who came to be baptized of him. They no doubt understood the meaning of his language, when they said, "What shall we do then?" That is, they knew that to bring fruits meet for repentance, they would have to manifest by their actions that they had repented. But to what extent they would have to change their course of life, they did not know. So their question was, "what shall we do then?" His answers were adapted to suit each case presented, as will be noticed by referring to the 11, 12, 13, and 14 verses of Luke chapter 3, where he addressed those having two coats, and those having none.

The publicans which came to be baptized, and the soldiers likewise demanded of him saying, "And what shall we do?" It is evident that they were interested and anxious to know what to do to bring fruits meet for repentance. In the eleventh verse, John answered saying unto them all. "I will indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire." Here John's language was addressed to all, that is to all that he baptized. John answered saying unto them all, "I indeed baptize you." So he must have baptized them all, that is all who demanded it (not those who rejected it). "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 6: 29, 30). So it appears evident from what we can gather from the Word, that John the Baptist, baptized all who demanded to be baptized of him, even those whom he addressed saying, "O generation of vipers! who hath warned you to flee from the wrath to come," were baptized, he himself said, "I indeed baptize you with water unto repentance" (Matt. 3: 11), addressing those same persons. He did not tell them to go and wait awhile, then come and demand baptism. No; but he wanted them to bring fruits meet for repentance. He saw they were fleeing from the wrath to come; for he said, "who hath warned you to flee?" They wanted to make their escape. "And now the axe is laid at the root of the tree" (the Gospel axe).

You have commenced a good work; continue to the end. "Therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire." He did not advocate the doctrine of probationism in the least; not any more so than did Jesus and His disciples, and "there were added unto the church the same day," "and he took them the same hour of the night and washed their stripes and was baptized, he and all his straightway." The important matter is, that when we have repented, have faith and are baptized, that we bring forth fruits meet for repentance, "that we do not think to say within ourselves, that we have Abraham to our father;" that is, that we are under the promise, no matter what we do; that as we are now members of the church, we can walk in our former lusts, without hazarding our salvation. The injunction of John the Baptist, will apply to us to-day, that we "bring forth therefore fruits meet for repentance;" which we can only do by obeying the Gospel of Christ, by walking in the light as He is in the light.

LOOKING UNTO JESUS.

BY LEVI GARBER.

"WHEREFORE, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. 12: 1, 2). As there has been a great deal said through the columns of the BRETHREN AT WORK, in regard to coming to Jesus, I have thought it would not be out of place to suggest a few thoughts on the propriety, and importance, of looking unto Jesus as the Author and Finisher of our faith. Now we all believe that no one can come to Jesus, but by faith. "Faith cometh by hearing, and hearing by the word of God." Having then read, or heard the Word of God, this, accepted in the heart as truth, produces what we call faith, but as there are different kinds of faith, it will be well to notice them a little.

We are informed by the apostle James, that there is a dead faith. *Dead*, means inactive, manifesting no life; then if we profess to believe any theory whatever, and do not reduce that faith to practice, it is dead, or inactive, and consequently will do us no good. Again, there is a theoretical, a speculative faith. We may theorize, or speculate a great deal through faith, and yet accomplish but little. But when we get in possession of the faith of Christ, this is then made to us a living, practical, evangelical and saving faith. This faith produces effect, it awakens the emotions of the heart, it kindles a flame of love, and causes our thoughts and aspirations to rise higher than earth-born hearers, and worldly honors of men.

We now begin to look to Jesus for salvation, we look to the efficacy and virtue of His blood, for the pardon of our sins, and the hope of our salvation. We now turn from our sins, we begin to follow His example, we follow Him down to the water, are baptized according to His command (Matt. 28: 19), coming forth a new creature, being born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1: 13). Having made Jesus the Author of our faith, will we now let Him become the Completer or Finisher of our faith? Laying aside every weight, every encumberance, every little idol of the heart, both of our external and internal nature, which would be calculated to keep our minds exercised on things which are not compatible with the Word of God; thus freeing ourselves from the slavish and hell-bound chains of Satan. Christ says, "if my words shall make you free, you shall be free indeed." This freedom can only be obtained by coming to Jesus, not only as the Author, but as the Finisher of our faith.

"The sin which doth so easily beset us." This sin, I understand to be the sin of unbelief, or a non-confidence in God's Word. This was the sin which caused the Israelites to fall in the wilderness, and this same sin will cause us to fall in like manner, if we begin to consult flesh and blood, and look back as did Israel. Israel, you know lusted after the things of Egypt, after they crossed the Red Sea, and it went ill with them. So if we, after having come out from Satan's bondage, begin to look back after the things that belong to Satan's kingdom—lusting after them, desiring to walk in the ways and customs of his subjects, partaking of their offerings and festivals, such as Gospel tableaux, and a host of other abominations, which in this fast age are introduced and consecrated as sacred and holy things. Child of God beware, "be not deceived for God will not be mocked." Remember Lot's wife. You know when she was told to leave the city of Sodom, she was not to look back, but she violated that command, and death was the result. Again, Jesus says, "no man having put his hands to the plough, and looking back is fit for the kingdom of God" (Luke 9: 62). And in connection with this, the apostle Peter, in speaking of the works of the false prophets that shall arise in the last days, says, "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions ot the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it happened unto them according to the true proverb. The dog is turned to his own vomit; and, The sow that was washed to her wallowing in the mire."

Mt. Sidney, Va.

"The fear of the Lord maketh wise."

The Brethren at Work.
PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

Bro. S. H. Bashor is duly authorized, by us as our traveling correspondent and agent for the Brethren at Work and will receive subscriptions for the same at our regular rates All business transacted by him for our office, will be the same as if done by ourselves.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1 60 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., JULY 4, 1876.

WOMEN'S ADORNING

IN answer to a sister, who wishes to know whether it is according to the Gospel for sisters to adorn themselves with the fashions of the world in the wearing of gold, costly array and superfluities generally, we remark, that the Scriptures are not only plain, but positive regarding the adorning to be used by both brethren and sisters, and there is not much danger of those who have been properly taught, and have an eye single to God's glory, departing from the simplicity of the truth in this respect. We never could understand why a woman, or anybody else, should want to wear gold as an ornament. Why should a woman think to use, for an ornament of her person, that which is of less value than herself? If she thinks as much of herself as a true woman ought, she will certainly value herself above anything of a perishable nature.

If women would spend as much time cultivating their minds and improving their health, as many do adorning their bodies it would be far better for themselves and the rising generation.

Paul, who wrote by inspiration, when speaking of the deportment of Christians says, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array" (1 Tim. 2:9). The following is the Bible Union translation. We give the connection: "I desire, therefore, that the men pray in every place, lifting up holy hands, without wrath and disputing; in like manner also that women, in becoming apparel, adorn themselves with modesty and sobriety; not in braided hair, or gold, or pearls, or costly raiment; but, which becometh women professing godliness, by means of good works."

Wilson, in his Emphatic Diaglott, gives the same passage the following rendering: "I appoint, therefore, the men to pray in every place, lifting up holy hands without wrath and disputing. In like manner, the women, also, in becoming attire, with modesty and soberness of mind, not decorating themselves with wreaths, or gold, or pearls, or expensive clothing."

The apostle gives some particular directions regarding the duties of men (verse 8) in public worship, and then proceeds to state the duties of women (verse 9), showing how she should adorn herself in the house of the Lord. He shows that they should appear in suitable apparel for the occasion, and not attempt to introduce the vain customs of the world in public worship among the saints. The apostle well knew that if he could prevail upon the females to dress properly in meeting, he would have no trouble with them at their homes. The principles laid down regarding dress were also to apply to them in other situations of life. People who dress plainly at church are not bothered with pride at home.

The sisters' clothing is to be neat and tidy, such as becometh her. God never intended that women should dress unbecoming, and therefore give themselves a repulsive appearance. Females can dress neat and graceful without resorting to either gold or costly raiment. Such things will make them no better, nor will it make good-meaning people think any the more of them. It is encouraging to go into a congregation where all the brethren and sisters dress neatly, yet plainly, dispensing with the ruffles and trimmings that belong to the world. Leave fine dressing where it belongs, it will be of no benefit in either the church or heaven.

J. H. M.

COMPILED

THE HOLY SCRIPTURES.

Their Integrity.

THERE are five sources of Biblical criticism.

1. The most ancient versions.
2. Manuscripts of Sacred Text.
3. Parallel passages.
4. Quotations from Sacred Works.
5. The evidence that arises from the context.

1. The most ancient version known is the Greek translation of the Old Testament, known as the Septuagint. This word is from the Latin *Septuaginta* which means seventy. It is supposed that the Jewish Sanhedrim, which consisted of seventy members besides the High Priest, approved of the translation. It was also translated by Aquila of Pontius, about A. D. 150, by Theodosian A. D 160, by Symmachus A. D. 200. Origin gathered these three translations and the Septuagint and printed them in parallel columns, which work was called Tetrapla. To these he then added the original in both Greek and Hebrew, which combination he named Hexapla.

2. Next in order of translations is the Targums or Chaldee Versions. Of these there are eleven now in existence. The first two the "Targum of Onkelos on the Law" and "Jonathan Ben Uzziel on the Prophets" are the most valuable for the purposes of Biblical criticism.

3. *The Samaritan Version of the Pentateuch*, whose author is unknown, is supposed to have been written about twenty years before Christ. Samaritans say it was prepared by Nathaniel, a priest of that people.

4. *The Syriac Versions.* The most valuable of them is the Peshito, or old Syriac. It contains all the canonical books of the Old Testament, and all of the New except Second Epistle of Peter, Second and Third John, Epistle of Jude, and Revelation The Syrians believe that the Old was translated by Solomon, or by Asa the priest who was sent from Assyria to Samaria, about 700 years B. C. Some of them believe that both the Old and New were translated by the apostle Thaddeus. This is first mentioned by Ephraem, who died A. D. 376. But it was then already an *ancient* version, for many of its words had gone out of use and needed to be explained. Besides this, Ephraem calls it *our* version, which proves that it was received by the Syrians as the correct one

5. *Arabic Versions.* There is no evidence that any part of the Scriptures were translated into the Arabic language before the beginning of the Mohamedan era, A. D. 627. After this date a number of versions were made, the most celebrated being that of Rabbi Saadias Gaon, or Hagaon, *the Illustrious*, who was a learned Jew of Babylon. This was about A. D. 930. Another valuable translation of the New Testament is that of Epen or Erpenius, printed in 1616.

6. *Latin Versions.* When, and by whom the Old and New Testaments were first translated in the Latin language, is not known. Tertullian quoted from the Itala, near the close of the second century, hence it is a very ancient translation. Davidson fixes its date at about A. D. 150. In 1583 all the fragments of this version were collected and published in one folio by Pope Sixtus. In 382 Jerome commenced a version of this old Latin version, and is supposed he completed the work. But most all of his Old Testament manuscripts were destroyed; hence only the book of Psalms, Job, and his revised New Testament are now in existence. But Jerome thought this version not satisfactory, hence even before its completion began a new one. For quite awhile this new version was very unpopular, but it gradually rose in favor so that by the close of the seventh century, it was generally accepted by the Latin churches. From that time on it was known as the Vulgate or Common Version. In A. D. 802 it was revised by Alcuin, and having passed through a number of changes and critical revisions it was finally canonized in A. D. 1546 by the council of Trent.

According to Davidson the New Testament was also translated into the Coptic, Sahadic, and Basmuric dialects of Egypt, in the third century; into the Ethiopic and Gothic in the fourth century; into the Syriac and Armenian in the fifth; into the Gregorian, or Iberic in the sixth; and into the Anglo-Saxon in the eigth. Thus we have the various versions of the Old and New Testaments as handed down to us; and the reader may wonder why so many revisions. This is necessary because language is constantly changing, and the Scriptures must be put in words to express the idea to people of all ages. The idea is never lost; but different words in different ages are used to express the same idea. However this is not true of all original words. It is true of only a certain class of words, which seem to be of a transient character.

Greek manuscripts are divided into *Unical* and *Cursive;* the former are written in capital and the other in small letters. The oldest manuscripts were written in large, round or square capitals, and had no accents or divisions of words. In the eighth and ninth centuries the letters were made longer and narrower, and were more or less inclined either to the right or to the left. About the close of the ninth century the cursive letters came into general use. The number of manuscripts now extant are great, being found in many private and public libraries, and are written on both paper and parchment. Critics have found a resemblance between manuscripts written within certain geographical limits, hence have classified them under certain *Families* or *Recensions;* such as the Latin, Asiatic, Byzantine, Alexandrine, and Tischendorf. The Unical manuscripts are commonly represented by English and Greek capitals, and the Cursive by Arabic numerals.

M. M. E.

THE FOURTH OF JULY.

IN the course of events it so happens that our day of publication this week falls on the Fourth of July; the great anniversary of the Declaration of the American Independence —a day that has long been celebrated as the birthday of the nation, and as such will be handed to posterity for generations to come.

387 years ago this continent was unknown to the civilized world, save a few traditional fragments of knowledge from Iceland that may have reached a few in Norway, and perhaps may have been heard of by Columbus, for it is evident that the North-eastern part of this continent was discovered at least 500 years before it was publicly made known in Europe. Columbus, however, is entitled to the honor of making known the first important discovery, though he was not the first one to see any part of country now embraced in the United States.

When first explored, this country was inhabited by the Red man, who reigned supreme in the New World. To all students of Antiquity it is clear that at least the South and Western portion of North America was at one time peopled with a race of some intelligence and culture in the arts. The now existing ruins found in New Mexico and Central America of what were once magnificent cities and colossal buildings, temples and monuments indicate that at one time there was considerable advancement in civilization among the inhabitants of the West. In the State of Ohio there are indications of a distinct race of Mound-builders whose secret history is hid in the ruins of the past. But where are those people now? Of this country it may be almost truthfully said:

Thou canst not find one lonely spot
  Upon this land below,
Where buildings did not stand and rot,
  Or people lived to sow.

The oft repeated waves of time have swept them into oblivion, and naught remains to tell the history of the past save here and there a monument from the hands of industry.

The land has now been repeopled by a race that, in the point of intelligence and industry, stands in the front ranks of the world. Our land is the home of the free, where we can live and worship God according to the dictates of our conscience, and none dare harm or molest us. If there is anything in this life for which we ought to thank God, it is the land of the free where persecution is unknown, and yet how few there are who fully realize and appreciate the liberties we enjoy.

The struggle for independence was long and hard, resulting in the shedding of much warm heart blood that might have been spared if nations had been taught to learn war no more. The Great Rebellion, too, has sent rivers of blood to eternity as a crimson witness against those who take the sword. Thousands of noble-hearted fathers, husbands, brothers have fallen on the battle-field and by the wayside, leaving a long train of broken-hearted mothers, wives and sisters to struggle along life's uneven pathway. Oh, work of carnage that cruel war has done! May the great Millennial period roll on, and hasten in the era of peace when war shall be known no more.

The surface of society is at peace, though there is some rumbling beneath, and to-day thousands, all over the land, will meet to celebrate the great day of the American Independence, and after it is all over, perhaps none will be the better off. Millions of dollars will be worse than wasted, thousands will reel to and fro under the influence of intoxicating liquors, thousands of dollars will be puffed into the air, some lives lost, and much property destroyed.

The time was when the Fourth of July was honored by an abundance of religious services. People met in religious assemblies to

"Praise God from whom all blessings flow"

for the liberties they enjoyed, but now it is anything else but religion in the generality of celebrations. This is the reason the Brethren, as a body, have so strongly opposed our people attending such gatherings; not because there is anything wrong in celebrating the day, provided it is done as becometh a nation of people professing godliness, but because it has been so disgracefully and shamefully abused. The day should be noted for the simplicity and solemnity of whatever might be thought appropriate to the occasion. Instead of our people attending these celebrations, the way they are now held, and taking part in some of the unbecoming performances, they would better have religious services and devote the day to praising God for the liberties we enjoy. J. H. M.

THE TRINITY IN BAPTISM.

THE following query and answer is clipped from *The Christian*, a Campbellite paper published at St. Louis, Mo. It will be some assistence to those who frequently meet the Campbellites in debate, for some of them, when hard pushed on the meaning of the commission, will deny the necessity of using the three names in connection with baptism. The answer is from the pen of one of the editors of that paper, and is to the point:

> "I want you to prove that people should be baptized in the name of the Father, and of the Son, and of the Holy Spirit, if it can be proven by the Bible, and if you can disprove that persons should be baptized in the name of the Lord Jesus alone, I would like for you to do so. There is some division in the church about it.
>
> Your Bro. in Christ,
> D. M. COTTON,"

The confusion on this subject arises from a lack of discrimination, in the Common Version, in the rendering of Greek prepositions. In his commission to the Apostles, Jesus said: "Go teach all nations, baptizing them *into (eis)* the name of the Father, and of the Son, and of the Holy Spirit." This preposition expresses transition, and change of relationship to Father, Son and Holy Spirit.

Peter commanded the Pentecostans to "Repent and be baptized *upon (epi)* the name of Jesus Christ." This preposition indicates the *ground* and *source* of these commands, which, as seen in the commission, is Jesus Chsist. It looks not to the *end* of the command, but to the *source*,—the end or design being indicated in the clause following.

In the account of Peter's visit to the household of Cornelius, it is said he commanded them to be baptized *in (en)* the name of the Lord Jesus; that is, by the authority of Christ. They were however, no doubt, baptized *into* the name of the Father, and of the Son, and of the Holy Spirit.

Again, persons are said to be baptized *into (eis)* Christ, (Rom. 6: 3; Gal. 3: 27), because baptized by his authority, and yielding obedience to him they come into his government, and into the benefits of his death.

It is proper, then, to be baptized by the authority of Christ, *into* the name of the Father and the Son and of the Holy Spirit, and bring the persons thus baptized *into Christ*.

The objection indicated in an accompanying note, that this Commission was given before the formal establishment of the kingdom, is entirely without force, as it was given in direct view of the establishment of the church, and is the only authority we have for preaching and baptizing.

THE Pedo-Baptist idea of an "invisible church" composed of visible men and women, is visible ecclesiastical nonsense.—*D. B. Ray.*

QUERIST'S DEPARTMENT.

Questions touching the meaning of Scripture, relating to History and practical subjects of religious interest will come in place. The querist's name must accompany all communications. We shall labor to avoid giving any just occasion for strife and contention over unimportant questions.

(1.) Did John use a form of words when he baptized Jesus? In whose name was Christ baptized? (2.) Again, when the devil took Jesus up on the mountain, and showed Him all the kingdoms of the world and the glory of them, had he the power to give these things to Jesus?

H. TALHELM.

1. We think he did. The Bible is silent respecting the formula used by John, but it is most reasonable to conclude that he used the same formula that was afterwards given to the disciples. John baptized vast numbers who were recognized as full members of the church without rebaptism, and certainly there would be no use of two formulas for the one body. We know what the form of words was as commanded by Christ, and can certainly infer from it, that John used the same, since both received the command from the same source. Some people are puzzled to know how Christ could have consistently been baptized into His own name We find that God sware by His own name when none greater could be found, and why not Christ have been baptized in His own name? The method of baptizing we conclude to have been the same, and the forms of words identical.

2. It was in Satan's power to give the Savior that which he promised—the kingdoms of the world and the glory of them. The "exceeding high mountain" may have been near the mouth of the river Jordan, from the top of which could be seen the mountains of Arabia, the country of Gilead, the country of the Amorites, the plains of Moab, the plains of Jericho, the river Jordan, the whole extent of the Dead Sea, and also much of the land of Palestine, which at that time was divided into three parts, and reigned over by three kings. As the term *world* is sometimes used in a limited sense, referring to Canaan (Rom. 4: 13), or Judea (Luke 2: 1) only, Barnes has been led to suppose that Satan knew that Jesus was the king of the Jews, and being poor and without friends or arms would readily accept help in reaching the position for which He was destined, hence he made Him the offer that if He would fall down and worship him He should receive for His services, the land of Palestine, the surroundings and the glory of them. Others think the *whole world* should be taken in its extended sense, and that Satan, in an instant, portrayed to Christ the glory of them and then made the offer he did. Both are reasonable, though the former is more easily comprehended.

DANISH MISSION FUNDS.

REPORT OF COMMITTEE.

WE, the undersigned, having been appointed a committee to forward contributions for Danish Mission, present the following, showing amount of receipts and expenditures, and condition of the Mission so far as relates to our work or care:

Receipts to May 21st, 1878,			$3356.03
Expenditures	"	"	3344 10
Balance on hand		"	11.93

Of the receipts, Northern Illinois contributed $1329. Of the amount expended, the brethren sent to organize a church in Denmark, used $1569, and brother Hope 1775.10. The amount used by brother Hope includes preparatory expenses before leaving America, and the fare from Lanark, Ill., to his former home in Denmark, and the cost of household furniture forms a part of the expenses. Seeing all these things, as well as the expenses of going from place to place to fill the calls for preaching, we find that the amount expended for the actual necessaries of life is not very large. Brother Hope has sent us an itemized account of expenditures which is open for examination to any who may be interested.

The amount estimated for this year's work is $800 Some of this will be required to pay for a room in Hjorring in which to hold meetings.

Brethren Eby and Fry informed us that so far as they were able to ascertain, the money sent for missionary work in Denmark had been judiciously applied, and that any one seeing the love, zeal, and piety of the Danish brethren and sisters, could not fail to conclude that the Lord had blessed the labors of the brethren, both in America and in Denmark.

J. H. MOORE.
C. P. ROWLAND.
M. M. ESHELMAN.

TRINE VS. SINGLE IMMERSION.

BY E. UMBAUGH.

Review of a Reply to an Epistle to the Members of the Christian Church at Dodgertown, Ind.

THIS reply, to my article in the BRETHREN AT WORK, of Nov. 15th, 1877, was delivered at Eel River church, on Sunday, June 16th 1878. The speaker made an entire failure—failed to point out any date for backward baptism. He did not attempt to deny the fact that backward baptism originated during the early part of the sixteenth century. There were two other speakers present, both of whom spoke at the same place on the evening of the same day.

The discourse of one of these speakers was a reply to a sermon delivered by brother S. Z. Sharp at the Brethren's church, which is only a short distance from Eel River church. The only argument brought forward in favor of backward baptism, was that Christ could not bow backward on account of the cross. I suppose the speaker thought Paul made a mistake! What a pity he did not live in that early age, for then he could have told Paul not to teach that baptism is the likeness of Christ's death!

In his reply to brother Sharp, the speaker said that they wanted no historical evidence in favor of trine immersion. They did not object to history while using it themselves for the purpose of condemning sprinkling and pouring, but they want nothing but the Bible in favor of *trine immersion*. Well, to the Bible we will go, for it is the only work in existence in which the least hint of the origin of trine immersion is recorded. Sprinkling, pouring and backward baptism have their origin recorded in history, but history fails to point out a date for trine immersion; hence we can find no other date than that given in the New Testament, for the origin of trine immersion. History has recorded the origin of all the modes of baptism except trine immersion, hence if it is not recorded in the Bible it has no origin. Can it be without origin? Will our friends accept this Bible evidence, and abandon every mode of baptism which has originated with men? Will they refuse to accept that mode of baptism which is without human origin, and depend upon that which has been invented by men? Would this be giving God the glory?

The speaker who replied to brother Sharp's sermon said, "If I dip a candidate in the name of the Father, is that not one baptism? If I dip him again, in the name of the Son, is not that another baptism? If I dip him again, in the name of the Holy Ghost, is not that a third baptism?" No, these three actions constitute *one baptism*. When we arise in the morning, can it be said that we have washed ourselves as many times as we have dipped our hands in the water? No. These repeated actions constitute one washing. Our friends say, the commission in Matt. 28:19, does not teach three actions. Here is a sentence similar to that of the commission: "Go ye, therefore, and teach all nations, instructing them in the branch of Arithmetic, and of Grammar, and of Geography." Will our friends undertake to instruct in these three branches by one action? If they do, it will be just as imperfectly done as the work of baptizing in three names by one action.

THINE HOUSE

BY MARY C. MILLER.

"What have they seen in thine house?"

WHEN Hezekiah was asked by the prophet, what the men from Babylon had seen in his house, he said, "All that is in my house. I have shown them all my treasures which I have in my house." God was displeased with what the king had done, and sent the prophet to say to him, that all his treasures, with his sons, should be carried to Babylon.

Christian, what do the men from Babylon see in *your* house? Earthly treasures? Gold, silver, jewels, and costly array? If so, fear and tremble, for Christ says, "Where your treasure is, there will your heart be also." If these be your most precious treasures, do not wonder if your children are carried far away into Babylon, and yourselves "become unfruitful in the knowledge of our Lord Jesus Christ."

But what have they seen in your house? Carefulness about many things, and the one thing needful unmentioned and forgotten? Do you show them that you are concerned about the things of this life, that they are first and foremost in your minds? Then you dishonor your holy religion. You dishonor Christ. Your light is surely hid. Beware, lest *you* be carried far away into Babylon. But what do they see in your house? Do they see conformity to the world, or to Christ? Do they see you striving to clothe the minds of your little ones, bringing "them up in the nurture and admonition of the Lord?" or do they see you putting much time and thought in their outward adornment? Which treasure is the precious one? Which the most cared for, the most thought of? Do they see you leading them onward and upward, or do they see you teaching them the ways of pride and folly? Do they see you toiling, day after day, in the "putting on of apparel" while the Bible lies on the shelf unthought of, and uncared for, gathering dust for a testimony against you? Do they see these things? If so, beware! Do they see you spending your money for things that are worse than useless, money used extravagantly, while you see the missionary cause, and many other good causes neglected?

But what do they see in your house? Do they see love and peace reigning there? Do they see you engaged in prayer and thanksgiving? Do your prayers ascend like smoke from a well-fed fire? Can it be that clothing and feasting would be more thought of in the house of a Christian than prayer and praise? No, it ought not. We cannot *serve* two masters. "Therefore, I say unto you, take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on; for after all these things do the Gentiles seek. For your heavenly Father knoweth that ye have need of all these things. But seek first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. 6: 25, 32, 33).

But what have they seen in your house? Have they seen you trying to escape the corruption that is in this world? Have they seen you diligently adding "to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity?" If they have seen all this, if you are diligent in these things, fear not, for you have the promise that you shall never fall.

Marshalltown, Iowa.

IN UNION THERE IS STRENGTH.

BY LIBBIE LESLIE.

"BEHOLD, how good, and how pleasant it is for brethren to dwell together in unity!" While many of us were so richly enjoying the closing portion of our last Annual Conference, my mind was very forcibly impressed with the above beautiful passage. How good, how very pleasant it seemed, when we all as one common family—"the children of God by faith"—could associate together, all maintaining the same principles, all sharing the same enjoyments, and all influenced, we trust, by the same motive, the promotion of the cause of Christ. As many anticipated the reverse, we feel very grateful to our Heavenly Parent, that though "we cannot all see alike as men, we can all love alike as Christians," and that this principle was so commendably carried out by our official brethren, in nearly all their deliberations, I think we fully realized that if there is enjoyment on earth, it is among "brethren who dwell together in unity." This "union of spirit" not only tends to augment the happiness of its possessors,—to give strength and stability to the Christian course, but it recommends the divine truth to all around, and will advance the cause of our dear Redeemer.

Jesus, when about to leave His disciples, prayed to His Father, "That they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John 17: 21). For what He had so dearly paid, He fervently prayed; nor did He pray in vain; for the primitive Christians seemed to realize that peace, love, and unity for which He prayed. (Acts 4: 32). And if the professed followers of Christ, in our day, would but attend to the same truth, and the same example that they did, they would possess the same spirit. As Christ is one in and with His Father, so He prays that all His members may be joined in one body, to Himself, as their head (Eph. 1: 22, 23). Being animated by the same spirit, all who are joined to the Lord become one spirit. (1 Cor. 6: 17).

When all of God's children can thus be united, and become one spirit in Christ, then can be accomplished that for which the Savior prayed, "that the world may believe that thou hast sent me;" for if we wish "the world to believe" that Christianity is of divine origin, we must live like Christians; we must let its benign influences be felt in all our dealings with it; for "He that saith he abideth in him, ought himself also so to walk, even as he has walked" (1 John 2: 6).

Since our meetings I have thought that if we can so highly appreciate our associations together here, where we cannot expect to realize a full sense of the enjoyments God has in reservation for His children, O, what a happy, what a glorious meeting that will be, when we can meet without any fears of uncharitable words and thoughts, of debate and contention; but where we can realize in its deepest sense, "how good and how pleasant it is for brethren to dwell together in unity!" When this happy period will arrive, that all men will be united in peace and love, we cannot tell; but the word of inspiration assures us that it will come. "Watch therefore and be ye ready."

"O, what a lonely path were ours,
Could we, O Father, see
No home of rest beyond it all,
No guide or help in Thee!"

North Manchester, Ind.

BREVITIES.

—ONE more has been baptized into the little church in Denmark. By this our readers can see that the work is progressing.

—Two weeks ago the Brethren organized a Sunday-school at Dutchtown, ten miles South of Lanark. Prospects good.

—A Mr. Player, of Wilcox Co., Ga., is said to have revived after being for six hours supposed to be dead, and conversed in his grave clothes with his family and then permanently expired.

—In Bro. John Forney's account of the District meeting, the name of George Whitmer as Moderator of the meeting was unintentionally omitted. How it came we cannot now tell. It was not done on purpose.

—Bro Allen Boyer reports a good feast at the Waddam's Grove church. Four were baptized. Attendance large.

—Will Irene Davis please send us her post office address? We cannot forward *Children at Work* until we have address in full.

—Two were baptized during the Love-feast at Manor, Indiana Co., Pa., and three others expected soon.

—Price of the BRETHREN AT WORK to the end of the year, 75 cents. Do not send silver in letters, but we can make use of all the postage stamps you may wish to send us, though do not send over $1.50 worth in one letter. We would just as soon have 75 cents worth of three cent stamps as the money to pay for the paper from now to the end of the year.

—Bro. Emanuel Newcomer, who has returned from a trip in the Wisconsin mission field, reports good meetings with the Brethren and people in that locality.

—Persons who receive the BRETHREN AT WORK yet never subscribed for it, may rest assured that their paper has been paid for by some friend; and if they will look at the right of their name either on the paper or wrapper, as the case may be, they will observe when the subscription expires. We aim to do a strictly honest business, hence never send the paper to any one against his will with the expectation of sending bill for collection. If you did not order the paper sent, somebody else did and paid for it.

—Some parties, with the best of motives no doubt, write letters to their friends and send them to us for publication. We suggest that they always send their letters to the parties for whom they are intended and not to us. We do not publish matter of that kind unless it is of general interest.

—The letter from Bro. Hope addressed to Amasa Lord is for *The Informer*, of which friend Lord is editor. He is fearless in defending Gospel peace principles, and his paper should have a wide circulation among all advocates of peace. The paper is published at Elgin, Ill.

THE FARMER'S WIFE.

SINCE the busy season has commenced how appropriate are the following touching lines. We are glad to know that is not true of all farmer's wives, but with many it is only too true. Husbands, read this, and then do what you can to make your wife happy:

Up with the birds in the early morning;
  The dew-drop glows like a precious gem;
Beautiful tints in the skies are dawning,
  But she's never a moment to look at them.
The men are wanting their breakfast early;
  She must not linger, she must not wait;
For words that are sharp and looks that are surly
  Are what men give when meals are late.

Oh, glorious colors the clouds are turning,
  If she would but look over the hills and trees;
But here are the dishes, and here is the churning;
  Those things must always yield to these.
The world is filled with the wine of beauty,
  If she could but pause and drink it in;
But pleasure, she says, must wait for duty;
  Neglected work is committed sin.

The day grows hot and her hand grows weary;
  Oh, for an hour to cool her head,
Out with the birds in the wind so cheery!
  But she must get dinner and bake the bread,
The busy men in the hayfield working,
  If they saw her sitting with idle hand,
Would think her lazy and call it shirking,
  And she never could make them understand.

They do not know that the heart within her
  Hungers for beauty and things sublime;
They only know they want their dinner,
  Plenty of it, and just "on time."
And after the sweeping and churning and baking,
  And dinner dishes are all put by,
She sits and sews, though her head is aching,
  Till time for supper and "chores" draws nigh.

Her boys at school must look like others,
  She says, as she patches their frock and hose;
For the world is quick to censure mothers
  For the least neglect of children's clothes.
Her husband comes from the field of labor;
  He gives no praise to his weary wife;
She's done no more than does her neighbor;
  'Tis the lot of all in country life.

But after the strife and weary tussle
  With life is done, and she lies at rest,
The nation's brain and heart and muscle,
  Her sons and daughters, shall call her blest.
And I think the sweetest joys of heaven,
  The rarest bliss of eternal life,
And the fairest crown of all will be given
  Unto the weary-worn farmer's wife.

—*Selected.*

LOVE.

BY GEORGE WORST.

THE subject of love is spoken of throughout the Scriptures and highly recommended to the people of God. It is a principle having the nature of drawing together, while its opposite, which is hatred, is calculated to divide or separate. It is written, that "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life." Again, "If I be lifted up, I will draw all men unto me;" showing us that the love of God was so great toward us, that he was willing to sacrifice His Son to bring about redemption and satisfy the difficulty that existed between us and God through the transgression of our first parents. Not willing to leave us in that separated condition, He, out of love toward us, came from heaven, brought the means of salvation and tendered it to us. The apostle John says, "Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God" (John 3: 1). When we were not worthy of the respect and love of God, this was done,—purely disinterested love from God to us. "Behold, now are we the sons of God by redemption, and should we all not be sons and daughters of God by adoption?" Such a loving God, such a kind Father in heaven, with love beaming upon us in our pathway, in our closet, and wherever we look we see the love of God shed abroad.

Natural love is developed in some larger than in others. Methinks John the Evangelist had love largely developed in his nature, for his writings are interspersed with the subject more than any other of the inspired writers, and we are taught that, Jesus loved him, he sat near Him at the great Supper and leaned on His breast and said, "Who is it that shall betray thee?" He loved Jesus, there is no doubt. Do you, kind reader? If so, show it by the way Jesus says, "If ye love me, keep my commandments." This is the token by which we prove to the world, that we love Jesus, and if we love Him, we will also take the advice Jesus gave: "A new commandment I give unto you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one for another" (John 13: 34, 35). If we say we love God and hate our brother, we are denominated liars, and the truth is not in us.

Our love must go out toward the poor sinner. O, think of the poor sinner who is groping in the darkness of this world, grasping at the fancy bubbles that burst and float away from him, who is promenading just on the brink of eternal ruin, unconscious of the danger; perhaps one step more will land him in hell, while we are looking on and not making the proper effort, not making the sacrifice we should to reach him. Perhaps our life has not been as consistent as it should be so he could see plainly that there was reality in the religion of Jesus Christ.

Love is a God-given principle and never had its opposite until after the fall of man. The first exhibition is seen in Cain taking the life of his brother. Since that time a great deal of that disposition is manifest in man, but thanks be to God, it can be overcome by the blood of Christ. Love should beam in every family. It should commence at the head of the family and extend to the children, and the principle thereof acted out in every department of life at home, that the world can see that love reigns supreme in every Christian family; and from that an influence will go far towards bringing the poor, benighted sinner into the fold of Christ, making him rejoice in the hope of his salvation. Dear brother, make the sinner know that you love him, not by taking the advantage of him in a bargain, not by turning a cold shoulder to him as though you, Pharisee-like, were better than he; not by withholding from him the necessaries of life when you see he needs them and you have them to spare, but by real acts of love, knowing that God did create, "from one blood all nations of men to dwell upon the face of all the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord if haply they might feel after him and find him, though he be not far from every one of us" (Acts 17: 26, 27).

Love not the world, neither the things of the world, for if we do, the love of the Father is not in us; and the world will pass away with all its fancies and foolery. Let us seek first the kingdom of God and its righteousness and make use of as much of the world as is necessary and not abuse our privileges, nor over-step our bounds, and after we have lived out our time we will pass from the stage of action—from one sphere to another, and as love is developed in us here, we will love on to all eternity. Faith, Hope, and Love are three great principles, but the greatest of them is love, because faith will cease and hope will cease when we have realized what we believed and what we hoped for, but love only will continue on, and on, and on; but unless we beget the principle in this life, we will have nothing to love in the future world, but like the rich man, we will be praying and not even be gratified, because we have not heeded Moses and the prophets, or Jesus and the apostles. Heaven is concerned for us. God is concerned for us, the preacher is concerned for us, the church is concerned for us, and why are we so unconcerned for ourselves, as though there was no heaven to obtain, or no hell to shun. Be sure the promises of God are yea and Amen.

THE TWO GATES.

BY E. M. COVERT.

GOD has placed before the world two gates, one leading to heaven, and the other to destruction. But oh, how many of the human race, even in this enlightened age, delay entering the gate that opens onto the narrow way until it is forever too late.

One would think that an object of so vast importance would be the first and only desirable object to labor for in this short and uncertain life, for hath not God said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you?" Those who enter in at the gate in early life, find the path a pleasant one, and a way of much joy; but how different it is with those who defer entering till later in life, and falsely say to their troubled minds, "There is plenty of time yet," and no doubt feel thankful in heart for another opportunity that they may have a hope of heaven, and yet gain access to the life beyond.

But oh, how very, very often the loiterer is brought to an untimely end—an end never before thought of seriously, and, if accidentally thought of, the thought was hurried out of the mind as quickly as possible. Oh! heedless wanderer on life's narrow and uncertain path, pause a moment and count the cost of the journey you are pursuing, if you do not speedily reform your steps, and enter in at the strait gate; and in turn, count the joys of those who walk in the path of the righteous, not only in this world (for they are indeed supreme even in this world), but think of the joy of a never ending eternity of which you have not the promise if you go on in your present course. You may think that you and your comrades are perfectly safe in the course you are pursuing, and in a measure you may be so far as this world's frail protection goes, but pause and meditate on the consequence of such a course when you come to answer before Him in whom "we live, move, and have our being." You will then be found wanting; the scales will turn against you, and you will hear that just but terrible decree, "Depart from me ye workers of iniquity, for I never knew you." But oh, how widely different with the good and faithful of all ages, who have not hid their light under a bushel, but have been diligent and self-denying in the cause of our Master! To them it will be said by the blessed Redeemer, "Enter into my kingdom, ye blessed of my Father." That we may all live a life of usefulness, as well as service to our blessed Master, and finally enter in through the gates into the city, is my prayer.

DOMINION OF SIN.

BY PETER DEARDORFF.

IN order to know that sin holds dominion in the earth, it is not necessary to go back about 6,000 years, to the fall of man, and show that through his fall, all mankind have become effected; nor is it important that we become largely theoretical on the subject. But we have only to open our eyes and look around. We see that through the voice of a few leading persons in the kingdoms of the world, almost countless multitudes of men enlist forth to the field of blood and carnage, and all for what? Why to kill and be killed, and go down! down, we fear, to a hopeless perdition with all the nations that forget God, while on the other hand, men and angels may plead and cry from day to day, from year to year, and from century to century, to only come and partake "of the waters of life and live forever," and barely few (proportionally speaking), will accept the proffered mercy. And alas! what is still worse, many of those who come and profess themselves to be the servants of Jesus, by actions, show themselves to be of such characters as the apostle spoke to when he said: "I preceive that thou art in the gall of bitterness and the bond of iniquity." They toil, strive and grasp after earthly goods as if they supposed great earthly gain was godliness. No wonder Jesus said, "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way which leadeth to life, and few there be that find it."

A CHRISTIAN MARTYR.

BY MELIA GRUBB.

AS it is appointed unto all men to die, it is to us of great importance to know how we may die well. This we can only learn at the foot of the Cross, and it greatly strengthens our faith to see those who have been there, passing away from earth, peaceful as the going down of a Summer's sun.

There is no record in the Bible, of a death that comes so near resembling the death of our Lord, as that of Stephen. Of course, there is no death really like that of Jesus. His life and death stand alone without a parallel. For even an infidel had to say, "Socrates died like a philosopher, but Jesus Christ like a God." Only a short time after Jesus died, Stephen, not very far from the same spot, was called to lay down his life for the truth. Both in his life and with his lips he bore testimony to the truth, and then sealed it with his blood. He was the first of the Christian church who fell by the bloody hand of persecution, and thus had the honor of leading the van of that noble army of martyrs who are enrolled for heaven. Stephen was one of the seven set apart at Jerusalem. These were to be men of honest report, and full of the Holy Spirit, and with this description this good man fully agreed.

At that time the church was in a prosperous condition. Stephen stood in the front of the battle, dealing sturdy and vigorous blows to Satan's kingdom, and soon became the object of hatred and persecution. We are told that full of faith and power he did great wonders and miracles among the people. The enemies of God and truth felt that this must not be allowed, and that something must be done to silence so able a preacher. Vile wretches were hired to utter false accusations, and Stephen was dragged to the great council of Sanhedrin that a show of justice might be made. And all that sat in council looking steadfastly on him, saw his face, as it had been the face of an angel. Stephen's hearers were filled with rage against their best friend, because he told them the truth. Does he look to the council for mercy and protection? or does he look around the hall for some mode of escape? No! nothing of that kind. He looked steadfastly up to heaven and saw the glory of God, and Jesus standing on the right hand of God. Man, by nature, hates his enemies and seeks to return blow for blow to the very last hour of his life, but Stephen's words were, "Lord, lay not this sin to their charge." In our Lord's dying moment, He prayed, "Father, forgive them, for they know not what they do." And now here is one of His servants dying with the same spirit of forgiving love upon his lips. The dying saint uttered one more prayer on this sad occasion, feeling that his work was done, he cried, "Lord Jesus receive my spirit." Stephen paid the same homage to the Redeemer in his last moments, which Jesus did to His Father when He was departing from earth.

Stephen's death, then, was a very noble one, notwithstanding the violence that attended it. Devout men carried him to his burial, and made great lamentation over him It is when we have buried our friends that we begin to feel the greatness of our loss. While the body is yet with us and we can go to the room where it lies and gaze on the familiar features, it is really hard to realize that the dear one is really gone, but when we have taken the last look, and imprinted the last kiss on the brow of the dead, when the coffin is lowered in the grave and we go back to our lonely, desolate home, and see the vacant chair, the empty bed, the books the loved one used to read, and many little things tell us that the object of our affection has really gone to return no more; then comes upon us the bitterest hour of our bereavement. Myriads of martyrs have died a painful death rather than deny Christ.

THE FATAL CUP.

IT was a bridal scene. The wine-cup passed from lip to lip. One gentleman refused, "Can't you pledge friendship in a social glass?" pleaded the bridegroom. "I dare not; I cannot."

Then the beautiful bride, with bewitching smiles, and eyes that were brighter than the jewels on her fingers, held out the poison to him, saying, "Surely, you will not refuse me?"

The color mounted his cheek; he faltered; he yielded to the Circe of the banquet. The first taste fired his lust, and he ceased not till he was a sot again.

A few years after, one quiet Summer's evening, a wretched outcast reeled into the open door of a pleasant home, when a lady was just drinking a glass of wine, allowing her little one to sip. The vagabond sprang forward with a maniac's frenzy, raised his arm, dashed the cup to the floor, and shouted, "Murder him, if you like, but not with *that!* Look at me. You made me what I am. I was respected and honored. You tempted me at your wedding. Now there is not a reptile that I would not gladly change places with. I must soon stand before God's bar. On your head rests my blood!" A gurgling sound was heard in his throat. He fell at her feet a corpse. He sleeps in a nameless grave, the victim of cruel, though thoughtless seduction.

The above, which we take from Professor Twing's new "Handbook of Illustrations," is a telling incident, and should lead every one to beware how they tempt their weaker neighbor, Above all, let no woman use her wit, her beauty, or her social position, to snare the feet of her associates, but rather use her winning grace to guide, and guard, and save.

—*Church Union.*

DO EVERYTHING WELL.—If you have something to attend to, go about it coolly and thoughtfully, and do it just as well as you can. Do it as though it were the only thing you had ever to do in your life, and as if everything depended upon it. Then your work will be well done, and it will afford you genuine satisfaction. Often much more does depend upon the manner in which things, seemingly trivial, are performed than one would suppose, or than it is possible to foresee. Do everything well, and you will find it conducive to your happiness, and that of those with whom you come in contact.

WRITE your name in kindness, love and mercy on the hearts of those you come in contact with, and you will never be forgotten.

ANNOUNCEMENTS.

NOTICES of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

Beatrice church, Gage Co., Neb., September 7th and 8th, commencing at 2 o'clock.

Sugar Creek congregation, Sangamon Co., Ill., October 3 and 4, commencing at 10 o'clock.

☞ There will be a Communion Meeting at Iowa Center, at residence of Bro. G. W. Boitnotts, Sept. 7th and 8th. Place of meeting, two and a half miles South of Iowa Center.

D. E. BRUBAKER.

☞ A Love-feast has been appointed in the Paint Creek congregation, Bourbon Co., Kansas, October 3rd and 4th, commencing at 2 o'clock.

By Request,
WILLIAM STOCKMEYER.

MONEY LIST.

A B Cushing, 50; J Forney, 2 00; C Forney, 12 00; J Burson, 3 00; J I Smith, 1 00; J W Zigler, 80; D Bechtelheimer, 2 30; J P Wolfe, 2 00; L A Engle, 4 50; D W Wagoner, 50; J Murray, 70; H R King, 1 00; A H Hamm, 90; L Sutphin, 3 00; Wm L Spanogle, 2 00; Geo Barnhart, 2 00; F Judy, 1 50; J C Osborne, 1 00; P P Brumbaugh, 1 50; J C Osborn, 1 00; E Eikenberry, 1 00; G Emrich, 88; J Kimmel, 1 50; B F Shade, 2 00; J H Bashore, 1 50; E F Good, 85; M C Dolly, 1 00; D Stoner, 85; J T Workman, 1 10; E Samstine, 1 00; C Fitz, 1 00; J D Lahman, 3 50; S Longanecker, .30; A A Munson, 1 00; E A Orr, 2 00; A Burket, 1 00; D Bowersox, 7 40; I Garber, 90; W B Price, 2 00; P E Whitmer, 50; B F Glick, 1 00 R F Maubray, 75; A Harader, 1 00; R Arnold, 75; M A Snyder, 1 50; A Kinsey, 40; D A Hetrick, 78; N B Murray, 1 55; E Showalter, 9 00; S M Riggle, .50; H H Bean, 5 50; A W Vaniman, 50; S J Neher, 1 00; E Watson,1 70; E P L Dow, 18 00; D S Royer, 1 00; L A Krise, 2 00; G W Traxler, 25; G Rupert, 25; J Harvey, 2 55; J A Landis, 1 50; J Arnold, 1 00; J Spindler, 1 00; C P Berkey, 1 25; D B Hirt, 25; W Noffsinger, 25; S M Fahrney, 1 60; A Allbright, 25; G W Geesey, 1 25; C D Hylton, 50; L S Royer, 1 00; E S Robinson, 25; H H Brubaker, 25; W Domer, 50; A Harader, 1 00; L A Goughnour, 1 25; M E Kepler, 1 00; J G Wright, 75; J T Rowland, 1 00; D A Norcross, 50; L A Krise, 1 00; A L Eshelman, 25; A M Warner, 25; J Root, 2 25; T C Denton, 50; F Anglemeyer, 75; E S Thomas, 25; J M Heckler, 25; D Zumbrunn, 25; H J Berkey, 3 00; G T Weigle, 1 00; D Bollinger, 25; L Kimmel, 3 00; J D Leedy, 2 72; C B Wilson, 25; C B Reed, 25; J Huff, 45; J Lucas, 8 00; J B Sell, 90; F Young, 2 00; D Young, 25; S Beechly, 2 25; R O Shively, 75; T A Brown, 1 50; F Smith, 75; S Sala, 1 00; D Bowman, 75; J Gnagy, 1 00; A Beelman, 1 25; W Spidle, 25; C H Ramer, 75; J Kindig, 1 00; B Coate, 1 00; I Steel, 1 00; G W Thomas, 2 00; J Beechly, 1 00; E W Stoner, 50; C H Walker, 1 50; M Culp, 25; J H Leman, 4 00; M Congor, 50; J B Ulery, 75; J E Studebaker, 2 25; M Towslee, 58; J Wirt, 75; H E Royer, 75; J Hedrick 75; A Harley, 25; W Young, 1 00; S Crane, 2 00; I Davis, 25; E Bowers, 75; S Guthrie, 25; W Meyer, 5 25; A Harley, 25; S S Miller, 1 00 J P Barnhart, 1 00; J Katherman, 1 00; W Eikenberry, 13 30. ——— B Grisso, 75; J Early, 75; S Miller, 25; L Buss, 1 00; G Long 75; A J Bixon, 1 00; J Brower, 75; B W Davis, 75; L J Mathes, 25; F Anglemeyer, 75; B Fosse, 40; J R Wellington, 75; J W Whitehead, 1 50; O Metz, 75; J Wagner, 75; J Meyers, 75; M Metz, 25; J S Snell, 75; H Neff, 75; A Shopbell, 75; A A Ulery, 75; S Ulery, 75; J P Smith, 75; M I Early, 25; E Kuhn, 25; F H Toney, 25; J Weaver, 1 50; J R Gish, 2 25; L D Waggoner, 75; C Wirt, 75; A Kinsey, 50; A Ohmart, 75; C Ohmart, 75; E Umbaugh; H Wittamore,75; W A Southwood, 25; H E Southwood, 25; G Hoover, 6 00; D Flory, 75; J N Meyers, 75; I Berkey, 3 00; C Meyers, 1 50; A Peffley, 75; W Fitz, 75; J W Meyers, 75; F McGaughney, 75; J Kinsey, 75; J Johnson, 25; D B Ulery. 25; N W Burk, 25; R Miller, 25; M E Bolin, 25; M Miller, 25; T Miller, 75; J L Berkey, 60; A Simmons, 25; W A Kemper 1 50; J B Mishler, 40; D Stump, 25; J Stump 25; W N Moore, 25; J Barton, 25; J Barton, 55; S McFadden, 75; J W Stowder, 75: J Tinkle, 25; J S Miller, 50; N Blough, 15 30; M Treesh, 25; J Cottrell, 75; P Kinsey, 75; D M Paxson, 75; J Tridle, 75; T Kreider, 75; S R Zug, 75; D Barnhart, 85; D A Huffert, 1 00; G W Stone, 25; M Domer, 25; O F Yount, 20; G W Butterbaugh, 75; D Shiveley, 1 10; I Connell, 25; B Summers, 25; L Mellinger, 25; J C Kohler, 25; F W Kohler, 25; E Meyers, 75; H Hamilton, 1 00; J Brubaker, 75; J L Rudy, 75; Dr P R Wrightsman, 50; L F Miller, 25; A Miller, 25; S A Ulery, 75; S Harries 75; J Ulery, 75; J N Kauffman, 2 50; O Harter 25; A Moulee, 25; J Katherman, 25; J I Cover, 25; J Wise, 50; C Wesley, 25; W W Summers 1 50; S A Frederic, 25; D C Riggle, 25; B M Davis, 1 40; S Coppock, 25; A Teeter, 25; S T Bosserman, 50; D Gibbon, 25; C Weaver, 25; M A Romershine, 75; B Peffley, 75; S C Stump, 50.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

BOYD.—In the Cherry Grove congregation, Carroll Co., Ill., June 21st, 1878, Bro. Wm. Boyd, aged 62 years, 9 months and 17 days.

MILLER.—In the Turkey Creek congregation, Elkhart Co., Ind., sister Mary Catharine Miller, aged 57 years, 4 months and 8 days. Disease, an abscess in the head. Funeral services by the Brethren from Rev. 14: 12, 13.

Sister Miller was much beloved by all. The husband, a deacon, lost a kind companion, the family a good and efficient mother, the church a faithful sister, and the community a good citizen. Peace to her ashes! J. H. MILLER.

LEREW.—Near Bethany, Osborne Co., Kansas, June 13th, Anna Elizabeth Lerew, daughter of Lewis and Jane Lerew, aged 3 years, 6 months and 26 days. Funeral services by D. O. Brumbaugh and H. W. Landis.

BLICKENSTAFF. — In the Cerro Gordo church, Ill., June 10th, 1878, Leonard A. Blickenstaff, aged 35 years, 4 months and 24 days. He was a deacon since February last, and died in full hope of a life beyond.

J. K. SHIVELY.

EMIGH.—June 5th, 1878, of Cholera Infantum M. Gertie, daughter of Dr. J. E. and Belle Emigh, aged 1 year and 6 months. She was caressed by all. None knew her but to love her. "She is not dead but sleepeth."

"Lay the sod lightly over her breast,
Calm be her slumber, peaceful her rest,
Beautiful, lovely; she was but given
A fair bud to earth, to blossom in heaven."

CRIPE.—At Edna Mills, Ind., May 22nd, '78 sister Susanna Cripe, consort of Bro. William Cripe, aged 39 years, 9 months and 12 days. She leaves a kind husband and seven children to mourn her loss, but we believe their loss is his eternal gain. Funeral by Bro. George W. Cripe and the writer, to an unusually large congregation of sympathizing friends. ISAAC BILLHIMER.

HOUTS. — June 19th, in the Panther Creek church, Woodford Co., Ill., Sarah Houts, wife of John Houts, at the age of 78 years, 1 month and 17 days. Funeral by J. J. Kindig, from 1 Peter 1: 24, 25. Peace to her ashes! J. J. KINDIG.

McNAMAR.—In the Yellow Creek congregation, Bedford Co., Pa., June 19th, sister Carrie McNamar, wife of friend R. C. NeNamar, aged 25 years, 6 months and 3 days. Funeral services by the Brethren from Phil. 1: 12.

C. L. BUCK.

MILLER.—In the Maquoketa church, Scott Co., Iowa., June 18th, 1878, Lydia Miller, an applicant for baptism, daughter of Samuel and sister Brumbaugh, aged 30 years, 1 month and 15 days. Funeral discourse from Matt. 24: 44, by the writer. I. BARTO.

HOUDESHELL.—Died in Eagle Creek church, Hancock Co., O., on the 11th of June, Mary Ellen Houdeshell, aged 10 years, 5 months and 9 days. The subject of this notice had not connected herself with any church, although she had, at different times during the past year expressed a desire to become a Christian. Her reason was much clouded during her brief illness, so much so that she was unable to converse rationally upon any subject. May this prove a warning to others. Funeral conducted by Bro. E. Bosserman.

S. T. BOSSERMAN.

* * *

DON'T live a single hour of your life without doing exactly what ought to be done in it, and and going right straigut through it from beginning to end.

CORRESPONDENCE.

From Mountain Home, Pa.

Dear Brethren:—

THROUGH your kindness, Bro. Merrill and I, with many other invalids at this home, are enjoying the great pleasure of reading your paper, which is a source of great comfort to us while away from home. Brethren and friends, when these are lost to our usual daily enjoyment, it adds to make your paper still more enjoyable, and gives us a fore-taste of the feelings of our dear, isolated Brethren, who often express their joy in the privilege of receiving our periodicals, and brings us nearer to them in true sympathy. Many, no doubt, do not value the great worth of your paper, when surrounded by the former privileges, and I for one, am free to express, that I never so much enjoyed it as at this time, when it is read and re-read.

Dr. Walter's mountain home is truly an inviting place for the invalid. We are thrown together here from many States in the Union, West Indies and Canada, all seem to be hopeful of the restoration of health, and are trying to enjoy that rest, so necessary to the weary and worn. This reminds us of another rest, and are invited to, and shall come from the East, West, North and South to enjoy; but very unlike this, as we have our aches, pains and disappointments,—there it shall be a true home, and rest for the faithful who have endured to the end. Hope that our sufferings and afflictions here, will only make us richer there, when we arrive at home.

All the inmates, or nearly so, seem to profess religion, and this brings to us the thought that God loves us, and has placed this affliction upon us to draw us nearer to Him. Hope the Lord may strengthen us, and help us to endure to the end. As it is impossible for us to write a private response to all of our Brethren and friends, who feel an interest in our personal welfare and restoration, we would say, while we have tried many cures and medicines prescribed by some eminent physicians and all have failed, we feel at times almost discouraged; while we are led on slowly yet steadily to restoration. — Bro. Merrill is also meeting the full expectations of Dr. Walter, and will, in time, be restored to health again. We trust the Lord will bless our efforts here, and soon enable us to return to our homes. Fraternally,

S. C. KEIM.

Wernersville, Berks Co., Pa.

* * *

A Trip West.

Dear Brethren:—

ELDER Martin Garber and wife, elder John Brower and wife, myself and wife, took the train at Staunton, Va., on the morning of April 11th. Reached New Hope, Preble Co., Ohio, the next evening at half past five. Visited our friends, brethren and sisters in Preble and Montgomery counties, Ohio, and while there attended twelve meetings. The people paid good attention to the preaching of the Word, and we have been made to rejoice, when we learned that so many of those dear young persons have been adopted into the kingdom, since we left Ohio. Angels are made to rejoice when sinners turn home to Christ.

We spent part of one day at the Soldier's home, near Dayton, Ohio; seen through the inside workings of the home. It is a home for all disabled soldiers; has about four thousand names on roll; five hundred absent on furlough. They seat 1,100 persons to the table at once; 450 gallons of coffee required for one meal; 1,100 pounds of meat per meal; 720 dozen of eggs for one breakfast; 450 gallons of soup for a supper; 400 loaves of bread per meal; 14 barrels of potatoes and 15 barrels of flour per day. The actual cost of maintenance of each individual is about 21 cents per day. The institution has been in operation about 11 years. Eleven hundred deaths have occurred in that time. Present mortality about 25 per month.

Brethren and sisters Garber and Brower, started from Preble Co., Ohio, to Iowa. On the 25th of April, wife and I, started to Paris, Edgar Co., Ill., and on the 4th of May went to Secor, Woodford Co. Attended two meetings at the Panther Creek church, and the 7th took the train for Iowa, reaching Keokuk Co., Ia., on the 8th. Same day found a brother, who very kindly conveyed us five and a half miles out to Bro. Samuel Flory's, and there we overtook our traveling companions, and rejoiced to meet with each other. We visited in Keokuk Co., six days; attended three meetings. On the 14th returned to Roanoke, Woodford Co., Ill. The 16th met with the brethren and sisters at the Panther Creek church at their Love-feast meeting. The day being rainy, the multitude was not so large, but we had a very interesting meeting. On the 30th went to the water where baptism was administered.

The 31st, we (all six of our company), took the train East, to Indiana, near place of A M. Here we visited, and attended meetings at different places until Annual Conference. Great preparations had been made by the members for this meeting. The multitude was large, the weather fine, and upon the whole, the meeting passed of pleasantly, considering the multitude. The feeling among the Brethren seemed to be good.

Reached home at three o'clock on the morning of the 16th of June; found our families all well, for which we have cause to thank the Lord. Yours in Love,

E. L. BROWER.

Waynesboro, Va., June 18th.

* * *

From Southern Kansas.

Dear Brethren:—

HAVING just returned from a Communion meeting held with the Brethren in Anderson Co., I would say, that my father, S. Hodgden, old Bro. Bennett and myself, attended the same, and had a very pleasant trip. I think we had the most enjoyable feast I ever attended. The members seemed to be alive to their duty. The ministers present were Robert Edgecomb, Bro. Baker from Douglas Co., Bro. Flack, S. Hodgden, William Stockmeyer, A. C. Numer and Jesse Studebaker, their elder. The Brethren thought it best to call more help to the ministry, and also to the office of deacon; they gave forth their lots for two ministers and two deacons. The lot fell on James Shaw and Ephraim Studebaker as ministers; Matthias Shilling and Peter Watkins, deacons. I hope they may be the means of doing much good. — Brethren and sisters, we should pray for our ministers, hold them up and encourage them, that they may be the means of bringing back the lost ones to the fold of God. There is a great part on the side of the members, that they attend meeting regularly, and make the meetings lively and interesting. Then it encourages the minister, and he feels that his work is not in vain. But if the members do not go to meeting, nor take any interest in the welfare of the church, everything becomes cold, and the light goes almost out. Brethren and sisters think of this.

There were also five received into the church by baptism, during the meeting, — all young persons. I like to see the young people remember their Creator in the days of their youth. — The more young people in the church, the better; I believe they are the life of the church. — Father Bennett stood the trip well and enjoyed himself; he is getting somewhat in the decline of life, but still sails on the old ship of Zion;—soon his boat will touch the other shore.

M. O. HODGDEN.

Galesburg, Kan., June 20th.

* * *

From Hollidaysburg, Pa.

Dear Brethren:—

ON Bro. and sister Eby's return from Europe they did not forget the dear people of Pennsylvania. One of their points of stopping was at Altoona, Pa. On Wednesday evening, May 1st, I had the good pleasure of hearing him preach there. I had a very anxious desire to see them and hear him preach. Had formed a slight acquaintance with him, while waiting at the depot, *en route* for A. M. held at Meyersdale, Pa., a few years ago.

But to the subject. The evening was delightful. The little church was filled with anxious listeners. Bro. Eby read the 139th Psalm and spoke from verses 21–24. He portrayed to our minds, the honesty, integrity and uprightness of David. He was a man after God's own heart, and yet how seemingly unlike our blessed Saviour, who was equal with God. Bro. Eby spoke with great effectiveness and power. Should we never hear our brother speak again, let not those precious truths, spoken that night be cast into oblivion! Better had we never learned of Christ than to perish at the foot of the Cross, in a land of Gospel liberty like ours. We feel to say that the united congregation might exclaim with Peter of old: "It was good to be there."

Many thanks and hearty good wishes followed Bro. and sister Eby by the friends of Altoona. Thank God that Bro. and sister Eby, with Bro. and sister Fry were living witnesses to the good cause aroused in Denmark, and were permitted to return to their native land again. — How gladly we welcome them back. How anxiously we followed them through their perilous journey across the briny deep, and their mission while there in Denmark, also their journey back again. Had the good pleasure of conversing with them at the depot on Thursday noon, as they were about to depart homeward. My heart was pained to learn of the hardships of the dear people of Denmark, especially the dear brethren and sisters there. May God protect them from all evil. Brother, sister, as the blood-stained banner of King Immanuel waves over Denmark, let us, each and every one, work mightily to build the fortifications stronger, that they may be able to endure the wiles of Satan, and yet bearing all to stand. Plant your money and your efforts, so they may abundantly grow and yield a hundred-fold in this life, and a glorious home in the sweet "Bye and bye."

Your well-wishing Sister,

EMILY R. STIFLER.

From Dayton, Kansas.

Dear Brethren:—

AS we are oftentimes made to rejoice when we hear of our brethren and sisters walking in the appointed ways of our heavenly Father, and thereby win precious souls to love, and obey our Creator, I think it expedient to write a few sentences in regard to the Truth. The church in Anderson Co., Kansas, held a Love-feast, on the 13th and 14th, inst., and there seemed to be a very general interest manifested by all; and very good order prevailed; no doubt many are looking for a safe landing in eternity. Five souls came into the fold of our Redeemer, in the way which God has before ordained or appointed for us to walk in.

Brethren and sisters, let us watch and pray, looking daily into the perfect law of liberty; and walk as Jesus walked. If we hold out faithful, the crown of life shall be ours. The church saw the need of more laborers in the house of God; so there were four brethren chosen, two to the deacons' office and two for ministers. Bro. E. Miller was advanced into the second degree. May the spirit of our God rest upon these brethren, so they may walk worthy of their calling, and may be the means of many precious souls being brought into the fold of Jesus, is the desire of your brother and well-wisher.

W. STOCKMEYER.

From Denmark.

Dear Brethren:—

IT has often been in my mind to write you some lines, but my spare moments are so few, and I am generally so much wore out and tired, that the body is not able to render assistance to the soul. O how would I enjoy to be among and understand the dear brethren and sisters over yonder and take part in the seasons of worship; yet while this hardly ever will be done, I feel to rejoice by what I know of you. To tell you the way the Lord has lead me, I lack time. This I can do to better satisfaction at some future time, though I can say, that I have learned the goodness of God, for which I give glory to His holy name.

We thank you out of a full heart, dear brethren and sisters, for all you do for us. It is appreciated and the voice of thanksgiving goes up daily to a throne of grace for your work of love. — True, we are but a little band and much despised by the many, but the Lord is our Shepherd, we shall not want. We will try, by the grace of God, to show ourselves worthy of the vocation whereto we have been called.

The last two Sundays I have had the joy of burying two dear souls with Christ; the one an 81 year-old man. He could have no peace, nor stand the idea of dying, before he had obeyed Christ in all things. When he arose from the water, and all the way home, he thanked and praised God. We had a good meeting previous to baptism; but only one sister went along to the water, yet other friends, standing near us, were of good service, and manifested a willingness to help. The old brother was so weak that he was carried to the water in a wagon and had to be lifted from it. May God's blessings rest on him in his remaining days.

We have good hope for the spread of the Gospel, several more stand near the fold. We send you our warmest love, especially to those whom we have seen face to face.

Yours in Christ,

C. ESKILDSEN.

From Osborne City, Kansas.

Dear Brethren:—

OUR Love-feast was held at Potterville in this Co., on Saturday, June 8th. Brethren Allen Ives and Hiram Fadeley from Burr Oak, Jewell Co., were with us. Had much rain during the time, which made things very unpleasant. — Had choice for two deacons, the lot falling on our dearly beloved brethren Jacob Gets and Job Kerney. May the Lord help them to be faithful and to be good servants of the church. Since the feast we are harvesting, but rain every day, so that the grain is waiting to be taken care of. At present writing no prospects for clear weather. — Early Winter wheat very good, late winter wheat damaged by smut. I love the paper, and am much edified and strengthened by it. However I have not been getting it very regularly, but will not complain, since I do not know whose fault it is. Hope you may prosper; the Lord bless your labors of love. Yours in Christ,

H. W. LANDIS.

[We do all in our power to have the paper reach all the subscribers, and if any fail to get a certain number, and will inform us of it, we will gladly send them another.—ED.]

From Lewiston, Minnesota.

Dear Brethren:—

WE, the Brethren of Winona Co., held our Communion on the first day of June, the time announced. We had a very fair attendance of members of our branch, and also quite a number from adjoining church districts. By reason of the inclemency of the weather, the attendance of outsiders was not very large.

We were well supplied with ministerial forces. The ministering brethren present with us from other parts, were as follows: Paul Wetzel of Grundy Center, Iowa; Joseph Ogg and William Dunsy of Filmore Co., Minn.; and Sylvester Durand of Le Suer Co., Minn. Bro. Wetzel came about two weeks in advance of the time of our Love-feast, in order to have some meetings among the Germans, as there is quite a large number of that nationality in our vicinity of country. He first held a few meetings in the neighborhood of Jacob Harshman, an isolated Bro.; about twenty miles West of Lewiston. The meetings were held in the church owned by the Evangelical Association, or German Methodists.

Bro. Wetzel next came among the Brethren in the vicinity of Lewiston, a village of about four hundred inhabitants, largely Germans. The Brethren, anxious to have Bro. Wetzel preach to them, there being no meeting-house or church in the place in which to hold meetings, we finally concluded to try and get the hall in the Lewiston Hotel, and succeeded. The hall was arranged for the purpose of preaching the Gospel, instead of dancing. Temporary seats were provided by common boards being placed on beer kegs, of which twenty-one were used on the occasion. We had five meetings in this place, and, thanks be to God, that some good was accomplished.

I will say to the many readers of your worthy paper, that the brethren and sisters of the Winona church are still trying, by the help of God to live a devoted life; serve in the vineyard of the Lord with the ability that He giveth us. Our late Communion has strengthened us, and we hope to make considerable advancement in the divine life. May our course be onward and upward, so that at last, we may all be gathered home to our eternal reward. Within the last year, ending on the first day of June, we received into the church by baptism, nine; by letter, three; in all twelve.

C. F. WIRT.

Religious Intolerance in Denmark.

To Mr. Amasa Lord:—

I WROTE a letter lately to my brother-in-law, who learns war in Aalborg and enclosed it in one of my peace envelopes, and sent it to him. He wrote me as follows:

"Your letter received, and I thank you for it. I have read it with joy; yet it has caused me some trouble, and I do not know whether or not I have acted right. You can judge for yourself by the following. Your letter has been and is being severely criticised a great deal by the officers in the army, because of what is printed on the envelope. Your letter is dated April 29th and was received May 6th. Now you know all letters are sent to us through the hand of an officer. When letters were handed out May 6th, I was called forward to three of our higher officers who commenced to speak very roughly to me, and demanded information about you and your occupation. Of course I could only tell them you were sent here as a missionary of the Brethren in America. At last they demanded I should give them the envelope. Here I was in a strait and hardly knew what to do. I knew I had a right to deny them the letter, yet was aware it would cause me much trouble afterwards. And I did hand it to him, but probably I had better not done so. But I thought if they would call you before the tribunal, they would do so anyhow, and what harm can they do you, for what the envelope contained? I trust you can answer for what you wrote. I do not know what they will do, but hope all will come right.

Now I must note some things, by which, if you avoid them, you can save much trouble. What the officers wanted me to write to you, is this.— That you should, in the future, use no more such envelopes when you write to me here. They do not wish to see such a thing any more. You must do however as you deem proper.

To that translation from Samuel J. May, I have nothing to say, except that it is true, yes, every word of it. I know well enough that the life of a soldier is the most cruel and fearful profession to be imagined. It is in every respect to be educated to kill and destroy our fellow-men.— And the soldier is in many respects not treated as a human being, but often treated worse than a brute. A man in Denmark can be punished for maltreating his animals, but the officers can treat a soldier as bad as they please, without punishment. Still the soldier is created in the image of of the Lord as well as the officer. We may safely say, a soldier is outside the law; though subject to the meanest treatment by the officer, he has no rights himself. No, the officer will tell him: "I will teach you to forget God, but never me."

So I never have one happy hour while in this profession, and yet I learn as easy as all the rest, but it is the love for vain glory, that makes it go smooth. But my dear friend, it is not only the life of a soldier, that makes every honest man loath it. I do not know of any similitude to exactly express my idea, but might liken it to hell. I do not conceive of any more suitable name. Could you see us, drawn up in battle array, you would hear a great deal of swearing and blaspheming, and of such a nature to make any honest man tremble. All of our officers are in reality quite satanic, though they are reported as some of the best.

Now you see that it is not with joy that I stay here, but as a Dane I am compelled to heed its laws, yet I know you will say: 'Decline and fall back on the law of the Most High.' Well, but what will be the result? To do so I have a good desire, but to do it and to defend it, I lack courage and wisdom.

REMARKS.

So it is with hundreds of honest young men. — May God pity our country. We do all we can to enlighten them. Over 100,000 octavo pages, printed in tract form are spread here. Five thousand copies of our peace envelopes have been distributed, and many sermons preached on the sinfulness of war. A small church is organized, adhering to the peace cause and we have many friends in the land, yet most all are poor, and unable to help the cause along.

After two years of hard work, we have good hopes for poor Denmark It is hard to get the people to work in union here, very hard, if we cannot all see alike. People will withdraw and pull down, rather than build up, and all dissenters from the State church, even those who claim to be the children of peace, fight one another. — Now it always was my idea of peace that we should not only put the sword in its place, but bridle our tongue and not use it as a poisoned dart. But so it is. Christendom is rent and split, and all that, because carnality is in the inside as well as outside.

I receive your paper regularly, and feel to encourage you in your work You speak in plain and unmistakable language, and you do well, for the promise is all on your side. All you work for shall finally bless deluded humanity. Will you accept my good wishes and heartfelt thanks for your kindness towards me?

I received a letter from France some time ago, from the friends of peace, and answered; but have not heard from them since. They said, they worked on one plan to get all the peace people united on a good working basis. That was too good an idea to be lost, but since we have heard nothing about it.

Our country has changed considerably in the last eight years. Then we could hardly speak of peace, without immediate punishment for it. Now we hardly meet opposition among the common people, but many have a weakness, like that soldier, so that they dare not act out their principles.

Yours in Christ,

C. HOPE.

Hjorring, Denmark.

DANISH MISSION FUND.

Silver Creek church, Ill.,	$ 50.00
Shannon church, Ill.,	20.00
A sister, Kansas,	.25
Lydia Hough,	2.00
Pine Creek church, Ill.,	20.00
Tuscarawas church, O.,	2.12
I. Steel,	.25
J. D. Lahman,	.50
R. E. Miller,	7.50
Dry Valley church, Pa.,	10.60
K Leonard,	1.00
B. F. Shade,	.50
W Ikenberry,	.25
Ella M. Swaety,	2.00
I. Horner, Ind.,	.20
David Crull, Ind.,	.50
A brother, Ind.,	.15
J. K. Miller, Ind.,	.25
J. Buss, Ind.,	.25
M. Forney, Ill.,	.25
Oakland church, Ohio,	7.43
West Conestoga, Pa,	15.12
Chiquer church, Pa.,	48.43
John Harnish, Ohio,	3.00
S. Bock, Ind.,	.50
D. C. Riggle,	.25

C. P. ROWLAND, Treasurer.

Lanark, Ill., June 27th, 1878.

(P. C., please copy.)

INTERESTING ITEMS.

The symptoms of a general Indian war on the frontier are unmistakable. Army officers are apprehensive, and all the tribes seem to be in a state of ferment. Serious difficulties in some localities have already made their appearance.

Perhaps the most significant event of the past week, in this country, is the election in California, where the Communists, under the lead of one Kearney, have carried the city of San Francisco, and have gone far towards carrying the State.

The schooner Eothen sailed June 19th, in search of relics of Sir John Franklin. It will be absent probably two years or more.

The Congress at Berlin has arranged terms of peace, which, no doubt, will be accepted by Russia and Turkey.

A sugar beet factory is to be started in Healdsburg, Cal. It is proposed to erect works with a capacity of about 40 tons of sugar per diem, which will require the planting of over 500 acres in beets.

No farmer can afford to sell wood ashes for any price that the soap-boiler would pay. Where oats lodge, as they are apt to do upon heavily manured land, an application of ashes would save the crop.

A little green bug is destroying the blue grass in Kentucky. Great fields are said to be ravaged by it, the grass looking as if it had suffered a protracted drouth.

Two tramps attacked a woman in Tazwell Co., Va. With an ax she killed one and cut off the arm of the other, though not until after she was fatally stabbed. She died in two hours.

The *Baptist Weekly*, has compiled the following table of statistics, showing the indebtedness of several of the great missionary organizations of the country so far as reported:

American Baptist Missionary Union, -	$ 20,000
Presbyterian Board of Foreign Missions,	60,000
Reformed Foreign Missions, - - - -	28,000
Methodist Missionary Society, - - -	170,000

The Methodists include both their home and foreign work in one organization. Probably the other denominations also show a large indebtedness for foreign work.

W. Mark Williams, a native of Butler Co., O., a graduate of Miami University and Lane Seminary, for twelve years a missionary at Kalgan, Northern China, writes under date of January 17th, 1878. After giving interesting details of missionary work, its difficulties and success, he adds: There is a vast population here, and very little employment. For two years there has been a famine, and millions have perished. Food is very high and silver very low. The government of China has given a million dollars. I saw food made of leaves, bark and chaff, eaten by the poor, These suffering people, in their extremities do not excite riot, as was the case in the United States last Summer, but starve. If famine would turn them from idolatry and opium to Christianity, it would be well.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M, and arrives in Racine at 6:43 P. M.

Day passenger train going west leaves Lanark at 2.06 P. M., and arrives at Rock Island at 5:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9.00 A. M., and at Rock Island at 8 00 A. M.

Freight and Accommodation Trains will run west at 12: 10 A. M., 8:10 A. M., and east at 12: 10 A. M. and 5. 15 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction,

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*"—LUKE 2: 10.

Vol. III. Lanark, Ill., July 11, 1878. No. 28.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

SPECIAL CONTRIBUTORS:

B. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - VIRDEN, ILL.
G. B. MENTZER, - - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

THEY THAT HEAR SHALL LIVE.

FAREWELL my gay companions,
With you I cannot go;
I've set out on my journey,
My home is not below.

My home is high up yonder,
And there my journey ends,
Join with me in my travels,
For there you'll meet your friends.

Friends that have long departed,
And could they us address,
They'd tell the wondrous story,
Which life cannot express.

The sinner knows no pleasure,
Compared with heavenly bliss;
The Christian does his duty,
And this is happiness.

My young and gay companions,
Who live in mirth and sin,
Remember your great duty
List to that voice within.

If you refuse its warnings
Until it is too late,
I pity you, poor sinner,
For sad will be your fate.

I should be lost as sadly,
Should I not mend my ways,
And render to Him gladly,
God's everlasting praise,

My Savior called me early,
And partly I obeyed;
But now I see my danger
And wonder where I stayed.

Jesus I humbly pray thee,
That Thou wouldst dwell within,
To sanctify my nature,
And set me free from sin.

Be this my greatest pleasure,
Thy holy will to keep;
Then, dying on thy bosom
I'll rest, and sweetly sleep.

Selected by MARY L. CUPP.

THE MISSION OF POVERTY.

BY C. H. BALSBAUGH.

"BLESSED are ye poor." "God hath chosen the poor of this world." "I was a hungered, thirsty, a stranger, naked, sick." Who believes this as descriptive of the Lord of Glory? Who glories in the blessedness of poverty? Who sees Incarnate Deity and the Judge of all the earth in the poor saints? O for the eyesalve of the Divine Oculist to heal our Laodicean ophthalmia. What an intolerable scurvy poverty is to many of us. How glad we are if the poor suffer on in silence, and keep their fingers out of our pocket-books. How thankless, or with what cold formality, we sit to our epicurean tables, while our fellow-members, with grateful hearts and tearful eyes, subsist on mush and milk. To pamper self and neglect the poor is not the religion of Jesus Christ. To "fare sumptuously every day," while some tattered, scabby, ulcerous Lazarus lies at the door, is the quintessence of selfishness.

The great marvel of the world's history is that God in Christ became poor. A great want was here met, and a glorious example given. The words, "YE KNOW," in 2 Cor. 8: 9, contain the pith of practical religion. So long as Christ's poor are an annoyance to us, we do *not* know. When a saint's face is wan and his eyes hollow for lack of nourishment, while all around him are those whose forms are bloated with excessive alimentation, it is enough to make Jesus weep in Heaven, and repeat the Olivet wail of Luke 19: 41, 42. "Inasmuch as ye have not done it unto one of the *least* of these my brethren, ye have not done it unto me:" "DEPART YE CURSED." What thunder words, for the mammon-worshiper. What a crushing, irreversible anathema for the neglecter of the poor. What an eternally damning penalty for the despiser of the Incarnation. Whoever is ashamed of poverty is ashamed of Jesus Christ. Sacrifice is the glory of Christianity. Selfishness is the curse of humanity. O the blessedness of being poor with Jesus to enrich others.

If we truly apprehend the Cross we must become very poor before we *feel* poor enough to *beg*. If we have found Jesus we will live on bread and water, and yet *feel* rich. If there is anything real under the sun it is the *sense* of joint-heirship with the All-inheritor. *God's* poor must be *sought out*. They do not flaunt their poverty. The keen eye and quick sympathy of Christian love finds them. The poor are the Divine test of our fealty. Those who spurn the poor inside the walls of Zion, have nothing to spare for missons outside. Remember the poverty of Jesus, and your riches in His emptiness, and and you will be glad He has hinged your salvation on kindness to the poor.

A FEW WORDS TO THE SISTERS.

BY CHARLOTTE T. BOND.

Dear Sisters:—

AS a love of dress is a weakness that belongs to our sex, I sincerely hope that you will not only bear with my remarks on the subject, but hope that you will consider them well. The Scriptures forbid conformity They also tell us what our adornments should be, as well as what they should not be. Our adornments must not consist in gold or apparel or costly array.

The church has given us a systematic dress, or in other words an order of dress that we may know just what to do. Why not live up to this order, turning neither to the right nor left? It is neat and good enough for any of us, and one of the greatest beauties about it is, if it is strictly adhered too, it brings rich and poor upon an equal footing. There need be no embarrassment among poor sisters; they can all meet and salute each other in loving confidence. Sisters, do you not see the beauty of the arrangement?

Can we not look up to the Giver of every blessing, and humbly thank Him for giving us commands so easy to obey, and that are so well calculated to keep love and harmony among us. Did you never feel that sweet peace of mind that the humble sister enjoys in her simple, heaven-ordered apparel, and think how superior it is over and above the butterfly of fashion, whose mind is constantly filled and worried with a fear that she will not make a good appearance at all times and places in the latest fashions? Would you not think it dreadful to be such a slave? Alas! thousands are just in such a state of slavery. Now dear sisters, every one of us that fail in the smallest thing, living up to the established order of the church, are just as guilty as the one that puts on all the fashions of the day. If we fail in doing part of a command, we are guilty of full disobedience of that command. That is the meaning of the text, "If you fail in one point, you are guilty of the whole." It is very inconsistent to suppose that if we fail in one command, we are guilty of the whole, but it looks very reasonable if we fail in one point, we are guilty of the whole. Thus dear sisters, you perceive that if we wear a useless ribbon or the smallest or narrowest piece of trimming, or in short wear anything for ornament or use any other adornment than a meek and quiet spirit, we are disobeying the full command, and not only one, but all of the commands concerning living non-conformed to the world.

And dear sisters, this is not all of the harm we are doing in this matter; we are not only shutting the gates of heaven against ourselves, but our influence whether it be small or great, so far as it goes, is leading others astray with us. If one sees you with a small amount of superfluity, she concludes it no harm to do even more than you, and she is right, for if you disobey in part, you are guilty of the whole. Besides you have made the start, have led the way. Our old mother Eve was led into temptation first, and by her example and influence her husband was induced to commit a sin that has brought the consequences of sin upon the whole human family, and the punishment passed upon Eve, has been transferred to all of her daughters; her husband was to rule over her, for woman was the first in the transgression.

We are indeed weak vessels, but let us show our strength by obeying the truth, and keeping right along the straight and narrow way. When we see one going just as far as they dare go in the ways of the world, we very much fear for them, that they are being led by a wrong spirit. The Spirit of Truth that is to guide the Christian's way, never directs into forbidden paths, but let us be controlled with the same feeling of one of old, when he said, "let others do as they will, as for me and my house, we will serve the Lord."

We would go on further, and say, that a firm resolution to do our duty, and let the world say and do as it may, will gain the favor of God and all good men, while the other course will bring us nearer and nearer, every day, to endless destruction. God says, "My Spirit will not always strive with man." Why do we crave these earthly objects? They cannot bring happiness or comfort, they cannot ease pain; the friends we make by such are of no account, mere bubbles that burst the instant the cold winds of adversity touches you, while the true and honest will cling to you in adversity, or prosperity. To have true friends, we must be true ourselves, and if we belong to the church of the Brethren, and believe in its doctrine, let us live up to it; and if the churches that practice after the fashions of the world suit us better, let us live in them; not live in one and belong practically to the another. I presume every person that belongs to the church of the Brethren, knows that plainness is strictly advocated, and why after becoming members, will some resist coming into the order, and thus become a stumbling-block to others?

Dear sisters, come right over to the order, and as a sister remarked to me soon after I became a member, "The planer the better." If we are decent and clean that of course is included; for cleanliness is next to godliness. Now we believe it to be just as wrong to dress extravagantly as fashionably. When we buy high-priced clothing, we should consider if we would spend one-half for the article, that would answer the purpose just as well. The other half might be put in some valuable works and sent out among the people, some of our papers, periodicals or pamphlets, and suppose only one would cause some poor sinner to change his course and turn from his wicked ways and seek God, and you will be none the worse off. What a small sacrifice to gain so much, you would have the delightful and cheering thought that by a very small sacrifice you, through God's mercy, had been the means of causing angels to rejoice; and if you should both hold out faithful, what a joyful meeting you can have in eternity, for I am forced to believe that the redeemed will know each other.

WE SHALL NOT ALL SLEEP.

BY NOAH B. BLOUGH.

SLEEP, as we all understand, is taking rest or resting. There is not an individual, who does not need the natural sleep, for we must all have it, and plenty of it too, or our bodies will soon wear out, and our minds not be capable of performing their duty; for nature must have sleep, and if we would not get it, we would soon become sickly, and waste away, physically and mentally. But if we become weary and tired, and take a good night's rest or sleep, we feel much rested and refreshed every way. So much for natural sleep.

But the sleep mentioned in our text, is not the sleep that nature demands, but the sleep of death; not the sleep of the sinner, for we know that all sinners are "dead in trespasses and sins," and it is said, "Awake thou that sleepeth and arise from the dead, and Christ will give thee light." We learn that when Lazarus died, Christ told the people he is sleeping, and they thought he does well; but He told them plainly, "Lazarus is dead," hence it follows that the term sleep in the Scripture often signifies death. Paul says, "Behold I show you a mystery, we shall not all sleep, but we shall be changed." This is truly a great mystery. We shall not all die, but if we are true followers of Christ, and live at the time of Christ's second coming, we shall never die, for not all shall sleep; is this not a great mystery?

The above, I think is one of the most beautiful arrangements that God has planned. Did you ever think what a glorious arrangement it is? Did you ever think how it would be with us if we are true followers of Christ when He comes again, if that should be before we die? Oh what a happy thought, that we shall die or sleep, but shall be changed in the twinkling of an eye. Oh, what a mystery; to think that Christ shall change our natural bodies into spiritual bodies in a moment's time. But there is still another beautiful arrangement connected with the subject. All the true followers of Christ, who died since Christ was on earth, and as many as will yet die before His coming, are represented as sleeping in Jesus—sweet thought to sleep in Jesus—but the beautiful arrangement which God has ordained, is revealed by Paul in first Thessalonians 4: 15, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them that sleep." Christ shall not take us up in the air first, no we shall not go before them that died in the Lord. I read that God is a God of order, and the apostle Paul says, on one occasion, "Let all things be done decently and in order." It would not seem in order, if the saints that are living when Christ comes, would be changed before those who fell asleep in Christ, hundreds of years before. I think we must all confess that it is a beautiful arrangement which God has made known unto us.

CATCHING FISH.

A GENTLEMAN who happened to be spending his holidays in Scotland thought that he would like to try his hand at fishing for trout in a neighboring stream. He accordingly equipped himself with his fishing tackle and other appliances of the best description that money could purchase. He went to the stream and toiled all day, and caught nothing. Toward afternoon he espied a little ragged urchin, with tackle of the most primitive order, nipping the fish out of the water with marvelous rapidity. Perfectly amazed, he watched the lad for a while, and then went and asked him if he could explain the reason why he was so successful, in spite of his meagre outfit, while the expensive apparatus could catch nothing. The boy promptly replied, "The fish'll no catch, sir, as lang as ye dinna keep yersel' oot of sicht." Fishers of men need not wonder at their want of success if they do not "keep themselves out of sight."

ANIMADVERSION.

BY JAS. Y. HECKLER.

O, YE young, ye gay, ye proud,
Plumed in fashion's gaudy dress,
Look around you, see the crowd
Moving on in wickedness,
Drunken with the lusts of sin,
See them revel as they go—
Plumes without and pride within—
Down the stream to endless woe.

Down along the stream of time,
One by one they pass away;
Unreformed, in youth and prime,
Some are summoned every day;
Summoned are the young and proud,
At the judgment to appear.—
Sinner, you must wear the shroud,
Haply yet this present year.

O, ye young, reflect and pause;
Think before you farther go;
Better far take up the cross,
To escape eternal woe;
Than be drifting in the dark,
Downward on the viewless tide,
For you know not when your bark
Will engulf you in your pride.

Thousands living, young and brave,
Unconcerned about their souls,
Soon will sink into the grave,
Which the silent night controls.
Sinner, hasten to repent,
Christ is knocking at your door,
Your destruction to prevent,
Lest you burn forevermore.

FEET-WASHING.

PERHAPS for reasons sweetly their own, many professors of religion refuse to acknowledge the authority of Christ in this ordinance. We have never as yet heard an argument in favor of this skepticism, that was heavier than a feather in a tornado. Every effort to wriggle away from a plain duty only reveals it more clearly. The little finger of the Almighty Christ, is heavier than all the theological plummets that ever sounded the ocean of truth. He declared the act of washing the disciples' feet to be an example which was to be literally performed by His followers, even as He had set the example. How a man can follow the example of Christ without literally washing the saints' feet requires the agility of a theological acrobat—such as true candor does not desire to attain—much less practice. Christ emphatically declares that we *ought* to wash one another's feet, but skepticism, enforced by the dogmatic dicta of so-called orthodox doctors of divinity, rises from its gloomy lair of doubt, and declares we *ought not* to wash one another's feet. Here is a masterly conflict of authorities. The King of heaven against the parchments of the college professor! The Maker of worlds against the maker of human creeds! The sun in his radiant splendor against the glow-worm at your feet! The Architect of all creation against a crumbling shaft of His handiwork! The undying wisdom of glory against the silly prattle of a mortal babbler. To disregard this emphatic command of the Redeemer, is to invalidate the authority of His entire life. It certainly requires an acute intellect to discover how any one claiming consistency as a jewel worth preserving, can see infant baptism in the Bible, a thing which they all admit to be an outgrowth of inferential fancy, and yet deny the necessity of yielding obedience to the unequivical declaration of Jesus Christ on the subject of Feet-washing. Such a course betrays a degree of moral obliquity anything but inspiring, in our estimate of human character. It is a touch of the Romish dogma, which places the authority of a corrupt church above its Divine Founder. The inner consciousness, supplied with the drifting scum of human tradition, is elevated above the oracles of God. A holy ordinance, founded by Christ Himself, is made the theme of sneering ridicule, by hearts and lips, which at other times, seem eager to breathe the holy name in prayer.—*Church Advocate.*

WATCHING.

BY JOHN KNISLEY.

"WATCH thererfore, for ye know not what hour your Lord doth come" (Matt. 24:42). Did our blessed Savior mean we should watch others, see the faults of others and pick at them and make them greater still? Or did he want us to stand out of our houses and watch for Him as children do when their parents are gone from home? I think the 44th verse of the same chapter tells it. "Therefore be ye ready, for in such an hour as ye think not, the Son of man cometh."

I do think dear reader, it will not be long till Jesus comes in the clouds of heaven, for the signs are warning us to be ready. We must be at peace with God and with one another, and with all as far as lieth in us. Where must we stand when the Lord doth come? Stand where duty calls us, and if we do this, we will not be on forbidden ground; not go into a saloon, for that is unholy ground. Where then shall we stand? Be ready, stand by the Word of God, which forbids us to stand or sit with the scornful.

When the Lord doth come we must have on the wedding garment, which must not contain so many flounces and other false trimming but it should be white and clean, and modest. O! let us all have this garment and be ready when the Lord doth come. The white garment must have no spots of the world on it, for the Lord will see, and will not approve of them. Does not every parent want to try to have their children neat and ready when they are about to be joined in marriage? And do not all wish their children well? Certainly they do, and this is right. Suppose our children could marry the richest and the best husbands or wives in the world, and if they would live together three score years, and live in peace, having much riches they will say, "sixty years, but they were short ones." Now that Husband who said, "be ye also ready," wants us all to have on a wedding garment when He comes, and it must be white and clean. He does not require us to have unnecessary ruffles or fixings on the garment; He don't want us to get it made after the style of the world, and I thank God we don't need to get the milliner to make it after the lates style. The poor can have it, and each one can obtain it for himself.

Be ye also ready when I come, and have the wedding garment on, and then I will receive you unto myself; but you must have no spot or wrinkle. After the marriage we can be together forever. It will not be like here—a few short years and then separate, no more to meet on earth. We weep and shed tears when we must separate, and O! how lonely it is if our companions are taken away, or our dear children; but if we watch and are ready when the Master comes, we all can meet again. "What a happy meeeting that will be!"

A GREAT WONDER IN HEAVEN.

BY J. S. MOHLER.

"AND there appeared a great wonder in heaven; a women clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev. 12:1). God has never left Himself without a witness to the human family, in all ages of the world. God has always had a people on earth; and some system of worship was introduced in the early history of the world whereby the human family could draw nigh to God and worship Him; hence we notice that *Abel's* offering was acceptable to God (Gen. 4:4). "*Enoch walked with God*" (Gen. 4:34), *i. e.*, he walked blameless in the Law of God, and system of worship then revealed. Noah, after the flood offered, *acceptable worship to God* (Gen. 9:21). Again, we read of the sons of God taking the daughters of men to wife. By the phrase "*sons of God*," we understand those that obeyed God, were obedient to the *mode of worship* then imparted; and the phrase "*daughters of men*" we understand to mean, women who were not obedient to God, but were corrupt. By this intermarriage the sons of God compromised their religion, and became corrupt through the influence doubtless of their wives, hence the great corruption preceding the flood. The mode of worship before the introduction of the Law, may be termed the

TWILIGHT OF REVEALED RELIGION.

When the Law was introduced, more light was introduced, many things were commanded, that previously were not commanded, many things were forbidden that previously were not forbidden. The Sabbath day was fully set apart, and sanctified. The Jewish law discriminated between beasts that were clean and unclean; between fowls that were clean, and unclean; between fishes that were clean, and unclean, and none were allowed to be eaten with their blood. Their social intercourse with surrounding nations, and with themselves, was clearly defined. Their marriage relation was fully described. Their worship, and offerings were most strictly enjoined, and clearly stated. Their moral duties were sacredly, and sternly imposed. The requirements of the law were such as to elevate the Jews in point of morals, and religion above the surrounding nations. The law made them moral; and of religious inclination. The moral precepts of the law are so excellent as to be in force, under the Christian dispensation. Hence the Jews in the days of David, Solomon, and other obedient kings of Israel, were far in advance of heathen nations in point of morals, and religion. The law, when fully observed, under the Jewish dispensation, may be termed,

THE MOONLIGHT OF RELIGION.

The law in itself was not perfect, it pointed to a better state in the future. It consisted largely of types, and figures; showing that the reality had not come. It was a school-master. The blood that daily flowed from Jewish altars pointed to the Lamb of God that taketh away the sin of the world. When Christ came, the news was so excellent, that angels left their holy habitations on high, and came down on rapid wings to bear us the welcome news: "unto you this day is born in the city of David a Savior which is Christ the Lord; and suddenly there was with the angels a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:11, 13, 14). Again, says the Scriptures, speaking of the superiority of the Gospel, over the law, and the introduction of the Gospel by John the Baptist, "And thou child, shalt be called the Prophet of the highest: for thou shalt go before the face of the Lord to prepare his ways: to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1:76, 77, 78, 79). Again, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, *light* is sprung up" (Matt. 4:16). The Gospel exceeds the law as far as *sunlight* exceeds *moonlight.*

In the introduction of the Gospel, the human family was raised up a step higher, and revealed religion, made brighter than under the law, hence the church represented by a woman, has the moon under her feet; has got above it, enjoys greater light. "That was the true light which lighteth every man, that cometh into the world" (John 1:9), "and brought life and immortality *to light* through the Gospel" (2 Tim. 1:10). Our relation to God, and the heavenly intelligence, are higher and nearer than under the law. The character produced by the Gospel is superior to the character produced by the law. The law tolerated war. The law tolerated polygamy. The law tolerated retaliation. The law was, eye for eye, and tooth for tooth. But Christ reversed this; hence says Christ, "It was said of old, thou shalt love thy neighbor and hate thine enemy; but I say love your enemies; do good them that hate you, and pray for them that despitefully use you and persecute you." Again, "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them" (Matt. 7:12). Again, "Thou shalt love thy neighbor as thyself." Paul in speaking of the excellency of Christian character, refers to some of its fruits and evidences as follows: "But the fruit of the Spirit is love, joy, peace long-suffering, gentleness, goodness, faith meekness, temperance: against such there is no law." Again, says the same apostle, "Finally brethren, whatsoever things are pure, whatsoever things are honest, whatsoever things are just, whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). In these and other Scriptures, we see the superior excellency of Christian character.

There is not a grace, or virtue attainable, but the apostle wants us to attain to it. The phrase "*think on these things*," means that we make our life and character a constant study, that we may develop within us all that is ennobling; that our lives be so pure and upright, that we, like the Corinthians of old, become living epistles written with the Spirit of the living God, known and read of all men. Every professor ought to be a living advertisement for the Lord, bearing about with him the marks of the Lord Jesus, that men could take cognizance of them that they have been with Jesus and learned of Him. Such Christianity, locked up by a plain, direct, honest, energetic ministry, will go farther towards converting the world to Christ; than all the fine-spun theological dogmas that our learned institutions ever batched out.

The Revelator has well illustrated, the purity of the church, by the *sun* clothing the woman. The sun is the great source of all *natural light.* All other light is only borrowed from it. By its light we discover all objects whether great or small. If a few rays are converged through an aperture in the wall, the finest particles of dust floating in the air become visible. It is thus with the Sun of righteousness when it rises in our hearts, revealing unto us more and more the exceeding sinfulness, it shines brighter and brighter unto the perfect day, and we become purer and holier in our lives.

The figure used by the Revelator, is an apt one. God's plans for our redemption have been gradually unfolding since the creation. First the *twilight* of religion. Secondly the moonlight, and lastly religion in its full splendor; which is the greatest of all. Upon us the ends of the world have come. No other light will be given. It is the last time. May God enable us all to walk *in the light as He is in the light*, that we may have fellowship one with another, and the blood of Christ shall cleanse us from all sin.

"And upon her head a crown of twelve stars." This doubtless has reference to the twelve *apostles of the Lamb*, who were to be witnesses of Christ to the ends of the world; were pillars in the church, who carried the glad tidings of great joy to every nation, kindred, tongue and people. "*On the head*" *means*, a place of prominence. The position of the twelve apostles in the church, is a very prominent one, and is fitly illustrated by a crown of twelve stars on the head of the woman, who stands as a representative of the church of Jesus Christ. Clothed with the sun, denotes her intense purity and light. For this purpose the Gospel was given, that a people might thereby, in connection with the blood of Christ, be made free from sin; be finished in obeying the truth; become vessels of honor, made meet for the Masters use; that they might glorify God and enjoy Him forever.

* * *

LOVE, THE CHRISTIAN'S ENSIGN.

BY M. HADY.

THERE is no Christianity without love; all converted men and women have experienced this. Jesus says, "By this all men shall know that ye are my disciples, if ye have love one for another." So where love cannot be seen by every one, believer or unbeliever, there can be no claim to discipleship. Some good-meaning persuasions have adopted other outward signs, in order to be known by their fellow-members and outsiders. These Christian professors are often misrepresented, as dry goods Christians, in other words, as having their religion in dress. While this may be the case, that there are persons who only have an empty sign, and not the real power within; yet to conclude as a general thing, those who believe and advocate the dress sign-doctrine, are of this class, is certainly very wrong.

No intelligent man or woman claims that dress will take any one to heaven, neither do they claim that dress is a sign of sincere Christianity. But it is claimed to be a sign to the world around us, to show where we belong. The Brethren as a church have adopted a custom for their members, in order that one may know the other, and the world may know all, and if we are truly converted to God, Christ and the church, it is very doubtful whether we will discard those things which the church holds as her peculiarities.

If we claim to be the church of Christ we will show our love toward the church in all things. The church first, then we, not our ideas and conclusions always best. But we said, dress is only a sign of membership of a certain organization, and shows that we are or are not ashamed of the principles as advocated by that body of which we claim to be members. But we are told that the church has no right to ask the members to do anything for which there is no plain "Thus saith the Lord, and as the custom of cut and pattern are not prescribed by men inspired, this should be left altogether optional to the taste of every person. We would ask one question, Where do all the foolish fashions of the world come from? Trace them up to their starting points; view in Gospel light the character of those who get up these foolish things, and then look to the people who tell us, we shall not follow all these vanities, and from your own conclusions, as to who are the people of God, who are working for our salvation, and who is working for the condemnation of poor souls; one or the other we follow, one or the other we do choose for our company here in this world, one or the other will be our society in heaven or hell, which will it be? May this ring in our ears continually, which one of this class will we have for eternal company? will we have those who are at the head of the foolish fashions in the city of Paris, and other places of like nature? Or will it be the brother and sister, whose whole heart is given to Jesus? If the people of the Lord are to be in heaven, and Satan and his followers in hell, no one of us will choose the latter for our company here, and much less for eternity.

Jesus is the founder of humility, Satan of pride. Jesus has promised to exalt the humble, to be with him here and in eternity. These are truths, as we learn them from the Bible. The Christian's care and delight is to please God; the proud man or woman's delight is to follow the fashions. The Christian's God, is the one true, eternal Father of all the good; the proud man and woman's god is the goddess of fashion. The difference is, the Christian's God can make his subjects happy here and in eternity; the goddess of fashion makes her subjects unhappy here and in eternity.

But we know, that not even all, who dress in conformity to the order of the church are Christians. Dress will only at best show to the world, that we are members of the church. It takes more than merely dress to show to the world that we are Christians. Love will convince all, by this all shall know it. Love is said by certain writers, to be only a passion, while it is understood from the teaching of God's Word to be our innate principle. While carnal love may only be a passion, that love required of us as God's people, is a principle. It is said by Paul, that it is greater than faith or hope, for faith and hope will come to an end, but not so with love. God loves us and we love God. He will do us good, and we, if His children, will do good to our fellow-men. Love will cast out fear, it will compel us to do good to all, even to our enemies. What a blessed religion is our Christianity. Loving the Creator and the creature, we will harm no one. God is love, and His children are love. We might add; love is the bond which keeps the people of God together. Without love no organization will ever endure, what the Christian religion has endured, and still conquer, all men shall see it.

The question arises, how shall we show our love? A certain brother at a love-feast said, when treating on the holy kiss, that this was the best proof we could give. The kiss of charity may be a sign or token, yet we know it is no proof, for Judas even made use of it, in betraying his Lord and Master. Some one may say, that was no holy kiss. Yes we know that not all is holy in our day which should be so. Love is a principle among Christians that will show itself best by works. I may claim to love my brother, and slander him at the same time, and the world will see that I am acting the Judas. But when I defend my brother against all that is wrongly said, then I can claim I love him. If brethren are in want, and the rich can and do help them, they can claim they love their poorest brethren. In short, we can only show our love to each other, so that the world can see when we do each other good; when we work for each other's happiness, when we encourage each other on our Christian pilgrimage. Satan is the destroyer of happiness and peace. What a heaven where all is love, peace and happiness. What a hell, where there is no rest, peace or happiness. God knew best what was necessary, in order that his children might be a separate people from the world. But it has been said, that God through Jesus asks too much, that he asks us even to love our enemies,—yes this is a very hard task for the carnal mind. Of course in the first place, if all would be Christians, who profess to be such, we would have no enemies among God's people, but we know that this is not so, consequently if we meet with opposition, persecution even from false brethren as Paul did, this Christian principle, love will help us to overcome and forgive all. Although our trials are bitter and severe, yet *we* as Christians must forgive all, but not only forgive, but love our enemies. As sinners, this would be an impossibility; as Christians, we can say, with Paul, "with Christ *we* can do all things," we ought to love our enemies. This is one of the best trials of our faith; but we are glad that *we* are also commanded to love our friends. Jesus loved His friends; He gave His life for them, and we poor mortals may be His friends if we do what He has commanded us.

To love Jesus implies that we must love His church, His people, His Law, in short all that is good, pure and holy, and this under all circumstances. Of course He has said, without me, "ye can do nothing." The result will be, if we love Jesus, and His people here, if we enjoy their society here, we can enjoy it in heaven, where none but God's people will be, no disturbance, no persecutions, no troubles, no prejudice, no jealousy, no backbiting, no slandering, no evil and false reports spread to injure the character of those there, no division, no fighting. No, no; all, all peace and love in God. Looking at heaven in this way, who would not try to get there?

Meyersdale, Pa.

* * *

PRIDE.

BY W. J. H. BAUMAN.

PRIDE is a subject often talked about, but I fear many who talk much about it, but imperfectly understand what it is. In this as in many other things, the effect is taken for the cause. Pride is inordinate self-esteem, and its seat is in the heart or affections. The fruit of it manifests itself externally. It can't be kept locked up in the heart, it will crop out some way. With some it will crop out in gay and fashionable garments.

With some it becomes developed by haughtiness, because of wealth and position of an influential position both in church and State; with others because of superior talent. This fact is often demonstrated in the pulpit. Where pride rules there is conceit, and a desire to draw attention. It is the cause of men blowing their own trumpets, either by word or action, when they perform some commendable act and that causes hypocrisy. Often it crops out in power or authority, and becomes a crushing tyrant over those over whom it can exercise power or authority, or over the weak and helpless, and thus make those in whom it dwells cowards. Only cowards (either physical or moral) are afraid of, and opposed to, equality and fair play. Pride is an abomination in the sight of God, and of everything that is good, and is terribly denounced in Scripture.

God resisteth those who are proud, while His grace (favor) is conferred upon the humble. The only way to conquer pride, is to consecrate ourselves entirely to the will of God. Those who depend upon their superior morality, and because of that claim, they are good, or generally better than others,—are proud, as only proud persons are good in their own estimation. Humble men see but little goodness in themselves. Their motto is, "I will serve the Lord, let others do as they may," and thus act from principle.

In view of the above facts, and many others not stated, in this short and imperfect article, let all who profess to be the followers of the meek and lowly Nazarene, fight against this monster pride; drive it (by consecration to God) out of their own hearts, and then labor with others. It is useless to preach to others when we don't practice ourselves. Let those who have wealth and position regard those who have not their equals practically, and in their endeavors to convert others, let them be careful and not show a harsh, boisterous and conceity disposition. "But let their moderation be known to all men." Let those who are in possession of superior talent, esteem others above themselves, and let those who are in authority exercise their power by example and lead instead of driving.

Let all who name the name of Christ, labor for each other's good, and in all lowliness serve each other, and be subject one to another. By so doing God's favors will come. Amid the tempestuous storms and oppositions of carnality, they will be able from actual experience to say, "Thy grace is sufficient for me." Amid the adversities of this life, they will be able to look beyond the shores of time, and by anticipation bathe themselves in the cool river of eternal felicity, and when they get over there, they will be free from all annoyance. No pride in heaven, no sorrow there, no sickness, no death. May God help us all to finally be so extremely happy as to be rid of all that annoys and troubles.

* * *

Watch against all fretful and discontented thoughts, which do but chafe and corrode the mind to no purpose. To harbor these is to do yourself more injury than it is in the power of your greatest enemy to do you. It is equally a Christian's interest and duty to "learn in whatsoever state he is, therewith to be content."

* * *

A bird upon the wing may carry a seed that shall add a new species to the vegetable family of a continent, and just so, a word, a thought, may have results immeasurable, eternal.

The Brethren at Work.
PUBLISHED WEEKLY.

J. H MOORE,
M. M. ESHELMAN, } EDITORS.

Bro. S. H. Bashor is duly authorized, by us as our traveling correspondent and agent for the Brethren at Work and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., JULY 11, 1879.

All orders for the *Perfect Plan of Salvation* have now been filled, and should any, who have ordered the pamphlet, fail to get it, they will please inform us at once, and their requests will receive our prompt and immediate attention.

A warm heart is a good thing and should not be underrated, but if you would prosper and enjoy the good gifts of life, keep a cool head. Remember that it takes a cold hammer to bend hot iron. A cool head and a warm heart may accomplish wonders.

It was our intention to have sent a copy of No. 2 of the *Children at Work* to each of our subscribers last week, but the amount printed did not hold out, hence there were about 1500 who failed to get the paper. Those wishing a sample copy can get it free by dropping us a card.

Brother John Shepherd, a minister, residing near Elroy, Stephenson Co., Ill., desires to move West into a community of brethren and sisters, to labor with them in the advancement of truth and the ingathering of precious souls. Those wishing to correspond with him will address him at the above named place.

If people would measure their prayers by their faith, we would have but few long prayers. There is too much praying for mere effect. People pray because it does not look right to neglect it; others pray because it is expected of them, but we fear there are few who pray because they *feel* the need of prayer.

Never undertake anything without a fixed purpose. Make up your mind fully; be sure that the step you are about to take is the right one. Lay hold on the right thing and then stick to it. The want of stability in the general pursuits of life will ruin any man. Men who know they are right do not want to flinch just because there is a little opposition. Perseverance in the right will surely conquer.

If some people in this world, were as anxious to amend their own lives and convert sinners, as they are to talk about the faults of others, and stir up strife, we might look fo a speedy conversion of the world. When it comes to talking about the faults of others, they can express their ideas with the greatest ease, but if called on to speak a word for Jesus their plea is, "we haven't the gift of language." Surely there are some strange things in this world.

Brother J. W. Stein, who, since the Annual Meeting, has been preaching for the Brethren in Indiana, gave us a call on his return home last week. He remained but one day, preached to an attentive congregation on Friday evening, and left for his home that night. Bro. Stein is enjoying reasonable health, though much worn by his trip. He will not be prepared to do much traveling for something over one year, as the written discussion in which he will soon engage will last about 64 weeks, thus keeping him pretty closely confined, however our readers can have the full benefit of it.

It should be borne in mind, by the different congregations in the brotherhood, that a committee will visit California the coming Fall, and that the money to defray the necessary expenses should be raised by the first of September. To do this, it will require one dollar from each congregation, which amount can be sent to either the *Primitive Christian*, *Vindicator*, or Brethren at Work office. Wealthy churches should contribute more than one dollar. Each housekeeper will see to it that this is attended to at once.

HE SHALL SO COME.

THIS means Jesus shall come, not only come, but "*so come*." We look *how* He went up from the disciples "into heaven," and then we are able to understand the "so-come." Precious promise! Behold the loving hearts, who had been three and a half years with Jesus, now stand gazing "up into heaven." Why stand gazing into heaven? Jesus had gone there. He came from the Father and went to the Father. "A cloud received him out of their sight." This is the manner of His going; and now we turn to the words of Jesus in Matt. 24: 30, and there learn that "then" (when He comes again) "shall all the tribes of earth mourn, and they shall see the Son of man coming *in the clouds of heaven* with power and great glory." Nor is Mark silent concerning Christ's second or glory coming. He says: "And then shall they see the Son of man coming in the clouds with great power and glory" (Mark 13: 26). And lest some might cavil and say, He will not come *in clouds*, John also records, "Behold, he cometh with clouds" (Rev. 1: 7). Paul also gives testimony that Jesus will come again "to be glorified in his saints, and to be admired in all them that believe" (2 Thess. 1: 7; 1 Thess. 1: 10 and 4: 16).

Nor is this all. Before Jesus went up into heaven in clouds, He comforted His disciples with the thought, "I go to prepare a place for you. I will come again, and receive you unto myself, that where I am ye may be also" (John 14: 3). And so important is the coming, that the man of God, Daniel, more than 2400 years ago already saw that "One like the Son of man came with clouds of heaven." Thus Inspiration not only tells that Jesus *will come again*, but also tells *how* He will come and *what for*.

First, He came in humility. So must we come to Him. First, He came despised and lowly; but when He comes again it shall be with *power* and glory; not only with glory, but with *great* glory. Coming in great glory to be glorified in His saints and to be admired in all them that believe, and "to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed."

The testimony regarding Christ's coming in great glory, is so abundant that no man can hide behind the want of it. (Matt. 21: 31–46). The precise time of His coming knows no man, but the signs of His coming shall warn His people to be ready. These signs shall not be heeded by the ungodly, but they shall regard them lightly, and the men of science will endeavor to give them such explanations as will ease the carnal mind. And those explanations will be so whitened as to deceive even some of the saints—some who look continually for the philosophy of the thing, for the reason from a human stand-point. For instance, the civilized world is just now agitated to its very center by what is termed "Communism," and men of giant minds are seeking the causes. But where do they seek? In the Bible? No, but among the works and productions of their fellow-men. Does not the Bible say, "When ye shall hear of wars and commotions, be not terrified: for these things must come to pass; but the end is not by and by." Wars are common, and we hear of them without much terror; but when in the midst of "commotions" we fear and tremble. And why? Because the Lord did not warn us that these things "must first come to pass?" No, not that; but because we have begun to love our lands, houses, money, friends, and country more than God. Here lies the root of our troubles. Commotions must first come to pass before Jesus will *so come*.

Then marvel not at the signs of His coming. The *signs* must first come, then the glory coming of Christ will appear. BE NOT TERRIFIED! Famines, pestilences, wars, earthquakes, commotions, fearful sights, and great signs from heaven shall meet the eyes of mankind before Christ shall SO COME. Marvel not at the commotions,—the fearful sights. They *must come*, for God says so. Be ready. Watch. We are living in an age of commotions as well as wars, and as these must come to pass before Christ comes in glory, we should look and watch lest we be carried away with the commotions. None of us can afford to forget these terrible signs. God permits them for our good. Brother, sister, throw them not away, but regard them. Watch; not only to-day, but always. Do you see Christ coming "in clouds" with "great glory?" Have you started to meet Him, dear reader? Then fall not faithless in the commotions, but look to Jesus He is coming and soon we shall all see Him. Be well prepared, He has not left us without a witness. "He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus." M. M. E.

NOVEL READING.

THREE boys, each about twelve years of age, have been sent to prison from New York for robbery. They were up to it by reading a dime novel that told of the dashing exploits of a twelve-year old highwayman, with whom twenty-eight girls were in love, and who became a terror to thousands. The dime novel is a key that opens the doors to many a prison, but never to a decent place.

This is about what might be expected from the reading of such trashy literature as is found in the generality of novels of the day, and it therefore becomes the duty of every parent to keep a careful watch over the reading matter that comes into the family, and see to it that nothing is introduced, calculated to ruin their children, and thus bring them into disgrace, and finally ruin to the family.

For years we have maintained, that the reading of trashy novels, has had much to do with the crimes and miseries of our land. Novel reading lays at the bottom of about four-fifths of the divorce cases, saying nothing about other misfortunes. Though I have been an extensive reader for years, yet have read but few novels, and even these were examined just to learn of the evil tendency such reading will produce. In short, I ventured to take a little of the poison to see what effect it would produce, for there is nothing like experimental knowledge in some things, though this is not to be commended. But after examining a few works, I made up my mind that I had no business reading such trashy literature, and if persisted in, it would be impossible to live right. It is difficult enough as it is, and what will become of people who are constantly pouring into their souls such injurious mental food the Lord only knows.

In early life I was fortunate enough to never see a novel. The first book I ever owned was a little fifteen cent Testament. This was carefully read through of nights and what odd times I could get while working in the woods. The next book that fell into my hands was an old Cyclopedia of History; and so on up step by step, I came to the general variety of literary works, but never saw a novel until nearly twenty years of age. But now as soon as children begin to read, they are found devouring the contents of some novel, and thus, in many instances, paving the way for unhappiness or crime, and may be finally, ruin.

The tendency of novel reading is discontentment, and creates a love for light, trashy literature. Some people claim that the contents of a novel are not in their minds only while reading. This cannot be true, for these very persons can generally tell about all there is in any novel, months after reading it. But, if the contents are in the mind no longer than it takes to put them there, that makes the practice still equally bad, if not more injurious than remembering the contents, for that which runs through the mind, without being digested, has a tendency to weaken, and in a measure, destroy the functions of the mind. It is just like running food through the body without digesting, which all know would paralyze any system.

A persistence in novel reading is calculated to bias the mind against religious reading. As proof of this, novel readers will seldom read a religious paper, or book, when a novel is to be had. I know of a preacher, who spends his time reading political papers and the *New York Ledger*, and you cannot prevail on that man to take a religious paper; and why? Just because he does not relish that kind of reading. Supposing we were to turn the Brethren at Work into a novel paper, and fill it with such matter as is generally found in the Ten Cent novels of the day, and our people would read it a few years, what would become of the church? In less than three years we would find them attending the theatres, ball-rooms, and fashionable picnics, and forsaking the assembling of themselves together at the house of worship. The Bible would be shoved into some out-of-the-way place, and the center table covered with novels. Some may think the church too pure to be injured by a few years' novel reading. Well, it may seem so, but I care not how healthy a man is, poison will kill him if he takes enough of it.

Some people read novels, as they say, for the moral there is in them. That is about like digging in a sandbank for stone-coal. Of course, coal is useful, but finding it there is where the trouble comes in. Men and women will read a book of some three or four hundred pages, just for the sake of finding a little moral the author chanced to drop in near the close. It is about as logical as drinking a quart of whiskey just to get a little lump of sugar that lays in the bottom of the cup. It is not the moral they are after, it is something else of less importance. If all the morals, found in novels, were collected and published, the book would likely have a very small sale.

Another class read novels for the sake of *learning* to read. That is about like feeding a baby indigestible food in order to teach it to eat. If learning to read is what they are after, there are good books adapted to that purpose. But, why do not these people quit reading novels after they have learned to read well? Ah! here is where the trouble comes in; they have got agoing and cannot stop. They are like the man who took a glass of whiskey to quench his thirst, but it now so happens that he gets thirsty every day, and the pure element, water will no more satisfy the wants of abused nature. That is the tendency of light, trashy literature.

The high-toned novels, as they are sometimes called, are no better than others, in the end. It is simply high-toned sin—corruption in high places. It is error with a fine polish on it, or sugar-coated pills with poison inside. It is the upper grade of error, or that class of story telling highly esteemed among men, and hence an an abomination in the sight of God. It is about like the high-toned intoxicating drinks used by the aristocracy, it is in beautifully decorated bottles, and delightful to the taste, but no less injurious to man.

We insist upon it that parents should watch this matter closely, and not allow trashy novels to come into their houses. They should supply their children with good reading matter, but not under any circumstances allow a novel in the house to ruin the minds of their children, and lead them down the road of sin and final destruction. J. H. M.

PHILIP AND THE EUNUCH.

PHILIP was a faithful Gospel preacher, and embraced every opportunity of telling the story of his risen Master. He had just closed a successful meeting at Samaria, where both men and women believed and were baptized, when he, by the angel of the Lord is sent on another mission down towards Gaza. He meets a eunuch of Ethiopia, takes a seat with him in the chariot and preached unto him Jesus.

"And as they went on their way, they came to a certain water: and the eunuch said, See, here is water; what does hinder me to be baptized?" From this we infer that Philip must have said something about baptism, and yet the preceding part of the narrative only mentions that he preached unto him Jesus.

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8: 36–38).

The eunuch, after hearing Philip, demanded baptism, which was granted him on condition that he believed with all his heart. His confession made, "*they went down both into the water.*" What did they *both* go down *into* the *water* for? Why did they not stop at the edge of the water? But, says one, *into* means *at*. We will see about that pretty soon. In the next verse we read, "And when they were come up out of the water." Here we have them coming *up out of* the water. Why this coming *up out of* if *into* simply means *at?* But, says the critic, *up out of* means *from*. Well, let us try this: If *into* means *at*, then *at* means *into;* and if *up out of* means *from*, then *from* means *up out of*. With this rule of interpretation, we give the passages the following rendering: "And they went down both *at* the water." "And when they were come *from* the water." Now, if *at* means *into*, and *from* means *up out* *of*, then this rendering will have them going down *into* and coming *up out of* the water after all. I guess we would better cling to the old rendering.

But to the first question; What did they *both* go down *into* the *water* for? The eunuch went down into the water to BE *baptized*, and Philip to *baptize* him. But, why go *into* the water? Here comes the test. One party says, to be *sprinkled*. What, take a man *into* the water to *sprinkle* a little water *on* him! What is the use of all this? Why get his feet wet just for the sake of sprinkling a little water on him? Why not do that on the bank of the stream?

That they *both* went *into* the water is no less clear than that they came *up out of* the water. Why do both the applicant and the administrator go *into* the water? Why do those performing the rite of baptism go *into* the water? We answer, to *immerse*. Those who immerse always go *into* the water. It is an act that always precedes immersion, then when we read of people going *into* the water, we may know that the object is immersion and not sprinkling. Again, we repeat, Why this going *down into* the water, of both the candidate and administrator, if immersion is not intended?

Mark, we do not maintain that the simple act of going *into* the water is immersion, as some indiscret ones try to make it appear. The *going into* is an act that must necessarily go before the act of immersion, but is not the immersion itself, while it does not necessarily go before either sprinkling or pouring.

The simple fact of going *into* the water is the next thing to *positive* proof in support of immersion. All the evidence in the case is wholly on the side of immersion. Some people say, that there was no water there to immerse in. Well, there was enough for them to go down into. And we know that the chariot stood in the water, for both men went from the chariot down into the water. They did not first get onto the bank of the stream and then walk down into the water.

But if the act was sprinkling instead of immersion, why could not Philip have taken a vessel of some kind and dipped up enough water to sprinkle some on the head of the eunuch, and not have him go down into the water? The critic says, it is likely that the eunuch had nothing of the kind in his chariot. Yes, they cannot see any water worth speaking of in the whole country; they connot even suppose why the eunuch should have a vessel or cup with him, yet they cannot see how he could travel all the way from Jerusalem to Ethiopia, through a dry country, and not have anything out of which to drink, or in which to carry water. Some people have a peculiar faculty for seeing things not in the Book.

If it be a fact, that all the Apostles and disciples practiced sprinkling during the first century, then I would like to know who introduced immersion? If all the members in the first churches were sprinkled, then who got the others in the notion of being immersed? But, if sprinkling was the Apostolic mode, where do our Pedobaptists get their authority for immersion?

We have seen that Philip was sent on his way by the angel of the Lord. Not one word was said about what was to be done, or anything of the kind. Philip, being a Gospel preacher, is presumed to have known his business. Some people say, that the place to which the preacher was directed was a desert, where there was not much water. This did not concern Philip, he knew that the Lord would provide. He who made the earth and all things therein, He who made man and conceived in His infinite mind the great plan of salvation, also made water enough to enable His servants to execute His commands. This thing of finding water enough in which to baptize, depends a good deal upon the will.

But where do these people live, who complain so much about a scarcity of water? Do they live in deserts where no water is to be found? Not one bit of it. We do not hear the inhabitants of Palestine complaining about a scarcity of water when anyone is to be baptized, nor does anyone complain, living near there. The complaining is done far this side of there, by those who live in countries where there is plenty of water and to spare. They have water enough at hand to immerse every man and woman in the nation, yet they set up the cry about the scarcity of water when, in fact, there is more than they can use any way they can fix it.

We read not one word about any one complaining about water in the time of John the Baptist, or even in the time of the Apostles. Of course there are those who cannot conceive the idea of there having been much water in the Jordan, when, in fact, the stream was continually rolling a vast volume of water the distance of over two hundred miles into the Dead Sea. They can see how a million of people could live in Jerusalem from year to year, without much water at hand, but for their lives they cannot find enough water in the vicinity in which to immerse the three thousand. They cannot find any pools or reservoirs around Jerusalem, but can find most anything else. Of course, all other large cities must have some kind of good facilities, but when it comes to Jerusalem that must be an exception to all other cities in the world, and what is yet more mysterious is, that those who make the most fuss about the absence of water in Palestine, do not live in that country, and more than that, they are not willing, on this question, to trust one who knows all about it. We allude to Moses, the inspired writer. In Deuteronomy 8: 7 he says, "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of the valleys and hills."

Yes, it is a land of brooks of water, and many springs in the valleys and on the hills, yet it is a dry country where no living water is to be found. In this connection the following lines aptly express the absurdity of the Pedobaptists' position:

"If John, as many lately say,
Though Luke may lean another way,
Existed in the Jewish state,
Our friends would please us to relate,
What section in the Jewish book,
Requir'd the work he undertook.

But leaving things of other moment,
To those whose business 'tis to comment,
We can but feel a wish to know
Why John should keep the water so.
If sprinkling might have been the mode,
Why should he take so long a road?
Or, if he design'd to pour,
Why then to Ænon take a tour?
The answer comes as quick as wink,
The man was looking out for drink,
And kindly seeking watering places
'For horses, camels, mules and asses.'
The reason seems as clear as day,
As Pedobaptists wisely say,
Why John chose out a watery station,
To do the work he was engaged in,
'Tis plain that multitudes came out
From all the region round about;
'Tis likely too, we lately hear,
Th' encampment lasted more'n a year,
And who but Baptists once could think
That man and beast would want no drink?

This question answered with such ease,
We'll state another if you please,
Admitting John a public cater,
Providing man and beast with water,
And that his mind was more intent
On drink, than on the sacrament,
And having now obtained his end,
And near by Jordan made a stand,
We humbly ask, if 'tis no sin,
Why he should need to enter in?
To this full many have reply'd,
And here's the answer cut and dry'd:
That since the concourse was so poor,
There was not found in all their store,
A basin, pitcher, or a cup,
With which to lade the water up,
'Tis likely *John*, as others do,
Proceeded down a step or two
In *Jordan's* stream, to take a stand,
To do what might be done on land.
But ere we give the subject o'er,
We beg to ask one question more.

Since John was so intent on thinking,
To find conveniences for drinking,
'Tis wondrous strange he had not thought
To bring, or see some one had brought
Some vessel Jordan's wave to lade in,
Which might have sav'd him tedious wading.
You'd think, to help the water-fetchers,
He'd brought a load of pails and pitchers.

Though old divines could tame the Greek,
And learned what it design'd to speak;
Yet moderns find it strangely wild,
They chase it hard through flood and field,
And strive with industry and pain
To overtake it, but in vain.
O Luther, Calvin, Poole, and Wall,
And lexicographers, and all,
What pity ere ye drew the quill,
Our moderns of superior skill
Were not at hand to show you how
Baptizo may be rendered now.

Though you so oft have made assertion,
Its meaning primely is immersion;
Yet such improvements have been made,
To give the cause of sprinkling aid,
Our critics in this learned day,
Have the *great modesty* to say,
Its meaning can't be ascertain'd
And *sprinkling, pouring, washing, cleaning,*
May be its true and native meaning.
The most specific sense they get,
The term imports somehow to *wet;*
If water only be apply'd,
That will suffice, can't be denied.
Each one may choose his manner now,
If each is pleased, no matter *how*.
No matter how? Then why is't where?
And why the crown of face prefer?
Why should the region of the nose
Be deem'd more fit than of the toes,
Why should you not baptize the hands,
To execute divine commands?
The feet, to run the Christian road?
The shoulders, to sustain the load?
The neck, the Christian yoke to bear,
And serve the Lord with holy fear?
Why not the sacred rite impart
About the region of the heart?
What, in the nature of the case,
Should make you always choose the face?

'Tis something strange, we freely own,
That those who preach immersion down,
Should, after all the things they say,
Consent to tread this frontic way,
And from the pulpit straight repair
To practice what they censur'd there."

J. H. M.

TRUTH.

BY GEORGE WORST.

"Sanctify them through thy truth, thy word is truth."
—John 17: 17.

TRUTH is a principle that should be largely developed in every man and woman, and especially in those of the household of faith. Truth is a principle that should govern us in all our sayings, and in all our doings. It is the opposite of error. Truth and error cannot peaceably dwell together. Truth and error ruined our race. If truth had been presented to our first parents, they would not have transgressed the Lord's commands in the garden of Eden. If error alone had been presented, they perhaps, would have seen the design of the tempter, and would not have yielded to his entreaties. But truth and error, mingled together, deceived them, and thereby the deceiver accomplished his object, and the fall of man was the result. O, what misery and suffering followed! because they did not strictly hear what the Lord commanded them. They could no longer stay in that glorious paradise which God made for them, and in which he placed them, but must go out and till the ground, from which they were made, and in sorrow eat of the fruit of their labor all the days of their life, until they would again return to dust.

Sickness, sorrow and death were entailed upon the whole human race, because of the transgression, and by our first parents' yielding to the tempter's entreaties, there was a principle begotten in the human race, that is seen and felt in our business transactions in everyday life. We may look in what direction we will, and see the spirit of deception practiced, or at least attempted. We see truth and error mixed together to accomplish objects of advantage by the party who desires to gain a given point, and we are sorry to say, that it is not always by those that do not profess the religion of Jesus Christ. God is true, in Him is no lie at all.

The Savior's high-priestly prayer for His disciples was, "Sanctify them through thy truth, thy word is truth." Now according to the Savior's prayer, His disciples are set apart, by the truth of God's Word, from all deception and error, not only those of the twelve, but those of His disciples in all ages of the world, and when that principle of truth does not manifest itself in those who denominate themselves, the disciples of Christ, it is a self-evident fact that they do not belong to God, but stand in opposition to Him, and have been poisoned by him, who goeth about seeking whom he may devour. Our world is full of religious books and tracts, so-called, with truth and error mixed. Pulpits are supplied with preachers who deal out truth and error and palm it off for godliness.

Now, dear reader, since God is truth, and His Word is truth, be not deceived by that religion which is prevailing in our corruptible world, for it is wicked to deceive, or to mix truth and error together, or lie outright. The Bible says, "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9; 17). God has seen fit, in His own judgment, to punish the wicked—the evil doer, the liar, and deceiver, and withal the threatened judgment of God shown forth in His revealed Word. It is horrible, it is remarkable, and it is wonderful to behold the sayings and doings of mankind, showing forth one idea, at least, that the devil has great power, and influence among the children of men, and no doubt because of that begotten principle which originated in the days of Adam. But thanks be to God, that power is not all-powerful. The Bible says, "The seed of the woman shall bruise the serpents head," which was done in the person of Jesus Christ; and through His suffering and death, has made it possible for us to overcome that principle of deception, by being willing to receiving that Word of truth, which will make us free, "and if the truth, makes us free, then are we free indeed." We need not fear to take God at His word, for it is written that it is impossible for God to lie. It is contrary to His prerogative. The Savior said to His disciples, "If I go away, I will send the comforter, which is the Holy Ghost, which will lead you into all truth," not part truth and part error, but the whole truth, and nothing but the truth.

Brethren and sisters, let this God-given principle be the rule of practice in everyday life. Speak the truth with our neighbor, act out the truth in our dealings, and in every act of our lives. Let us be above suspicion, that even the world may never have cause to say aught against our integrity, and God will bless us in life. He will bless us in death, and afterwards will say to us, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that worketh uprightly, and worketh righteousness, and speaketh truth in his heart" (Psalm 15: 1, 2). From the above, we see what encouragement we get from Holy Writ, for uprightness, love of truth, for righteousness, and true holiness, whose pages are filled from Genesis to Revelation. But indignation and wrath against the unrighteous, the unholy, the liar, and deceiver. The gate of heaven will be closed against all such, for they are an abomination in the sight of God, and their final end is vividly portrayed in the Book of God.

No man, however holy, may conclude himself exempt from temptation of some kind, for God manifest in the flesh was most sorely tempted. We need not conclude it sin to be severely tempted, for Christ was tempted to worship the devil. If faithful, we have the consoling thought that we shall not be tempted above that which we are able to bear. A constant effort at resisting temptation tends to make one stronger in the faith, and more zealous in the Master's work, and if sanctified to our good is not without its beneficial effects.

THE *Perfect Plan of Salvation*, or *Safe Ground* is now ready for filling orders. The pamphlet, since its first appearance, has had an extensive circulation, having already passed into the fourth edition. It is a neatly printed and well bound pamphlet of 37 pages, showing that the position occupied by the Brethren is infallibly safe. Price 10 cents, or 12 copies $1.00.

PAUL says, "The time will come when they (the people) will not endure sound doctrine" (2 Tim. 4: 3), and from the stir the pointed truth sometimes makes in the camp of professing Christians, it is reasonable to presume that time is fully at hand. There is an increasing demand for this smooth, harmless (?) preaching that will suit everybody and hit none. Bold and fearless preachers, who are full of wisdom and prudence are becoming a scarce article.

BY referring to the Gleaning department, it will be seen that a number of Brethren in Iowa think of finding homes in the West. Hope they all may be successful enough to find homes in one locality and thus render their new homes more pleasant.

Some one from Millersburg, Ind., sends pay for fifty copies of the *Children at Work*, but fails to give his name. Hope this notice will meet his eye.

I'VE BEEN THINKING.

I'VE been thinking, I've been thinking,
What a glorious world were this,
Did folks mind their business more,
And mind their neighbor's less;
For instance, you and I, my friend,
Are sadly prone to talk
Of matters that concern us not,
And others' follies mock.

I've been thinking, if we'd begin
To mind our own affairs,
That possibly our neighbors might
Contrive to manage theirs.
We've faults enough at home to mend—
It may be so with others;
It would seem strange if it were not,
Since all mankind are brothers.

Oh! would that we had charity
For every man and woman;
Forgiveness is the mark of those
Who know "to err is human."
Then let us banish jealousy—
Let's lift our fallen brother;
And as we journey down life's road,
Do good to one another.

—*Selected.*

SELECTED THOUGHTS.

—Reader, salvation is very near you. Do not lose heaven for want of asking. Go this day, and take the first step toward the kingdom.—*E. R. Stifler.*

—The love of Christ is fixed in its objects, free in its communications, unwearied in its exercises, and eternal in its duration; here stands the believer's comfort.

—It is easy for a man to murder his neighbor, in the sight of God, by a secret wish, and a passionate desire; "He that hateth his brother is a murderer," says Inspiration.

—A charitable lady in London established a home in that city for women who had fallen victims to intemperance. In nine months the applications were 500, and of these 42 were from ladies of rank.

—As I have watered flowers, I would see a lone flower, withering, dying. I knew it would die, though it struggled hard for life. I felt a strange, brother-like sympathy for it. I watered it that I might help it in this struggle, in which we are all engaged.

—An easy-going piety will never accomplish any good. It will fail of its own growth and development, and it will produce no good results in its application to surrounding life. It is the earnest striving, the diligent, unwearying activity that will secure the right results of the Gospel.

—Luther said he preached so that the maid with the children behind the door could understand him, and then the doctors of divinity also in his congregation could comprehend his discourse. I found one hundred words in a bishop's able sermon that was given me to read which I know the people would not understand.

—We must be given to prayer, more and more; and to the diligent, careful, habitual reading of the Word of God. Be not tempted from this by many labors. I never go to work without first having a full meal for my soul. The spirit of our work is the great thing; so do not neglect your own vineyard for any other, for if your soul suffers, your work will suffer. Read the Bible consecutively, and for yourselves and not for others. Then practice what you read, confessing to God your failures to do it.

—PROFLIGACY.—He that has never suffered extreme adversity, knows not the full extent of his own depravation; and he that has never enjoyed the summit of prosperity, is equally ignorant how far the iniquity of others can go. For our adversity will excite temptation in ourselves, our prosperity in others. Sir Robert Walpole observed, it was fortunate that few men could be Prime Ministers, because it was fortunate that few men could know the abandoned profligacy of the human mind.

—SCANDAL.—It was the saying of an old acquaintance of ours, when his attention was called to anything that had a smacking of scandal in it, "I have so much to do that I cannot hear it. One-half my time is taken up with my own business, the other half with letting alone that of my neighbors." How many excellent opportunities of letting alone other people's business are slighted, and the world is troubled with the interference of people with what does not concern them! Neighborhoods are driven crazy by reports of idle or mischievous people who watch for occasions of scandal, and lose no opportunity of making it public, regardless of its truth, or of the injury it inflicts upon the feelings of others. Gossip passes for fact, and surmise for history.

WORLDLY CONFORMITY.

THE Church will soon be under the necessity of returning to the old habits of plain dress, in order to distinguish her members from the people of the world. Some external badge will soon be required. The disposition, the natural expression of character, the general tone of the conduct, ought to plainly indicate the follower of Christ; and they always do when the Christly spirit has supremacy in the soul. But the absence of this inner-life force and the fruits of the Spirit in the character, puzzles the most observant and calculating to know who is a Christian and who is not.

Some Christians label themselves with verbal professions, and imagine that this boastful advertisement of their piety will be a sufficient guarantee to the world of their genuineness. But alas! the profession challenges inspection of conduct, and the heart and the tongue do not always agree. The deficiency in character is supposed to be supplemented by profession; but blossoms can never take the place of fruit to hungry men. "What *do* you more than others?" was the test of a disciple by our Lord. Sinners can hate; publicans can love those who love them; men generally can do acts of kindness when they expect returns; but "I say unto you, *Love* your enemies, *do good* to them that hate you, and pray for them which despitefully use you." "What *do* you more than others?"

The world is ready to see and must admire Christian acts. As soon would men curse flowers, as censure or condemn self-sacrificing and Christian deeds. They have a winning and commanding power, and claim the respect of even the wicked, and the admiration of all. Character and conduct, the fountain and streams of Christian life, are the true marks of a disciple. He needs no other badge, no external ensign, no advertising of his virtues—his spirit and the tone of his conduct are sufficiently convincing.

But alas! where do we see *this difference* in character and conduct? The professing Christian, in his love and eagerness for money-making, and the tenacity with which he holds earthly possessions, does not look like "a pilgrim of earth" journeying to heaven. He carries the world on his back and the cross in his hand. Silly mortal! The burden impedes his progress, and then he must throw off the heavy load before he can enter the narrow way that leads to life.

We see the same similarity between the church and the world in the character of their pleasures. The Christian is presumed to find his chief delights in Christian service, the worship of God, and helping his fellow-men into the pool of healing; but this is not the case. Sabbath devotion is a duty, and worldly amusements a delight. The church is neglected for the *pleasure* of attending the opera and theatre. Not to enter in a discussion of the sinfulness of such conduct, to say the least, this tendency of the life shows where the heart is, and what kind of food best suits these worldly church members.

If a man's enjoyment and chief delight is not in Christian service, he does not love Christ supremely. If he is not living for heaven, and endeavoring to become more and more like his Master, he has not realized the resurrecting power of Christ in his soul. When a soul is converted, a new spirit is put within man, with new affinities and tendencies, and he dies to sin and lives unto God. He renounces all criminal and forbidden pleasures. This world loses his heart, he lives for heaven, and knows no authority but that of Christ. Worldly conformity is like seeking like. Tendencies are signs of character. The true Christian is not at home in this world. He is seeking conformity to Christ and meetness for heaven.—*Selected.*

TO THE YOUNG.

BY WILFRED RICE.

"Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."—Matt. 6: 33.

YOUTH is the time to serve the Lord. When the evil days come, how hard we have to fight the enemy of souls! I have had experience how the wicked one will try to make shipwreck of our convictions of sin. If we are young, he will tell us we are too young to serve the Lord; we would better wait till we get older. These things will only make it all the harder to follow Jesus. When we get older, we grow harder in sin, and if we fight against conviction, or the gentle voice of the Spirit, we may have to say with others: "The Spirit does not always strive with me." Oh! what a lamentable condition we are in, if the Spirit once ceaseth to strive with us! If persons wait till they have chosen a companion in life, and think then it will be better to start in the service of the Lord, they may be sadly disappointed. The husband may think one way and the wife the other. One may wish to obey the Lord, and the other not, and so there would be contention, and it might be like the one that was bidden to a great supper, and said, "I have married a wife and, therefore, cannot come."

Seek the Lord, and seek Him first, and if we seek Him lawfully, we will find Him. How easy it would be for the young to comply with our text, if they would only submit to the ways of the Lord. They could come to Christ as easy as the young maiden arose when Christ bade her.

THE HEAVENLY ROAD.

BY J. W. SOUTHWOOD.

THE road to heaven is a strait and narrow one, and on either side is a worldly wilderness full of wild and beautiful flowers, and many other things, that allure and tempt the Christian to leave the glory-bound way, and seek the pleasures of this world.

Now as there is a broad way leading to destruction, which is the sum total of all the many roads that traverse promiscuously through the wilderness, and also of the wilderness itself, it is very necessary to know how to get on this heavenly road, and also to know at the many crossings and divergings which is the right road, as the wilderness ways often cross the Christian's path, and at the divergings we often find Satan's agents, who invite, and even insist to almost compulsion, to have us take another way, especially if they think we are not very well acquainted with the road, or our Guide-book.

Then let me advise all to get *the* guide-book, which is the New Testament, and in it will be found directions not only how to *get* on this heavenly road, but also how to *keep* on it. In it we find that in order to get on this road, we must first have faith in the Lord Jesus Christ; second, we must repent of our sins; and third, be baptized in the name of the Father, and of the Son, and of the Holy Ghost. When we have thus complied, other things being right, we are on the road. Now let us start on immediately as it is not a road of idleness; and as we travel on, if we should see by the wayside some beautiful flowers in the form of fine styles, or anything else under the name of costly array or superfluities; let us not leave the road to gather them, but pass right on even if we should see nice rooms of entertainment in the form of balls, theatres and all other places of like amusements; for if we once leave the road, we run a great risk in losing our way, and getting on some of the wilderness roads, or else of not finding any road, but wander in the wilderness all day until the sun of life has set and the night of death is at hand, and we so far from heaven that we can never reach it, but have to sleep in the wilderness through an eternal night of misery and woe. O, how terrible! How awful such a doom!

Then let us not stop and gather vanities as we pass along, but let us press right on, with Guide-book in hand. Presently some one says, "What does that mean?" Why, that is a finger-board; it will tell us which way to go in order to get to heaven. O, do look what a broad and beautiful looking road. Just see how much wider it is than the one we are on. But see, the finger-board that points down that road reads, destruction. What do you say? let us go down that road a little distance any way. O, no, brother; let us not leave the heavenly road. I know the finger-board does not say how far down that road it is to destruction, but I dare say it is not very far. O, but do see how many are going that way; surely that must be the right way. Where is your guide-book? Here it is. Well just turn to Matt. 7: 13, 14, and you will find that the road to destruction is broad, and has many travelers, while the road to heaven is narrow and has but few. That is sufficient; I will not leave this strait and narrow way.

And thus we pass along. But look! there is a road leading off to the left. Well, just wait till we read the letters on the guide-post. We read the one that points straight on, and it tells us that this is the road to heaven. Let us look and see what the other says. Oh! brother! what are we to do now? It says *this* is the way to heaven; how shall we know which way to go? Why, just keep straight on. O, no; this other way looks like it has been traveled more, and is an easier road to travel on; my opinion is, that this is the right way. Have you lost your Guide-book? O, no. Well what does it say are some of the Christian duties? Well, it says they ought to wash one another's feet, and as we look over the guide-book we find mention made of the Lord's Supper, and also saluting one another with a holy kiss or kiss of charity, and many other things. Well that is enough. Now, do you see any signs of these duties along this left hand road? Look as far down the road as you can see without going on it. Do you see any? No, not even a shadow of them. Now look up this strait and narrow way and see if you can see any along it. O, yes; I see them plainly. Well, then, let us go on; but do not forget your Guide-book.

Are we not almost to heaven? I do not know; our journey may be a very short one, or we may have to travel on quite a while yet. Do you think we shall have any more temptations? O, yes. We may expect temptations, more or less, all along our journey, and even light afflictions, but *they* will work for us a far more and exceeding and eternal weight of glory. Who's that standing there at the cross roads? I do not know. Perhaps we will when we get there. He looks like he is waiting for us. "Hurry up, if you are going my road!" Which is your road? "This one," says he, "on which all popular men travel." Well, then we are not going your road. We intend to keep straight on. "Where are you bound for, up that narrow road?" We are bound for heaven. "Bound for heaven! Why that is just where I am going; so come along and go with me." Why so? will not this narrow way lead to heaven? "Yes," says he, "but this road on which *I* am traveling is such a very *popular* one." Now let me ask, are you sure your popular road, as you call it, will lead you to heaven? "O yes, sir," says he. Well, how do you know it will? "Why, sir, because our preacher and guide-book say so." Where did your preacher get his authority from? "From our guide-book, I suppose." Who is the author of your guide-book? "I do not know, certain, but I presume the founder of our church." When did he live? "I could not say, exactly, but I think about as far back as the sixteenth or seventeenth century." How did you get on your popular road? "Why, sir, by faith, of course." We had to take three steps to get on *this* road, namely: faith, repentance, and baptism. "Baptism! Why, do you not know that baptism was done away with long time ago? and also all those other non-essentials, such as Feet-washing, the Lord's Supper, non-conformity, the kiss, etc.? Why, sir, *my* guide-book contains none of these; it only requires us to go to meeting; so you see the way is easy; then come along and go with me."

Brother, shall we go with him and his man-made doctrine, and thereby miss heaven and immortal glory? or shall we follow our Guide-book, whose author is the Lord Jesus Christ and thus reach heaven, where we may bask in the sun-bright climes of eternal glory and bliss, and reign with Christ forever and ever?

"THE STRAIT GATE."

IN a sermon preached recently by a celebrated clergyman from the text: "Strive to enter in at the strait gate" (Luke 13: 24), he gave the following description: "Alongside of the great gate, through which people and camels passed into an ancient city, and which was closed in the evening, was a narrow gate. Through this narrow gate, called the 'Needle's Eye,' the belated traveler could, with difficulty, force his camel."

The gates in the walled portions of Constantinople and Smyrna are, I think, good representatives of walled Oriental cities. The small, or *strait* gates, through which I have often passed, some of them near the great gates, and others in more retired portions, would not admit a camel.

I was a witness to a good illustration of this, when returning after sunset, from a visit to a hospital outside of the walled part of Smyrna. We were overtaken by the English chaplain, a very corpulent man. "What shall we do?" he asked, "the gates are closed." Find the "strait gate," the "Needle's Eye," I replied. After a little search we found it, and we ladies were easily admitted, but it was with much tugging and pulling that we brought the burly chaplain through. "Well," said he, "I now see the force of our Lord's words: It is easier for a camel to go through the eye of a needle than for a rich man (he who trusts in riches) to enter into the kingdom of God" (Mark 10: 25).

—*Mrs. C. H. Ladd.*

* * *

IT is to be feared that thousands even of intelligent persons who are supposed to be religious beings, have no conception of the greatness of the idea of duty, or moral accountableness, of the meaning of the word "ought." But it is certain that nothing is done well until it is done from the sense of a controlling principle of inherent and essential rightness. Duty is the child of love, and therefore there is power in all its teachings and commands.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

Beatrice church, Gage Co., Neb., September 7th and 8th, commencing at 2 o'clock.

Sugar Creek congregation, Sangamon Co., Ill., October 3 and 4, commencing at 10 o'clock.

Iowa Center, at residence of Bro. G. W. Boitnotts, Sept. 7th and 8th.

Paint Creek congregation, Bourbon Co., Kansas, October 3rd and 4th, commencing at 2 o'clock.

Mineral Creek Love-feast, Johnson Co., Mo., Tuesday, October 1st, 1878. S. S. MOHLER.

The Brethren in the church of Monroe Co., Ia., intend, the Lord willing, to hold a Communion meeting the 10th of August at Peter Miller's, 2 miles South of Frederic station, commencing at five o'clock P. M. DANIEL MILLER.

A Love-feast has been appointed by the Mineral Creek congregation, Johnson Co., Mo., for Tuesday, Oct. 1st. S. S. MOHLER.

The Lord willing, we intend to have a Love-feast in the Stanislaus church, Cal., the first Saturday in October. We have some reason to hope for ministerial aid from Indiana, and also intend making an effort, to enable Bro. Stein of Newtonia, Mo., to pay us a visit and help us.

P. S. GARMAN.

There will be a Communion Meeting at Whitesville Mo., Saturday, September, 7th.

By Order of the Church,
J. N. TAYLOR.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

STOOPS.—Near Waynesboro, Pa., June 20th, 1878, fell "asleep in Jesus," brother Enoch Ambrose Stoops, aged 24 years, 11 months and 14 days.

A young wife, our sister in Christ, and two dear little children are left to mourn. May the widow's God be her God, to comfort and bless. May he grant her abundant grace to be faithful in all our profession, and to bring up those tender, precious children in "the nurture and admonition of the Lord."

Bro. Enoch found Christ as his Savior; embraced the faith, and was baptized into Christ, May 13th, 1877. Thus he chose that good part which was not taken from him. Nay, but he grew stronger in the doctrine as he came the nearer to his life's end. He was a sufferer, being a consumptive for several years. His illness deprived him of meeting in regular assembly of the Lord's chosen ones, here in the Antietam congregation of the Brethren, and consequently had to forego many preicous privileges. On the last Sabbath in May last, by request, he received the "anointing with oil in the name of the Lord." On the evening of the 15th inst., (June) we had the consolation of participating with him in a special Love-feast, the first he was privileged to enjoy since his admission into the church. Long, long will I remember this occasion. O how joyful were his expressed feelings, as upon his bed at the close of the services he embraced us all and wept for joy, speaking of the meeting over on the other side of death's dark river. In less than one week after he was relieved of his sufferings in the body, and was welcomed home to enjoy the rest that remains for the people of God.

"Asleep in Jesus! Blessed sleep,
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

We hope and we pray that the farewell words he addressed to the unconverted friends, will not only be remembered, but improved by a turning to the Lord, and a living embrace of the "Faith once delivered to the saints."

There is room for all. Come, "bring forth fruits meet for repentance," "believe the Gospel," "walk in newness of life," and "save yourselves from this untoward generation." — Come, for "all things are now ready," as soon as you are ready.

"All the fitness He requireth,
Is to feel your need of Him."

Delay not. Come!

The funeral discourse was preached on Sabbath, June 23rd, to a large concourse of sympathizing friends by brother J. F. Oller, from the words, "If a man die, shall he live again?"

D. B. MENTZER.

(*Vindicator, please copy.*)

TAYLOR.—In the Beaver Run church, Mineral Co., W. Va., on the 17th of June, 1878, Lucy Jane, daughter of Bro. Taylor and sister Lucinda V. Arnold, aged 4 years, 7 months and 21 days.

She leaves dear parents, a loving, little sister, and many friends to mourn their sad loss. She is gone, but not forgotten. Funeral improved from Mark 10: 14. "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

G. S. ARNOLD.

BIXLER. — In the East Nimishillen church, Stark Co., O., May 27th, Ellen Bixler, daughter of Bro. George and Lydia Bixler, aged 20 years, 4 months and 12 days.

The deceased had been working away from home, and one evening she went to a neighbor's house, where her aunt was living, and during the night she was taken with the inflammation of the bowels, which caused her unexpected death. She led a quiet and peaceable life, here on earth, and was beloved by all who knew her. A more sympathetic funeral we never witnessed. At times she was very much under conviction, but through some means she was persuaded to put off coming to Christ until too late. We hope that if there are any into whose hands this may fall, guilty of hindering souls from coming to Christ, that they will consider what their condition may be, supposing it to be the will of the Lord to bring those hindered souls up as witnesses against them in the final day of judgment. Funeral services by elder David Young in German, and by the writer from 1 Peter 1: 24. J. J. HOOVER.

FLICKINGER. — In the Big Grove church, Benton Co., Iowa, sister Christina Flickinger, aged 60 years, 2 months, and 16 days. Funeral services from 1 Cor. 15: 22, to an attentive audience. S. JOHNSON.

NEAD.—James Alexander Nead was born in Washington Co., Tenn., Dec. 23rd, 1856, and departed this life June 14th, 1878, aged 21 years, 5 months and 21 days. Funeral from 1 Peter 1: 24, 25. J. B. PENCE.

CORRESPONDENCE.

From Bettie Barnhart.

To the Panther Creek Church, Ill.—

I HAVE long been thinking of writing to you, since we have moved to this part of the country, through this good paper, which we could not well get along without. It reaches us every week and brings us news from loved ones, who are severed far from us. There are many whom we never expect to meet in this world, but hope that we may also live that we may all be members with the redeemed in that celestial city above.

We are happy in our new home and feel somewhat encouraged since we have organized. We now have preaching every second and fourth Sunday of each month, and have very good congregations, good attention, and kind friends and neighbors around us. There are but few of us yet in an organization, but hope, ere long many more will be gathered into the fold.

I often think of you in your Sabbath-school, and hope there may be much good done, and that many dear little boys and girls whom we so much love, may not forget the good instructions received from their teachers. Hope they may grow up to be useful in the church. Those who act as teachers, should be very careful to impress Bible truths into their hearts, so as to bring them into such a state of faith, love and holiness, as to be meet to love God.

We are ofttimes prone to wander from the path of our duty, but we should be on our guard. We may lay it down as a principle in the religious life, that everything is wrong in regard to which we cannot ask the divine direction and blessing. When we sin, we are sometimes like our first parents, — we try to hide ourselves from the all-seeing eyes. It is the nature of a pure heart alone, to always seek God. Our language should always be, "My father what wilt thou have me to do. We often think of the many loved ones who are yet outside of the fold of Christ. Oh, think for a moment what an awful thing it is to fall into the hands of the living God and that unprepared. Oh, reflect, thou hast a soul to save. Come to Jesus while you may, and for this purpose it is absolutely necessary to take the first step, which is confession of sins. But there is no true confession of sin where there is not at the same time a turning away from it.

Where God has fully prepared the heart for religious action, we need not fear that he will fail to find for us our appropriate work. It is good to take up and bear the Cross, whatever it may be, which God sees fit to impose. But it is not good and not safe to make crosses of our own, and by an act of our own choice to impose upon ourselves burdens which God does not authorize. Then, dear brethren and sisters, let us all be on our guard and try to walk the narrow path which leads to life eternal. We have many troubles, trials and temptations to overcome, but if we put our trust in God, He will be a Friend that sticketh closer than a brother. My prayer is, that, if we meet no more on earth, I pray to God that we may all meet on the golden shores of eternity, there to wear bright crowns and robes of light, singing the sweet songs of Moses and the Lamb forever.

Mansfield, Ill.

From Naperville, Ill.

Dear Brethren:—

OUR Love-feast, according to previous announcement came off on the fifteenth and sixteenth of this month. It was held at the house of Bro. John Hollinger, eight miles South of Joliet. This part of the Lord's vineyard being very much isolated from the brethren, though it belongs to the Naperville congregation, a goodly number of us had twenty-five to thirty miles to go. Naperville was well represented. Bro. Hollinger is a minister in the second degree, and, we believe a zealous worker in the vineyard of the Lord, being the only minister there. One precious soul was made willing to take up the cross and follow the Savior; may he ever prove faithful. Our brethren have been assisted by five ministers from abroad, namely, T. D. Lyon, J. W. Gephart, J. Y. Snavely, D. Mast and K. Heckman. They labored earnestly in our behalf, and for the building up of Zion. May the good Lord richly bless them for their kind regards and earnest labors while with us.

NOAH EARLY.

From Douglas Co., Kansas.

Dear Brethren:—

WE, the Brethren of the Eight Mile congregation, Douglas Co., Kansas, held our Communion on June 1st and 2nd, at the house of Bro. Daniel Harader. Had a good meeting, and surely it seemed to be a soul-reviving feast. Had a large congregation, and held our meeting in a tent prepared for the purpose. Had good order generally, excepting little disturbances outside of the tent. We were much encouraged to hear the Brethren from different parts of the East, contend so strongly for the commandments and the ordinances of the house of God, and to show to the people our Gospel reasons for observing the same. The brethren also held a choice for help in the field. The lot for speakers fell on Bro. William Wise and Bro. Frederic Sherfey. Also held a choice for three deacons. The lot fell on Bro. Isaac Garst, Bro. James I. Kinzie, and Bro. Daniel A. Kinzie. We hope, this as well as all other parts of the brotherhood, will labor more earnestly for the ingathering of God's chosen people, for we know that many are exposed to the enemy, especially in this Western country.

A BROTHER.

June 23.

From Hollidaysburg, Pa.

Dear Brethren:—

THE Lord is truly merciful to those that love and serve Him. Great and marvelous are his ways. Saturday and Sunday, June 15th and 16th were the days previously appointed for the Love-feast, with the dear brethren and sisters composing the Duncansville congregation. Be it understood that this congregation has two branches, one at Lanversville and the other at Altoona, the whole distance about thirteen miles. There are three church buildings, the one here, being about midway between the other two. The Communion services are held here for all the members in the two branches, except last Fall and this Spring, the brethren and sisters of the Altoona branch, held a Love-feast at their own church building. But to return.

On Saturday, at 4 o'clock, P. M., the appointed hour, a large crowd of brethren, sisters and friends assembled, many from the congregations; also many friends from a distance. One precious soul was made to realize his sad condition in this life and turn in with the people of God. Previous to opening services, many assembled at the stream, a few rods from the church, and while the angels, we fully believe, looked down with delight, he was buried beneath the placid waters and arose, to henceforth follow his blessed Master! May his faithfulness in the vineyard of the Lord continue until time shall be no more with him. When we think that one soul is of more value than the whole world, why should not we rejoice with the angels in heaven at the conversion of one of these chosen ones.

A goodly number of ministers were present. Bro. Stephen Hildabrand of Conemaugh congregation, brethren Samuel Cox and S. S. Grey of Warrior's Mark, Bro. Joseph Snowberger and Bro. Musselman from near Williamsburg, and Bro. Joseph Wilt of Clarr's congregation. Also Bro. Graybill Meyers, James, Brice and David Sell, the resident ministers.

Subject of examination by brethren Hildabrand, Cox and Snowberger. Did not have the opportunity of attending the evening services, but learned that the brethren did not shun to declare the coming wrath to the negligent sinner. Trust the many tears that were shed at the affecting words and warnings, as they fell from the lips of the dear brethren, were not shed in vain.

Brethren Hildabrand, Cox and Wilt spoke to a large audience on Sabbath morning. Sunday-school which usually convened at 9 o'clock, A. M., was omitted. This is the first S. S. ever held by the Brethren here, and as it is in a prosperous condition, it is to be hoped that it may accomplish much good. God speed the noble work! Services again on Sabbath afternoon at 4 o'clock. The congregation was somewhat diminished, as many had returned to their homes. That old, familiar hymn, 500 was read by Bro. Musselman and sung by the entire congregation. Bro. Snowberger spoke from Matt. 11: 28—30, followed by Bro. Grey, who spoke of the fountain filled with blood. — That precious, blood-bought fountain, who would not desire to slake their thirst from its rolling waters! Sinner, heed the warning call! Let not the good seed fall in stony places. Accept the precious invitation. Christ stands with outstretched arms to receive you and save you from that danger which awaits you. A thought by Bro. Brice Sell, and the meeting closed.

Nevermore can we meet in a similar church capacity here on earth, but dear brethren and sisters, strive more earnestly to enjoy that meeting that knows no parting. Some of the brethren held services at Lanversville in the evening. May the Lord bless the wholesome truths spoken during this meeting. Although but one soul was added to the fold, we feel that many more are near the Kingdom. Sinner, delay not! Sad may be your fate. The next moment may be your last. Await not a more convenient season, for it may never come, and your end would then be eternal destruction.

LATER. — Since writing the above, another brother has been added to the fold.

E. R. STIFLER.

Notes of Travel.

Dear Brethren:—

AFTER leaving A. M., we came to Dodgertown, then to Warsaw, where Bro. Stein and D. A. Workman held very interesting meetings, and, we learn with good results. We came West to Northern Indiana, to labor in the interest of Ashland College, and am happy to say that at this writing not a single brother refused to do something for the enterprise, though the Brethren are generally not as well off here, as in some other parts. When the Brethren find out, that this school is being established with the aim of educating our sons and daughters so as to retain the distinctive features of our church, and not indulge in pride and vanity, they invariably endorse the movement. Hence it becomes us, who are engaged in this great work, that we conduct it in such a way as always to merit the entire confidence of the brotherhood. To do this, we must forget self entirely,—let the *ego* altogether out of the question, and labor only to the glory of God to the welfare of the rising generation.

S. Z. SHARP.

Wawaka, Ind.

From Richardson Co., Neb.

Dear Brethren:—

IF there are any laboring brethren, who wish to emigrate to Nebraska, we would be pleased to have them come here as there are but few members in this vicinity, and no speaker. We have been living here some over a year and have not had preaching by the Brethren but once. This is a beautiful and fertile country, and we would like it here very well, if we only had preaching oftener.

Yours in Christ,
SUSANNAH OXLEY.

Humboldt, Neb.

LOVE is the golden chain that binds the hearts of the children of God.

Condition of the World.

WE cannot fail to observe that the tendencies to evil to-day, should prompt every follower of Jesus Christ to watch and pray. "Watch therefore, for ye know not, what hour your Lord doth come." That is the language of the Savior and a true saying. Little do we know as to the hour, in what form or by what means He may appear. There is no doubt but that there are thousands upon thousands of individuals to-day, unconcerned about the affairs of this, and the prospects of a better world to come. Believe me, dear reader, whether you countenance this article or not; there is to-day rapping at every door in the land, a monster that betokens trouble of a darker hue than the blackness of midnight. We are told that on that great day, many shall come, but few be chosen. We are also told that God's people are those that make up the fewest in number.

O how sad it seems, that man with all his advantages, with all the chances imaginable of doing right, will persist in doing wrong, and barter his soul for eternal ruin. Wars, famines and pestilences, peace, comfort and plenty, all these may befall man, and yet they do not bring about the results, intended by our divine Master. There is a time when forbearance ceases to be a virtue. Society after society is being instituted all over the land, one claiming this, and another that doctrine to be right. And if the truth has only one meaning, and the opinions of men admit of various interpretations, some must certainly be in error. There can be none right except they follow the teachings of the Savior. We were forewarned many years ago, of just such times as the signs indicate to-day. God's children ought not to be ignorant of the present state of affairs.

In conclusion I will say that it is the duty of every follower of Jesus, not to turn the poor from their door, who are starving for the want of temporal and spiritual food. Be kind to the poor, for the Savior has told us, that we have them always with us, and that it is in our power to do them good.

G. W. MILLER.

Liberty, Ill.

From Iowa.

Dear Brethren:—

IT is not often that we see anything in your columns from this arm of the church, (Cold Water district) so I thought I would drop you a few items of news if you think them worthy a place in the columns of your worthy and excellent paper.

First of all then I would say, that this arm of the church is in a prosperous condition. Souls are still brought to Christ by the Spirit of Truth, and sinners are made to tremble. Some of them, like Agrippa of old, are almost persuaded to be Christians. I would further remark that our Love-feast is one of the things of the past, and I can truly say that it was indeed a feast of love. It was truly a refreshing season from the presence of the Lord, to sit and listen to the able and convincing Christian discourses from our dear brethren, Eld. John Wise and Wm. Ikenberry from Waterloo, Blackhawk Co., Iowa. May God bless and reward them for their labor of love whilst among us.

Among the incidents that occurred, are two that are worthy of special notice. The first one is that of a blind man, who has been a worshiper of God and His Son for upwards of forty years, but not according to knowledge. He spent a great portion of his time in seeking for the truth, and, although he was sightless he could see that there was still a more perfect way, and he looked forward in joyful anticipation to the day, when he would find a people that could direct and instruct him in the truth more perfectly. At last he found a Priscilla and an Aquila, who instructed him more fully. He was directed to come to Greene, Butler Co., Iowa, and make his wants known to the Brethren here. So he came among us a few days before our Love-feast and conversed with the Brethren upon the subject nearest his heart, and it was found that his views were in accord with those of the Brethren. He was therefore baptized according to the Gospel, and is now numbered with the saints of God and sent on his way rejoicing.

It would have done your soul good, brethren, if you could have been here and seen and heard him give in his testimony for Jesus. His cup of joy was full and running over. Tears were shed, and saints rejoiced to see and hear that dear, old blind brother. May the Lord go with him and the Brethren greet him wherever he goes, is my prayer.

Next is the case of a middle-aged sister, who formerly was a member of the M. E. church.—Her home is thirty miles from here, but she was brought here by our beloved brother Humphrey Tallhelm. The spirit had been operating on her heart for a long time. She at last gave way to the Spirit's pleadings and knocked at the door of the church for admittance. Her knock was heard, and the door was opened. And now let me call your attention to the peculiar part of the case.

She requested that the administrator should have certain qualifications. Now listen, my dear brethren, and especially ministering brethren, yea lay it to heart, ponder it well, and measure it by the true standard, the Word of Truth, the Holy Scriptures, if you are guilty of giving way to the cravings of an unnatural appetite, or if you neglect to make use of the food that nourishes the inner or spiritual man. Listen then to the

First Qualification. He must be free from the use of tobacco.

Second Qualification. He must be a man that has erected the family altar and bows at its shrine.

Now my dear brethren, especially those that are set apart in the high and holy calling as ministers of the Gospel, can you say, each one for himself: "I am qualified to perform the Holy ordinance of baptism according to the Gospel and the above request?" Or must you condemn yourself in this thing which you permit, and which disqualifies you to perform the sacred rite?

God help us all, so we may be able to work in the vineyard of the Lord with clean hands and a pure heart, so that we will not be judged unworthy and be rejected as unclean. Let us be able with Paul to say: "If meat maketh my brother to offend, I will eat no more meat while the world stands." We should be ready at any time, to give an answer to every man that asketh, for the hope that is within us.

Yours in Christ,
NICHOLAS TRAPP.

Greene, Ia.

From the Ephrata Church, Pa.

Dear Brethren:—

I WILL here say that we have lost two of our members lately by death,—one a sister of some forty years old, who left a large family of children and a husband to follow her to the grave; and on June 29th one of our old brethren was buried, aged a little over 84 years.

Thus we see that we have no abiding city here, but are pilgrims and strangers in this world, and must all pass away, whether we be rich or poor.

To-day, (June 30th) our ranks were filled up again, by three young persons being baptized, a husband and wife, and a young sister. They all appeared to have verily passed from death unto life, and as though they were not only half awake. Yes, it was a joyful scene, and very impressive to look on. The young sister, coming from the baptismal grave and embracing her mother with a firm grasp and shedding tears of joy, was a touching sight indeed. O how glad parents and children feel, when they have been rather estranged from each other through sin and its allurements, and then can come together again into one fold and walk humbly hand in hand towards the Golden City of the Living God, and the Lamb that redeemed them from sin and death.

O may we all, young and old, try to renew our baptismal vow and ever try to walk with greater care, that we may not lose our reward, but that we may receive the crown of glory that fadeth not away!

LEVI ANDES.

GLEANINGS.

From H. C. Lucas.—I have just returned home from Kentucky, where I had been for nearly a year. I did not associate with any Brethren there, and the world seemed dreary and lonesome to an humble follower of the Master. I find my greatest delight in the company of the children of God. I think, when I am a little more at leisure, to write some short articles for your excellent paper. I will likely engage in teaching this Fall, and want to be among the Brethren. I wish success to every lawful effort made in the interest of spreading the Gospel.

McComb, Ill.

From Limestone, Tenn.—We are having a very good season, and crops are good, except wheat which is generally light. Fruit of all kinds abundant. How thankful we should be to our heavenly Father for His bountiful gifts. The Brethren are generally in love and union as far as I know, and are trying to walk humbly with Him who is meek and lowly of heart. At our meeting last Sabbath, one young man gave his heart to the Lord, and was baptized. "O give thanks unto the Lord, call upon his name and make known his deeds among the people."

J. B. PENCE.

From Isaac Price.—The blessing of the Lord be with you! After an absence from my home, of three weeks, on a visit to a daughter and her family, I returned, improved in health and strength, and had the pleasure of reading the numbers, dated respectively, June 6th, 13th, and 20th at one sitting. I received the number dated June 27th to-day, from the perusal of which I turn to my pen to tell you that the reading of the paper is a comfort to me; and especially that of June 27th, containing so good an article on the A. M. O how it gladdened my heart to learn the result of the Council on Missions and the unity of the brethren at A. M. The suggestion of sister Hannah Knauff is excellent and may lead others into the same practice. I never could bear to see any of our religious periodicals used as wrapping paper. Sometimes I have handed them out, yet too many now lie dormant on my garret. I think I shall try to scatter them around.

We at Green Tree, Montgomery Co., Pa., the home of Bro. Gottwals and self are at peace. The brethren and sisters meet often to speak of Jesus. Every Sunday morning for regular service. Every Sunday afternoon during the Summer for Sunday-school. Every Tuesday evening for prayer-meeting. Every Thursday evening for Bible class.

Bro. J. T. Meyers has made his home with us. He has lately preached in succession on the Trinity, on Baptism, and last Sunday Bro. Gottwals spoke on Feet-washing. Next Sunday Bro. Meyers expects to speak on Infant Baptism, and in two weeks after, on Non-Conformity.

Schuylkill, Pa.

From Petit, Ind.—Our Communion meeting passed off very pleasantly, on the 6th of June.—It was the largest meeting ever held in this arm of the church. We all felt it was good to be there. Thirteen precious souls were added to the fold by baptism a few days before and at the meeting, which gave us much cause to rejoice.—Most all were from the Methodists and United Brethren. May the Lord bless them to live devoted to His service. Ministers present from a distance, Eld. Jacob Waggoner, Menno Stouffer and Henry Kuns from Ill. Brethren Martin Bowers, Isaac Billheimer, John W. Metzger, I. Cripe and Joseph Wagoner from adjoining congregations. The Lord bless them for their labors of love while amongst us. Yours in the one hope,

G. W. CRIPE.

From Longmont, Col.—We arrived home from A. M., Monday morning, the 17th Found all well. We have a prospect of abundant crops, have had heavy rains recently so that not much irrigation has been needed. A very large crop of wheat has been put out, so that the general crop will be large. Corn, oats, grass and vegetables promise to be unusually good. Small fruits are plenty. Where there are bearing orchards of apples, peaches, pears, cherries, etc., there is a fair crop, proving that Colorado may in time become a good fruit country! The grape crop also bids fair to be good. The vintage of the vineyard of the Lord, we hope, will be good also.

J. S. FLORY.

From Berrien Springs, Mich.—On the 22d of June we held our annual Communion meeting at Jacob Weaver's barn, four miles North of Buchanan. We number about ninety members, nearly all of whom were present. There were nine ministering brethren present, all of whom bore their share in the labors. Two were baptized on Saturday before the evening services commenced, and one reclaimed. Two additions on Sunday after services. Many were heard to exclaim: "We have truly enjoyed a spiritual feast." The weather on Saturday night was quite inclement, but there was a warmth of zeal amongst the assembled followers of the Lamb of God, as they washed and wiped their brethren's feet, and drank of the shed blood, and ate of the broken body. Such scenes bring to our mind the words of the great Master, spoken over eighteen hundred years ago to the little band of fisher-men that followed him: "And behold I am with you, even unto the end of the world."

LILLA C. INGLERIGHT.

From Sacramento, Cal.—My heart is made glad to see what great attention is given to our children by our editors, in publishing a paper for their especial benefit. That is a move in the right direction. It always was my opinion that children should be encouraged and have ample opportunities to grow up into experimental religion, when they become men and women. If the youth has been instructed in religious subjects and has a good understanding of the same, there will be no trouble about keeping in the right path afterwards. They will be strong and able to overcome all temptations, though they be young in years. When I consider the advantages the young have at the present time, and then consider the ignorance of my growing up, I almost wish I was a child with them yet. May God bless you in your labors of love for the young, that much good may be done.

M. A. RIGGLE.

From Carleton, Neb.—The good cause is still prospering in Bethel church. Two more have been added to the church, one the 15th of May, who had been almost persuaded for some time: the other one, who had been seeking the true church for nine years, was baptized June 13. He has been preaching some, and is acquainted with about sixty different denominations. We think that he is well qualified to be of much use to the church. We thank God and take courage.

J. E. BRYANT.

From Nebraska.—The Elk Creek feast came off on the 15th and 16th of June, and is now among the things of the past. It was one of unusual interest. The members appeared to be much refreshed and encouraged. We cannot forbear speaking of the excellent order and interest manifested by the people of Elk Creek during all the time of the meeting. It certainly speaks well for this community. The little church here was organized about a year ago with a membership of nine, but at this time only numbers seven, as two of them now live in the Beatrice church. A good, steady minister is much needed at this place, and I am especially requested to appeal to the brethren to use efforts that may induce some ministering brother to move among them. The country is good enough for any one who will work a little

C. FORNEY.

From J. D. Switzer.—I accidentally made a mistake and sent some brother in Mishawaka, Indiana, his own letter back, and so have lost his name. Please notice in the paper, so he may see it and write again.

White Rock, Kansas.

From Lacon, Ill.—I would just say that Bro. J. R. Gish came up on the 20th of June and preached four sermons for us. As a result, one came out on the Lord's side and was baptized, confessing her sins. May the Lord keep her from turning again to the sinful world. I think there are more counting the cost. They would soon come, if we had more preaching. Hope, the Brethren will not forget us.

H. C. LONG.

From N. C. Workman.—The Brethren of Northwestern Kansas and Southern Nebraska are hereby notified of the following: As there is quite a number of brethren and sisters that expect to go West and take homesteads this Fall or next Spring, we want to correspond with brethren living in the part of the country above named.—A committee is already appointed to visit the West to look out a location. They will start about the middle of September or first of October. We want to commence corresponding with brethren at once; there will be two or three speakers among the party seeking homes. Address me at once at Sciola, Montgomery Co., Ia.

From Missouri.—The labors of our Home Mission have commenced. Bro. Wm. B. Sell made a tour through Nodaway Co., and I have just returned from a tour into the South-western out-skirts. Preached in the town of Lawson, and the visible result of our labors so far have been, an average of two applicants for baptism to every five discourses delivered, besides many friendly greetings met, many favorable expressions heard, and signs of impressions seen.

C. C. ROOT.

INTERESTING ITEMS.

The Russian Greek church has over fifty-five millions of members.

The Scriptures are for sale at Constantinople in more than twenty different languages.

Kansas is rejoicing in the promise of the most bountiful crops ever harvested in that State. The acreage under cultivation is largely in excess of that of any former year; the rains have been timely and copious, and neither grasshoppers nor other pests have made their appearance.

Five hundred years ago a solemn council was held in the popish monastery at Blackfriars, London, to stop the sale of Protestant Bibles, which John Wycliff had published. Now, close by the very spot in Blackfriars, about 6000 copies of the Bible go forth every day, from the Bible Society Depot. It is now printed in 216 different languages.

The signs of the times point unmistakably to a general uprising of Indians in the North-west.—Feelings of hostility seem from the reports to have spread to many tribes hitherto peaceful and contented.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12 00 P. M., and arrives in Racine at 6.48 P M.

Day passenger train going west leaves Lanark at 2:06 P. M., and arrives at Rock Island at 5·50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6.00 A. M

Freight and Accommodation Trains will run west at 12:10 A. M., 8:10 A. M., and east at 12:10 A. M. and 5:15 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

Vol. III. Lanark, Ill., July 18, 1878. No. 29.

The Brethren at Work.
EDITED AND PUBLISHED WEEKLY
—BY—
J. H. MOORE & M. M. ESHELMAN.
—:o:—
SPECIAL CONTRIBUTORS:
R. H. MILLER, - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

PERILOUS DAYS.

BY GEORGE D. ZOLLERS.

DREAD signs denote the woeful age,
Described upon the sacred page,
God did the holy men inspire,
To tell us of these dangers dire,
The beast comes up with mighty sway,
To lead men down destruction's way,
An angel form in dread disguise,
With fluent speech and charming eyes,
With horns to match the harmless lamb,
And millions fail to see the sham;
With dragon's voice and hellish power,
Beware ye saints it is his hour
Such are his deeds and wonders dark,
And all the world receive his mark,
Stand clear from all his vile intrigues,
Lest we must share his dreadful plagues.
Delusion like a current strong,
Now sweeps the multitude along:
These wonders charm the curious eye,
They spurn the truth and heed the lie.
A dread commotion fills the world,
The flags of battle are unfurled;
Terrific storms with angry roar,
The raging elements at war,
What dark, forebodings fill the mind,
What desolation of mankind!
The Lord will come in flaming fire,
And terrible will be his ire.
His power shall the heavens shake,
Earth's mighty men shall fear and quake
His vengeance shall unsheathe the sword,
And sin receive its grim reward.

A GREAT MONOSYLLABLE.

BY C. H. BALSBAUGH.

To Brother Levi Andes, of Lincoln, Pa.:—

THE Angel of the Wilderness has you by the hand, and the All-seeing Eye is engineering your route. Ex. 23: 20; Ex. 13: 21; 1 Pet. 3: 12. Your way is marked by the blood-stained footprints of the sympathizing, Omnipitent Savior-God. A gracious Providence is verifying the wondrous declaration in Rom. 8: 28. The mortar-beds and brick-kilns are dry and fireless, the anguish of Pi-hahiroth is past, and the gaping floods have clapped their hands over the vanquished oppressor. Ex. 14. The hornets are in the van, and the Canaanites tremble at the marvels of Jehovah-Jesus. Ex. 23: 28; Joshua 2: 24. Marah follows the host, and so does Elim and the gushing Rock. Faith and manna go together, and so do rebellion and fiery serpents.

When God leads us into the wilderness, He will also surely lead us out again, unless through unbelief we dig our own grave. Dreadful is the provocation when God "swears in His wrath that we shall not enter into His rest." Heb. 3; 11. In the desert unpardonable sins are committed, and ineffable raptures experienced. There is the lightning-wreathed, thunder-speaking, God-crowned Sinai, and the glory-capped, Heaven-telescoping Nebos and Pisgahs. There the great Love-heart of Jehovah breathes its sweetest consolations and most ravishing promises into the ear of His Elect. Hos. 2; 14. Blessed be God that every soul has its Patmos, and its white stone inscribed with its Heaven-compacted Hieroglyph. Rev. 2: 17.

Love pours out the whole heart of God, and faith takes it all in. Faith is greater than reason, and is a match for God's most marvelous exhibitions of Wisdom and Power. Deity has nothing in His attributes that can outstrip the function of faith. But a child can puzzle and shame the loftiest attainments of the philosopher. "God manifest in the flesh" is not too high and glorious a truth for the faith of a child which is not yet ashamed to sit on its mother's lap: but too high for the reason of the dominions, principalities, and hierarchies of the Celestial Seminary.

Faith makes a short journey from bondage to liberty no matter how long the pilgrimage may be, *"because it endures as seeing Him who is invisible."* Miles shrink into inches, and days dwindle into minutes. The Celestial Doors are ever ajar, and the eye and ear of faith get glimpes of the glories and snatch strains of the doxologies of the Upper Sanctuary, and time and distance are annihilated. Faith turns forty years into forty days, while the discipline of perverseness and obstinacy gives them a millennial stretch. God is never in a hurry. The Eternal Years are His, and He can wait for His ends. Our selfish aims and dispositions compel the All-Good to make our furnace hot and keep us long in the refining fires. It is hard for us poor apostates to believe that "GOD IS LOVE." When He is doing the very best for us, we often exclaim through tears and in bitterness of soul, "all these things are against me." Gen. 42: 36. It is impossible for us even to imagine how a Being feels who has not the slightest stain of sin. When we are opposed, or abused, or defied, our passions are apt to be aroused, and we relate ourselves to the offender vindictively, standing on our assumed dignity, satiating our injured feeling, and have it not as an object to gain, ennoble, and regenerate our enemy. Not so God. His anger is righteousness, His chastisement is principle, His rebukes and wounds are love. If we draw nigh to Him with pure motives and in right action in all things, we may be sure He will draw nigh to us, and vouchsafe us the consciousness of Fatherly Presence in our bitter and sorrowful experience.

Faith is a great word, comprising the all of life, and we cannot have it in the evangelic sense without having Christ with it. To have a real, living, saving, God-originated, God-owned faith, is to have a heart that does not condemn us. More: this self-approbation must be wholly grounded in the will of God. Some of our would-be-leaders in the Brotherhood cannot bear to have sectarianism scuttled, as they love the praise of men more than the praise of God. They think it a great honor to have college-bred infant-sprinklers come to our meetings, and even invite them behind the table and urge them to preach; but when their God-defying, Cross-spurning, soul-deluding heresies and devices are branded with the authorized anathema of Heaven, these liberal brethren lift up their hands in horror as if the Divine arrangement were a matter of indifference. When some Boanerges rolls his thunder against the substitution of Divine Law, it must be modified with an Apology lest creed-makers be offended. *"This is a lamentation, and shall be for a lamentation."* Ez. 19: 14. Reliable confidence towards God rests wholly in conformity to the provisions of Grace. The conscience is God in miniature, and is dependent on the WORD for its right decisions. When God says baptism the conscience may not say sprinkling. When Jesus Christ says *"learn of* ME," *"take my yoke upon you,"* the conscience seeks in vain for an anxious-bench to remove its sense of guilt. Heaven asks no Apology for the demolition of institutions which set at naught the wisdom and goodness of God. Faith has in it all the vigor, and rigor, and inflexibility, and tenderness, and long-suffering of God. Emmanuel is not less Love when He says, *"ye are of your father the Devil," "O ye generations of vipers how can ye escape the damnation of hell,"* than when through blinding tears, and with a voice tremulous with the palpitations of the heart of Deity, He says to the same class, *"O Jerusalem, Jerusalem,* HOW OFTEN, HOW OFTEN, *would I have gathered you."* It is one of the most harrowing trials for love to utter bitter, scorching denunciations, but it never thinks of apologizing, but rather turns from stern rebuke to the pathos of tears and entreaty.

To criticise or assail error in the purely combative element, is the work of an unchristian spirit, which has been abundantly ascribed to my uncompromising dissection of the inventions of "blind guides;" but to *"contend* EARNESTLY *for the faith,"* which has the indorsment of Jehovah, is the duty of all who *"have the* MIND OF *Christ."* Not to do it, is culpable dereliction. Christ gets many a "wound in the house of His friends" in the futile attempt to cloak the ghastliness of error, and spare the prejudices of creed-mongers at the expense of truth. *"O ye of little faith." "He that is not* WITH *Me is against Me; and he that* GATHERETH NOT WITH ME SCATTERETH ABROAD." This should make us tremble, lest we be more concerned to conciliate man than win him to Jesus by unswerving fealty to His Divine-human manifestation. Righteousness is of God, and in all we do, no matter how insignificant, we meet God to approve or condemn, to inspire or blast our faith. A little concession here, and a little there, gradually warps the judgment, perverts the faith, blinds the conscience, and makes large room for apologies where God has fixed the unyielding principles of the cross. Believe in Jesus, stretches over the Eternities. Luke 18: 8.

"Love the Brotherhood;" "love your enemies." 1 Peter 2: 17; Matt. 5: 44. "Love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and with all thy strength." Mark 12: 30.

Have faith in God." Mark 11: 22; Matt. 21: 21, 22. "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God." John 11: 40. "I am the truth." John 14: 6. *"Sanctify* them through thy *truth*: THY WORD IS TRUTH." John 17: 17. *"The* WORD *that I have spoken, the same* SHALL JUDGE HIM IN THE LAST DAY." John 12: 48. These passages settle our relations to God, the Truth, and our fellows. Human applause is so sweet that but few are found willing to have their "name cast out as evil" to preserve their moral integrity. Faith always brings the presence and smile and beatitudes of the Godman, but many also bring lacerated hands and feet, a bleeding heart, the scorn of the world, the alienation of friends, the derision and persecution of "false brethren," the confiscation of property, the rack and faggot of a living martyrdom. The eleventh of Hebrews is a monument still building. It is masoned with living stones, cemented with the blood of God's elect, buttressed with the Rock of Eternity, domed with the Majesty of Everlasting Righteousness, and rainbowed with the sevenfold splendors of Uncreated Light. Who is not ambitious for a niche in the monument-temple of God's blood-washed favorites? *"We that have* BELIEVED *do enter into rest."* Heb. 4: 3. Faith turns the key that unlocks every door in the house of many mansions, and gives us access into the Holy of Holies—the inmost heart of the Triune Savior-God.

"IT IS FINISHED." — JOHN 19: 30.

BY JOHN FORNEY.

THE above text, Jesus spake while hanging on the cross. When He had accomplished all His sufferings that the Scripture might be fulfilled, He saith I thirst. Now was only one more prophecy to be fulfilled. Ps. 64: 21. And in my thirst they gave me vinegar to drink. And hence Jesus saith, I thirst, and they gave Him vinegar to drink. Now He could say, "It is finished." I have suffered all, I have done all the Scripture ask me to do. I fulfilled every prophecy; I drank the vinegar in my thirst; it is now fulfilled; I now offer up my life; I pour out my soul unto death; I now bow my head and give up the ghost.

The question is sometimes asked, "What is finished?" Some will answer, "Man's redemption was now finished." But that was not what He said, and is not what I understand Christ to mean, when He said, "It is finished." Had Christ only suffered and died, and had not risen again from the dead, our redemption would be a deficient one, instead of a finished one. His resurrection, was of equal importance with His suffering and death. Paul in 1 Cor. 15, says, "If Christ had not risen, our preaching would be vain, and our faith also vain, and we would yet be in our sins." Then we would only have hope in Christ, while in this life; and the Christians that suffered with Christ, and for Him, would be, "Among all men most miserable." "But now is Christ risen, and became the first fruits of them that slept." He did not only taste death for us, but rose again from the dead, and brought life and immortality to light through the Gospel. "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8: 21. "We ourselves groan within ourselves, waiting for the adoption *to wit* the redemption of our body."

Again, "That I may know Him (Christ) and the power of His resurrection and the fellowship of his sufferings, being conformable unto His death." Phil. 3: 10, 11, 12. "If by any means I might attain unto the resurrection of the dead." "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body." Our resurrection and immortality which we shall have in the coming of Christ, will only finish our redemption; for Paul says, "They that are Christ's, shall rise at His coming." So we can use the words of our text only in the sense that the sufferings of Christ were then finished, and not our redemption; as we hear it often said and preached.

Now, let us all learn a good lesson from the text, that when our lives shall end here, and we give up the Ghost, that we can also say, "It is finished." And let us do like Jesus did. See to it, that we do every thing the Scripture demands of us, that we can look back on a well-spent life in the service of our God, and say, "We have done our work thou hast given us to do, it is finished." We bow our heads and give up the ghost, commending our spirits into the care of Jesus, like a Stephen of old did.

ATTENTION TO LITTLE THINGS.

ATTENTION to very little things must be observed, if one would render home pleasant. Suppose the routine of housekeeping or the drudgery of it, if you have that to attend to, is tedious. We should look upon it as our work and try to perform it to the best of our ability. A successful performance of the most irksome task, will render it almost pleasant. In my opinion, it is not necessary to have the nicest china in order to enjoy washing dishes, that worst of all housework.

When I first commenced houskeeping, the lamp chimneys were my especial dread, though I knew how much their being bright and clean added to the cheerfulness of the home evening. My husband was very sensitive about this one thing. I wanted to please him, but so disliked cleaning the chimneys that I often tried to persuade myself that they did not need it this time; but when lighted at night I saw my mistake. Then instead of blaming me, my good husband would take them off and clean them himself. This annoyed me; I felt reproved, and determined to put my dislike out of the question, and have clean chimneys every day. On my sitting-room wall hangs an illuminated text: "Serve the Lord with gladness." How often I glance at it, and think that, in the cheerful performance of little duties, irksome in themselves, I am serving the Lord. Nothing should be looked upon as small matter which tends to render home cheerful and pleasant.—*Hearth and Home.*

HYMN OF NATURE.

THE harp of nature's advent strung,
Has never ceased to play;
The song the stars of morning sung
Has never died away.

And prayer is made, and praise is given,
By all things near and far;
The ocean looketh up to heaven,
And mirrors every star.

Its waves are kneeling on the strand,
As kneels the human knee,
Their white locks bowing to the sand,
The priesthood of the sea.

They pour their glittering treasures forth,
Their gifts of pearl they bring,
And all the listening hills of earth
Take up the song they sing.

The green earth sends her incense up
From many a mountain shrine;
From folded leaf and dewy cup
She pours he sacred wine.

The mist above the morning rills
Rise white as wings of prayer;
The altar curtains of the hills
Are sunset's purple air.

The wind with hymns of praise is loud,
Or low with sobs of pain,
The thunder-organ of the cloud,
The dropping tears of rain.

With drooping head and branches crossed
The twilight forest grieves,
Or speaks with tongues of Pentecost,
From all its sunlit leaves.

The blue sky is the temple's arch,
Its transept earth and air,
The music of its starry march
The chorus of a prayer.

No nature keeps the reverent frame
With which her year began,
And all her signs and voices shame
The pryerless heart of man.

Selected by D. B. M.

SHOULD CHRISTIANS USE TOBACCO?

BY J. E. BRYANT.

"HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7: 1).

This subject is one which is being considered by a great many of the brethren, and is one which should be taken into consideration by the entire brotherhood. I am glad to see that some of our able writers have taken up their pens to cry against this great evil, which has been in the church so long; yet owing to the nature of this subject, many more who see that it is an evil, are reluctant to cry against it. Brethren, let us unite in crying against this, for it has not even "the form of godliness." We may examine the New Testament, and we cannot find a single passage that will justify any one in using tobacco. Not one can say that "herein is my Father glorified," or "that this is done to the honor and glory of God." The time has fully come, when every brother and every sister, who has the cause of Christ at heart as they should have, should use every lawful means within their power to extend the borders of Zion. Thousands are starving for the Bread of Life, almost at our doors we might say, yet the church cannot send out missionaries for the want of means.

Not long since I heard a minister (poor in this world's goods) say, if the congregation in which he lived would give him the amount of money that they spent for tobacco, (and it is not a large congregation) he would devote his whole time to the ministry; "for," said he "that would support my family, and that is all I want." When such as this is staring at us, is it not strange that some will persist in using it? I fear that it will be an awful witness against us at that great day.

I have heard it said by some, "I can't quit it." Oh if we only had that implicit confidence that the apostle had, when he said, "I can do *all* things through Christ which strengtheneth me," what a blessing it would be to us! There are many who have become so attached to it that they cannot wait till they have their outer garments on, but must have their quid or pipe the first thing, thus showing that their first thoughts are given to the *weed*, when it should have been given to our Father, who has so kindly guarded us through the shadows of the night. Brethren, "there is utterly a fault among you." "*Thou shalt have no other gods before ME.*"

"For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world." As tobacco is not food for either soul or body, we conclude that it is for "the lust of the flesh;" if so, hear the words of inspiration.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin" (Rom. 6: 6). Now if our old man have been crucified and buried, has the words "No resurrection" stamped upon his back, then have we not risen to walk in "newness of life?"

The apostle says, "if any man be in Christ he is a *new creature.*" "Behold all things have become new." Again, "Know ye not, to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey" (Rom. 6: 16). If we yield ourselves servants to obey the lust of the flesh, have we not made ourselves servants of the same? (see Matt. 6: 24). Again, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13: 14). Again, "This I say then, Walk in the Spirit and ye shall not fulfil the lusts of the flesh" (Gal. 5: 16).

"And they that are Christ's have crucified the affections and lusts" (Gal. 5: 24). And yet there are many other quotations bearing upon the same subject; let these suffice for the present.

Another argument against the use of tobacco, is this: it is offensive to many who are in the church, while it is barrier to some who are not in the church. Not long since a very talented young man was reluctant to enter the church, because "of this very thing." (Read Rom. 14: 21, and 1 Cor. 8: 13). We are not prepared to say that tobacco is useless, for God created it for a purpose; but in the way it is generally used, it is a nuisance, yes more than a nuisance, for the money which is used for tobacco might be used to a far greater advantage. I have known money used in this way, when it was equivalent to taking the food from the children's mouths, or the clothes from their backs. Says one, "spare the older." Should our fathers and mothers follow the vain and foolish fashions of the world? Should they habitually drink of the intoxicating cup? It is as natural almost as can be, that the young follow. From the old we expect examples for the young to follow, for the young expect the old to be examples of that which is good. We have nothing to do with the "sparing." God alone does that, whether towards the old or young. What we most need are good examples, since the Gospel demands that *all* repent who know good from evil.

So long as the old lead, the young will be apt to follow; and who could blame them? We would be glad if there would be a cry raised against this evil, from every pulpit in the land, from all who dare cry against it (Rom. 2: 1). I would rather see the church pure, to see it strengthened *spiritually* than to see it strengthened numerically, for when the church becomes pure spiritually, the other will be sure to follow.

If we would extinguish a flame we should not add fuel; so if we would crucify the lust of the flesh, we should not allow it any food.

Let us cleanse ourselves from *all* filthiness of the flesh and spirit, and then, and not till then, will the church become pure.

THE KINGDOM OF HEAVEN.

BY SILAS GILBERT.

MATT. 13: 31, 32.

THE kingdom of heaven referred to, I undrstand to be the church; and the seed from which it came was Christ, and the one that planted it was God. Christ took a natural mustard seed, which was the smallest seed, to represent the present and future magnitude of His church. It was so small that they would not receive it as the kingdom of God, but accused the seed of being the chief of devils. The mustard seed that was planted in the field grew and became a great tree, and had branches so that the fowls of the air came and found a lodging place in them.

The lesson which Christ wanted to teach, was this, though He was rejected, despised and counted the smallest, His kingdom would become great and furnish refuge for the sinner that was sporting and roving on the barren mountains of sin and folly.

Some tell us that the branches of the mustard stalk represent the orthodox churches now. This does not seem very reasonable, from the fact that God has said, that He gives to every seed a body after its own kind. Now for an example; suppose one branch would represent a church that did not believe in loving their enemies, but believe in taking the sword and bayonet and bringing their enemies into subjection. Is not this the case with many of the so-called Christian churches? An other branch represents a church that does not believe in humility, but allows her members to dress in all the vain customs of the world, decorate their churches in all the pomp of the day, and say that many of the commandments are not essential; saying that baptism has nothing to do with the pardon of our sins; no efficacy in Feet-washing or the Lord's Supper, or salutation of the Holy Kiss, but left optional to each one. Another branch represents a church that follows the Lamb whithersoever He goeth, obeys all the commandments, no difference how small in the sight of the world, as all are great in the sight of God and His church. Now the question comes up, can a fountain send forth both bitter water and sweet at the same time? The Word says no, all nature echoes no. Then the idea that all the differente sects are represented by the branches, is found to be incorrect.

Suppose a man were to cultivate a mustard stalk, and at the time of gathering, would go out and find on one branch a good yield of mustard seed, would he not be congratulated with the prospect? But on other branches find anything but the genuine, would his hopes not be blasted? What meaneth all this? Has this got to be a world of chance, or has the Law which says, "God will give to every seed its own body," been changed? No, even the very gates of hell shall not prevail against the seed, for it overcame death, hell and the grave, and has had all power given to it, so there is no chance for any other seed or plant to prevail, and "every plant which my heavenly Father has not planted, shall be rooted up." Now God has planted this seed, and has a time appointed when He is going to send His angels or reapers to gather the products of this seed, and since the seed, Christ, bore humility He is not going to accept of pride and fashion, and as it bore obedience even to the death of the cross; He won't be willing to take disobedience and disrespect to His holy commandments. It bore love to its enemies, and good to them that hated it, He won't accept of killing and destroying them, but love your enemies, do good to them which hate you and persecute you.

When you see a church or branch that does not imitate the little stalk that had started while Christ was here, you may readily decide that some impostor has been trying his hand at grafting. Examine the bark and all the little twigs, for they are very good signs of the state and condition of the branch. If you see a branch that the bark imitates those who are in king's houses, turn to the testimony of Jesus and see what He says about them.

SPREADING THE TRUTH.

BY FRANK ALLEN.

"GO ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you" (Matt. 28: 19, 20). This commandment was given to chosen teachers. It is impossible for all the followers of Christ to observe this commandment personally; but all can live to this commandment by supporting those who are set apart for this business. Some think, it is not necessary to live to to this command in this day, because all have such easy access to the Scriptures (Rom. 10: 14, 15). "And how shall they hear without a preacher? And how shall they preach except they be sent?" "So then faith cometh by hearing, and hearing by the Word of God."

The eunuch of Ethiopia had the Scriptures; but he failed to comprehend their import, until he was guided by Philip. From this we see the necessity of sending out, and cordially supporting teachers. The religion of some seems to be of a very selfish nature. They appear very much concerned about their own salvation, they love to be edified and instructed; but can look with considerable indifference on a world lying in sin and darkness. Such are seldom found to encourage any plan to support missionaries; and it is with great difficulty that you can bring them to give a small portion of their means to instruct the world, in what may be called the first principles of the oracles of God. May we not with propriety apply to such characters, the language of our Lord, on a certain occasion, "These ought ye to have done, and not to leave the other undone." We show ourselves destitute of the true apostolic spirit, if we can look with indifference on those that are in darkness, and neglect to improve such opportunities, as our situation affords us, of directing them to the only means of salvation.

Paul says, in Rom. 10: 1, 2, 3, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record, that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have submitted themselves unto the righteousness of God." "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ" (2 Cor. 11: 13). This language can be applied to modern Israel. It is our bounden duty to put forth every lawful means to direct them to a saving knowledge of God. Every period of Paul's history from the day he was arrested on the road to Damascus, bears ample testimony to the unceasing ardor with which he labored, for the salvation of men. For this he prayed. For this he submitted to stripes (2 Cor. 11: 26). For this he submitted to perils of water, of robbers, of his own countrymen, of heathen, of the city, of the wilderness, of the sea, and of perils among false brethren. In this he esteemed it his honor (2 Cor. 12: 15), to spend and be spent; and in it at last we have reason to believe, he bled and died.

Mark the use, which, under the impulse of inspiration, he calls us to make use of his history. "Be ye followers of me, even as I am also of Christ." We are under the same obligations to Him that Paul was. We rest our hopes on the same foundation, and look for the same glorious inheritance. And there must be something wrong, if we are not animated by the same spirit. Remember, therefore, my brethren, that it is our indispensable duty to labor and pray, spend and be spent; yea, and if necessary to lay down our lives for the conversion of a sinful world, to the true principles of the oracles of God.

CHRIST'S CRUCIFIXION AND DEATH.

BY S. S. W. HAMMER.

"AND he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him" (John 19: 17, 18). The evangelists are very particular and minute in detailing every circumstance connected with Christ's death. At present, we design to contemplate more especially three things; place, manner, phenomena with which it was attended.

The place. Golgotha the place of skulls, where lay scattered abroad the remains of malefactors, who had suffered on the spot; in this place we behold, a striking emblem of the world Christ came to save. Here were the trophies of death; the ruins of human nature; here were sufficient evidence of man's depravity, ruin and helplessness. And such was the condition of the world, Christ came to save or redeem—one region of death, one dreary burial ground, one vast Golgotha, sunk in depravity, exposed to peril, the most alarming to human contemplation. In Golgotha, the place of Christ's death, we see a Jewish malice and unbelief overruling for the welfare of the world. Jesus came expressly to His own—to His own people, the lost sheep of Israel, but they received Him not, but hated and persecuted Him, and at last put Him to death, and thrust Him without the gates of their city. Jesus did not then offer Himself upon a Jewish altar, and thus restrict the merit of His blood to one people; but on the elevated Mount of Calvary, on the notorious summit Golgotha, He expired as the propitiation for the sins of the whole world; we see in it not only the extent, but the efficacy of Christ's death.

Christ came not to call the righteous, but sinners to repentance through His death, there is a hope that the chief of transgressors may be saved by following after Him in all His footsteps and commandments. His death at Golgotha, through the New Testament speaks the language of hope to harlots, publicans and thieves, if penitent. We know that afterwards the virtue of His blood was savingly experienced by three thousand Jerusalem sinners. He died for them, and rose again. Yes every event in Christ's history was for the benefit of this fallen world.

He was for us, for the angels said, "Unto you is born this day in the city of David a Savior, which is Christ the Lord." He lived for us and He obeyed the Law, and thus left an example, that we should follow His steps; but his life and work were only preparatory steps to that great end for which God sent him into the world, and for which he gave himself to be, the Savior of our race. He came into this world especially to die, to die for us, to die for all; his love was seen in that he died. His death emphatically an event always kept in view in divine redemption, the sacrifice all shadowed him forth as dying; the prophets foretold his dying; he himself told his disciples that he must die, he evidently had his own mind even fixed upon this event. When he was transfigured and conversed with Moses and Elias, it was respecting his decease. Now his death was peculiar, it was voluntarily. No one could have taken his life from him. When they came to take him and approached him, he spake and the soldiers fell as dead men to the ground. He who could still the storms of the seas and raise the dead, could certainly retain his own life; but when his time was come, he yielded up the Ghost. It was ignominiously: he died not in the ordinary way, either of age or disease, but a death to which the vilest of malefactors were appointed,—the accursed death of the cross. It was extraordinary. At the Roman tribunal he had been pronounced innocent. Pilate had washed his hands as a sign that he had no share in his death, and it was his own nation, the people to whom he came with grace and salvation that clamored for his blood and said, "Crucify him, crucify him." Heaven and earth were affected with it: the sky was hung as in sackcloth, the earth quaked, rocks rent, the vail was torn in twain; and the Centurian, who had the charge of the execution, exclaimed, "This must have been the Son of God." But more about the vail of the temple. It was rent from the top to the bottom. An account of it is to be found in Exodus 26: 31. The vail was designed to separate between the holy and most holy places, and was never passed; neither did human eye glance beyond it, except once a year; when the great high-priests entered with the blood of expiation (Heb. 9: 7).

The vail was rent, and the rent was supernatural; no human hand would have done it. Earthquakes might have thrown it down, but could not have divided it in twain; it was the work of God. Connected with this were two very important events. The one was that it occurred when the high-priest was standing before the mercy-seat; the other, was that now Christ was offering himself to God, a sacrifice for the sin of the world. The true sacrifice was now being offered, who came expressly to die, the just for the unjust to bring us to God. Now what did the vail represent? This is a question. But from what account we have, it exhibited the human nature of Christ which was now suffering for sin. As the vail concealed the holiest place, so Christ's humanity enshrouded the Deity of Christ,—the godhead tabernacled in the man Jesus (Heb. 10: 2). It represents the vail of sin which separated God and man. Sin had broken off our fellowship with Jehovah, separated us. Christ died to break it down, and became the Mediator between God and man; it was by his death which was now taking place that this was affected (Heb. 10: 19).

This was the grand signal for the abolition of Jewish ordinances. They were never designed to continue; they were merely shadows and types of Christ and the blessing of the Gospel. Now therefore the holiest in the temple ceased to possess its sacredness. Now the offering ceased to be accepted, and now the priesthood was superceded by the great High-priest after the order of Melchisedec; it denoted the removal of all distinction between the Jewish and Gentile nations.

God had chosen the seed of Abraham. To them he committed his oracles and ordinances, and of them Christ came. But the Christian economy, the foundation of which was laid in Christ's death, swept away all distinction, and Christ's religion was designed and suited alike to all the nations that dwell on the face of the earth.

Now if the vail was considered so sacred, how much more so, our holy and blessed Redeemer? What elevated views we should have of his person and meditorial works or undertakings? Yes, God has testified to the greatness and preciousness of Christ's sacrifice, by all the phenomena connected with his death upon the cross. We may now build with the strongest assurance upon what he hath affected for us. Through this all people can see how their services must be presented to God, by a new and living way, opened by Christ, through the Bible; that is to say, his flesh. "No man cometh to the Father, but by him."

There is a great necessity of the vail of sin being removed from our hearts. The vail of ignorance, unbelief and disobedience must be removed; Christ's salvation must have an opening passage into our hearts, and nature's depraved vail must be torn from the top to the bottom. Now we have written to some length; but will yet notice some of the circumstances of his death, that have been brought to our attention as well as a few more events. Now, all the circumstances connected with it, were of a striking and wonderful description. The place and mode of his death's phenomena, which attended it,—earthquakes, opening graves, vail rent, sun darkened (Matt. 28: 45-54). Now God purposed to send his Son, hence in due time he fulfilled that purpose; did not spare his Son, but delivered him. The Father gave him the cup to drink, the Father caused the sword to awake (Zech. 13: 7; Acts 11: 23). "God so loved the world that he gave his only begotten Son" (John 3: 14, 17). With wicked hands they crucified him and put him to death (Acts 2: 23). They envied him, hated him and sought for false witnesses to appear against him, paid his betrayer, charged him with blasphemy, refused his release, cried, "Crucify him, crucify him," took his blood upon themselves (Matt. 27: 25). Though given by the Father, yet he also freely gave himself. He was not a reluctant, but willing sacrifice, who gave himself for our sins, who loved us and gave himself for us (Gal. 1: 4; 2: 20; 1 Tim. 2: 6). He left heaven for this purpose. He ever kept this event before his eyes; he ever longed for its arrival. "I have a baptism to be baptized with" (Luke 12: 50). He cried with a loud voice and then gave up the Ghost (John 19: 30; Rev. 1: 5). He was the last great sacrifice, of which all others were but types and shadows. All referred to him and all terminated with him (Heb. 9: 19-28).

From Moses to Malachi, the prophets testified of the sufferings and the glory of Christ; his sufferings and death had been prominently exhibited by David, by Isaiah, by Daniel, by Zechariah. The time had been predicted, the traitor, the mode, &c., had been minutely detailed (1 Pet. 1: 10, 11). Our subject is growing lengthy; but we must yet notice Christ's lamentation on the cross, the saddest part of this article, "*Eli, Eli, Lama Sabachthani.*" It was about the ninth hour or three in the afternoon. Jesus had now been suspended upon the cross six hours; he had been enduring an exceedingly painful, yet lingering death; darkness as we have stated covered the whole land for three hours, and it is supposed, I do not give it as an established fact, that during these three hours, Jesus had not uttered one single sentence, but at length the long silence is broken. Then he exclaims, "*Eli, Eli Lama.*" He cried with a loud voice, indicating that he was still possessed of full power, that nature was not, as in ordinary cases, exhausted, and that his life could not be forced from him, but that he had power to lay it down and power to take it up again. As a sacrifice for sin, it was indispensably necessary that it was his free will. His exclamation was that of Scripture prophecy (Ps. 22:). This was the case also when he commenced his ministry, when he was tempted, when reasoning with the Jews, when referring to his sufferings and death (Luke 24: 46-48). He always claimed to be the Son, sent of the Father, the Savior of the world. He had been condemned for this, was now dying for this, and he still claims Jehovah as his God with his expiring breath, "*Eli, Eli Lama.*" This is the only complaint he uttered on the cross. He did not complain of the apostasy of his friends, of the treachery of Judas, of Peter's denial, of Pilate's sentence, of the scourging, of the rudeness of the Rabble; he complained not when nailed to the cross, but when he felt the mental and spiritual darkness, he was overwhelmed and in utter amazement and awful agony cried, "*Eli, Eli, Lama.*"

Reader, do not suppose that the Divine was now separated from the human nature of Christ. Nor yet that God did not delight in him and love him as intensely as ever. Christ was never more dear and precious to the Father than at this time. He was now offering up his as a sacrifice for sin. It therefore behooved him to experience the dreadful penalty of sin, as it consisted in excluding the soul from the power of God. As man's surety and mediator, it was necessary that he should experience the judicial hidings of his Father's face, he had now fulfilled all his engagements, and therefore claimed the approval of his Father.

It is supposed or thought that Christ's soul had been judicially forsaken for three hours, he now therefore appeals as if he had said, "Father, the cup is now exhausted, the whole demand has been met; therefore now let thy cheering beams return; now let me have the token of thy accepting love."

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, M. M. ESHELMAN, } EDITORS.

BRO. S. H. BASHOR is duly authorized, by us as our traveling correspondent and agent for the BRETHREN AT WORK and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15 00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., JULY 18, 1878.

BRO. John W. Brumbaugh and wife, of Clover Creek, Pa., called on us last week and preached for us on Friday evening. They have been from home several weeks, having spent some time with other congregations in this part of the State.

◆

SEVEN were baptized in Wis., while brother Newcomer was up there a few weeks ago. The interest is greatly increasing, and calls for meetings at two other points. That mission field is not only becoming interesting but is proving quite successful.

◆

BROTHER S. H. Bashor is engaged in writing a work in defense of the faith and practice of the Brethren. It will be published sometime during the present season. He expects to take the field the coming Fall and devote most of his time to preaching. His recreation has improved his health very much so that he will be in good condition for work.

◆

THE world is full of people who do not know what it is to let good enough alone. They never know when they have a good thing of it, and often act very hastily and thus become much involved in trouble. Those who are doing well should just keep on doing well and be contented. Remember that small, steady gains give competency to the mind, and enables the party to act more wisely in the increasing duties of life.

◆

WE need not look for a paradise on earth till after people have learned to bridle their tongues in a becoming manner. If properly used, the tongue is a useful member, but if abused it is the curse of the world, defiling the whole body, and setting on fire the course of nature. Well may the Apostle James say, "The tongue can no man tame; it is an unruly evil, full of deadly poison." James 3: 8 Its bite stingeth even unto the death of the soul.

◆

BROTHER Enoch Eby left for Iowa last week, and will remain about three weeks. After his return he will commence preaching in the Central Illinois Mission field. We are glad to hear this, as that field has been too much neglected the last three months. There are prospects of doing much good in that part of the State, and the good work already begun ought to be judiciously followed up. Hope our Brethren will make extra exertions there this season.

◆

BROTHER J. W. Stein expects to move into this part of the State sometime during the Summer, and remain over one year. His being near this office will make it more convenient for him in carrying on the written discussion. Nearly everything for the debate is now arranged, and we will likely soon be able to announce the programme in full. The discussion will last over a year, and will doubtless be of great interest to our readers.

◆

BRETHREN J. W. Brumbaugh of Pa., M. Meyer, and D. Miller of this county, held meetings in Forreston, Ill., on Saturday evening 6th, and Sunday 7th inst. We are glad to see brethren go into the towns and villages and preach the Apostolic doctrine. The towns and cities need the terms of salvation as well as those of the country. We understand an appointment was made for meeting in the same place in the hall, the 27th of this month.

◆

IT is thought by some, that we ought to proportion the amount to be given by each congregation, outside of Northern Illinois, in support of the Danish Mission work this year. We do not like to take that responsibility on ourselves, but prefer to let each one give as the Lord has prospered him. The lovers of the Mission have responded nobly to the many calls so far—the Mission has been amply sustained, and we have reason to hope it will continue to be supported by the free-will offerings of the brethren and sisters. Let all the friends of this movement do what they can and the Lord will bless them for their efforts. The proportional amount for each congregation in Northern Illinois is $45,00, but other congregations and individuals will do what they think is right.

◆

THERE are two classes of business men in the world. One class is all the time attending to somebody else's business, but neglecting its own. The other class attends to its own business and lets others attend to theirs. As a general thing, a man who attends to his own business, has no time left to bother with business that belongs exclusively to his neighbor, and he who is not fit to see after his own matters is ill prepared to look after his neighbor's.

◆

FEW ministers fully realize the importance of preaching to children. The sheep are fed plentifully while the wants of the lambs are neglected week after week, and then complaint made because the children and young people are so much unconcerned about religion and morality. Poor, little creatures, they must go unfed, and no wonder they seek food in by and forbidden paths. It is worth while spending time with the little folks, for they must one day form the ground and pillar of the truth. Shepherds have too much wisdom to neglect the lambs, and it is certainly evident that preachers ought to be as wise as shepherds.

THE JEWISH CONVENTION

THE Hebrew Convention held at Milwaukee, Wis., last week, proved a success to the Jewish interest of this country. They have now, as we learn from the dailies, become fully united as one body, resolving to work together advancing the interest of the Jewish race.

The action of the convention bridges the gulf between sections and paves the way for concerted action in the future. As one of the delegates remarked, the United States, because of the large religious liberty allowed, is more than any other nation the Jews' country; but the object of the union is not only to look after the Jews in this land of religious liberty, but to secure for them religious liberty in lands where it is now denied. The union in this general work will co-operate with different organizations in Europe, and unity of action will be secured and direction given to progressive efforts, no doubt, by the Pan-Jewish Conference which meets in Paris next month." The peculiar power and influence these people are just now putting forth, indicates something more than ordinary, and may be opening the way looking to the fulfillment of prophecy. The influence they are exerting over the European Congress now assembled at Berlin, Germany, indicates coming prosperity for that race. The following from the *Inter Ocean* speaks for itself:

"The time is extremely favorable for action in behalf of the Jews subjected to persecution, and it is said that prominent Hebrew leaders exercised, through the Earl of Beaconsfield, much influence on the Berlin Conference. It is barely possible that Beaconsfield is purposely keeping in the background the full record of what he has accomplished in this direction. That full religious liberty has been secured in Roumania, Bulgaria, and Roumelia is certain. Just how much has been done for the Jews in Syria and Asia Minor remains to be told. Enough has been seen of the character and scope of Beaconsfield's diplomacy to show that he does not abandon any purpose he sets out to accomplish, and that where one plan fails, he does not scruple to try another. But leaving this question as it is, we may safely say that never before have the political currents in Europe been more favorable to the carrying out of the cherished schemes of Israelite leaders interested in the elevation and more perfect unity of their race than they are now.

"LET none of you suffer as an evil doer, or as a busybody in other men's matters." 1 Peter 4: 15. In the light of this injunction, what must the end be of him who goes from house to house, trying to stir up strife—trying to array persons against others? Are not such miserable, and poor, and naked, and in need of correction, and the prayers of the righteous? "Blessed are the peacemakers," and miserable are those who stir up strife and contention.

"SABBATISM"

M. M. Eshelman:—

YOUR tract entitled, "Sabbatism," has come unto my hands, and having been informed that you will publish a respectful review of it in the BRETHREN AT WORK, I will briefly notice a few points in it, and give some reasons why I think your arguments fail to establish your position.

1. I begin with your title page—"The Law and the Gospel Contrasted." (a.) Are the Law and the Gospel two different rules of life? No. According to the New Testament, "Sin is the transgression of the law," not of the Gospel. The Gospel is the good news of pardon of sin through Jesus Christ. (b.) If the Law were abolished, no pardon would be needed; therefore the offer of pardon sustains the Law. The Gospel, in offering pardon, admits that the Law is right in condemning the sinner. They are two things distinctly; but they agree to the same truth. Where is the contrast? (c.) The moral Law existed before man became a sinner by transgressing it; and the Gospel has existed from the time that the plan of saving sinners was laid.

(d.) You speak of the Law and the Gospel as if they were two systems or plans of saving men; as if the ancients were saved by the Law, but the moderns by the Gospel. This is false. All are sinners, transgressors of the Law; and all that are saved will be saved through Christ. Abraham had the Gospel preached to him (Gal. 3: 8); he believed in the promised Savior; and his faith was not a dead faith; for he obeyed God's voice and kept His charge, His commandments, His statutes, and His laws. (Gen. 26: 5). Let us do as the Father of the faithful did. Notice, Abraham kept God's commandments more than four hundred years before "the same" were "confirmed to Jacob for a law" at Sinai. (1 Chron. 16: 15-17). (e.) And the Sabbath was known and kept, before it was given by God's voice from the Mount, and written upon the tables of stone (Gen. 16)

(f.) On page fifth, you speak of the inspired writers of the volume which we call the New Testament, as writing the New Covenant. This is a fallacy. The writing of the New Covenant is not on parchment nor paper, but on the heart. A covenant is a mutual agreement. (See Ex. 19: 5-9). Under the New Covenant God promises, "I will put my law in their inward parts, and write it in their hearts" (Jer. 31: 33). What law? Evidently that which was written on stones, at the time when the first Covenant was made.

2. (g.) "The Law imperfect; the Gospel perfect." Where did you learn this? Very long ago the Holy Spirit testified, "The law of the Lord is perfect" (Psalm 19: 7). Is it more perfect now? James also speaks of the perfect law of liberty (1: 25); says, we shall be judged by it; and quotes from it, "Do not commit adultery," and "Do not kill" (Jas. 2: 8-11). I admit that the Gospel is perfect; but where is the text that says so?

3. (h.) You assume that the first Covenant consisted of the ten commandments. This is the very thing which should be proven; but you make no attempt to prove it; and you would fail if you did, for the proof does not exist. God calls the ten commandments His Covenant, and makes the keeping of them a condition on which His promises were based. This the people promised to do (Ex. 19: 5-9). Here the mutual agreement is plainly recorded; and when it was ratified or "dedicated," after they had heard God's voice, Moses said, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words" (Ex. 24. 8). (i.) The first Covenant was not the words, but an agreement concerning the words. Here is a distinction with a difference, and it is made by the word of the Lord. Christ's blood is the blood of the New Covenant (Matt. 26: 28). This can take away sin. The "better promises" are the remission of sins, the law of which sin is the transgression, written in the heart, and an "eternal inheritance" (Heb. 8: 10-12, and 9: 15). The New Covenant is better, because the promises are better (Heb. 8: 6). The moral Law could be made no better, for Inspiration had already pronounced it perfect.

4. You properly make a distinction between the ten commandments and the "ceremonial law, or ordinances." These ordinances, comprising the yearly Sabbaths, all are agreed are blotted out, being nailed to the cross. This can be, and yet the "royal law," distinguished by the voice and handwriting of Jehovah, remain entire. It was evidently of this law that Jesus said, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven, but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5: 17-20). (k.) It is of this Law that the Apostle says, "Do we then make void the law through faith? God forbid; yea, we establish the law" (Rom. 3: 31).

5. (l.) You say, "Then we cannot obey Christ by doing what Moses taught?" Not at all! for Moses himself said, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things." This is a contradiction, for if we hear Christ in all things, we do the very thing that Moses taught. Moses and Christ are in perfect harmony. Why attempt to hold them in contrast? Moses was a Christian, he esteemed the reproach of Christ above the treasures of Egypt. (Heb. 11: 26).

6. (m.) Under the head, "The seventh-day Sabbath sanctified for the children of Israel only," you say, "God said to Israel, 'Remember the Sabbath day to keep it holy.' But did he say this to the believers in Christ? No, never." Abraham, Moses, David, and the prophets were believers in Christ. Were they not required to keep the Sabbath? Jesus says, "The Sabbath was made for man." Does the term man include only the Jews? Put the argument in form. 1. The Sabbath was made for man. 2. The Jews are men. 3. Therefore the Sabbath was made for the Jews. Very well. Try it again. 1. The Sabbath was made for man. 2. Gentiles are men. 3. Therefore—what? for the Jews only? See Isa. 56: 2-6.

7. (n.) I study brevity, and therefore shall not [illegible] and space on your "preferred day." The evidence for Sunday amounts to nothing; and it takes creative power to make a thing out of nothing. The effort has been shown a failure a hundred times. I will not dispute that Christ has "dominion over" the Sabbath, and has "power to alter it according to his will." The question is, Has he altered it? "Hear him," we say. His testimony is recorded in Matt. 5: 18. It relates to the very point in question. He has testified; will you hear him?

8. In conclusion, your argument is unsound, because your premises are false. Your two leading fallacies are, 1. Making the ten commandments the Old Covenant, and 2. Making the writings of the New Testament the New Covenant. (o.) The term covenant is frequently found in the Bible, and is used in various ways. There are many covenants recorded; but the first and the second are only two of them, I have shown what these were. God calls the ten commandments His covenant; but they are nowhere called the first, or the Old Covenant. They are God's perfect and immutable Law, and as such they are the basis of both the Old and the New. In the Old, Israel pledged themselves to keep them; and they were written on stones. The New writes them in the hearts of all "the Israel of God." David had them in his heart; so had the Apostle Paul (Ps. 119: 97; Rom. 7: 22). Christ's blood is the blood of the New Covenant It is by the efficacy of this blood that the transgressor of God's Law is cleansed from his sin and has the Law written in his heart, according to the promise. (p.) The first Covenant had also ordinances of divine service and a worldly sanctuary. "But the blood which was offered could not take away sin;" consequently all the ancients that are saved, are included in, and are saved by the New Covenant. There are not two ways of saving men, one by the Law, and the other by the Gospel. There is no greater delusion than this.

You say the New Covenant was written by Matthew, Mark, Luke, John, Paul, James, Peter, and Jude; and say, "They wrote precisely what the Lord wanted written; no more, no less." Suppose these writings to be the New Covenant. You teach that all this should be believed and obeyed. Let us read, then, from the New Covenant.—"They have Moses and the prophets; let them hear them" (Luke 16: 29). "Search the Scriptures" (John 5: 39). (q.) Not a word of the New Testament was written when Jesus spake these words. Paul also refers to the Old Testament when he says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Shall we go to the Old Testament to get instruction in righteousness, that is, right doing? Yes, Jesus says, "Blessed are they that do His (the Father's) commandments."

I close with the sincere desire and prayer to God, that you and the writer may be subjects of the New Covenant, having our sins taken away by the blood of Christ, and the Law of God written in our hearts, and thus be heirs of the better promises of the New Covenant, and enter in through the gates into the city.

R. F. COTTRELL.

Ridgeway, N. Y.

REPLY.

(a.) You ask, "Are the Law and the Gospel two different rules of life?" You not only ask the question, but you also answer it. Are they one? Your "No" says, *yes they are.* You do not seem to see that the Law was the School-master which brought the Jews to Christ, and that the Gospel is now our School-master to bring us to the same Christ. Under the Law dispensation, to sin against that Law was transgression. Do you maintain that to sin against the Gospel is *not* transgression? Is it a transgression to sin against "carnal ordinances" dedicated with the blood of animals, and not sin to transgress against the Gospel, which has been consecrated by the blood of Christ—the Being who came in the flesh? Inspiration says: "And you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven * * * in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ." 2 Thess. 1: 8. Here is the *result* of not *obeying* the Gospel. If sinning is not transgressing the Gospel, why take vengeance on them? If *not* obeying the Gospel is *not* transgressing, why punish with "everlasting destruction?" It is also declared that "all unrighteousness is sin." 1 John 5: 17. If *all* unrighteousness is sin, and those that do unrighteousness, obey not the Gospel, are punished with everlasting destruction from the Lord, can it be said that sin is not the transgression of the Gospel? Does Elder C. maintain that the Gospel ought to be obeyed? If he does, will it not be sin to *not obey it?* If it be sin to not obey it, is it not transgression? Will he maintain that it is sin to not conform to the Gospel, the word of Truth? "To him that knoweth to do good, and doeth it not, to him it is sin." James 4: 17. We are now speaking of those who have the Gospel, who know it. If they know that they should obey it, 2 Thess. 1: 8, and do it not, will it not be sin? Is not Jesus the Author of eternal salvation to all that obey Him? Heb. 5: 9. Is not the Gospel more than "good news of pardon of sins through Jesus Christ?" Does it not interpret itself as "the *power* of God *unto salvation* to every one that believeth? Rom. 1: 16: Eph. 1: 13. It is not only the source from which we learn of pardon from the sin of our first parents, but it is the good news of salvation from our own sins. It is the *power* of God *unto* salvation—a means which God uses for our salvation.

(b.) You ask, "Where is the contrast?" Can you not see this? Are not the sacrifices and offerings under the Law and *none* under the Gospel a *difference?* Being different, are they not susceptible of contrast? If there is no difference, why do you not practice precisely what the Law teaches? If there be a difference, then one is superior to the other, which superiority we shall show further on.

(c.) Who says the moral Law did not exist before man became a sinner? No doubt it existed in the *mind of God;* but it existing in the mind of God, and being revealed to man before man existed, are two things. We go no further than revelation. What God *did not reveal* to man, we know nothing about. When God said to Adam and Eve what they should and what they should not do, we know precisely the mind of God. If this Law was for the regulating of their morals, it was moral Law, and by what was revealed we stand. We cannot stand by what Elder C. *seems* to see revealed, but are willing to stand by what *God has* revealed. If you mean that the Gospel has existed with God since the plan of saving sinners was laid, well and good. The Gospel of Jesus Christ, no doubt existed from the time that the plan of saving sinners was laid, but there is a difference between the *time* of it *existing*, and the *time* of its *revelation*.

(d.) What is Law? "A rule directing and obliging a rational creature in moral and religious actions." Was not the Law God's constitution, given for the worship of the Jews? Turn to Heb. 10: 1–4 for the answer. Was not the Law one plan of worship, prescribed for one chosen, one peculiar people, the Jews? "The Lord hath chosen Israel for his peculiar treasure." Psalm 135 :4. "This is the law which Moses set before Israel." Deut. 4: 44. Did not the "First Covenant" contain the rule of faith and practice for the Jews? Does Elder C. believe and obey the First Covenant? Is he sacrificing sheep, goats and heifers? offering their flesh and blood as sacrifice to the Lord? No, he is not doing this. Why? "Because those sacrifices have been abolished," he replies. How does he *know* they are abolished? The New Testament declares they are. Very well, does it not also declare that Christ "taketh away the first that he might establish the second?" Does he believe that, "if the first covenant had been faultless, then should no place have been sought for the second? Heb. 8: 8. What was the Gospel that was preached unto Abraham? "In thee shall all nations be blessed." Gal. 3: 8. This was "good news" to Abraham. He believed it, hence his faith was "imputed to him *for* righteousness." Rom. 4: 22. The Gospel was preached to him in *promise,* not *in fact.* As yet, the Gospel of Jesus Christ, in its power, had not been revealed. It was yet in the future; the nations, *all* nations were *to be* blessed, while to us the Gospel of Jesus Christ has come, is established *practically*, all nations *have been* blessed. No one denies that Abraham kept God's commandments, His statutes, His laws. When God said, "Sojourn in this land," Gen. 26: 3, Abraham obeyed. When God commanded him to offer Isaac, he obeyed. If Abraham believed and obeyed God by faith in Jesus who was to come, he was more faithful than many in this day who will not obey the Christ that has come—who instituted a better Covenant upon better promises. Heb. 8: 6. The idea of a *better* Covenant does not mean the *same* Covenant. If the Elder were to give his neighbor apples to-day, then promise him *better* apples to-morrow, he would not give him the *same kind* of apples for *better* apples, would he?

(e.) Gen 16 says not one word about the Sabbath being known and kept before written on stones. God's people never know and keep a thing until it is revealed to them; for those who worship God, worship precisely as He tells them. We are willing to accept the counsels, the precepts and commands of God's Book—every word that relates to our salvation, but when a man comes up and declares that a thing was known and practiced by God's people before God revealed it to them, we must protest.

(f.) On page five of Sabbatism, we reason thus: By whom was the "New Covenant" written? By men chosen by the Lord, viz: Matthew, Mark, Luke, John, Paul, James, Peter, and Jude. Were they inspired? They were: for "all Scripture is given *by* inspiration," and since they wrote the New Covenant, which is Scripture, it follows that they were inspired. Being under the immediate influence of the Holy Spirit, they did not write anything that the Lord did not want written, nor did they fail to write something that the Lord wanted them to write. They wrote precisely what the Lord wanted written,—no more, no less. Does the Elder maintain that the writers of the New Covenant were *not inspired?* A Covenant is "the promises of God as revealed in the Scripture, conditioned on certain terms on the part of man, as obedience, repentance, faith, &c." We now call up Jeremiah, who says: "But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." "The covenant that *I will* make," certainly does not refer to the one which *had been made.* God did not say by the mouth of the prophet, "I will put my law, my covenant, which I made, in their inward parts," but He emphatically declares this of the covenant that He *will make.* "*Will make*" does not refer to things *already* made. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord." Can prophecy be plainer?

(g.) The Law, as a shadow of good things to come, was perfect, but as making the comers thereunto of a "divine nature," it was not perfect. God Himself defines it. "The law having a shadow of good things to come * * * can never with those sacrifices * * * make the comers thereunto perfect. Heb. 10: 1. As typical, it was perfect; but as being a true representative of what Christ has done, it was imperfect. There is a difference between the thing itself, and its shadow. What James and others quote from the Old Covenant, is by Divine Authority, and by no means proves that He wants us to observe something that He has not put there. The question is not what *is in* the New Covenant. That God requires us to believe and obey what is written therein is not a matter of dispute, but does He require us to believe and obey what *He has not revealed?* This is the point. In all the New Testament He says nothing about, "Remember the Sabbath day to keep it holy;" but Elder C. insists we must keep it anyhow. "Whether it be better to hearken unto"——Acts 4: 19.

(h.) On page one of Sabbatism I maintain that the First Covenant consisted of the ten commandments with the ceremonial law, or ordinances, added. We now bring up Exodus 20, 21, 22, and 23, and find that Moses had not only delivered to Israel the ten commandments, as you term them, but also many other commandments concerning men-servants, theft, slander, false-witnesses, justice, charity, feasts and sacrifices, after which He said: "Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Ex. 24: 8. Do "*all these words*" refer to the ten commandments only? Here we have Moses giving instruction concerning many things—all done in words—and then sprinkling the people with blood. What authority has any man to select a *few* of God's words, and set them up for *all* His words? The God that gave the ten commandments also gave all the other commandments thad were to be obeyed by the children of Israel, and now we behold men at this late day, choosing some of those commands, and leaving others, in order to set up some pet theory. If Elder C. accepts one command in the Law, which is not in the Gospel, and urges men to obey it, why does he not accept the others of the Law that are not in the Gospel? Why be so partial?

(i.) Man liveth not by the assertions of men, but by every word that proceedeth out of the mouth of God. We fail to see a difference between your "distinction and difference." Of course, Christ came not to destroy the Law or the prophets. He came to fulfill the Law and the prophets. If the Law be fulfilled, of what use is it?

(k.) We establish, are witnesses of the Law, that it was just, that it was the shadow of good things to come,—*things*, not *thing*—and that it laid no claims to making the comers thereunto perfect. Paul would have us know that in preaching Christ, the truthfulness of the Law was established. It pointed to Christ, and Christ being here, *proves* that the Law was right. Can you not see this, Elder? "Now we are delivered from the law, that being dead whereunto we were held; that we should serve in newness of spirit, and not in oldness of letter." Rom. 7: 6. *Delivered from* the Law—delivered from *all* of it, yet under *some* of it, according to Elder C. We prefer to serve in newness of the spirit, and let those *who will*, serve in oldness of the letter.

(l.) This has already been answered under the argument concerning Abraham.

(m.) We will try your style of reasoning here. "The Father which has made us meet to be partakers of the inheritance of the saints in light." Col. 1: 12. 1. The "*us*" are men. 2. Sinners are men. 3. Therefore sinners are partakers of the inheritance of the saints in light. Or take this: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." 1. The "*you*" are men. 2. Sinners are men. 3. Therefore the Holy Ghost hath made sinners overseers of flock of Christ. The logic is your own, not ours.

(n.) The evidence against "the Lord's day," amounts to nothing, and it takes God to make something out of nothing; hence the effort to prove that the Jewish Sabbath should be observed by Christians has failed as often as attempted.

(o.) God does not call the ten commandments alone His Covenant. The one made with Abraham, more than four hundred years before the ten commandments were given, was also a Covenant. This was simply enlarged, extended under Moses. The second is shown in Heb. 8: 6. "These are the two covenants: the one from Mount Sinai, which gendereth to bondage." Gal. 4:24. Does the Elder insist on living under the Covenant that gendereth to bondage? We are content to be the children of the free woman. Gal. 4: 31. Paul says, "Christ taketh away the first that he may establish the second." Heb. 10: 9. If Christ hath taken away the first Covenant, what authority has Elder C. to try to bring it back? "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." Heb. 8: 13. "If the first be old, decayed and vanished away, why try to resurrect it? "For if the first covenant had been faultless, then should no place have been sought for the second." Heb. 8: 7. So the first was not faultless, and for this reason a place was sought for the second Covenant.

If some of the first Covenant was written on stones, that is no proof that the words never got into the hearts of the children of Israel. "Set your hearts unto all the words * * * which ye shall command your children to observe to do, all the words of this law." Deut. 32: 46. Were not the ten commandments in "this law?" Deut. 11: 18. "Thou shalt love the Lord thy God with all thy heart." Deut. 6; 5. Though some of the words were written on stones, they got into the hearts of the people. Though the inspired writers of the "New Covenant" put the words on parchment, God requires that we put them into our hearts, where He waters them with divine grace, making them His power unto salvation.

(p.) In one place you urge the perfection of the Law, and here you maintain that none were saved by it. You fail to recognize the fact that the writers of the Gospel, also give the *history* of Christ's labor, as well as the object, and result of His coming.

(q.) No one denies this; but let us look at a few facts. Christ gave words, spoken words, to His disciples, did He not? Before He ascended up into heaven, He said that the Comforter which the Father would send in His name, would "bring all things" to their "remembrance whatsoever" He had said unto them. John 14: 26. The Comforter brought the words that Jesus spoke unto His disciples, to their remembrance, and then some of them wrote them, put them into *form*, which words we have under the name of the New Testament. The words are God's power unto salvation. Rom. 1: 16. A man believes them; they are life unto him. John 6: 83. By writing, they have been transmitted to us, so that we may know the mind of Christ, the will of God.

In conclusion we repeat our position in Sabbatism that no one has yet proven *by the Bible*, that the Gospel is not the New Covenant. 2. Prove that the "first covenant" (given on Sinai) is now in force. 3. Prove that there is any other rule of faith and practice for the disciples of Christ, besides the Gospel. 4. Prove that there is something in the New Testament that the Lord did not want there. 5. Prove that the inspired writers left something out that the Lord wanted in. 6. Prove, by the Bible, that Christ was *not* the "end of the Law," and that the "first covenant" did not "vanish away." The position taken in Sabbatism stands unrefuted, though it has been passed into the hands of some of the leading Sabbatarians in the land, and having been translated into the Danish language and distributed in Denmark by the thousands, it has withstood the criticisms of its opposers there. We write this not boastfully, but as an evidence that the truth will succeed in all nations. The writers of the New Testament nowhere say, "Remember the Sabbath day to keep it holy," and if God had desired it kept holy, kept as given to Moses or otherwise, He would have caused it to be written in the Gospel. When our Sabbatarian friends once show that God forgot to have this written, we shall prepare to accept their theory, but until it is done, we must accept what God says, not what He does not say. When He says we have been "delivered from the law," we believe Him rather than those who say, that from *some* of the Law we have not been delivered. When God says, "He taketh away the first, that he may establish the second," Heb. 10: 9, we go that way rather than after him who says that nothing was taken out of the way to establish the second, but that the *same thing* was re-established. The question is not whether God made a *New* Covenant, but did He take the Old away, put it back and call it a New Covenant? Inspiration says the first "waxed old," vanished away. This we all admit, but when it vanished away, was taken away, did it come back? was it brought back? This is the point at issue. Elder C. maintains that the second is the same as the first, but the Book of God says otherwise. We stand by the Book. Will Elder C. do the same?

M. M. E.

BREVITIES.

—There is a French prophecy which says, the end of the world will come when Easter Sunday falls on St. Mark's day. This will be the case in 1886.

—It will take three years to finish the revision of the Bible which is now being made by the American and British committee.

We are in receipt of a copy of the *Texas Products and Progress*, a 16 page quarto, devoted to the interest of that State. Get a sample copy by addressing *Texas Progress*, Dallas, Tex.

—At the present time the whole number of Jews in Jerusalem amounts to 13,000 souls; as such it forms more than one-third of the entire population and is almost double the Christian portion.

—One was baptized in the West Branch church, Ill., last week.

—Our correspondents will please write with ink when possible, as pencil marks are difficult to read, and often so illegible that the articles thus written cannot be used.

—Every subscriber can know just when his time expires by noticing the printed figures to the right of his name. To avoid missing any number he would better renew about three weeks before the time expires.

—The Ashland College brethren report good success in their canvassing work.

—The weather here last week was extremely warm. On Friday the Thermometer stood 102 degrees in the shade.

A TRIBUTE

BY D. B. MENTZER.

'Tis Sabbath morn
And brightness marks the hallowed day;
All Nature its beauties display,
And fields adorn.

The gentle shower
Has bathed the dusty, thirsty earth;
There's joy o'er every blossom's birth
And fragrant flower.

The merry bird
'Mid verdant tree top high I hear;
Full many a lay is wafted near,
And Heaven-heard.

The ripening grain
A plenteous harvest shall bestow,
For God His mercies still doth show,
And not in vain.

Rise, O my soul,
Give thanks to God, Ancient of days;
Let all the earth be filled with praise,
His Name extol,

Bless the Lord!
His love protects me every day,
O, may He keep me in His Way
And in His Word.

Still I implore,
When all my days on earth are past,
May I, with all the saved at last,
Praise evermore.

Prospect Home, June 9th

◆

SELECTED GEMS.

—Meanness sometimes makes a saint. Some men are good only because it costs money to be wicked.

—The hardest words to pronounce are, "I made a mistake." Frederic the Great wrote to the Senate, "I have just lost a battle, and it's my own fault." Goldsmith says, "His confession shows more greatness than his victories."

—Spurgeon replied to an American: "Oh, yes, I have heard of your Robert Ingersoll. I should do nothing to convert him. He is like a green watermelon. The more he abounds, the sooner the public will turn from him."

—What Christ procured at the expense of His labors, sufferings, and death, we are invited to come and receive, "without money, and without price."

—If God has commanded, it is our duty to obey; not to fall to reasoning upon the propriety of the command.

—A wound from the tongue is worse than a wound from the sword; for the latter affects only the body, the former the spirit—the soul.

—If a man faithfully pursues his calling, thoroughly renounces the world, and by the aid of the Holy Spirit is sincere, pure, chaste, kind and true, he will possess power which no one can resist, and his faith will be a victory which overcomes all things. No one can do this who does not use the weapons of righteousness; and with these he can defend himself against all mischief from within and without.

—I wondered how the shepherds in the East could know every sheep of their flock individually, till one told me—that one has a little spot, that one has a piece out of his ear, that one has a bruised foot, etc. He knows some defect in each. So God knows all His sheep, not by their perfectness, but by their failings.—*Moody*.

—Don't get discouraged because some brother violates his pledge. Don't commence growling about everything because something is done which doesn't meet your views. Remember that the saloons are at work from five o'clock in the morning until ten at night, and they don't stop to grumble but keep dealing out the deadly poison and raking in the dimes.

—If the disposition to speak well of others were universally prevalent, the world would become a comparative paradise. The opposite disposition is the Pandora box, which, when opened, fills every house and every neighborhood with pain and sorrow. How many enmities and heart-burnings flow from this source! How much happiness is interrupted and destroyed! Envy, jealousy, and the malignant spirit of evil, when they find vent by the lips go forth on their mission, like foul fiends to blast the reputation and peace of others.

—I would rather confess to Him than to the best friend I ever had, I am so sure that He will make every excuse for me; and a friend can't always do that. He can't know all about it, and you can't tell him all, because you don't know all yourself. He does.

—There is no good this world can give, like that it takes away.

A FEW THOUGHTS.

BY MARY C. MILLER.

I LIKE that idea of a brother's mother. He said she taught him he could not understand the Scriptures until he had the same spirit that the men had, who wrote them. Mothers, that was good teaching.

It is not good for a tree to grow faster in the air than in the ground, for the storms will be sure to blow it over. So it is with man. It is not good for him to grow into popular favor without trials and troubles to settle and ground him in the truth.

Selfishness likes to be exalted, but God loveth the humble.

Don't envy a man if he is higher than you, for he is your protector. Remember the small oaks are spared when the storms and lightnings come, because of the larger ones.

Backbiting eats up a body of people like canker. I would rather company with an intelligent person, even though in rags, free from this pernicious habit, than with those who pretend to cleanliness, but are like whited sepulchres, beautiful without, but within full of dead men's bones.

A kind word in time of trouble, is like an oasis in a desert to the weary traveler.

Dig not a ditch for another to fall into; they are dangerous things to have near about. Haman was hung upon the gallows he built for another. God protects the righteous, but is angry with the wicked every day.

It takes longer to clean the mud off your boots than to go around the mud hole, and it is harder work. So a little discretion is better than thoughtless haste.

Martha was careful and troubled about many things, but there is *one* thing *needful* for us to do. Man looks upon the outward appearance, but God looks upon the heart. "Purify your hearts, ye double-minded, and God will receive you."

Satan got himself woefully into trouble when he rebelled against heaven, and now he gets all he can into the same trouble.

No one likes afflictions and persecutions, yet they are good for those who are trying to do what is right.

When I have a piece of work that I dread, I find the worst part to do is to begin! So it is with man doing his duty toward God. The hardest part of the work is to get his own consent, or in other words, to make up his mind to go to work.

"They shall heap to themselves teachers having itching ears." That is, men shall be lovers of themselves and shall treasure up flatteries, work for them and hate reproof.

Henry Ward Beecher has, by his influence and example, slain more people than the sword devoured in the rebellion. And the cuts are deeper.

When a person loves God he don't need to tell it. Actions speak louder than words, and our actions are all well weighed by some silent looker-on, if in public, and always by that eye that never sleeps. It is not the things done to be seen of men which tell. It is simply *being* true that makes one appear so. To put on appearance without possessing may stand for awhile, but sooner or later it will crumble to a miserable wreck.

Marshalltown, Iowa.

◆

THE WORD OF GOD.

BY WM. BOROUGH.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the word of truth"—2 Tim. 2:15.

FROM this portion of Scripture we infer that there is a possibility of not rightly dividing the Truth. In reading this Truth, or Word of God understandingly, the same rules must be observed as in reading other books, or writings: 1. Who is the Author? 2. To whom did he write? 3. When and where did he write? 4. Under what circumstances or influence did he write? 5. The object.

THE BOOK OF GOD

is divided into two parts. 1. The Old Testament, setting forth God's dealings with His people till within about 400 years of Christ, and was fulfilled by Him.

2. The New Testament, which will not be fulfilled until the second coming of Christ, or the end of the present dispensation. This Testament is the one which most concerns us, as it includes the time in which we live, move, and have our being. Then let us examine it carefully and prayerfully, that it may prove a help to our erring feet.

The New Testament contains a revelation of God in Christ, transmitted to the Apostles and other inspired men, and is divided into twenty-seven books. These books are divided into four general classes.

1. The biography of Christ and His antecedents, written by four authors: Matthew, Mark, Luke, and John. Matthew's writing was addressed to the Jews in Judea, and was written in Judea, about A. D. 37 or 38. Mark addressed the Romans, and is supposed to have written in Rome between A. D. 60 and 63. Luke, by some, is supposed to have written his Gospel while in Greece, A. D. 63 or 64, to the Grecians. John wrote in Ephesus, A. D. 68, or perhaps earlier, to the Asiatic people. The primary object of these writers was to prove that Jesus Christ was the Son of God.

The second general division is called, Acts of the Apostles, written by Luke in Greece. A. D. 63 or 64. This book gives an account of some of the acts of the Apostles under their second or great commission, and contains the grand historical facts of the organization of the church, and a history of its state, and increase among the Jews and Gentiles. It also answers the question, How may a sinner become a Christian? In fact, the book is largely taken up with the subject of conversion, and shows us what we must do to be saved from our sins.

The third general division comprises twenty-one epistles, of which Paul wrote fourteen. Ephesians, 2 Timothy, Philippians, Colossians, Philemon, and Hebrews were likely written in Rome. Romans, Galatians, first and second Thessalonians were written in Corinth. First Timothy, Titus, and second Corinthians were written in Macedonia. First Corinthians in Ephesus. These epistles were written A. D. 52 to 63. The other epistles are called general epistles, and were written A. D. 61 to 90. James was written in Judea. First and second Peter in Rome. First, second and third John in Ephesus. Jude, unknown. These epistles were written to the churches and individual Christians, and contain God's system and means for instructing and discipling the church of Christ, and answers the important question, What are the duties of a Christian?

The fourth general division is the Apocalypse, or Revelation, written by John, on the Isle of Patmos, now called Palmosa, in the Ægean Sea, in the reign of Domitian, about A. D. 96. This book gives an illustration of things to come, and a beautiful pen picture of heaven.

In reading the New Testament, we should always bear in mind, that the circumstances or influence under which inspired men wrote, was that of the power of the Holy Ghost, and that whatsoever they bound on earth was bound in heaven. Then if we wish to learn about Jesus, and what He said and did, we must go to the Gospel. If you wish to know how to become a Christian, read the Acts of the Apostles. If you wish to know your duty as a Christian, read the Epistles. If you wish to learn the destiny of the world and mankind generally, consult the Revelations.

Now I have given you a few of the outlines to be observed in reading the New Testament Scriptures, and hope many young readers will commence and read them carefully, thoughtfully, and prayerfully, that they may lead you into the fold of Christ.

◆

A PUNCTUATION PUZZLE.

BY LEVI GARBER.

THE following is a capital illustration of the importance of punctuation. There are two ways of pointing it, one of which makes the individual in question, a monster of wickedness, while the other converts him into a model Christian. Let our readers exercise their ingenuity on the problem, and see whether they can discover its two-fold solution:

"He is an old, experienced man in vice and wickedness he is never found opposing the works of iniquity he takes delight in the downfall of the neighborhood he never rejoices in the prosperity of any of his fellow creatures he is always ready to assist in destroying the peace of society he takes no pleasure in serving the Lord he is uncommonly diligent in sowing discord among his friends and acquaintances he takes no pride in laboring to promote the cause of Christianity he has not been negligent in endeavoring to stigmatize all public teachers he makes no exertions to subdue his evil passions he strives hard to build up Satan's kingdom he lends no aid to the support of the Gospel among the heathen he contributes largely to the evil adversary he pays no attention to good advice he gives great heed to the devil he will never go to heaven he must go where he will receive the just recompense of reward."

Just as the above puzzle represents its character in two forms, when properly or improperly punctuated, so with every Christian character. If the Christian professor is not thoroughly educated in the school of Christ, so that he will understand how to punctuate the history of his daily life, it is feared that it will read very badly in the eyes of those who look on. If the professor of religion, will be guilty of the trait of character set forth in the puzzle, when improperly punctuated, it will just prove him to be the character set forth—a monster of wickedness. But, if those who profess to be disciples (learners) of Jesus, learn His rules and examples, and practice the same, there will be no danger of misplacing the punctuation marks. May every reader so exercise his spiritual ingenuity to solve the two-fold solution of their everyday life, that they may be able to punctuate the history of the same, in such a manner as will convert them, not only as a model, but as a perfect Christian.

◆

CONGREGATIONALISM.

BY EMMANUEL UMBAUGH.

CONGREGATIONALISM is one of the first and most successful isms ever introduced into the world. It is the source of the many divisions into which the so-called Christian world is divided. It found its way into the hearts of many of the ancients, and we find, to our sorrow, that it is finding its way into the ranks of the army of the Lord in the present age. In one or the other of its dreadful forms, congregationalism is forcing its poisonous influence upon us. Serpent-like it wraps itself about the heart, and extracts therefrom the love for the church, and substitutes in its stead, the love of self, which becomes larger, and larger, until self becomes so significant in the eyes of self, that the church becomes too insignificant, apparently, to be governed by it, and consequently up comes a case of excommunication.

This same congregationalism causes persons to become dissatisfied with the good-meaning and faithful church officers, which has a very direful effect upon the church, and sadly retards both her extension and advancement in holiness. This form of congregationalism is properly called "Congregationalism of the Heart," and it never affects any one until after they have lost all traces of Christianity. Whenever an individual becomes troubled with congregationalism in this stage of its advancement, and still continues in the church, his love of honor, applause, &c., entirely eclipses his love for his brethren and sisters, and he entirely loses track of the injunction of our Savior: "By this shall all men know that ye are my disciples, that ye have love one for another."

But there is another form of congregationalism, which in order to distinguish from the above, we will denominate, "Church Congregationalism." This form of congregationalism causes churches to divide, and subdivide until the number of congregations will equal the number of ministers.

The reasons for these divisions are very apparent. Christ has left the world, but has left His espoused bride to govern His followers. Congregationalism will not suffer the bride of our Savior to govern any particular congregation, but requires each congregation to govern itself regardless of the counsels of the bride of our Savior.

A fraternity assuming the name, "Congregational Brethren," organized in Northern Indiana by some of our Brethren, who having been attacked with "Congregationalism of the Heart," were expelled, is the best illustration of "Church Congregationalism" I can mention. The members and ministers of the organization being but few in number, the two main ministers both desiring the supremacy, and the bride of our Savior having no control over them, because they were congregational, they were severed into two distinct bodies in their very infancy. Here is a sample of Church congregationalism, which should serve as a warning to all who are opposed to having the Lamb's bride dictate for them in instances in which the Lamb Himself is silent. A person, in order to gain the esteem and affection of an individual must not undervalue the counsels of his wife, and if we claim to be loyal subjects of King Jesus, we must respect His bride—the church.

◆

HAPPY MAN.—Happy is he who has Gospel submission in his will, due order in his affections, sound peace in his conscience, sanctity in his soul, humility in his heart, the Redeemer's yoke on his neck, the vain world under his feet, the crown of glory over his head—happy he lives; happy he dies. To attain this, pray fervently, believe firmly, wait patiently, work abundantly, live holy, die daily, watch your heart, govern your tongue, guide your actions, redeem the time, love Christ, and long for glory.

The Brazen Serpent, and the Savior.

Dear Brethren:—

A PASSAGE of Scripture occurs to my mind this Lord's day morning, that will be found in the 21st chapter of Numbers, verses 8 and 9. It reads thus: "And the Lord said unto Moses, Make thee a fiery serpent and set it upon a pole and it shall come to pass that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass and set it upon a pole. And it came to pass, that if the serpent had bitten any man, when he beheld the serpent of brass, he lived."

Now this serpent which Moses put upon a pole in the wilderness is an emblem of our Savior when he hung on the cross for our sins.—Luke tells us: "As Moses lifted up the serpent in the wilderness, even so shall the Son of Man be lifted up, that whosoever believeth in Him should not perish but have everlasting life."—The fiery serpents had a tendency to kill, and as such may well be compared to sin, for sin kills beyond the tomb. The Israelites were saved from the effects of the serpents' bite by looking upon the brazen serpent, and thus preserved their natural life. If we want to be delivered from the curse of sin, and become inheriters of immortal life, we must look to Christ, obey Him in all things, and a crown of immortal glory shall be our reward. J. P. Hughes.

CORRESPONDENCE.

Among the Baptists.

Dear Brethren:—

THERE is an organization among the Virginia Baptists, (whether it is peculiar to them or common among Baptists everywhere, I do not know) called "Ministers' and Deacons' Association," which meets on Friday before every fifth Sunday for the purpose of discussing and examining Scripture subjects.

The *modus* of conducting these meetings, is substantially as follows, to wit: At each meeting all the preliminaries of the succeeding meeting are arranged by assigning Scriptural themes to chosen brethren who are required to write essays thereon, and exegesis of Bible texts are likewise written and then read before the association.

Then these essays are discussed and criticised, and finally the vote of the body is taken, and they are adopted or rejected according to their loyalty or disloyalty to Baptist principles.

The last meeting of this body, assembled in Blacksburg, and I availed myself of the opportunity and the kind invitation of members thereof to attend its sessions. I did not hear the discussion on Friday, owing to pressing arrangements. On Saturday morning on entering the house, they were discussing the subject of co-operating with other denominations. The only trouble they encountered in reaching an affirmative conclusion was their strict Communion. After saying a great deal pro and con (not much con however), it was voted that pulpit affiliating was not incompatible with strict communion. To a looker-on it does seem, notwithstanding a little incongruous to see Baptist and Pedo-Baptist brethren riding along sweetly together on the same fraternal train, until they arrive at a sacramental station, when a sudden cloud envelops the Baptist's brow and they switch their late, loving yoke-fellows on a side-track, while they go into the Lord's restaurant for refreshments.

It is verily a hard nut for them to crack, and it is giving them a world of vexation in many places. English Baptists, and those of the Northern and Eastern states of our Union have cut the Gordian knot, by throwing the sacramental doors open.

Hall of England, in his inimitable debate with Kinghorn (both Baptists, Hall representing the liberal and Kinghorn the strict communicants) has triumphantly demonstrated the utter untenableness of the strict communistic position.

Dr. Seiss, in his "Baptist System Examined," has dealt them a stunning blow, which has made their columns to reel. While I do not indulge in hasty predictions, yet the signs of the times unmistakably point to their abandonment of that party plank eventually. There is no substantial difference between them now, according to the Baptists' own confession, and reason and policy combine to urge an unrestrained affiliation.

This was followed by an exegesis of Mark 9: 49. It was maintained that this Scripture taught the necessity of believers passing through the purifying ordeal of temptation, which was the salting process spoken of, and that those who did not submit to the process, were subject to the further punishment of eternal fire. They very correctly threw overboard the Catholic dogma of purgatorial fire, but the doctrine of the final redemption of the wicked, which is an inevitable sequence of their theory, was treated with dignified silence.

This was succeeded by an elaborate and lengthy essay on "Infant Baptism."

This essay afforded the ancient, inveterate foes of that rite, a rich opportunity to air their anti-infant baptism sentiments, and they went for the friendless waif with a vim. After mercilessly picking and battering the foundling, they sent it overboard, labeled: "Born of Papal Superstition and Baptismal Regeneration."

The discussion evolved a decided antagonism to the ordinance of baptism as an essential constituent in the plan of salvation.

The Baptist position on this question is remarkable for its aggregation of inconsistencies and contradictions.

Its prime signification, they maintain, is to symbolize an event that forms the basis of the Christian system; the burial and resurrection of Jesus Christ; yet the people need not symbolize it if they do not wish it. It is likewise an act of obedience, yet the people need not obey it, if they do not wish to. Its observance is an evidence of a non-converted heart. It is essential to Communion in the Baptist cloister, yet it is not essential to a triumphant entry in heaven. It is to be observed because the sins are pardoned, yet its non-observance will not affect the state of the pardoned sinner.

From the foregoing and other instances, such as pleading for immersion, because of its apostolical origin, and rejecting the triune form in which it was universally administered by the apostles and primitive Christians, as the New Testament and Baptist church historians prove, we are forced to conclude that their theology is inextricably mixed.

Come friends, lay aside your partisan theories and join the only organization that is exemplifying the doctrine and worship of the Apostolic churches.

Next an exegesis of Matt. 5: 5, was read, "The meek shall inherit the earth."

The essayist advocated the doctrine of the restitution of all things, both literally and spiritually, with reference to the material earth, and the righteous inhabitants thereof, and that this world ultimately would be the everlasting abode of the ransomed of the Lamb. The discussion developed the existence of two parties. One party, taking issue with the essayist, maintained that the blessings referred to, were those accruing from the state of peace and reconciliation with God, which secured the blessings and promises of this life, and that which is to come.

They maintained that an unconverted person was totally incapable of a proper and full enjoyment of God's various blessings, and that, in reality, none were capable of inheriting the blessing therein promised, but the servants of God, basing their views on such Scriptures as, "The unconverted are dead while they live." The party of the essayist supported their theory on those Scriptures that speak of the restitution of all things, both with reference to the literal return of the Jews to their Canaan, and of this world to its state of primeval glory which was lost by the transgression of Adam both spiritually and physically. They claimed that by the universal rules of Scriptural interpretation, which rules require the acceptance of the surface meaning of the Scriptures, when it does not involve an absurdity, or does not conflict with other Scriptures, we should accept their theory. Their discussions were animated and interesting.

They were not satisfied with their investigations, hence it was voted to reconsider it at the December meeting, which will be held at Big Lick in Roanoke Co.

I could not help reflecting while they were contending for the surface meaning of the Scriptures, as required by the rules of interpretation, that they were yielding an immense advantage to our cause.

What theological chemist could extract anything but literal Feet-washing, from the surface doctrine of John 13th, or a literal Charity kiss from the epistles, or a real Love-feast or *agape*, or *deipnon* from Luke 22: 15, 20; 1 Cor. 11: 25; John 13: 2, 4; Jude 12. Evidently and confessedly, the apostolic and primitive churches found abundant evidence therein, justifying a veritable feast, besides the emblems of Christ's passion.

At any rate, we, as exemplifiers of ancient usages, should be saved the jeers and scoffs that ofttimes constitute the chief point of the argument of our adversaries, who, at convenient seasons, call so loudly for the surface meaning of God's Word.

At the night session an essay on reason and revelation was read and discussed. The theme was too metaphysical both for the speaker and the hearers, and the most philosophical of the former were conscious of their inadequacy to treat it satisfactory. The only prominent point in the discussion was the prevailing tendency of the times to rationalism, which is the product of the elevation of reason on the ruins of faith.

A true exposition of the theme of reason and revelation would necessarily comprehend the great superiority of the wisdom evolved in the revelation of Jesus Christ, which is proclaimed in 2 Tim. 1: 10, over the most exalted monuments of human reason, to which the apostle alludes in 1 Cor. 1: 21, and which achieved its most marvelous triumphs in the justly celebrated philosopher, Socrates, who conducted his disciples along and up the dizzy hights of the unrevealed and mysterious, when suddenly halting, his own head whirling in the hazy atmosphere of his prodigious altitude, he points his eager inquirers to the necessity of one coming from heaven to instruct him farther; and Plato whose grand and majestic soul dwelt in region of the gods, and who penetrated the depths of human wisdom, as the Leviathan explores the depths of the mighty ocean, or scaled the lofty summits of the Chimborazo of the mental world with the grace and ease of the king of birds, yet he could not comprehend or discover the simplest truth,—the resurrection connected with the mission and sacrifice of Jesus Christ as an essential element in the resuscitation of the soul. Read the proof of the foregoing in "The Christian Element in Plato," page 146, and in numerous other places in his writings.

The meeting concluded with an essay on Home Missions.

It was shown that there were 70,000 Baptists in the state of Va., alone, and that the sum of one half cent per member was contributed to its support. This contribution, I presume, is independent of the contributions in support of State and Foreign missions, and for the salaries of the local preachers.

I submit the following reflections on the report of the essayist. They number more in the State of Virginia alone, than we do in the whole world. There is probably 100 per cent. more average wealth in our church than in theirs, yet we have no system of State or Foreign missions except what exists in embryo in the Brethren's Evangelizing Association, that was evolved out of the Church Extension Union on the 10th of last month, and some local arrangements.

We are thus hiding the lamp of truth from the world, while the imperfect systems of religious worship are supported amply by the wealth of their members, and converts thereto are made by the thousand. We need not expect to rival them in numbers, from the fact that their system does not forbid many carnal indulgences which ours will not tolerate. But surely we ought to, at least, equal them in zeal and make as great efforts to establish a perfect system of worship as they do an imperfect system.

Fraternally,

D. C. Moomaw.

McDonald's, Va.

From Mill Creek Church, Ill.

Dear Brethren:—

AS we belong to the flock, and are blessed with the opportunity of communicating, through the kindness of our Saviour, we will attempt to inform each other.

Our elder, David Wolfe has been under medical treatment for about two months. Notwithstanding his critical condition, his case looks brighter to-day, and there are some hopes of his recovery, which will be joyful news to all the Brethren. Let us pray for the brother, and the Lord may not take him away from us. The second Sunday of last month there was a young sister baptized in the Concord church, and on the last Sunday in the month, a young brother was baptized in the Mill Creek church. Owing to the ill health of Bro. Wolfe we were not able to have our meetings as regularly as usual.

G. W. Miller.

Liberty, Ill.

From Abilene, Kansas.

Dear Brethren:—

THE last council meeting of Falls City congregation will long be remembered by the dear brethren and sisters. It occurred on June 1st, and was surely a solemn occasion to me. I think all our meetings should be solemn to us and that for the following reasons:

First, Because God has ordained them for the upbuilding of his people, and promised, where two or three are gathered together in His name there He will be in the midst of them. And Paul saith, "Let us hold fast the profession of our faith without wavering; for he is faithful that promised. And let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is."

Second. This meeting was solemn to me, because I could not meet all the members there, and should have liked very much to meet once more with all of them, because it was the last council meeting I had ever expected to attend in this district, of which I was a member ever since its organization, which took place eight years ago, the 16th of last Oct., at the house of Urias W. Miller, followed by a pleasant Communion season, the first ever held by the brethren in Richardson Co., Neb. The elders present at the time were Daniel Fry from Illinois, John Murray and David Brower from Iowa.—Now this last council meeting we had to take the parting hand, and God only knows whether we shall ever meet again on earth. But the echo of the last council meeting sounds daily in my mind and makes me feel solemn to-day, when I think of the labor the church has to perform at such meetings, to help each other along in the narrow way, and give one another good counsel in the spirit of meekness as recommended by the apostle Paul.

Let every member ask himself: Did I do all I could for the edifying of the church and the glory of God? And last but not least of all, let us ask ourselves, Are we all ready, at such meetings, when called upon, to confess our faults one to another, that we may be healed as James tells us, or will we deny and hide our faults, until testimony is produced against us to find us in fault? No this should never, and will never be the case with the truly honest, Christian man and woman.

If I would deny that which I know is true in myself, just because the church cannot produce two or three witnesses in the case, I would make myself guilty of Acts 5: 4. I would lie not unto men but unto God. God forbid that I or any other brother or sister ever should act the part of Ananias and Sapphira. Let us prove faithful to another, and to our God, is my prayer! Amen.

Yours in Christ,

John Forney, Sen.

From Union Church, Ind.

Dear Brethren:—

A FEW lines from this part of God's moral heritage may be interesting to your many readers.

Our members are much built up, and I do hope and pray, that we may continue so. Our Love-feast was on the 4th of June, commencing at 5 o'clock in the evening. There was a large concourse of people during our services. Between five and six hundred members communed. In the evening six were baptized and next morning nine more came out and were baptized, making fifteen in all. Thanks to the Lord, and we hope that they will now enjoy themselves better, than they ever did before, knowing that a Christian life is the happiest that we can live. It will bring peace into our families, and into our neighborhood; for the man that lives a Christian life will not quarrel with his wife, children, neighbors, nor with any body else; neither will the wife or children quarrel and make trouble, if they live as they should. O what a pleasant time we will have if we are Christians; we will have a Heaven on earth.

On the 26th of June our dearly beloved Bro. J. W. Stein came to us, and preached five sermons in our church. Had large congregations, good order. All seemed to like Bro. Stein, and there was not one word said against his preaching. Being requested, he spoke on Baptism Saturday evening and Sunday at 11 o'clock.—Three souls were made willing to come out on the Lord's side and were baptized. I hope many more will come before long.

With the above additions, we had an increase of eighteen for the month of June, and seventeen since last Dec., making in all thirty-five in seven months. I hope there will be more during the next seven months. Let us all labor for the good of souls. Dear brethren, I do hope that our dear Bro. Stein will be cared for by the members, as he is devoting time and strength to the interests of the Master's cause.

Brethren let us all be more faithful than ever, devoting our time and means as much as we can to the salvation of poor souls. One soul is worth more than all the world.

John Knisley.

Sinner, stop and consider what you are doing! *What shall the harvest be?*

JESUS.

BY M. H. FOWLER.

THE name of Jesus is always associated with all that is virtuous, pure, holy and good; and is always cherished in the heart of the Christian, and sometimes among those without. It is strange that one so pure and good could ever have been an object of hate or derision—one that is declared to be "chief among ten thousand and the one altogether lovely.—He who went about doing good, healing the sick, cleansing the lepers, opening the eyes of the blind, causing the lame to walk, the deaf to hear, and binding up the broken-hearted, one who was full of grace and truth;" made himself of no reputation, and bowed to the yoke of suffering that he might appease the wrath of God which was kindled against the human family.

In his humiliation his judgment was taken away, he was despised and rejected of men, a man of sorrow and acquainted with grief; he bore the contradiction of sinners against himself, and in all this not a word of complaint ever escaped his holy lips. When we look into the history of the past and search the record of this holy being in his three years and a half stay on earth, it is indeed refreshing to contemplate his character.

It seems impossible for us to know fully, or comprehend with certainty what he suffered in perfecting his mission on earth—the redemption of the human family, although he was Lord of all, yet he learned obedience by the things which he suffered.

We may by the Bible telescope and our mental vision illuminated by divine grace, see enough to fill our soul with admiration. What man save the man Christ Jesus could have so successfully overcome all the powers of darkness? To the children of men there was scarcely the glimmer of a single star to be seen piercing the murky cloud that warranted the hopes of the children of men, but Jesus dispelled the dark cloud by triumphing over all the powers of darkness, gaining the victory over death, hell and the grave. The legions of darkness were arrayed against the Lord, and against his Christ, even those that he came to save (Israel). "He came to his own and his own received him not," but the learned and the wise of Israel conspired against Jesus, yet amidst all the slander and toryism he faltered not, but faithfully completed his work that the Father had given him to do; then was he betrayed, apprehended, led bound to the judgment hall; from thence to Calvary and nailed to the cross. Listen gentle reader, hear the sound of the hammer as it sends the rough nails crashing through his holy hands and feet; agonizing groans of the dying Lord; hear him say "Father forgive them, they know not what they do," and he cried, It is finished. His part was complete, he gave up the ghost and went home to glory.

His valedictory is one of the best documents ever recorded, in which there is no word of complaint or bitterness, naught but love to friend and foe. Has the present age no Jesus, or did he gather his mantle about him and bear it away forever to the world of bliss? No, "I will never leave you nor forsake you." "Lo I am with you always even unto the end of the world" is his promise. But this is given on conditions, if we do what he commands us, and love him as he has loved us; but where is that love that should characterize God's people? I fear the little foxes have crept in unawares and are sapping the beautifying substance from the lovely plant that should be well rooted in our very souls, and grow with all power of beauty, sending forth a sweet fragrance that wields an irresistable influence over all that comes within its reach, and yield to its power of attraction and admire its sweetness.

I sometimes fear the plant of love is drooping its beauty, is fading from the church. Is not this true my dear brethren? It needs the gentle showers of God's divine grace to revive the fading flower. What shall we do? I answer awake to a true sense of our obligation to God, and send forth our prayers in mass to that God that has measured the waters in his hand, and has meted out the heavens with a span, and comprehend the dust of the earth in a measure and weighed the mountains in scales, and the hills in balances, yea, let us pray to him for a gracious shower of divine grace from heaven, that love may grow within us in all its original power and beauty and sweetness. May God in his infinite mercy grant us all grace for every day and trial and keep us to the end that we may all obtain the crown of glory which Jesus will give to all the faithful.

Yellow Creek, Ill.

* * *

Let us not be weary in well-doing!

GLEANINGS.

From Sister Stone.—We are but few in number here, and do not have preaching by the Brethren very often, yet we trust in the Lord to send laborers in the field in due season. The members are all in love and fellowship, as far as I know. We are always glad to get the BRETHREN AT WORK, for it is full of counsel. We have very pleasent weather now; are harvesting and threshing. The wheat crop is somewhat damaged with rust. Please give the earliest and best authority for Feet-washing, in the churches (as a church ordinance), from history.

Woodland, Yolo Co., Cal.

From S. Z. Sharp.—I finished my work in elder David Baie's district a week ago. Had excellent success in taking subscriptions for Ashland College. Not a brother refused to do something when asked, C. Hooly is our local agent in this congregation. Next went to the district of brethren Truby and Peter Long. Spent one week, had six meetings—preached at two funerals. Received an exceeding warm reception by the Brethren here which will long be remembered by us. The Brethren here will do all for the College they are able. Bro. Noah Shutt is our local agent.

Goshen, Ind.

From Christly Hylter.—We have had six additions to the church by baptism this Spring and Summer. We have three churches in this county; in our own arm, namely the Brick church, we have between 200 and 300 members; seven deacons, five preachers. Next Saturday is our council-meeting. We have preaching once every month in our church, namely the first Sunday. Will some of the traveling brethren please visit us if convenient?

Greasy Creek, Va.

From S. C. Keim—I arrived home a few days ago, with my health much improved. Found one of our Brethren and citizen of Salisbury had passed away, shortly before I returned. When I went away he was in good health. I thank you for the favor of your paper at the Mountain Home. Bro. Merrill is still there and will remain for several months and would be thankful if you would permit the paper to continue its weekly visits to the Mountain Home for his as well as other invalid's benefit; hope it may also a benefit to you to bring it before many.

Elk Lick Pa.

From South Bend, Ind.—We are glad to say one more has been willing to step down into the liquid stream to be initiated and engrafted into the Living Vine, for the purpose of drawing living water from the well of salvation, to thirst no more. He continues to ask, that he may receive fresh supplies, as an inducement to continue working for salvation; "For the crown is not," says, the eminent Apostle, "at the beginning," nor half-ways; "but he that endureth to the end, shall be saved." What a grand thought to contemplate, is the scheme of redemption. When we were sick and beyond human aid, God proposed to assist us by sacrificing His Son, who says, "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you." Our theme should be, brethren, to live not for our salvation, but all with whom we come in contact. "Salvation oh the joyful sound."

DANIEL WHITMER.

ANNOUNCEMENTS.

NOTICES of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

Beatrice church, Gage Co., Neb., September 7th and 8th, commencing at 2 o'clock.

Sugar Creek congregation, Sangamon Co., Ill., Oct. 3 and 4, commencing at 10 o'clock.

Iowa Center, at residence of Bro. G. M. Boitnotts, Sept. 7th and 8th.

Paint Creek congregation, Bourbon Co., Kansas, October 3rd and 4th, commencing at 2 o'clock

Mineral Creek, Johnson Co., Mo., Tuesday, Oct. 1.

Monroe Co., Ia., the 10th of August, at Peter Miller's, two miles South of Frederic station, commencing at five o'clock.

Stanislaus church, Cal., first Saturday in October.

Whitesville, Mo., Sept. 7th.

☞ The Abilene church has appointed a Communion meeting the 24th of August at 10 A. M. Also meeting the 25th at the same place.

By Order,

JOHN FORNEY.

☞ Love-feast at Arnold's Grove, Sept. 10th and 11th, commencing at 1 o'clock, P. M.

INTERESTING ITEMS.

Joshua's Tomb.

THE following has been communicated to the committee of the Palestine Exploration Fund by Lieut. Conder. It embodies a fact which especially illustrates the value of the survey, viz. the value of Jewish names and sites. We have here Jews and Samaritans uniting in the belief that this place is none other than that where Joshua was buried and preserving still the high place dedicated to the memory of the "Prophet of the division." (See Joshua, chap. 13—21.)

There are two places in Palestine which might claim the honor of being the place of sepulchre of Joshua. The one is pointed out by Christian tradition, the other by Jewish. The name of the city where Joshua was buried was Timnath Heres, and it was situated in Mount Ephraim, but the exact site of it is not defined in the Bible, except by the statement that it was upon the north side of Mount Gaash, a place as yet not known. Christian tradition points to the town of Tamnathah, now the ruin of Tebneh, on the Roman road from Antipatris to Jerusalem. Jerome speaks of this place as on the border between the possessions of Dan and Judah (though that border was not very well understood in his days), and on the way from Lydda to Jerusalem. Here Joshua's tomb was shown in his time.

The ruin of Tibneh has a remarkable rock cemetery, containing nine tombs, south of the site of the town, which was once the capital of the surrounding district. One of these tombs is large, with a portico supported on rude piers of rock, very simple. One of these piers was destroyed between 1866, when Major Wilson visited Tibneh, and 1873, when the survey party was there. There are niches for over two hundred lamps, once burning in front of the tomb entrance. Within there is a chamber with fourteen graves or kokim, and a passage, which at first looks like another grave, leads into an inner chamber with only one koka. There is no direct evidence as to the date of this tomb but in most cases where the more important rock tombs with such porticos can be approximately dated, they do not seem older than the first century of our era. Thus, though the Tomb may well be that described by Jerome, there is considerable doubt as to its being really that of Joshua: There two other curious facts as to Tibneh: the great oak tree, some forty feet high, near the tombs, is called Shiek el Tein, "the chief of the servant of God;" there is also a village about three miles to the east, called Kefr Ishua, or Joshua's village.

"The second site for Timnath Heres is Kefr Heres, south of Hablus, and about nine from it. The Samaratins of the present day state, that Joshua, son of Nun, and Caleb, son of Jephunneh, were here buried. On the map of Marino Sanuto (1322) the same place will be found marked as Timnath Heres. The two tombs of Caleb and Joshua are noticed as here shown by Rabbi Jacob, of Paris, 1258, A. D., and thus three separate traditions points to the same place. Kefr Haris is an ordinary village on a hill among olive groves. It has on the east of it two sacred places resembling the other Mukam of the country, inclusive of Joseph's tomb. One of these has the curious name Neby Kefi, "Prophet of the division, by lot." May we not under this title recognize Joshua, who divided the inheritance among the children of Israel? It seems by far the most probable that the place to which Jew and Samaritan both point would be the true site, for it is most striking to find Jews visiting and venerating a place in the country of Samaris; yet in Samaris the tombs of Joseph Eleazer, Phineas, Ithamur, and Abishnah are still shown; and if we follow the indigenous rather than the foreign tradition, it is here that we should place the tomb of Joshua also.—*Jewish Times.*

* * *

Is Methodism Infallible?

THERE is one very curious fact in the basis of organized Methodism which has always seemed to us inconsistent with the genius of the body, though hitherto it has excited no dissatisfaction. We refer to the fact that Methodism can never alter its doctrinal basis, to the end of time; not even if the need to do so should be universally admitted. There are twenty-five Articles of Religion on which Methodism is doctrinally based. The highest administration of Methodist affairs is in the hands of the General Conference, and the constitution of the body places it under six restrictions, with a provision that five of these may be modified upon certain strict conditions; but the other never, This restriction, which is to stand forever, reads as follows:

"The General Conference shall not revoke, alter, or change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine."

That is what *The Independent* says about the unalterable doctrinal basis of Methodism. Right or wrong their "Articles of Religion" cannot be changed forever without a revolt against their fundamental law.

* * *

Recipe for Prosperity.

1. Let every youth be taught some useful art and be trained to industry and thrift.

2. Let every young man lay aside, and keep sacredly intact, a certain proportion of his earnings.

3. Let every one set out in life with a fixed determination to engage in business for himself, and let him put this determination into practice as early in life as possible.

4. Begin in a small, safe way, and extend your business as experience shall teach you is advantageous.

5. Keep your own books, and know constantly what you are earning and just where you stand.

6 Do not marry until in receipt of a tolerably certain income, sufficient to live on comfortably.

7. Never get into debt. A man who owes nothing can never fail.

8. Let every man, who is able, buy a farm upon which to bring up his sons. It is on the farm that the best men, morally and intellectually, are trained.

9. Bear in mind that your business cannot be permanently prosperous unless you share its advantages equally with your customers. An "all turkey, all buzzard," system of business can never succeed in the long run. The parties to a transaction must be mutally benefited if the trade is to be kept up.

10. Experience has shown that a scrimping policy with employes is not the most profitable for the employer. Live and let live, is a better theory.

11. Never get your business so much extended that you are driven to take in another, If you engage in a partnership at all, let it not be forced on you.

12. If you find yourself incompetent to manage a business successfully, settle down contentedly to work for wages, do your best for your employer, make his interests yours and shape your expenditures so as to live within your income Every one is not qualified by nature to manage successfully, but as much real happiness may be enjoyed in a salaried position as in any other, if the individual be only frugal and contented.

13. Do not seek political office.

14. Aim to be just and fair in all your dealings, and cultivate a good reputation for paying promptly.

If these few rules were generally observed, we should hear but little complaint of hard times.—*Selected.*

* * *

—The petrified body of a woman supposed to be the victim of an earthquake hundreds of years ago, was recently found imbedded in a cargo of nitrate soda, which arrived in England from Peru.

London covers 700 square miles and contains 4,000,000 inhabitants. It contains more Jews than the whole of Palestine, more Roman Catholics than Rome itself, more Irish than Dublin, and more Scotchmen than Edinburgh.

A petrified Virginia bacon ham has been discovered in Prince Edward, Va., and forwarded to the State University museum.

Tramps are becoming quite numerous, and in some localities have been committing considerable depredations. Their movements are far from indicating the best of feelings.

Prohibition is popular in Maine, not being demonstrated any farther than to declare the fact that both the political parties in that State have adopted prohibition, as a plank of the platforms for which they ask the suffrage of the people.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M., and arrives in Racine at 6:43 P. M.

Day passenger train going west leaves Lanark at 2:06 P. M., and arrives at Rock Island at 6:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2.18 A. M., arriving in Racine at 9.00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12. 10 A. M., 8.10 A. M., and east at 12: 10 A. M and 5. 15 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

Vol. III. Lanark, Ill., July 25, 1878. No. 30.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

SPECIAL CONTRIBUTORS:

R. H. MILLER,	LADOGA, IND.
J. W. STEIN,	NEWTONIA, MO.
D. VANIMAN,	VIRDEN, ILL.
D. B. MENTZER,	WAYNESBORO, PA.
MATTIE A. LEAR,	URBANA, ILL.

FATHER HAS GONE HOME.

Now the family chain is broken
One link from our little band,
He, we dearly loved has left us,
Left us for a happier land.

Like the oak of many Winters,
It has fell at last,
Sickness has prevailed upon him,
Jesus called him, he must go.

Vain were all our kind endeavors,
To restore his health again—
Friends, physicians none could help him,
Why were all our labors vain?

He had stood the storms of many a Winter;
But he had to leave us,
With mother and sisters
He could not prolong his stay.

We have followed him to the church-yard,
There his lovely form is laid,
There among the fading relics,
There we find his grave.

Weep not mother, weep not sisters,
Trust in God to meet again;
Yes, dear father crossed the river,
Free from sorrow, sickness, pain.

Mother, sisters let us try to meet him,
In a better world than this,
Here is no abiding city,
There's a land of peaceful bliss.

Let us try to hold out faithful,
While the lamp holds out to burn,
And when the Savior comes to call us,
We will meet dear father at home.

Selected by A. C. Boyd.

THE AUTHENTICITY OF THE BIBLE

[A synopsis of a sermon delivered by S. H. Bashor, on Monday June 10th 1878, in the Tent, two miles West of North Manchester, Ind. Reported by M. M. Eshelman].

"We also bear record, and ye know that our record is true." 3 John 12.

THE question is sometimes proposed to the professor of religion, in this day of light and science: "Do you know that the Bible is true?" We all reply that we know that the Bible is true; then some one enquires, "How do you know that it is true?" Thousands of professors of religion in this country say, they know it is true, but they cannot tell how they know it is true, or rather believe it is true, but they cannot give a single proof in support of the fact. Away back in yonder age, in the apostolic age, we hear one say, "The record is true." Now I believe that we have the same proof, the same evidence in this age that the Bible is true. But we shall proceed to give some proof in support of the fact that the Bible is true. I know that my audience is not composed of skeptics, but of Christian believers; however it may be profitable for me to investigate the truth in support of the Word of God. Some say that the Bible says it is true. This is true, but the simple assertion of the Bible is not enough to sustain that idea; we want other evidence in its support.

The first proof which I offer in support of the truthfulness of the Bible is its style of composition. Go back with me to Egypt and observe the style of learning there. The books of Moses are very full of the Egyptian style of composition. The origin of those books is not doubted by the best scholars of the age, for their style and composition are not found among other nations. The language of Egypt is not the language of any other people. The language used by Moses was used in the days of Moses, hence is proof in support of the idea the first five books of the Old Testament were witten by Moses. Then there is the book of Esther, it bears evidence of the Chaldean or Syriac style. This was the language of the age when that book was written.

When we come to the New Testament which was written in Greek, we find the style of the age in which it was written. Language and style of language bear internal evidence of the authenticity of the Bible. It was written by three classes of men, Jews, Gentiles, Christians. It could not have been forged by the Gentiles, from the fact that in that case it would not have been received by the Jews—their being a wide field between Jews and Gentiles. The old Bible was not written by Christians, for they came after it *was written*. The New Testament was not written by the Jews, for it tells of their crucifying Jesus— a fact they would not have told on themselves. It was not written by Gentiles, for they were not in sympathy with Jesus and labored for the extermination of the entire system of the Christian religion. It could not have been forged by Christians, because it is so remarkable. They were subjected to afflictions, persecutions, buffetings and trials of every kind. What motives could have prompted them to write such a work, if the whole thing were ficticious? Does it not represent them as forsaking all for Jesus' sake? Paul one of the grandest luminaries of the age, left a high position and went forth to preach the truth, left the palace for the humble dwelling-place, worked at menial labor, walked often instead of riding, endured storms, tempests, imprisonments, stripes and even death for Jesus' sake. Our faith, perhaps, would be soon shaken, were we required to go that way. He gave up home, rest, friends and above all his great name for the religion of Christ. This last is a great loss.

Take away father, mother, brothers and sisters and still the loss is not like taking away your name. Take wealth, and you feel not the loss like that of giving up your position in life. But Paul not only gave up home, friends and wealth, but most of all, his high-standing in the world, to be thrown among wild beasts, whipped, scoffed and dragged through the streets. But what did he gain? Tribulation, experience, eternal life, a home beyond the dark waters, in the mansions of the blest. The same argument will apply to any other apostle. Now that they should do all this and not be of God, is inexplicable, why should they do so? They could not have forged it for popular gain, for the people were against that system—to be a Christian then, was to be unpopular. Cowards would not have endured what they endured for mere nothing. From these considerations we conclude that the Old and New Testaments are genuine—the Word of God; hence John says, we know, not only think, but *know* the record is true.

The next proof in support of the idea that the Bible is true, is the history of the Bible. Go back to the Red Sea where the children of Israel stood, the sea in front and Pharoah's army behind. There they were; they could not go forward; could not go back. Here Moses said, "stand still and see the salvation of God." He smote the sea with his rod, the waters separated, and the people of God passed over in safety. The children of Israel looked back and beheld the hosts of Pharaoh swept into destruction. I think I would like to have stood there and heard the shout of joy that went up from delivered Israel when they saw they were safe. Now if the account of Israel had been written by their enemies, and it were untrue, do you suppose they would have thus written? But if those things had not occurred, yet were recorded by Moses, would not his enemies have exposed him in his day? But not a word comes down to us from his enemies stating that the whole thing is false; but on the other hand, their silence is evidence of its truthfulness.

When I look back to Mount Pisgah and see the old prophet and leader of Israel giving his farewell address to his people, and going up to view the promised land, I think I would like to have been there and beheld his calmness, and sweetness of temper. If the great work he had done is false, why did not his enemies expose it? Go to Jordan, go to Jerusalem and behold the mighty works, and if they be untrue, why did not the enemies of that work expose it? But we come on down to the birth of Christ, do the men of that age deny it? A little further and we behold him raising the dead, healing the sick, making the blind see, and doing many wonderful works; do the men of that age deny their occurrence? Thousands repented, believed and were baptized, do the historians of that age deny these things? Josephus, the oldest historian of that age acknowledges Jesus Christ. He does not try to prove that Jesus was an impostor, but what he does say is for Jesus.

Prophecy is next in order to support the authenticity of the Bible. The sons of Shem and Japheth are ruling the world. Ninevah and and Babylon were mighty cities, and God through holy men predicted their fall, and the prediction has been literally fulfilled. Tyre has gone to pieces, and Sidon is no more. Then go to Jerusalem and hear Jesus say, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings and ye would not." Though Jesus thus showed his love for Jerusalem, they would not hear, and that great city is no more. Follow prophecy in all of its details, and see how much of it has already been fulfilled. This then is strong evidence of the authenticity of God's Word.

We now come to the preservation of the Bible. Often have men tried to destroy the Bible, but so far have not been able to extinguish it. Thousands of books have been destroyed, have passed into oblivion, but the Bible has withstood all its adversaries. Immense numbers of Bibles have been destroyed with the hope of sweeping it from the earth, but blessed be God to-day it is found in millions of families. It lies upon nearly every table in this broad and beautiful land, and O may it lie in every heart. Its preservation is a miracle.

It is one Book, composed of sixty-six smaller books. Its authors were over 1500 years in making the Book. It contains poetry as well as prose. Through all the vast work, there is perfect sympathy, perfect harmony, and is "profitable for doctrine, for correction and for instruction in righteousness." By it we will be judged in the great and last day, when all the nations of the earth shall stand before God.

Select sixty-six books written on one subject by as many writers as have composed the Bible, and there will be no harmony at all. In them we would find discord and confusion of ideas, but not so in the Bible. In it we learn of the way of life, and our duties toward each other It has done much for man, is now doing much and will yet carry the great tidings of salvation to immense multitudes. Infidels say, we do not need the Bible—that it does more harm than good. As well might they say, we do not need the sun, for it burns our faces. Infidels do not know that the Bible has been the means of planting religious liberty in this Western Hemisphere. It is the primary cause of all good educational institutions. Do without it and we are thrown into heathenism—thrown out into darkness. But it is found in Christian homes, not only Christian homes, but also in the homes of hard-hearted fathers and mothers who do not yield to its gentle influence, and turn to God and live. It has helped you and me to get this far on our journey to heaven—to live in God's love and precious promise. To the weary but faithful pilgrims to the celestial city it says, "Your journey is almost to a close here." Over yonder across the dark waters is a beautiful home prepared for you by the blessed Jesus. Soon you will be called to go; be true, be faithful and a crown of life shall be thine forever. May He who has called us and journeyed with us, be your everlasting Guide and Comforter.

FROM C. H. BALSBAUGH

To Sister Mary Ann Riggle:—

BOTH your letter and postal are here. Your history fills me with amazement. There are fathomless mysteries in every life. Yours seems to be full of them. Christianity is a perfect regulator of human conduct, and such a perfect mastery of evil, that whether our afflictions are the result of well or ill doing, they are educators to a higher character. So completely is everything under a gracious Providence, that our rankest follies become conditions of unspeakable good. Ambition often sets persons on a towering pinnacle, from which they presumptuously cast themselves for the consummation of selfish ends, and are dashed in pieces, to be regathered and rebuilt into sons and daughters of Almighty God.

Disappointment, loss, and suffering are a glorious trinity in the education of the soul. What a sublime attitude to be able to turn the face Godward, and say without misgiving, "*I know* in whom I have believed, and am *persuaded* that He is *able* to *keep* that which *I have committed unto Him* against that day." 2 Tim. 1: 12. This unreserved commitment secures the fulfillment of every iota of the Divine promises. If the "*peace of God* KEEP OUR MINDS AND HEARTS THROUGH JESUS CHRIST." we will have the very serenity that sustained the Godman in His humiliation and destitution. "Seek ye *first* the kingdom of God," and meekness will always make us the inheritors of all things. O how rare to possess the mind of Christ, and *rest* in the riches of righteousness, and have the wealth of the universe though we may have nothing. Your discipline is severe, and nothing can give you the fact or the sense of victory or comfort, but the *conviction* that that your "life is hid with Christ in God," and that your *mind* and *heart*, your *means* and *reputation*, are wholly under His direction.

To have our failings and errors issue in good, we must offer ourselves without reserve to the disposal of Infinite Wisdom, Goodness, and Righteousness. Our fealty may take us to the lion's den, and our treachery may bring famine, and take us to Egypt to endure the horrors of bondage. God will eventuate both in good to our souls, if we so allow. To please God under correction we must meekly, and trustfully, and *with perfect integrity*, look up into the face of the All-good, and say, "Even so, Father, for so it seemed good in thy sight." Our Maker and Redeemer knows how stubborn we are, and how self-deceptive, and what painful grinding it takes and what smelting, until *from the heart* we can say, "*not* as *I* will, but as *thou* wilt." You are only in the mill in which all of God's bread is ground. The great Loaf was between the same burrs. Sing your psalm of resignation as you pass through the disintegrating ordeal, and ever keep your soul seasoned with the "*purpose*" that turns the dross of earth into the gold of Heaven, and the fire of chastening into the Skekinah of eternal rapture. Rom. 8: 28. There is no Patmos without an Apocalypse unless we interpose the screen of self. Do not *wait* to be humbled, *offer* yourself for the lowest place, and God will see to your exaltation and coronation. Let Christ be all.

"The work of the righteous prospereth."

THE VICTORIOUS CHRISTIAN.

My buried friends, can I forget,
Or must the grave eternal sever.
They linger in my memory yet;
And in heart they'll live forever

They loved me once with love sincere,
And never did they deceive me,
But often in my conflict here,
They rallied to relieve me.

I fain would weep. but what of tears.
No tears of mine could e'er recall them;
Nor would I wish that groveling care;
Cares like mine should e'er befall them.

They rest in realms of light and love;
They dwell upon the Mount of glory,
They bask in beams of bliss above,
And shout to tell their happy story.

I heard them bid the world adieu,
I saw them on the rolling billow,
Their far-off home appeared in view,
While yet they pressed a dying pillow.

I heard the parting pilgrim tell,
While passing Jordan's stormy river;
Adieu to earth, for all is well:
Now all is well with me forever.

O how I long to join their wing,
And range their fields of blooming flowers;
Come holy watchers, come and bring,
A mourner to your blissful bowers.

I speed with rapture on my way,
Nor would I pause at Jordan's river,
With songs I'd enter endless day.
And live with my friends forever.

Selected by J. S. MOHLER.

WORK.

BY S. C. BEILER.

"Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccl. 9: 10.

THE mortality of man being the leading subject of Solomon in this chapter, and observing that wisdom and piety exempt not men from death, he first infers that God's love or hatred to one man above another, is not to be gathered by His dealings with them here, where all things in the common course of Providence come alike to all. The Christian has duties on earth, though his affections are in heaven while he is in the body and in the world; though he is not of the world, he is to show the influence of Christianity in every station in life. If the Lord be God, then let us follow Him; if our flesh be God, then serve it still. If heaven be better than earth and fleshly pleasure, come away then and seek a better country, and let us lay up treasures where moth and rust do not corrupt, and thieves cannot break through nor steal.

Agrippa, exclaimed, "Almost thou persuadest me to be a Christian." Alas! how many are like Agrippa, only *almost* persuaded? Christians they are indeed in name, but they might as well and more consistently be called heathen, for they live "without God and without Christ in the world." And the love of sin—the fear of shame, the vanities of the world, and the habit of delay on the most important of all subjects, even leave them *almost* Christians; almost Christians they live; *almost* Christians they die;—but almost to reach heavenly bliss, and no more, is never to attain it at all. O! how many might not only almost, but entirely persuaded to be Christians, were all the professed Christians to work with the power and might, that God has given them.

We have all talents committed to our trust, and are accountable for the use or abuse of them. These talents may be more or less in quantity and various in kind; but for all we must give an account, and God will require no more from us than is just. For instance, Christ says to the *minister*, "Go into all the world, preach the Gospel to every creature." We are happy to know that the missionary spirit is kindling among the brethren; but would ask the talented ministerial brethren, why not go into our large cities, where the goddess of fashion is originating all the abominations and desolations? And the false teachers crying aloud unto them, "If there be a hell, come give your name to the church, with all your pride, pomp and dignity; and you shall pass into the realms of bliss." Oh why have them lead souls astray, without trying first to preach unto them, the true Gospel.

There is much for us all to do in the cause of Christ. Also to guard against, especially we who are young in years, young in the church. We promised before the most high God and a multitude of witnesses, that we would forsake the world, and live for God and heaven. Let us ask ourselves the question, are we fulfilling this promise? Or are we looking back into the ways of the world?

There is work enough on this populous and sinful world, to employ the heads and hands, and tongues and hearts of all. Let us show to the world by our walk and conversation, that we have been with Christ, and are learning of Him. There is more joy to be had in a day, if the Sun of Life shines clear upon us in the state of holiness, than in a whole life of sinful pleasure. Then let us work with our might while it is called to-day, "for the night cometh wherein no man can work." Yes, come He will, to judge the world in righteousness. To us, through the messenger of death, He may soon come. Then our state must be fixed, and we must realize the fact that "He shall reward every man according to his works." Behold! we were created in the image of God; destined for a noble purpose. If we consider the works of Him by whom all things were created, excluding therefrom, man alone, we can see no mark of design, or any effects that tend to the glory of God. Behold Him as He enters life, possessing a faculty, a mind superior to all other terrestial beings, a conscience by which we can discern right from wrong, surrounded by all that exalts and embellishes life, in the midst of plenty, with the power of providing for all our wants, and above all having the privilege of cultivating our minds, preparing ourselves for usefulness in this life, and joy in a life to come. Oh! what an imposing spectacle presents itself to view, as we thus contemplate man. The scene that is thus presented to the eye of our imagination, is second to but one other. That one is beyond our description. Our imagination cannot conjecture the dazzling brightness of that scene, neither can we imagine the joy, the ecstatic bliss of those who participate in it. We refer to the scene that will take place when the object for which man was created shall have been completed. The object referred to, and for which man was created, is his immortalization, and his participation with angels in an everlasting glorification and honoring of the Creator and Redeemer of mankind.

Oh! what a magnificent scene that will be when, as Paul truly says, "This mortal shall put on immortality and this corruptible shall put on incorruption." May we all with Paul, when we come to die, be able to say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

THE TWO KEYS.

BY H. W. LANDIS.

BY nature the hearts of men are closed against Christ, therefore the Master says, "Behold I stand at the door and knock." Rev. 3: 20. The door being closed, here signifies, that Christ is a stranger to the sinner. We conclude that ignorance is the key which makes fast the door, and knowledge the key by which it is opened.

If knowledge is a key that opens the heart to Christ, as is plain from Luke 11: 52, where Christ denounceth woe upon them that took away "the key of knowledge," then ignorance must be the key that makes fast the door of the heart against Christ. On this ground Christ told the woman of Samaria, that her unbelief was the root of her ignorance. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him and he would have given thee living water." John 4: 10. Ah, sinner, did you but realize the preciousness of this blessed Savior, that is offered to your souls in the Gospel. Did you see His beauty, fulness, and feel your own need of Him, all the world could not keep you from Him: you would break through all sufferings, all self-denials, to come to the enjoyment of Him. Alas, if you will not seek after a knowledge of Him who hath eternal life, you must some day realize that ignorance is Satan's sceptre which he sways over all his kingdom of darkness, and by which he holds sinners in miserable bondage to him; hence the devils are called "The rulers of the darkness of this world." Eph. 6: 12.

Alas, were the eyes of sinners opened to see their woeful state, and their remedy in Christ, he could not hold them in subjection one day longer; they would break away from under his cruel government and run by millions to Christ; for so they do as soon as God opens their eyes; in the same hour that they are "turned from darkness to light," they are also turned "from the power of Satan unto God." Acts 26: 16. Blessed Father, help, oh help all to cry aloud, "Thy will and not mine be done."

O that sinners could know the worth of their souls, the dreadful danger they are exposed to, and the fearful wrath of a just God that is hanging over them, they would beseech Almighty God to raise them from the sloughs of ignorance, that they might search the Word, and obtain a knowledge of the willingness and ability of Christ to save them, instead of resting secure and quiet, as they do, their lamentations and cries would be, "what shall we do to be saved?" Help Christians, yea, help Lord! O, sinner, will you at once strive to gain knowledge of the truth as it is in Christ Jesus? By so doing you will cast away the key to the door of your heart, called ignorance, and you will gladly cling to the key called knowledge, which will prepare you to open, when your blessed Lord says, "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come unto him." By admitting your dear Redeemer; your ignorance will be changed to knowledge, your unbelief to repentance, faith and baptism for the remission of sins, your pride to deep humility, your customs in sin, to working for Jesus, and your prejudice against holiness, to a sweet enjoyment of the religion of Jesus Christ, after which He shall sup with you and you with Him.

Having now a teacher that is full of grace, let us lean upon His strong arm, and become living witnesses for Jesus. May the Spirit of Almighty God accompany every true effort that is put forth for the advancement of His cause.

PRAYER.

BY JOHN FORNEY.

"I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting." 1 Tim. 2: 8.

THE Apostle, with much emphasis sets forth the need of prayer. "I will therefore that men pray everywhere." Let us properly search into this important commandment, and we will at once see the great need of prayer everywhere.

1. It is one of the Christian's weapons, to war a good warfare, holding faith and a good conscience, which some having put away; concerning faith, have made shipwreck; and were delivered unto Satan. 1 Tim. 1: 18, 19, 20. "I exhort therefore that first of all prayer, supplication, be made for all men, for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God our Savior, who will have all men saved." 1 Tim. 2. 1–4.

Prayer is for the safekeeping of the believer, and the salvation of all men is among the first reasons that Paul gives, for men to pray everywhere, and without ceasing 1 Thess. 5. 17. And in this Paul and his companions in the ministry made themselves ensamples to the churches. Phil. 1: 3, 4. "I thank my God upon every remembrance of you all, making request for your fellowship in the Gospel." Col. 1: 9. For this cause we also, since the day we heard it, do not cease to pray for you, and desire that ye might be filled with the knowledge of his will. 1 Thess. 1: 2, 3. "We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith." 2 Thess. 1: 11. "Wherefore also we pray always for you, that your God would count you worthy of this calling and fulfill all the good pleasure of his goodness, and the work of faith with power." 2 Tim. 1: 3. "I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day." Phil. 4. "I thank my God, making mention of thee always in my prayers; hearing of thy love and faith which thou hast toward the Lord Jesus and toward all saints."

2. Prayer is a power to help the ministry to preach the Gospel. Eph. 6: 18, 19. "Praying always with all *prayer* and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. And for me that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel." 2 Thess. 3: 12. "Finally brethren *pray* for us, that the Word of the Lord may have free course, and be glorified, even as it is, with you. And that we may be delivered from unreasonable and wicked men: for all men have not faith."

3. Prayer is as necessary and useful for the Christian, as a vessel is to draw water from Jacob's well. *Prayer* is asking. Christ told the Samaritan woman, if she would have known him she would have asked of him, and he would

give her to drink that she would no more thirst. But this she could not understand, He not having a vessel and the well was deep. The well, that Fountain of Life from whence we can draw living water, will always yield a supply of the living water. He tells us in Matt. 7, "Ask and ye shall receive, knock and it shall be opened unto you." Prayer is the deep expression and sensation of the hungry and thirsty soul, by which we can draw all the sweet blessings from that deep and inexhaustible Fountain of love, where all the rich treasures are in store, to supply all our wants, both for time and eternity, for soul, body and spirit. The child of God cannot be too thankful to the heavenly Father that He is ready to hear their prayers. 1 Peter 3: 2.

The eyes of the Lord are over the righteous, and his ears are open unto their prayers, yes more so than any earthly father will be to give bread to his son when he asks him, yea He will avenge them speedily, and give them the Holy Ghost that asketh him, and cries to him day and night. For example see Acts 12: 5, when Peter was kept in prison; but *prayer* was made without ceasing of the church unto God for him, 7th verse. "And behold the angel of the Lord came upon him, and brought him out quickly."

So we see Paul and Silas, when they prayed at midnight and sang praises unto God. And suddenly there was a great earthquake, and they immediately were released of their bonds. Acts 16: 25, 26; Acts 7: 55. Stephen being full of the Holy Ghost, could look up into heaven, and see the glory of God, and Jesus standing on the right hand of God. "And when they stoned him, he could say in his prayer, Lord Jesus receive my spirit, and so fell asleep." And again, Acts 4: 31, "When Peter and John were brought before the council, and were punished, and let go, they went to their own company. And when they had prayed, the place was shaken, and they were all filled with the Holy Ghost."

I have now set before the reader, a few of the many examples, we have in the Bible,—how God speedily answers the prayers of His children, when they call upon Him. I might adduce one hundred more witnesses, such as David, Daniel, the three Hebrew children and Sarah, and Hanoah. All the ancient people of God, both men and women, were praying people, and they all realized and appreciated the benefit of *prayer*. They did not only do it once a day or in the beginning of their holy life, but *they* continued steadfastly in *prayer*. Acts 2: 42. And they had also stated hours for it, the ninth hour was one of them. Acts 3: 1. Peter also went on the house top to *pray* the sixth hour. Daniel was three times a day on his knees *praying*. God wants our prayers. Do we give them? Behold, John saw the temple of God, full of the odor of the prayers of the saints.

CHRISTIAN UNITY.

BY S. T. BOSSERMAN.

THERE is no perfect happiness in the absence of unity. A well regulated family laboring together in love and harmony, is but the outgrowth of a perfect unity, which is characteristic of obedience to the divine Law. To be *one* is to render obedience to inspiration. Unity is co-eternal with God. Unity abounds in heaven. Estrangement is upon earth. Through the love of God, Jesus Christ came to earth to establish unity; left the beatitudes of glory, became poor, was despised, betrayed, in order to establish a reunion upon earth. He went in solitude to the garden, with all its agony, to lighten his heavy heart; was before the Jewish tribunal with its mocks and insults, expiated on the cross, enduring the penalty denounced upon the transgressors, suffered all things to establish this glorious, this heavenly union.

Now hear his petition as it falls from his everlasting lips, "that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us." John 17: 21. What a glorious union, to be one in Christ and the Father. Not only a few of his followers may be one with him; not only his disciples of old; not *only* a favored few; not *only* those who watch over the flock; no, bless his holy name; "neither pray I for these alone, but for them also which shall believe on me through their word." How charming "*that they may all be one.*" Hence the Christian should labor for greater union. His efforts should not *only* be directed to the church in a general sense, but also locally. Local churches under his charge must have his attention. Unity must not alone exist between the ministers of local churches, but there must be unity between official and laity. When this is firmly established, then we see the fruits of the spirit, "love, joy, peace, long-suffering gentleness."

The thought of unity and union of sentiment was forcibly brought to my mind while in attendance at our late Annual Conference, as we saw there so much of the fruits of the Spirit manifested in the adjustment of queries in regard to church government. Then while this pleasing thought is so commendable, may it not, *should* it not be yet more cultivated? Let us *all* be one, and labor more and more for union. Let us ever show practically to our brethren and sisters in church government, that the youngest member has a voice (vote) and the bishop no more, that we are *all one* in Christ. Let us show our love practically to one another, respecting the efforts of each in their endeavors to worship God.

If the weak say but little; if they cannot talk much or *pray* fluently, if labored to their capacity, how much lower in the scale of human attainment, than they who talk, preach or pray more elaborately? All laboring in their greatest capacity, are equal; hence should be equally respected. True Christian regard for one another, will lead each one to feel that they have a position in the church or Christian society to fill which none can fill but themselves, and are made to feel welcome in that capacity. May we then, as brethren and sisters in Christ labor more for unanimity in word and in action, in every thing that pertains to our holy Christianity, that we may be firmly united in love and Christian affection, that this fervent *prayer* and holy petition (John 17), will meet the design of its Author.

THE TONGUE.

BY D. A. ROWLAND.

> "Even so the tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison." James 3: 5, 6, 7, 8.

THE subject is contention among members. We as a body in Christ are commanded not to speak evil of one another, for he that speaketh evil of his brother, judgeth his brother. Then if we be a judge, we are not a doer of the Law. This brings us into a strait. Just here we should examine ourselves to see if we are guilty of talking about one another. If we are guilty, we undoubtedly know the result. When we speak evil of our brother or sister, we stand in jeopardy with God. He will hold us accountable for it. Can we in the name of Jesus, give our brother the hand and kiss, and yet behind his back speak all manner of evil against him? Will God Almighty recognize us as His children? It is the hight of hypocrisy. O this tongue of ours, if we only could bring it more in subjection to God's will! But again, we learn from God's Word, "That from the abundance of the heart the mouth speaketh."

When the sinner looks into the church and beholds evil speaking one of another, they come to the conclusion that it is best to stay out. Hence if we are not very careful, we may become a stumbling-block to sinners, and eventually be numbered with the foolish virgins. How often one word spoken makes a great fire. It goes from one to another until it becomes a serious matter. "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hung about his neck, and that he were drowned in the depth of the sea." "Woe to the world because of offences, for it must needs be that offences come, but woe unto that man by whom the offence cometh." Matt. 18: 6, 7. Here we see there is woe pronounced upon us if we offend one another, and do not make it right. Christians should not commune and at the same time not be willing to speak to each other on account of a word spoken out of place." If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain." James 1: 26. If we do not bridle our tongue, our religion is vain. We see the danger of letting our tongue run at large, it makes bad feelings between members, it makes unruly members, and finally destroys our souls. "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Peter 3: 10.

Oh brethren let us as Christians denounce backbiting, hatred, deception and evil speaking, for it is not of God, but of the devil. Let us have more love, peace, harmony and a unanimity of feeling and sentiment, that we may show to the world that we have been with Jesus and learned of Him. Our life before the world, should be of such a character as to show that we are in reality, what we profess to be; for I do claim upon heaven's authority that professors do not let their light shine before the world as they should. I am fearful that men and women will rise up in judgment and condemn many for hypocrisy, for it is a positive command, "he that offendeth in one point is guilty of all." Dear brethren and sisters, may we all be engaged in keeping our tongues bridled, and if it is our besetting sin, we should ask God to help us; for we have the promise if we ask, we shall receive; if we ask consistently and and in faith believing.

May the blessing of God attend us through this unfriendly world, and grant us grace to do His will, and finally save us with all the redeemed, is my prayer.

IN HEAVEN THERE IS REST.

BY ANNA NEHER.

THIS is a truth deeply impressed upon the mind of every person, familiar even with the most thoughtless. In this life there is but little rest to be found. There is always something to disturb, disappoint and weary us. The rosy-cheeked infant, the blooming beauty, all appear dissatisfied. Some are unhappy for the want or loss of friends, of health, pleasure, riches or employment, but the greatest majority suffer from a guilty conscience. Oh how miserable do we feel, when we have done wrong, and our conscience condemns us; yet how often do we find ourselves thus While the Christian may feel the effects of sin and suffer from bereavement, the assurance of rest in heaven cheers and comforts him amid all the sorrows and afflictions of time.

If we only try and do the best we can, we have a hope that in heaven we shall find rest. Sinners do not even try to secure a rest for themselves after this life is over, and where is their hope? How often do we look around us and see and think of the many of our associates that are going on in sin and folly, heedless of the many warning calls to come to Jesus and find rest for their souls. Dear young friends, let me with a heart of love plead for you to come. Oh don't delay until it is too late! Let us walk hand in hand through this troublesome world to that rest which shall never end. How vain are all things here below; often we feel weary and cast down, though friends all forsake us and foes unite. With Jesus for our helper we may yet come out right. Let us take Jesus for our guide through this vain world, and then in heaven we will find rest. There will be rest from sin, sorrow, sickness, troubles, trials and temptations. There will be no false, or treacherous friends, no unkind relatives, no enemies. There the mind will be no longer oppressed by cares; there will be no wearisome days; no secret sighs or scalding tears; no sundering of tender ties, no parting of those we love. All will be sweet and undisturbed repose. Why then do we not strive more to secure a title to that heavenly rest which shall never end?

Like the leaves of the forest we come forth in beauty, pass on with the Summer and then sink to the earth. A few days only and the rose fades from the cheek, and soon our forms will mingle with the dust. Then let us all be up and doing, work out each one our own salvation, while it is free to all. I envy no quality of the mind in others, but if I could choose what would be most pleasant and, I believe, the most useful to me, I should prefer a firm, religious belief to any other blessing; for it makes life a discipline of goodness; creates new hopes when all earthly ones vanish. Through all the long weary days, we have hope that in heaven we shall find rest.

May we all live a Christian life by the help of God, our heavenly Father.

* * *

We are so shamefully perverse that we are unthankful for our present gifts and good, and think of little deficiencies. Let every one go home and count the gifts which he has; he will find more gifts than deficiencies, and let him thank God for them.

* * *

The most powerful of all beauty is that which reveals itself after sympathy, and not before it.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

Bro S. H. Bashor is duly authorized, by us as our traveling correspondent and agent for the Brethren at Work and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., JULY 25, 1878.

The notice of the Forreston, Ill., meeting as published last week, should have read Aug. 4th instead of July 27.

In many localities, the heat, last week, was quite intense, causing hundreds of deaths from sun-stroke. In St. Louis the heat was terrible; as many as 150 being prostrated in one day.

Next week we will publish the startling account of the abduction and murder of William Morgan, who was kidnapped and murdered for revealing the secrets of Masonry. It should be read by every person in the land.

The Brethren of the Mulberry Grove congregation, Bond Co., Ill., expect to commence a series of meetings the first Sunday in August, and hold their Love-feast on the ninth of October. This feast to be followed by another series of meetings.

Railroad Sermon, is the title of a neatly printed tract of 12 pages, written by brother J. S. Mohler. It is just the thing for travelers from earth to heaven. This tract should be purchased by the hundreds and distributed in every railroad station in the land. Let each one before starting on a journey, purchase a few dozen and distribute them on the cars. They will be sent post paid to any part of the United States or Canada for the following: 3 copies, to one address, 10 cents; 12 copies, to one address, 30 cents; 100 copies, to one address, $2.00. Enclose the amount and address this office.

Our congregations want to make united efforts to improve in singing. Every body who goes to church, wants to learn to sing, and when the opportunity presents itself let every man, woman and child, who can, sing. We want familiar hymns, good tunes, and then all can take part. And if we sing with the spirit and understanding also, God will be glorified in the work. Ministers want to encourage the art of good singing in their congregations, for if properly used it is the very life of a meeting. Give us good singing, earnest praying, good reading, and we will not need to complain about bad preaching, for such things will help any man's preaching.

A brother wishes us to state, "Whether a brother, who moved out of one congregation into another, without a letter of membership, and in one year or more moves back again without a letter, has a right to speak in public at our council-meetings, or assist in setting things in order?"

In the first place, brethren ought not to move from one congregation to another without a letter, much less wait one year or more. But as to whether the brother should take part in the church council, that should be left to the congregation where the brother is, as it is presumed he is known there, and they are familiar with his standing. Let everything be done decently and in order, not forgetting to manifest becoming, Christian courtesy. We are all brethren. Do not forget the respect we owe to each other.

The Peace Congress of Europe has finished work, and the treaty of peace has been signed. Things are looming up brightly in the Old world, with good prospects ahead. It is strongly believed that England will build a railroad from the Mediterranean coast *via* the Valley of Euphrates to the vicinity of her Indian dominions, thus opening the way for greater enterprise on a more successful basis in Asia. The way will likely be opened for better communications with Palestine, and eventually direct commercial relations with Jerusalem. The present movements are watched with great interest by the students of prophecy, looking forward to when the time of the Gentiles shall have been fulfilled, and the people who have been in exile for 1800 years return to their native land.

THAT PROPHET—FEET-WASHING.

> "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people."—Acts 3: 22, 23.

THE above is the language of Peter as deduced from Deut. 18: 15, 18, 19, and applied to the mission of Christ. Over 1,400 years before the birth of the Savior, Moses, the chosen servant of God, prophesied that a Prophet should be raised up from among his own people like unto him. Peter, who spoke by the authority of the Holy Ghost, points out Christ as that Prophet spoken of by Moses, and reaffirms the declaration, "And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people."

Of that Prophet God had said, "I will put my words in his mouth; and he shall speak unto them all that I shall command." Deut. 18: 18. Christ says, "The Father which sent me, he gave me a commandment, what I should say, and what I should speak." John 12: 49. "The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the work." John 14: 10. "I came down from heaven, not to do mine own will, but the will of him that sent me." John 6: 38.

From these Scriptures we learn that Christ came not to do his own will, but to teach the will of the Father, and that the "doctrine" he taught was not his, but the Father's, John 8: 16, and, therefore, to disregard the teaching of Christ, on any point, is a direct rebellion against God himself, and for this reason it is said, "That every soul, which will not hear that Prophet, shall be destroyed from among the people," it having before been said, "Him shall ye hear in all things, whatsoever he shall say unto you." It is therefore the duty of every Christian to hearken unto that Prophet "in all things," and if they refuse to do so, the decree has gone forth, that they shall be destroyed, or cut off from among the people (of God).

The Prophet was to be "like unto Moses, a law-giver, and a leader of the people, teaching the commandments of God. These commandments were to be no less binding upon the people than the law given by Moses was upon the Hebrews. And "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" Heb. 2: 2, 3.

Whatever was commanded by Moses was enjoined with divine authority, and if disregarded, the guilty party was punished to the farthest extent of the penalty. Even the simplest command had to be obeyed to the letter. As an illustration, and a confirmation of the position occupied by the Brethren, regarding Feet-washing, we refer to Exodus 30: 17–21, where the Lord spake unto Moses, saying:

"Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: When they go into the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord: So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations."

In this case we have the washing of feet connected with divine services, as commanded by God through Moses, and it was a condition of life on the part of those to whom the command was given. Aaron and his sons were to wash, that they might die not. The penalty for disobedience was death—a cutting off from among the people. We do not maintain that this washing of feet was intended as a *type* of the feet-washing commanded by Christ in John 13, but it does show that when Moses commanded the washing of feet it was as positive as any command could be, and to violate was death.

But Moses spoke of another Prophet, who should be like unto him, and whom we shall hear in all things. This "all things" includes the feet-washing commanded by Christ, that Prophet. Under the Mosaic law it was death for Aaron and his sons to evade the washing at the laver, but in the present dispensation the decree is, "That every soul, which will not hear that Prophet, shall be destroyed from among the people" of God. That Prophet has said, in terms unmistakably plain, "Ye also ought to wash one another's feet," John 13: 15, "For I have given you an example, that ye should do as I have done to you." Verse 16.

Peter refused at first to have his feet washed—was not willing to hear that Prophet in all things. But it was told him, "If I wash thee not, thou hast no part with me," John 13: 18, thus demonstrating to Peter the truthfulness of what Moses had said regarding the cutting off of those who refused to hear that Prophet. Christ, who came not to do his own will, but the will of him that sent him, designed to institute in the house of God a rite that should be perpetuated in his name—an institution that should be binding upon all his followers, as much so as the washing of feet was obligatory on Aaron and his sons. The penalty against Aaron and his sons, in case of a refusal to submit to the rite, as commanded by Moses, was death. The penalty for refusing to submit to feet-washing as commanded by Christ is, "Thou shalt have no part with me," hence "every soul, which will not hear that Prophet, shall be destroyed from among the people."

We find this decree also verified in case of baptism, for Christ said to Nicodemus, "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God," John 3: 5, thus making baptism, whenever and wherever commanded by God, a condition of salvation, for it is evident that to be "born of water" is to be baptized. Baptism was positively enjoined by the Savior when he said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 16. This, too, is one of the "all things" commanded by that Prophet to whom if we hearken not, we shall be destroyed from among the people of God, and refused an entrance into the kingdom of God.

In connection with both feet-washing and baptism we have positive and divinely settled precedents showing that those who reject the counsels of God against themselves, by refusing to "hear that Prophet in all things," shall have no part with Christ, and "cannot enter into the kingdom of God," therefore the confirmation of the eternal decree of Jehovah, "And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people."

That decree was made and published more than 1400 years before the Savior commenced preaching, and stood as a warning to those who would refuse to hear that Prophet, and is confirmed by Christ himself. He well knew that after his departure false prophets would arise, who, by good words and fair speeches would deceive the hearts of the simple by teaching another doctrine, hence that all might have a fair warning, and in the day of judgment be without excuse, he has had recorded and handed down to rising generations a divinely authorized precedent demonstrating the fact, that God's Word cannot return to him void, but that the decree pronounced by Moses must be executed, though it should consign the most zealous and energetic of the chosen Apostles to perdition. Though the Master loved Peter, and had a great work for him to do in the future, yet God's word must be executed, and if Peter had not submitted he would have been cut off from the people of God, and therefore have no part with Christ.

This will certainly be the fate of those who wilfully refuse to hear that Prophet. The commandments given by Christ were not his own, but the Father's, and are immutable, and will stand firmer than the heavens and the earth. One of them is "ye ought to wash one another's feet," and right in connection with this command we repeat the threatening decree of God that if we will not hear that Prophet we shall be destroyed from among the people. Here is a warning for those who reject the counsel of God against themselves, by refusing to wash one another's feet as commanded by Christ. John 13: 14.

J. H. M.

A THOUGHT FOR CHRISTIANS.

THE following clipped from one of our exchanges, as a hint to ministers and teachers, will fit more than one case:

> "Three young girls of from fifteen to eighteen, all members of the same city church, lingered in the vestibule one Sabbath, talking earnestly.
>
> 'I wish,' said the younger, 'I had never joined the church. Two years ago, when there was so much interest here, Mr. —— and Mr. ——,' naming men prominent in the church, 'and my Sunday-school teacher, all used to speak to me so often on the subject of religion, and tell me what to do, but since I became converted and joined the church, no one has ever spoken a word to me about it, and I get so tired trying alone.'
>
> 'It is just the same with me,' said each of the others. 'No one seems to think we need anything more.'"

There is much of that kind of work going on in more than one locality. Great efforts are made to get people into the church, but after once in and secure, as we sometimes think, they are almost wholly neglected, just as though they could fight the battles of life alone.

The most positive command ever given by the Savior, was, "Feed my lambs," "Feed my sheep." It is not reasonable, nor is it possible, that Christians can grow to the full stature of a man in Christ without help—they need the sympathies and encouragements of their fellow-travelers along life's uneven journey, and have it they must if they would prosper in the cause of religion. Hundreds, for the want of care, are left to wither away and die, who might otherwise have become useful standard bearers in the ranks of the faithful. It is the tender fruit that is the most delicious, though it requires great care to bring it to a state of perfection.

It is too often the case that we are very attentive to poor people till we get them in the church, and then leave them to care for themselves. We speak kind words to the young, and appear much concerned about their salvation, till they join the church, then we stop and let them go. Brethren, there is too much of this kind of work going on. We imagine our mission ended too soon. When just born of the water and of the Spirit, is the time people need the most attention; that is often the turning point of their usefulness. If neglected then, they may become weakly and crippled for life, and be a burden instead of a help to the church. This is one reason why there are so many weak and sick in the household of the faithful.

The gentle mother takes the tender infant, handles and cares for its wants with the greatest of care. She spares no pains calculated to develop it into health and activity. Even the wants of other members of the family are, at times, neglected for the care of the little one. What a noble set of members we might have in the church if we were this careful about handling new converts! What a blessing it would be to the cause, if were willing to sacrifice self-interest for the tender lambs of the flock!

While we were children at home, our mother used to tell us, we must be good children and thereby teach the baby to be good. "For," said she, "bad children cause babies to become cross." What a lesson is this for older heads! If those who have long been in the church act unruly, and thereby set a bad example, what can we expect of the tender ones, who have just come into the flock? It is sometimes a wonder to me that they are as good as they are. Many of them are much neglected; their wants are not sufficiently looked after; the preachers put the feed up in the rack so high that many of the lambs of the flock cannot reach it. In many instances meetings are not interesting to them. The fact of the matter is, the lambs are not fed enough.

Let me pause here, and ask each minister who reads this article, How often do you preach a sermon especially adapted to the wants of the young members and new converts of the flock? Says one, "I have so much to do that I cannot take time to arrange matter suitable for this class of hearers." That is just where the trouble comes in. We have plenty of time to arrange food for colts, calves, and pigs, but when it comes to caring for those on whose shoulders the care of the church must one day rest, then we have no time. I am afraid that some of those who attempt to feed the lambs, spin out their theories so fine that it will sometimes bother pretty old heads to understand them.

Then new converts want to be made to feel at home in the church. It is in the flock and the house of the Lord that we are placed upon one common level, and no one should be esteemed above the other—they should rather prefer one another. We may sometimes spend too much time around the table, talking and greeting there. It would be far better if we would make an effort to seek out the weaker ones and encourage them with friendly, Christian greetings. They need encouragement, that is what they are in the church for.

J. H. M.

TO A YOUNG DEACON.

DIVINE Inspiration declares that, "godliness is profitable unto all things." Piety weighs tons in the scales of Deity. To have great regard for God's principles is profitable unto *all things*. To receive *profit* is man's constant aim. Here is a kind of profit, godliness from heaven, which is good in all things. God provides the soil, the rain, the sunshine—all that is needful to produce a bountiful crop. How much *profit* would we receive from these if we should refuse to plow, plant, cultivate and reap? The labor is *mutual*. God first works, we work, He increases, then we gather. This is the road to profit in nature. Let us look at the spiritual way. God prepares the way through His Son. He invites us TO DO the things ordained. We believe and obey, then He increases and finally we reap. Godliness is one of the tools with which we are to labor. Many plow, plant, and then stop. Cultivation implies labor, *work*, and the ease of the world being more enticing, they stop and of course reap not. Godliness is not ashamed of the hoe, the plane, the shovel, the plow, the yard-stick, the press, the school-room, the loom, the sick-room, nor any other useful labor.

Let your life be marked all over, top, bottom, and sides, with "the marks of the Lord Jesus." Look at right from the stand-point of RIGHT. Prejudice is always in the mud. Follow men who follow the Pattern; but where they turn aside go not after them. Put every man's declaration in the balances of Truth, and if it weighs aught, receive it. If you would know *how* to weigh well and correctly, *study*. The beam can only be seen to move, when you look at it from a point called "Calvary." Get all the truth you can into your heart, and it will keep your head, hands, feet, and body on the "narrow way." Truth bears most delicious fruit; godliness, love, brotherly kindness, meekness, temperance, faith—these are evidences of a "*good tree*."

As you grow older, your trials will increase. your buffetings multiply. To withstand these, you need the sufficient grace of God. Having abundant grace, charity unfeigned, your patience and moderation will enlarge, and enlarging the beauties of coming life—of joy and peace in the world to come, will strengthen and magnify. Tribulation *worketh* patience. Godliness is full of patience. Patience *worketh* experience. A Christian without experience, is like a clotheless being. Sometimes it is obtainable only through much tribulation; nevertheless it is exceedingly valuable to a faithful continuance in well-doing. You cannot afford to stand still for murmurers, complainers, evil surmisers. There is no pay in stopping to contend with these; if you do, you will not receive the interest, much less the principal of eternal joy. Evil surmisers never build up, never whiten character, never lift the erring out of trouble, never enlarge themselves in Christ, do nothing *for* the Truth, but much against it. There is no pleasure in the road they travel, hence company not with them. Seek for company those whose hearts are full of charity, whose conversation denotes much meditation in holy Truth, whose lives are living evidences of transformation from darkness to light. How to increase in this world's goods, you will learn without seeking a score or two of teachers, but how to hold the wealth of Jesus, you will never get too many good instructors. Study and meditation gives power for good work, true work, clean work. Pray much, not because it is fashionable, not because some one wishes it, but because you, like all others, *need it*. Christ aims to narrow our carnal inclinations, and widen our spiritual strength. Narrowness by the Cross, means breadth by the resurrection. Meekness and humility by way of Calvary, mean glory, and honor, and eternal life by Olivet. The "men of Galilee" who stood "gazing up into heaven" teach us that the road is traversed by One who is all-powerful. We can afford to gaze that way too. "They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." This is said of those who *have* used the office of a deacon *well*. Such *purchase* a good degree and great boldness in the faith—two purchases that are profitable. "War a good warfare." Look unto Jesus, "the King eternal, immortal, invisible, the only wise God" to whom "be honor, and glory forever and ever, Amen."

M. M. E.

THE HOLY KISS.

THE Holy Spirit of God has commanded the Brethren to salute one another with a holy kiss, or a kiss of charity as it is sometimes called. This positive command is given by Inspiration no less than five times, and yet the larger majority of modern professors refuse to either obey or teach it.

One class attempts to evade feet-washing on the ground that it was commanded and practiced before the setting up of the church on the day of Pentecost, but when they come to applying that logic to the holy kiss, they learn that it will not hold out, for the kiss was commanded after Pentecost. The same order of people, in their writings, maintain that the Gospels were written to point the world to Christ; the Acts, to show how people were converted, and the epistles were designed to show how the converted should live, but when they find the holy kiss taught in these epistles, they are as silent as the grave about it being a command.

Isaac Errett, editor of the *Christian Standard*, in his work on the "Elements of the Gospel," pages 26 and 27, says: "He will find a cluster of epistles, addressed *to saved persons*—to *Christians*, to give them a knowledge of the duties, dangers, trials, and hopes of Christian life: epistles which correct the errors, and reveal the perils of the Christian; give the instruction, and unfold the motives, necessary to furnish him to all good works. * * * * So that we go to the four Gospels to learn of the Savior; to the Acts, to learn how to be saved; to the Epistles, to learn how the saved ought to live."

On turning to these epistles we find that in them the salutation of the kiss is commanded no less than five times, yet these very people, who say we go to the epistles to learn how the converted ought to live, pass this divinely appointed institution by as unconcerned as though it were not in the Book. They plead that it was an oriental custom, and therefore not binding now, just as though Inspiration had not the power to order an oriental custom to be kept sacred by the people of God.

Paul, who wrote as he was moved by the Holy Spirit, says, "Salute one another with a holy kiss." Rom. 16: 16. In this, as well as in many other things, God has been very precise in the giving of his commands, not only telling what to do, but how to do it, and to whom it must be done. The brethren were commanded to *salute*, the *how* is with a *kiss*, the *whom* is all the *holy brethren*. The kiss thus commanded is a *holy* kiss, intended for none but holy people; set apart by divine authority for that purpose, and was so perpetuated by the Christian church for centuries immediately following the Apostolic age.

Modern commentators and divines may say what they please about it being an ancient custom, practiced by the orientals—one thing certain, it is a command of God, and as such is stamped with the seal of the Deity, and to reject and ignore it, is direct rebellion against the positive thus sayeth the Lord. The same Paul who said, "salute one another with a holy kiss," also says, "Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed." Gal. 1: 8. The Gospel which Paul preached, contained the holy kiss, and any gospel that does not contain that command is not the one taught by Paul, but is something to the reverse, a gospel that came from another source, and not from heaven. Men who preach a gospel that is void of the holy kiss shun to declare the whole counsel of God: they belong to another school and consequently are teaching an imperfect doctrine — a doctrine from which something has been taken.

But admitting that the ancient Jews, Greeks and Persians did salute each other with a kiss, what does that prove? It only proves that they, in this particular, were just that much better than nine-tenths of the modern professors of Christianity; or it simply proves that they, by nature, without the Gospel, did better than others with all their light and knowledge. This is the result of the reasoning of those who make void the commandments of God by teaching the doctrine and traditions of men, and rejecting one of the plainest commands in the Bible. Some of these very persons who reject this command, found five times in the New Testament, will ransack the Bible from Genesis to Revelation just to find a *hint* of infant baptism, and if no hint is found, they will imagine one, in fact, do everything in their power to work up an excuse in favor of infant baptism, but when their attention is called to the chapter and verse where the holy kiss is enjoined, for their lives they cannot see it. But they can see infants in the households of Lydia and the jailer. They are excellent at seeing something not in the Book, but when it comes to this command they are unable to comprehend it.

More than this, these very people, and some of them are men of acknowledged ability, will spend a little fortune ransacking the writings of the first few centuries in order to find some traces demonstrating an early practice of infant baptism, and while doing so will find scores of instances showing that the primitive church kept up the practice of the holy kiss for centuries. All this is worth nothing to them—has no weight whatever on their minds, but if they could find just one passage showing that an infant had been baptized sometime during the second century they would regard it as positive proof in support of their position; but you might lay along side that passage a hundred extracts from the same author, favoring the holy kiss and they could not see one of them. They have the peculiar faculty of seeing just what they want to see. We might mention other things just as inconsistent, but will leave them for the reader to branch out on.

That the holy kiss is taught in the epistles, will not be called in question by any honest Bible student. All that remains to be proven, Is it a command? and if so, is it still binding?

That it was practiced in the Apostolic churches is too positive to be called in question. There is no dispute among the well-read on this point. Nor is there any doubt about it being practiced by the primitive churches of the first centuries. Sewell, when speaking of the Apostolic customs says:

"It was customary also to symbolize the fellowship and affection of the Christian converts by interchanging the kiss of peace before partaking of the Sacrament. St. Paul, in writing to the Thessalonians, says, 'Greet all the brethren with a holy kiss.'" History of the Early Church, page 121.

Justin Martyr, who wrote about the middle of the second century, when speaking of their manner of receiving converts into the church, says, "Prayer being ended, we salute each other with a kiss." Orchard, Vol. 1, page 24.

Quotations on this subject might be multiplied to a considerable extent, but we will let the following from Tertullian suffice for the present:

"Another custom has now become prevalent. Such as are fasting withhold the kiss of peace, which is the seal of prayer, after prayer made with brethren. But when is peace more to be concluded with brethren than when, at the time of some religious observance, our prayer ascends with more acceptability; that they may themselves participate in one observance, and thereby be mollified for transaction with their brother touching their own peace? What prayer is complete if divorced from the holy kiss." Vol. 1, page 102.

The strongest argument, and in fact, the *real* argument used to prove that the holy kiss is a command to be observed by all faithful Christians, is predicated upon the fact, that it is a command of God, given by Inspiration. Its authority is God, being backed up by the highest power in the universe, and will remain binding during the Christian dispensation. Since given in the days of the Apostles, it has not been repealed by the consent of divine authority. It is as binding to-day as when first given, and to reject it, is to ignore a positive and specific command.

"The importance of a sacred rite
Depends upon the Lord;
For He's a being infinite,
And awful is His Word.
If He a trifle shall command
His creatures to fulfill,
'Tis not a trifle to withstand
Or counteract His will."

J. H. M.

OUR PAMPHLETS.

OUR greatly improved facilities for doing book work, enable us to now offer to the brotherhood and the reading public generally, pamphlets at greatly reduced rates. We do not aim to make much on this kind of work, but merely to clear expenses. We are willing to make many sacrifices in order to get our doctrine more extensively circulated among the people, and with proper efforts much good can be accomplished. The circulating of literature in this shape is one of the best known ways of spreading the truth.

The Waldenses, when driven from place to place by their cruel enemies, often carried books and tracts with them, and gave them to such as they thought would be benefited by reading them, and in this way they effected the conversion of hundreds, who otherwise would have remained ignorant of the way of salvation till death.

Pamphlets and small tracts are handy companions to hand to a seeker after truth. In this way you can gently approach people on the most particular subjects of religion. Books are sometimes like bomb-shells, you can throw them *over* walls whose gates are closed. There are multitudes of men and women, who will not attend preaching, that can be reached with books. The eye can be had when the ear is closed. A book can be, and is often read repeatedly, and then loaned to three or four friends besides.

You can send books where it is difficult to send a preacher. Money wisely spent in circulating good tracts, will accomplish more good than the same amount used in any other way. A few dimes, thus properly applied, may be instrumental in saving a soul from hell, and hide a multitude of sins. One good book may be as good seed sown in good ground. Eternity alone will reveal the good that is accomplished by circulating useful writings.

We cannot all be preachers, yet each one can keep a few pamphlets moving among his friends, and in this way instruct them more perfectly in the way of the Lord. We know brethren who keep constantly on hand, copies of good works to let their neighbors read, and when the books thus used are worn out they send and get more. There are thousands who have been converted just simply by reading a pamphlet sent them by a friend.

Some years ago, a lady of much intelligence, chanced to find a book written by a brother, among a heap of waste paper. She read it with astonished delight, and is now a sister. Then sow the good seed. Eternity will reveal the fruit of your labors.

Other people are busy at work, circulating pamphlets and tracts detrimental to the cause of pure Christianity, and it is time we were doing something to counteract their work. We know of one house where the presses are running day and night, putting out tracts and papers in defense of a doctrine that we conceive to be false. Shall we lay still, from one end of the land to the other, and do comparatively nothing towards meeting this mighty current?

We have just finished the *Railroad Sermon*, by Bro. J. S. Mohler, of which a notice will be found in another place, and are now at work on Bro. J. W. Stein's pamphlet on *Non-Conformity to the World*. This will be a valuable work when finished. It will be ready in a few weeks. Our own publications have been reduced to the following prices:

Trine Immersion Traced to the Apostles, price 15 cents, ten copies, $1 00.

True Evangelical Obedience, price 15 cents, ten copies, $1 00.

Origin of Single Immersion, price two copies, 10 cents, forty copies, $1 00.

Christianity Utterly Incompatible with War, price 25 cents, twenty-five copies, $5 00.

The "One Faith" Vindicated, price 10 cents, twelve copies $1 00.

The Perfect Plan of Salvation, or Safe Ground, price 10 cents, twelve copies, $1 00.

One Baptism, price 10 cents, twelve copies, $1 00.

Campbellism Weighed in the Balance and Found Wanting, price two copies, 10 cents, forty copies, $1 00.

Sabbatism, price 10 cents, 20 copies, $1 00.

Why I Left the Baptist Church, price two copies, 10 cents, forty copies, $1 00.

I DO NOT LIKE TO HEAR HIM PRAY.

I do not like to hear him pray
  Who loans at twenty-five per cent,
For then, I think, the borrower may
  Be pressed to pay for food and rent,
And in the Book we all should read,
  Which says the lender should be blessed;
As sure as I have eyes to read,
  It does not say take interest.

I do not like to hear him pray,
  On bended knee, about an hour,
For grace to spend aright the day,
  Who knows his neighbor has no flour.
I'd rather see him go to mill
  And buy the luckless brother bread,
And see the children eat their fill,
  And laugh beneath their humble shed.

I do not like to hear him pray;
  Let blessings on the widow be,
Who never seeks her home to say,
  "If want o'ertakes you come to me."
I hate the prayer, so loud and long,
  That's offered for the orphan's weal
By him who sees him crushed by wrong,
  And does not for his sufferings feel.

I do not like to hear her pray,
  With jeweled ear and silken dress,
Whose washerwoman toils all day,
  And then is asked to work for less.
Such pious shavers I despise;
  With folded hands, and face demure,
They lift to heaven their angel eyes,
  And steal the earnings of the poor.

I do not like such soulless prayers;
  If wrong, I hope to be forgiven;
No angels' wings them upward bears,
  They're lost a million miles from heaven.
I cannot bear long prayers to hear,
  And studied from the lips depart;
Our Father lends a ready ear,
  Let words be few, He hears the heart.

—*Inter Ocean.*

SELECTED GEMS.

"The kindest and the happiest pair,
Will find occasion to forbear;
And something every day they live
To pity, and perhaps forgive."

—It is a grand thing to rally the people to the cross of Christ.

Dr. Adam Clarke says, "strong drink is not only the devil's way to man, but man's way to the devil."

—Write your name by kindness, love and mercy, on the hearts of people you come in contact with year by year, and you will never be forgotten.

—We must not judge a man by a word or a single action. Life is composed of so many inconsistencies, that we would often take the exception for the rule.

—A girl who can put on a square patch may not be so accomplished as one who can work a green worsted dog on a yellow ground, but she is of far more real value in the community.

—The difference between the church and the world should be emphasized. A false culture levels the boundary, and has nearly obliterated the walls of Jerusalem. Such a lax practice, has never made heroes and martyrs.

—A CHILDISH CONCEIT.—One night in a thunder shower we thought the little ones were all asleep, when a little voice from the "trundle-bed" called out, "Oh, mother, the dark is winking! first it shuts up, and then it shuts down."

—Beware of the first glass; the secret of being sober, and of keeping sober, is to avoid the first glass. If you determine not to take the first glass, nobody can make you take the second. It is the first glass that the conscience grapples with; this taken, conscience grows weaker with every succeeding glass.

—When you can make an oak out of a mushroom, then, and not till then, you may hope to make a living tree out of that poisonous toadstool, the theatre. It was, even among the heathen nations, considered a disgrace to be connected with one; and down through all the thousands of years which it has lived since then, it has come with perpetual dishonor on its head.

In the mountains of Tyrol, it is the custom of the women and children to come out when it is bed-time, sing their national songs until they hear their husbands, fathers, and brothers answer them from the hills on their return home. On the shores of the Adriatic such a custom prevails. There the wives of the fishermen come down about sunset and singing the first stanza, they will listen awhile for an answering melody from off the water; and continue to sing and listen till the well-known voice comes borne on the waters, telling that the loved one is almost home. How sweet to the weary fisherman, as the shadows gather around him, must be the songs of the loved ones at home, that sing to cheer him; and how they strengthen and tighten the links that bind those humble dwellers by the sea.

WISDOM.

BY AMOS CHAMBERLIN.

WE find mentioned in the Scriptures, two kinds of wisdom. One is the wisdom of this world, said to be "foolishness with God," 1 Cor. 3: 19, yet this is the wisdom that passes extensively at this day. Men desire to appear wise to their fellow-men in self-conceit, regardless of how they appear in the sight of God. This may be denominated popular wisdom; the kinds that usually makes men proud and envious.

Of the other, James says. "If any of you lack wisdom, let him ask of God, who giveth liberally to all men, and upbraideth not, and it shall be given." James 1: 5. Again, in the third chapter we have a description of the fruits of the true wisdom, (verses 13 to 18). In verse 17 we are told that the wisdom that cometh down from above, is "pure, gentle, peaceable, easy to be entreated, full of mercy, and good fruits, without partiality or hypocrisy."

How few, comparatively, seek this kind of wisdom, for its not popular. If a minister, or Sunday-school teacher finds some difficult passage in God's Word, and lacks *wisdom* to understand it, what does he do? Does he ask God for wisdom from above? or does he not frequently ask some of the learned in whom it is not safe to trust?

May God help us all to crave that true wisdom, which will guide us into the way of all truth. Let us not only read the Scripture of divine truth, but study, search, compare Scripture with Scripture, imploring wisdom from above. The Scriptures are able to make us wise unto salvation. "The fear of the Lord is the beginning of (true) wisdom." Let us take God at His word, and do whatsoever He commands. Let us receive God's Word as He has given it to us and profit thereby.

CLOSE COMMUNION.

BY JOSEPH J. HOOVER.

CLOSE communion is one of the peculiarities of the church, and is one that many of the professors of Christendom do not understand. When being asked why we are close communicants, many of us are not able to answer as we would like to, and are frequently accused of being narrow-minded, bigoted, uncharitable towards other denominations, especially so, since we invite none to the Lord's table but our members.

Here comes a man and says, "I would like to commune with you, but you won't permit me. Please tell me, why is this?" We answer, we do invite you, and often with tears, but we say, come as we do. You are not like-minded with us according to Christ Jesus. "And he that doubteth is damned if he eat, because he eateth not of faith, for whatsoever is not of faith, is sin," Rom. 14: 23. We consider the order of the church—the Gospel and Apostolic order. If we commune with people who teach doctrine we do not believe, we commit sin; and will be inconsistent if we invite people to commune with us who have no faith in the doctrine which we teach. They will be sinning against their conscience if they commune with us, therefore we will be sinning by inviting them to sin. We will be sinning if we commune with people who are not "like-minded one toward another," with us, "according to Christ Jesus." Our minds must be united in the union of sentiment, and if there is no union, there can be no communion.

All persons desiring to enter the church, must enter in at the "strait gate." Baptism is an initiating ordinance by which we enter the church. The Apostle Paul says, "For as many of you as have been baptized into Christ, have put on Christ." If we want to put on Christ and enter in at the "strait gate," we must be buried with Him by baptism into His death according to His appointed way. Any other way than His, is not Gospel order. "He that climbeth up some other way, the same is a thief and a robber." We cannot commune with people who do not enter into the church according to His appointed way.

With regard to the ordinances in the church, they differ from us. Feet-washing is claimed, by most denominations, to be a command, but not to be practiced in the public assembly of the church, and many of those who claim it ought to be practiced in the assembly do not practice it at the proper time. The Lord's Supper they call the Jewish Passover, and the Holy Communion they call the Lord's Supper. Thus far you can see that we cannot commune with a people who do not hold entirely to the doctrine of Christ. The Apostle says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." 2 John 10.

Marlboro, Ohio.

HE THAT IS GUILTY OF THE LEAST, IS GUILTY OF THE WHOLE.

BY S. S. LINDEMAN.

A CHRISTIAN is likened unto a man who engages as a partner in a firm. He first notices whether there is gain in the transaction; then he is ready to go to work, though there may be many obstructions in the way.

First, he must search the record and make himself sure of not losing his deposit or compensation.

Second, he must be on his guard, watching for impediments that may chance to be thrown in his way. There are many who give this but little or no thought at all, when engaged in Christianity, though in worldly affairs they are very cautious. As a matter of truth, if he is a man of great confidence, he is trusted in either case and should be a good sample to the minor ones. Men of good standing are not aware of the great influence they exert upon the minds of the rising generation. This is the reason why men and women of good standing should be cautious in all things; no matter how small. The smaller the better; for men of weak minds are more apt to take heed to small things, than larger ones.

There are many things in life that are of great importance, though rarely noticed. I never will forget the expression I heard S. H. Bashor make some two years ago, back in old Pa., concerning the great influence esteemed characters have over others. "If a well-esteemed brother goes in a saloon and takes a drink, (probably for his health), many weak-minded men think, 'well, my brother, an esteemed man, can take a drink, why can't I?' and goes in and takes a drink, but does not stop there, as his brother, but takes another, and another, and so on till he becomes intoxicated, and uses profane language, and all was caused by the good brother and him not aware of it. And likewise an esteemed sister probably gets her bonnet changed somewhat, something near the fashion; a weak-minded sister does likewise, but does not stop there. The remainder of her dress is also changed something near the fashion, or probably altogether as the fashion, and if counseled for it, she will say, 'Why, my sister has her bonnet made after the fashion, and I thought I could do likewise,' and will maintain her rights until she is thrown out of the church, and all is caused by the good (?) sister just simply changing her bonnet."

There are other cases similar to these, that are caused by esteemed men and women, and they are not aware of it. I once heard of a preacher being asked, if there was any wrong in telling an untruth in time of necessity? He said there was not. Now this is a case of influence. There is no need of untruth in any case, no difference how small it is; probably not so much in the sight of the world, but, in the sight of God, is as bad as the largest. There are many cases of this kind committed. In case a poor brother, or a man of poor standing goes to a rich brother and asks him for money, the answer is, "I have not got it," and at the same time he has it laying in some bank, or in the house. But if a rich brother comes and asks, he can have all he wants. The rich man gets it, and probably the same brother goes to him and receives the same answer. This man got it to speculate with, and the poor brother must let his property be sold to pay the debt. Then they will say, "I am sorry;" telling the untruth twice for one case. This should not be the case with Christian professors. The bad influence you exert upon others, does more wrong than you commit personally.

Now there are many who hold the opinion, that there is no wrong in doing a little work on Sunday. I have heard some say that the Scriptures say, there is no harm in saving that which will likely be lost on Sunday. I will here ask, of any Bible reader, if they ever saw, between the lids of the Bible, "You shall labor to save money on Sunday?" There are many places where the Savior asked them, which of them would not save life on the Sabbath?

Now these are some important facts to be observed; they are small in the eyes of those who commit them, but are seen by the eyes of the world and observed by the eye of God. Let all, when once joined with a Christian band, live, walk and talk Christian-like. I once heard a man remark: "After a man joins the church he is like a man coming in a new country. If he once is in the country long enough to become a citizen, no matter what he does, he is still a citizen. So in the church; no matter what he does, he is a Christian." Woe unto the man who will teach such doctrine; they shall be hated in the presence of God.

Salem, Neb.

SETTLING QUARRELS.

SOMETIMES difficulties arise among neighbors and among Christians, when honest, well-meaning people fail to agree, and it requires patience and shrewdness, to prevent serious trouble. Often, however, the practical common sense of a disinterested person avails, when argument and invective are in vain.

Two farmers quarrelled over a broken fence, through which their cattle passed without restraint. Each insisted that the other should mend the breach. Unable to agree, they left the matter to the decision of a neighbor, who, after listening attentively to their stories, and viewing the fence with care, informed them that he should require time for thought and consideration before rendering his decision upon a matter of such grave moment, and that meanwhile he would put a few sticks into the broken fence, as it needed immediate attention. Accordingly he fell to work, and in ten or fifteen minutes had the fence mended, while the two belligerents stood by, having nothing left to quarrel about!

A shoemaker who failed to collect five dollars of a customer, sued him at the law. The debtor went to a lawyer for advice.

"Do you owe him the money?" said the lawyer.

"Yes, but since he has sued me, I want you to fight him; here is ten dollars to begin with."

The lawyer took the money, and soon after called on the shoemaker and asked him if he would take five dollars and settle the matter. He was glad to do it, and the lawyer put the other five dollars into his own pocket.

"How do you come on with the shoemaker?" said the debtor to the lawyer one day.

"O, I have fixed him so he will never trouble you any more," replied the lawyer, and so the lawsuit ended.

In Marion, Wayne Co., N. Y., two widows of the Baptist church attended service in a country school-house. They occupied chairs in the center of the room. After intermission they changed seats, and as each had left her shawl in the chair, they changed shawls. One was very fine, the other coarse. After service both claimed the fine shawl. No one could tell which was mistaken: the church was about equally divided; and the parties were completely alienated. Two councils had been called without success. A third was called, and an old preacher named Amasa Brown was sent for to attend it. After each side had presented its case, Mr. Brown rose and inquired what the shawls were worth. Some one said the best one cost ten dollars. "Well," said he, "let us buy it," and laid down a dollar as the first subscription. The money was raised, the fine shawl given to one and the money to the other. The coarse shawl was sent to the Missionary Convention, and the difficulty was settled.

The grace of common sense is one of the most precious of Christian graces. And if persons would only exercise this grace, many quarrels would be very short lived. "Blessed are the peacemakers: for they shall be called the children of God."—*The Christian.*

PRAYER AND WORKS.

PRAYER was never meant to be a substitute for labor, an easy way of throwing our responsibilities upon God. The old classic story of the teamster whose cart stuck in the mud, and who fell to crying to Hercules for help instead of using effort himself, and was told by the god he invoked, to put his own shoulder to the wheel, shows that even a heathen mind could see that faith was never meant to exclude work. That is a good anecdote which they tell about Mr. Moody—and an authentic one, too—in his earlier days in Chicago, when the noonday prayer-meeting had been established, and he was a regular attendant. Bro. K., a man of wealth, rose one day and told the meeting of an opportunity which there was, to do a certain good thing if only three or four hundred dollars could be raised for the purpose, and he urged those present to pray earnestly that it might be done. Mr. Moody was on his feet, with a sudden inspiration, saying, "Bro. K., I wouldn't trouble the Lord with a little thing like that; I would do it myself." The universal smile proved that every one took the point of his joke.

—*Congregationalist.*

Skepticism has never founded empires, established principalities, or changed the world's heart. The great doers in history have always been men of faith.

The Clock.

TO those whose business is quite near, the bell which tolls the hour in Independence Hall has a solemn sound. There is a low vibration between the strokes that seems to whisper, *passing, passing, passing!* And these questions enter our mind. Who are those that are passing? How are they passing? And lastly, where are they passing? Then the responses come to the soul. All are passing! Yes, dear reader, we are all passing, *as we will!* And those who hear the low vibrations of the bell will soon listen to that solemn sound no more forever, forever, for they shall have passed to

> "That undiscovered country,
> From whose bourne no traveler ever returns."

Sinner, do you hear those soft and gentle vibrations of that still small voice that whispers "Come unto Me"? It is the pleading voice of Jesus. This voice will also finally cease to vibrate, or fall in sweet accents upon your conscience, and what will be your fate! Christ gently knocks at the door of your heart, will you bid Him enter? Remember your life is passing away with the gentle, yet solemn vibrations of the clock, and soon, yea very soon, time may be no more with you, and where are you standing? Echo answers, WHERE! Remember you are passing into Eternity and into the august presence of an avenging God. Listen to that gentle voice that calls you, and seek Jesus while He may be found, "For His yoke is easy, and His burden is light." Matt. 11. 30. so that when you pass to that land of immortality, you be able to obtain that peaceful rest that "passeth all understanding."

The clock doth toll the solemn hour,
When mortals pass to rest,
O, may that be then happy hower,
To dwell among the blest!

E. R. Stifler.

* * *

Prayer.

THE above subject is one of great importance and should have due regard from all the brethren and sisters. But we find this so much neglected by the Brethren. I tell you brethren and sisters, we can never get along as Christians without this great principle. A plant will die from lack of rain, so will the Christian without prayer. "Ah," says one "is that so? How do you know"? Because Paul said "pray without ceasing" that is, you must have a praying mind continually; or as the Apostle says "the fervent and effectual prayer of a righteous man availeth much." What a delightful task to pour out our soul's desires to Him that liveth and abideth forever. Oh, dear reader, try it if you never have done so in your life, try it for a week and continue to try as long as you live and God will surely hear you and guide you into rest. "But," says one, "I cannot, I have tried it and could not pray." I will tell you how you might try. You remember, the Savior said, "When you pray, say, Our Father which art in heaven etc." Can you not then memorize the Lord's prayer? And then pray that in spirit and truth? Yes you can, and also pretty soon you can find other words to express your feelings to Him. If we would all engage more in prayer we would not find so much time to hunt up our brother's or sister's faults, hasten on their destruction or in other words to see them expelled from church. If you think there is no power in prayer just refer to your Testament and see what it says throughout. Jesus says, "search the Scriptures for in them ye think ye have eternal life and they are they which testify of me." This is a command to us, not a mere saying, hence should be obeyed. "In the morning I will call upon thee and in the evening I will remember thy ways, O God."

H. H. Brallier.

* * *

Pay Thy Vows.

THE Lord wants us to pay or fulfill our vows or promises, we make towards him. How often did we make vows to God when we got in trouble, trials, and afflictions and perhaps at the point of death? There we called upon the Lord to help and deliver us out of our troubles and spare our life; then we would depart from evil and love the Lord, keep his commandments. Have we all done as we promised to do? Perhaps some of the readers have not. When the Lord heard and answered their prayers, and restored them to health, they continued in sin as before. Now we are to take warning. God calls his people in different ways and has given us his word and the means of grace so we can work out our soul's salvation and if we are not saved, we must put the blame on ourselves. The Lord has done his part and will have us to do our part. He has given us gifts and talents that we should work in his vine-yard and improve them to the honor and glory of God. God is not mocked, for whatsoever a man soweth, that shall he also reap. Therefore let us all sow to the spirit, that we may reap life everlasting.

A. Nelson Graybill.

CORRESPONDENCE.

From Elder George Wolfe.

EXTRACT FROM A LETTER WRITTEN TO W. MEYERS OF BRIGHTON, CAL.

YOU doubtless have seen the announcement in the Brethren at Work of the three Elders coming to visit us this Fall. I am glad our Brethren had Christian soundness enough to send us three such Brethren, as we think they are free from a soured or prejudiced mind. We believe they are coming to do us good and talk Scripture to us, for our benefit and not to try us, as a set of criminals.

Now, dear brother, let us, by the help of God, strip ourselves, and become free from all prejudice and malice, and receive those Brethren in the spirit of our Master Jesus, praying for one another's safety and well-being, so that if God permits us and them to meet again in that grove, where we have met before, and so many sacred associations came up to my mind,—then Jesus will meet with us to bless, as he did with his Apostles, when they met together to pray and praise his name. It is now about settled that the camp-meeting will commence in the evening of the 6th day of Sept. at the camp grounds. Get as many of the friends on the plains to come as you can, and especially Bro. and sister Bailey. The meeting will hold over over two Sundays. Those three on the sand plains can not be baptized till the meeting. I look forward to that meeting with fond anticipation, praying to the Lord to give us a Pentecostial shower. Stir up the gift within you and fight valiantly, as a good soldier of the cross lay it not down till you can change the cross for the crown. We will be glad to see you at any time

* * *

From Lowell, Michigan,

Dear Brethren:—

WE wish to make known through your worthy paper our trip to Northern Michigan. We left our home in Campbell, Ionia Co., May the 24th, reached Petosky (100 miles North of Grand Rapids), the same evening after 9 o'clock. Next morning crossed the Little Traverse Bay on boat, 5 miles across. The Bay was rather rough, for one not used to water. Were met at Little Traverse by Bro John Noss, and soon Bro. John R. Stutzman met us. Took dinner with Bro. and Sister Krise, living in the village, had meeting in the evening at Bro. Stutzman's. Next day (Sunday) had meeting at the Cook school-house; the small school-house was densely packed. Same evening had meeting at the house of Bro. Noss; also good turnout and good attention to our talk. On Monday evening had meeting at a Mr. Thomas'. On Tuesday again at Cook's school-house. The place was again crowded. On Wednesday, at 1 o'clock P. M., had meeting in Little Traverse; rather small congregation, being an important trial on hand the same time. While there we visited as many of the members as we possibly could, and were informed that 17 members lived in the County (Emmet). We were received and treated with kindness. These were the first meetings ever held here by the brethren. Much interest seemed to be taken by the people in general, and many calls to soon come again. These members nearly all take the Brethren at Work.

George Long.

* * *

From D. N. Workman.

Dear Brethren:—

ON my way to A. M. I stopped off at Pierceton, Ind., in Bro. Jesse Calvert's district of church and attended their Communion-meeting, which was held June 7th. Remained with them until Monday following; held meeting in the evenings, up to which time we baptized three. On Tuesday morning started for A. M., from that place. While at the same place was insisted upon to return and spend a few days more in the same church, which I consented to do. So after the Council closed, I returned. Held our first meeting on Saturday evening, baptized three more yesterday; when Bro. J. W. Stein joined us in the labors. We then continued the meeting for a little over one week; Bro. Stein and myself both remaining. Nineteen were baptized in all during my visit to that church. May the good Lord ever keep them near his side is my prayer. The Brethren and Sisters and friends were all very kind to me while in Ind. May the good Lord bless them for their kindness. I enjoyed the privilige of forming an acquaintance with, and visiting many very kind familes in the church. Among the many I was much pleased to form an acquaintance with Bro. Lewis Workman and family, also friend David Rolston and family who are relatives of mine. While at the home of Bro. Lewis I was made to reflect upon the past. There I found a family that was undergoing what our own family was obliged to undergo but a few years ago, when we were called upon to part with a Christian mother. Such is the condition of Bro. Lewis's family. But few months ago death came along and removed from them a Christian wife and mother. The stroke is felt in every department of that kind family. When they sing, her voice is not heard mingling with theirs. While penning these lines, tears force themselves thick and fast from the eyes of your Bro. for this and all other families in like sorrows. Believing that many fatherless and motherless ones will read these lines, let me ask you the question, are you trying to so live that may win a home in that world that knows no such sorrow as this. I was much delighted to see that in the family all of a proper age are members of the church; two of them united, while I was there. May the good Lord care for the sorrowing family is my desire. Also cousin Rolston's daughter, Mary is now a promising, young sister, she having seen it proper to unite while I was with them. May the Savior keep her near his side, and the day speed itself, when all the members of this kind family may also be members of the church the mother and several of the children being members already. I landed safely home and found all well, thank the Lord.

Ashland, Ohio.

* * *

Our Annual Meeting.

Dear Brethren:—

OUR Annual Conference passed off very pleasantly, and we are assured that, though man proposes, God disposes. For more than thirty years past, there were from time to time fears entertained of a rupture or split in the body, and yet the body only struck deeper root, and came closer together. This last Annual Meeting appeared to me the most successful in gaining harmony and union of all former meetings. Expressions of word and look, at the closing exercises, indicated nothing less than perfect love and harmony.

The resolution to entertain none else but those sent on business at next A. M. is a problem to be solved. Unless the brotherhood places more confidence in a selected body to do business, than they have hitherto, it will prove a failure, but it must be tried. We used to think this meeting together once a year from far and near was the chief means to keep the body together in one, like Israel in coming together, not only once but three times a year.—Jeroboam feared this union, therefore prevented their going up to Jerusalem and the consequence Bible readers know.

It is true, vast sums of money are expended which might be used to greater advantage (?). Sixty-two cents was the tax this year for each member, and if that sum impoverished the churches so that they could not do anything more for the Lord, truly the A. M. expenses ought to be curtailed. Our religion cannot be worth much if we cannot give as much a year, as some of my neighbors paid for their preacher alone, namely from fifty to one hundred dollars a year.

But it is not so much the money, as the labor and trouble and then the disorder, but perhaps the gain may overbalance all, taking all things into consideration, of which the opportunity to preach the Gospel to thousands at once, is not the least of items. There is a desire to hear the pure Gospel preached. We are not permitted to put it under a bushel. Then why not make use of the best candlesticks at command? The preaching that was done at the time, though imperfectly arranged may bring ample compensation in a future time.

F. P. Loehr.

* * *

From Altoona, Iowa

Dear Brethren:—

FOR the first time since leaving Wyoming Territory, I take up my pen to write you a few lines. Two years ago I left Iowa, and since that time roamed over a good portion of the West. I went from here to Kansas, not liking the county where I had went to, namely Morris Co., fifteen miles South of Junction city, we went back to Jefferson Co. Stayed only about two or three weeks, and then went to Falls City, Neb. The river counties of Kansas are, as a general thing, quite fertile, but back further the land is somewhat hilly and rocky.—Wood and water are not very plenty. In some portions there is considerable hard pan. Brown Co., in the North-eastern part of the State, is a nice country. I believe when it has groves planted all over its broad plains, which, no doubt it will have some day, it will be one of the finest counties in the State.

About the nicest thing I saw in the State was the ford across the river at Louisville,—one unbroken rock all the way across the stream. The water generally is about twelve to eighteen inches deep. The country around Falls City I liked very well, although, like Kansas, it is often visited by grasshoppers.

From there we went to California. While there, I saw a great many grand and interesting sights. I visited the Calavaras grove of big trees. The most of these are named. There we have for instance, the Father of the Forest; a tree that has been prostrated many years before the white man discovered them. It was 450 feet high. The mother of the forest is still standing, has been barked over half its hight, and the bark is kept for sale at the hotel, that has been erected on the grounds for the accommodation of travelers. The pioneers cabin took fire and burned out a space twenty-five feet inside. The fire died out and left the tree standing with a shell, three or four feet thick on the outside. Two large openings, like doors burnt out on the East and on the West. One large tree has been cut down, the stump chiseled off smooth and on it an octagon building is erected, 36 feet across. It was painted white, but the hundreds and thousands of names wrote in it, make it look nearly black. Among the many names of the most noted trees, are George Washington, Thomas Jefferson, A. Lincoln, Gen. Grant, Sherman, Sheridan, and one the nicest in the grove is named in honor of Gen. J. C. Fremont. These large trees are a species of red wood. The sloughs, swamps, etc., are covered with what is called tules, a kind of rushes or cane growing 12 to 18 feet high, without a joint. Among these, wild hogs abound in considerable numbers, and often I have enjoyed a wild hog hunt, although I ran several narrow chances with them, for when wounded or cornered, they will fight to the last. I also visited San Francisco. I went from Stockton to San Francisco in a steam-boat, and saw a great many wonderful sights. The place where the most knowledge can be gained is the Anatomical Museum, Woodward's gardens, and the Cliff House, along the sea-coast. In Woodward's gardens is the greatest collection of animals I ever saw. I next went to Wyoming Territory.

The Laramie plains have an altitude of from 6,000 to 8,000 feet. The eighth day of last June it snowed about three or four inches deep, where I was, on one of the hills next to the plains. Down on the plains it was only about two inches. I camped on one of the mountains about five miles from the plains. During June and part of July almost every night it would freeze ice. From our camp we could see the snow-capped mountain of the Rocky range and the fields of eternal snow only about 12 to 15 miles distant. Thousands of cattle live on the plains all Winter, without being fed anymore than what they can pick. Although sometimes twelve inches of snow fall every twenty-four hours, the wind blows it all into the gulches. But sometimes a heavy snow falls, then come a few warm days and melt the top of the snow. Then comes a hard frost and the wind cannot blow the snow off, and hundreds of cattle starve. But this is seldom, having occurred but once or twice in eight or ten years.

Next I went to Colorado. Here my eye was delighted again with the sight of corn fields and golden grain ready for harvest. These were the first fields of corn I had seen since I left Nebraska. The farmers of Colorado realized a good crop last year. I staid in Colorado but a short time, when I made up my mind to return to my native State. So in the forepart of last Winter, I again made my appearance in Iowa. With the greatest delight I visited my aged grand-parents, and other relations and friends that had long since been forgotten. A great many fond recollections of my childhood returned to my mind, and nevertheless, how great the change! Now I can go to meeting again, and that is much appreciated by me, for during my travels in the far West, I sometimes saw not even a school-house, for six or eight months.

The greatest objection I have to the Western country, is the rough society. Good society is one of the greatest blessings to mankind.—Without its cheering influence, man is miserable. As for the country, I can speak more favorable of Colorado than any other, as I like it better for various reasons. Although I feel contented here where I am, my mind often runs back to the past and I long for the beautiful mountain scenery, the broad, level plain, clear mountain-streams and tall, green trees of the Western wilds, for by them I have learned many a noble lesson. J. J. ELLYSON.

From Denmark.

Dear Brethren:—

THE communication giving an account of the District Meeting is to hand. We are glad, the Lord was with you, and very glad that you had peace and union, and could weep and sympathize with our people. This will help you to act, and *action* will save many redeemed souls even in Denmark. Indeed if you could all see how greatly your kinduess is received, and how much good actions are needed everywhere, none would even feel to hold back. May God bless our dear brethren and sisters all over free America, and make them fruitful in love to the glory and honor of his name.

On the 19th of June our dear friend Thaanum came to Hjorring and after some sweet conversation, I invited all our members to attend meeting at an appointed time. Nearly all were present, and Bro. Eskildsen addressed the meeting from, Rom. 5. After he concluded I read a letter from Bro. Enoch Eby which caused all to weep. Such loving letters do much good. May the Lord always give the effect of such good letters.

I then asked Bro. Thaanum if he still desired to unite with us and he said he did. All the peculiar doctrine believed and practiced by us was laid before him, and he promised to go with us in all things, hence was received. The members then went about three miles to a place where baptism could be administered, where Bro. Eskildsen did the work. I had to remain home on account of wife's sickness. I mingle daily with all kinds of people, and am happy to say that the doctrine of the Brethren, the Bible doctrine is steadily gaining in influence. We hope to be able to hold meeting in town every week next winter. All goes well and it seems the enemy has given us room in the land.

We received your new paper along with No. 22, and was much surprised to see it. Well we say the more you can do, the better for the cause. We wish you could print a Danish paper, as we think it would do much good here. Surely the devil did not invent the printing-press. No it is God's own invention. He wrote or printed the first letter on stones and thereby taught his children the art. Satan tries to abuse the art of printing, and uses it in trying to make the Lord's ways crooked. Printing is a short and quick way of writing, and is a great power for good. No one will say that there is any more moral wrong in a printing-press than in a harvester. The wrong comes by their abuse. Machinery can not use itself, hence all the wrong comes from man who makes bad use of them. Now if Satan uses these for his ends, it only shows that he is quick to discern what means serve him best. We may learn many lessons from his children who are generally wiser than the children of light. We have not too much good printing, not too many earnest, hard working editors, but too few. A clear brain, good understanding, long suffering conscience, a heart full of love is necessary to edit a paper. So long as our dear editors possess these, they will work hand in hand and do much good in Israel. Of course Satan will try to stick in his hand occasionally, and sometimes it may be very difficult to detect him, hence let all of our dear editors have our earnest prayers not that they shall die, but that they may flourish, grow and be a hundred fold more able than Satan's printers. "Ask and ye shall receive," will if obeyed, by all our readers render our press more useful and the periodicals a burning flame that will put fire on the world. The Holy Spirit urges all to work, yet none endure more than editors, none need help more than they, none get so little encouragement, none receive fewer thanks, none are mentioned less in prayer. Editors do you know this? Brethren and sisters this ought not so to be. Our love to you all.

C. HOPE.

GLEANINGS.

From Oaks, Pa. — Will some brother or sister in each individual church, please inform me by letter, whether or not you have a Sunday-school. Also give the name of the Superintendent, and the probable number of scholars. Answer promptly and oblige, J. T. MEYERS.

From Waterloo, Ia.—Three numbers back you made a mistake in the obituary notice, I sent you. Instead of Speicher, it should read: "In South Waterloo church, William Frankie, son of Bro. William and sister Abby Miller. — Was born July 23rd, 1877, died June 8th, 1878, aged 10 months and 15 days. Funeral preached by Bro. Lewis Peifer and the writer.

JOHN SPEICHER.

From Ashland, Ohio.—Yesterday we enjoyed the pleasure of receiving by baptism another beloved sister into our home church, at Ashland, Ohio. May the Lord ever keep her, is my prayer. Our church is in a prosperous condition. D. N. WORKMAN.

From Landon West.— Allow me to correct a statement made in No. 26 of your paper, 4th page, 4th column. M. M. E. says, "2,864 distilleries," when it should have been "2,874 distillers and rectifiers." There is only the difference of two letters as to the number of letters and size of words, but allowing ten persons to each distillery, will make a difference of 25,786 men. There are already too many now engaged in this world-wide curse and traffic, and we would not wish it said that there are more than there are. Do not think, dear brother, that we fault you with the mistake, for we do not. We only wish with you that all statements of facts be true, for we all know, that they are bad enough when only the truth is told. We think your paper is still taking higher ground. We say, success to all that will elevate fallen man.

From Dunkirk, O.—The good work is still going on in our midst. One more received into the fold by baptism yesterday. May refreshing showers fall upon the kingdom everywhere.

S. T. BOSSERMAN.

Erratum.—In No. 27 of your paper, first page, second column, 22nd line from the close of "The New and the Old," for *warning* read WAVING. C. H. BALSBAUGH.

From Longmont, Col. — We are having some very hot weather; harvest is near at hand and crops of all kinds are good. Many citizens are seeking recreation in the mountains, where they find a cool retreat and much to employ the mind and recuperate the health.

J. S. FLORY.

From Union Bridge, Md.—I have just been in the Pipe Creek congregation, Md., soliciting for the Ashland college, and must say that the thanks of the friends of that institution, are due to a number of the brethren, sisters and friends of that congregation for their liberal subscriptions to the college. Hope the Lord will bless them for their liberality and may others catch the same spirit as days come and go. The future prospects of Ashland College grow brighter and brighter, and the day is not far distant when our children will have a first-class institution of learning, under the wholesome influence of the Brethren. E. C. PACKER.

From Alfred, Kansas.—Our Love-feast, the first of June, passed off very pleasantly. It was a time of refreshing to the church, and all the Brethren who were here. Wm. Wise and Frederic Sherfy were chosen to the ministry and James Kinsey and Isaac Garst for deacons. The installation services were conducted by Bro. Jesse Studebaker and attended with much solemnity. The new officers received a very hearty approbation and God speed from all. In fact, all seemed to be interested. I thought it was one of the best meetings I ever attended, and heard others say so. All seemed to say, it was good for us to be here. The ministers who came to our assistance, were, O. Meyers, D. Longanecker, J. Studebaker, Sam. Baker, Jas. Hilkey, Bower and Kurtz; these last two from Ohio, besides some others who live near us in Douglas Co. The brethren preached with power and told the story of the cross with simplicity. The church seems to have been refreshed, and four have been baptized, while others are almost persuaded to turn to Christ. Our Sabbath-school is increasing in attendance and interest, and it is to be hoped that the labors in this field will not remain without effect.

D. HARADER.

From Warsaw, Ind.—Bro. Stein left us the 25th of June, Bro. Workman the next day, and we can say, their labors were successful. — As a result nineteen were added to the church, and many more were almost persuaded to follow. One sister united with us since then, making in all twenty-five for this Summer. — May the grace of God abide with us, that we may live faithful unto the end is my prayer.

N. B. HEETER.

From Waterloo, Ia. — The undersigned, a minister in the church of the Brethren or German Baptists, will travel to Nebraska, Kansas and Missouri. Will start about the 20th of August, and travel about three months. His course of travel will be Liscomb, State Center and Dallas Co., Ia. Thence to Neosho Valley, Southern Kansas and the Platte Valley, Mo., to the neighborhood of the Shoemaker's. Brethren and others living along the line of travel as above, may secure his services by writing to him at Waterloo. Iowa, before the 20th of Aug., or at Falls City, Neb., before the fifteenth of September. We will travel by private conveyance. M. BUEOHLY.

From Quincy, Minn.—In reading your excellent paper, I noticed a piece under the heading, "From Mountain Home, Pa." In that piece the brother described how he realized the value of your paper when isolated from the church. It is my opinion, that if every brother in the church would be isolated from the church just six months, we isolated brethren would not have to make another call for preaching; for I think there would be ministers sent in every direction, wherever Brethren could be found. I have been trying to get the Brethren to preach here for the last six years. They have been here several times. Bro. Wetzel from Iowa was here and preached two sermons in German in the Evangelical church. The third time we got there, the door was locked. They are afraid some of their members will go astray. I have no doubt in my mind, that some would believe the truth if some brother would preach here regularly. If they want to believe the truth, they must go astray from their churches, and that is the reason they did not want any more of Bro. Wetzel's preaching.

J. HARSHMAN.

From G. W. Miller.—Opposite my home in the village of Liberty, Ill., is the Christian church, and about the yard there were a great many citizens collected for morning services. — Among them were strangers who are called tramps by some people. To be brief, in the way of the conversation, one of the tramps stated that they had been badly treated from the fact that their breakfast was refused them. One word brought on another, until finally one of the citizens spoke about preaching at the Dunkard church.

When that was mentioned one of the tramps eagerly exclaimed, "Dunkards, Dunkards, are there any Dunkards here?"

"Yes," said a bystander, "a good many."

"Well," says the tramp; "*Thanks to God*, we will get something to eat." They inquired for some that might be met and journeyed on joyfully.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

PATTERSON.—On June 22nd, 1878, after a lingering illness, my grandmother, Elizabeth Patterson, aged 66 years and ten days. F. ETTER.

GOUGHNOUR.—In the Desmoines Valley church, Iowa, July 10th, Emmanuel H. Goughnour, son of Bro. Samuel and sister Delilah Goughnour, aged 2 years, 3 months and 14 days. Funeral by the writer. G. R. BAKER.

MABEY.—In the English Prairie congregation, Lagrange Co., Ind., June 29th, sister Caroline A. Mabey, aged 24 years, 6 months and 14 days. Funeral discourse by brethren S. Z. Sharp, of Tenn., and Peter Long of this place from Rev. 14: 13-15.

A. E. KEAGY.

ANNOUNCEMENTS.

NOTICES of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

Beatrice church, Gage Co., Neb., September 7th and 8th, commencing at 2 o'clock.

Sugar Creek congregation, Sangomon Co., Ill., Oct. 3 and 4, commencing at 10 o'clock.

Iowa Center, at residence of Bro. G. W. Boitnotts, Sept. 7th and 8th.

Paint Creek congregation, Bourbon Co., Kansas, October 3rd and 4th, commencing at 2 o'clock.

Mineral Creek, Johnson Co., Mo., Tuesday, Oct. 1.

Monroe Co., Ia., the 10th of August, at Peter Miller's, two miles South of Frederic station, commencing at five o'clock.

Stanislaus church, Cal., first Saturday in October.

Whitesville, Mo, Sept. 7th.

Abilene church, Kansas, August 24th. Meeting on the 25th at same place.

Arnold's Grove, Sept. 10th and 11th, commencing at 1 o'clock, P. M.

☞ Love-feast in the Mulberry congregation, Bond Co., Ill., commencing Oct. 8th. — General invitation to all. ALLEN TAYLOR.

☞ The Love-feast in the Camp Creek congregation, will be held Sept. 14th.

J. E. D. SHORT.

☞ The Lord willing, we intend to hold our Love-feast the 13th of August, commencing at 2 o'clock P. M. Preaching to commence on the evening of the ninth, church meeting on the tenth, and preaching to continue until the Love-feast, which will be held at P. C. Lehman's, 8 miles South of Tipton, Mo. Persons coming by rail will be met at Tipton, on the ninth. DAVID BOWMAN.

☞ There will be a Communion meeting held in the Cottonwood congregation, Lyon Co., Kan., Sept. 7th and 8th. J. W. BUTLER.

☞ I am requested to inform you that the Love-feast in the Bethel church, Filmore Co., Neb., will take place Sept 14th and 15.

JOHN SNICK.

☞ There will be a Communion meeting at the Franklin church, four and a half miles North-east of Leon, Decatur Co., Iowa, Oct. 10.

LEWIS A. KOB.

☞ The Communion services for this (White Rock) congregation, will take place, (God willing) on the evening of the 21st of September next at my place of residence.

J. L. SWITZER.

☞ We intend to hold a Love-feast on the 11th of October in the Lower Fall Creek church, Madison Co., Ind. G. W. FESSLER.

INTERESTING ITEMS.

Farming has and will continue to pay with a farmer who brings good common sense and sound judgment to his calling.

One may form an idea of the Vatican at Rome, from the fact that thirty-thousand troops might be easily quartered within its walls.

Italy proposes to hold an International Exhibition in 1881.

A carrier pigeon recently accomplished the journey from this country to Switzerland on the wing.

The news lately received that an unvisited tribe of Esquimaux possess the relics of Sir John Franklin's party has induced the fitting out of a new expedition to go in search of the same. The schooner carrying the expedition sailed June 19.

A strand of one of the great cables of the Brooklyn bridge slipped from its place recently killing two men. A shoe attached to the cable, and weighing 1,400 lbs., was shot like a cannon-ball over house-tops and telegraph poles, a distance of an eighth of a mile, by the force of the mishap.

An artesian well now being bored at Pesth has reached a depth of 3,300 feet. The well now furnishes 175,000 gallons of water at a temperature of 161°. The boring will continue till a temperature of 178° is reached. The well is expected to supply the city with warm water By ingenious apparatus the water arising from the well is made to operate the drills.

Tea and coffee dietary for children is as bad in effects as its use is universal. Dr. Ferguson found that children so fed, only grew four pounds per annum between the ages of 13 and 18; while those who get milk night and morning grew fifteen pounds each year. This needs no commentary. The deteriorated physique of tea and coffee-fed children, as seen in their inability to resist disease, is notorious amidst the medical men of factory districts.

A new Pompeii has been discovered in Italy. At the foot of Mount Gargano a buried town has been laid bare, the houses being twenty feet below the surface. A temple of Diana was first brought to light, then a portico composed of columns without capitals, and, finally a necropolis covering nearly four acres. The Italian government has taken measures to continue the excavations on a large scale, and has already discovered a monument erected in honor of Pompey after his victory over the pirates. The town is the ancient Sipontum, of which Strabo and Levy speak, and which was buried in an earthquake.

Some idea of the headway the socialists are making in Germany may be gathered from the fact that no less than ten thousand of them followed the remains of one of their body to the grave in Berlin, each one openly wearing a party-colored emblem. The coffin was bordered with brilliant red.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M., and arrives in Racine at 6.43 P. M.

Day passenger train going west leaves Lanark at 2:06 P. M., and arrives at Rock Island at 6.50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9.00 A. M., and at Rock Island at 6.00 A. M.

Freight and Accommodation Trains will run west at 12: 10 A. M., 8:10 A. M., and east at 12: 10 A. M. and 5: 15 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction,

O. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

Vol. III. Lanark, Ill., August 1, 1878. No. 31.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

OUR BATTLE CRY.

BY D. B. CONLEY.

COME brethren one and all,
Let us once more unite,
Put on the armor of our King,
And battle for the right.

Let union be our cry,
Our colors, love to all,
And watch our footsteps as we march,
Then we can never fall.

Our Sword the Word of God,
Our faith, our helmet on,
Let it burn brightly evermore;
And fight for God's own Son.

Strike, strike for God our King!
No quarter will we give,
If we defeat our sinful foe,
We shall forever live.

There's rest beyond the grave,
To thy true soldiers given,
A rest from all their toils and woes,
A blissful, peaceful heaven.

IDLE SPECULATIONS.

BY C. H. BALSBAUGH.

THE advocates of modern miracles are boxing my ears left and right on account of what I said in "*Lock and Key*" in relation to Mark 16: 17, 18. I am used to buffeting, and seldom wince. My response in brief will lump their objections and assertions, and then leave my critics to demonstrate the correctness of their views in the only satisfactory way—by working miracles themselves.

It is strongly affirmed that if the "ocular demonstrations required for the inauguration of Christianity are not needed for its perpetuation," Christ was an impostor, and that my assertion of the former settles the latter. He declared that "these signs shall follow them that believe." It is insisted that this dominion over the order of nature and the realm of evil spirits, is the *necessary, inherent* result of *faith*. That faith alone could do this is unquestionable; that it was integral to faith lacks proof. The declaration of Christ had reference to specific reasons, *to which it must be confined*. It is the idlest of all of speculations to contend that the original gifts of the Spirit still contiue, when God has for many centuries demonstrated the reverse in the history of the church. If it can be shown that the *primary reasons* for miracles still exist, the point contended for is gained, *as a matter of argument*. But what does this avail when the fact itself is wanting. *Such* an amalgation of miracles with faith evinces an incorrect conception both of the *nature* and *purpose* of a miracle. It is an exact reversal of the Divine order as to miracles and faith. With those who call for miracles as *the necessary effect of faith*, the purpose of God in allowing miracles at all is utterly lost sight of. The larger the scale of the miraculous, and the *longer its continuance*, the feebler its effect by the necessary laws of mind in relation to the *ordinary*. Miracles *for the purpose of faith* was the Divine order, and not miracles as the necessary outcome of faith.

In my "Lock and Key" I say, "No Divine dispensation can be changed without Divine authority," and that the "*continuance* of the credentials needed by Christ for this purpose would lose their effect by becoming common." To which it is replied: "*Christ did not say so.*" Christ was never tautological: He never spoke nonsense. He never betrayed ignorance of any law in any department of being. There was no more necessity for Christ telling us the results of perpetuating miracles, than to tell the people of His day that the sun and rain and vegetation excite no surprise and evoke no faith because they were common. To make the sun stand still is no greater wonder than to keep it in its orbit. If the great luminary had *rolled back* in its course "ten degrees" *daily* for the *last millennium*, it would to-day have no more religious effect than the regular order of the seasons. To plead for the continuance of miracles through successive centuries, as the necessary fruit of faith, betrays ignorance of the Divine Economy, and of the fundamental laws of mind.

* * *

NOVEL READING.

BY J. S. FLORY.

THE article of brother Moore in number 28 of the BRETHREN AT WORK, is a timely one and to the point. While my mind is exercised upon the subject, I feel to add something more upon the subject, as I can speak from experience in regard to this evil habit.

Before I was twenty years of age I read probably a cart-load of works of a ficticious nature. Had I my life to live over, I would be more careful of how I would spend my leisure hours. No benefit whatever did I receive from this worse than useless habit, and I would, it were so I could say, I suffered no loss or harm by it. I lost the most precious hours of my life thus, that I might have devoted to the acquirement of useful knowledge; and as I made no special effort to remember what I read my memory became like a sieve, when I wished to memorize anything useful, I could not do it only with great difficulty, and through life this has been my one great trouble. The powers of memory were not cultivated when young, and now I have to suffer the consequeces.

I would say to every young man and every young woman, shun novel-reading as you would a viper, it is an evil of such magnitude that we can't more than picture out the mere outlines. The demand for works of fiction, because of perverted, mental taste, has become of such a nature that sound, solid, sensible, high-toned literature has to go begging. The very food necessary to the developement of man's higher nature, is what is least sought after, while that which tends to dwarf and demoralize the human mind, flows as free from the press as water from the rivers. No marvel then, that our legislative halls are filled with men of selfish, sordid desires, with dwarfish intellects; the same may be said of the masses generally. It is astonishing what a ready market literary trash finds in this our day.

Not long since a noted writer was informed by his publisher that his productions were too high-toned to meet the public taste. Smarting under the repoof, he seizes his pen and runs off a piece of nonsense in childish rhyme, strange to say, in a short time one hundred thousand copies were sold.

It seems that the more nonsense there is in a book or paper, the better it sells. Take for instance, such novels as Helen's Babies, the publishers of which made a fortune off its sale. Is it not passing strange that men of seemingly high intellect, will stoop to dally with such mental trash? What would we think of the judge, the senator or men who fill the important stations in life, to leave their seat and go out into some dirty alley to pass their leisure hours playing with rude unkempt children, wallowing in the dust with them or delving in the earth, making mud pies? There would be about as much propriety in them doing so as to read such novels as above mentioned. Another strange thing, is to see professors of religion, not only thus wasting their time, but claiming there is no harm in novel-reading! and are ready to denounce any one who will raise his voice against them.

I remember once while traveling through a part of the State of Va., I preached one night at a certain place, and after the close of service, a very intelligent lady, a member of the Baptist church, remarked that she was very well pleased with the discourse, except the remarks against novel-reading, "when" said she, "he commenced denouncing novels, I felt like throwing my shoe at him!" Now that is just the way it often is when you denounce the sins that people love to indulge in, they feel like throwing the "shoe," no matter what their profession. As an instance showing the tendency of novel-reading, we will mention a circumstance told us, by an eye witness, when we were at one time on a visit in the city of Cincinnati. A lady in one of the higher circles of life in that city, sent for her pastor. On arriving at her house he found her in tears and deep distress; her accomplished daughter, an only child had eloped with a profligate man. She said she could not account for this step on the part of her daughter, she had done all a mother could to raise her in the best society, to inculcate principles of morality and religion into her mind, and why she should thus throw herself away, she could not understand. "Ah!" said her pastor, "it is no mystery to me, there on your centre table lie enough novels to doom a thousand souls! 'Tis true the Bible is there, but I see the novels have had preeminence. Your daughter has drank the delusive poison, and now she has gone to realize the fruits of a perverted mind. Ruin and degredation is the ultimate result of a tenderly inclined mind and feelings wrought up to a sickly sentimentalism. Ah! yes the demon upon your table, so near by the words of Life and Light, has done its work too well, your daughter is gone, your heart is wrung with the deepest agony, eternity alone can only reveal the evil those trashy books have wrought."

The above is only an instance of thousands. Much is said of the evil of intemperate drinking. It is indeed a monster evil, but how much less is the evil of intemperate reading? The one destroys and unfits the physical nature of man to even attain that sphere destined for him to occupy; the other in like manner has its demoralizing effect, and brings ruin and misery to millions.

The converting power of God alone can save men and women from the evils of all intemperance, and that conversion that does not bring with it a *hatred* for works of fiction of the nature of novels and a dislike for all that is *untrue*, lacks the elements of sanctification or the power of God.

In answer to the plea often put in by the lovers of fiction, that the Bible contains allegories etc., we will say, such writings are quite different from novels, and if nothing worse has ever been read than good, sound allegories, such as "Pilgrim's Progress" etc., no harm need be feared. Allegories are simply truth in a chain of understanding to the mind of the reader, truthful illustrations of a character that are in harmony with facts, and never intended to impart to the mind other than the realities of things as they do, or shall exist.

* * *

THAT CATECHISM ON BAPTISM

BY C. F. DETWEILER.

IT may be of interest to the readers of the BRETHREN AT WORK (as well as to that brother in Indiana whose postal card and address I lost) to give you a little testimony in regard to Christian baptism, by an eminent Baptist. The book from which I copy this testimony, seems to be a copy of an edition about twelve years old. On page 47 of this little book, we find the following question and answer:

"In what manner was baptism administered in the early ages of the church?"

"It was immersion; and not only so, but trine immersion. This was first mentioned by Tertullian about the beginning of the third century, and is continually referred to by other writers for several centuries afterwads. Jerome for instance (died A. D. 420) says, "We are thrice immersed that there may appear one sacrament of the Trinity." Eph. 4: 4, 5. The council in Trullo A. D. 692 condemned the Eunomians for practicing one immersion only.

A council in England (A. D. 816) commanded the priests not to pour water on the heads of the children, but to immerse them according to the example of the Son of God, who, the council affirms, 'was thrice immersed in the waters of Jordan' (Labbe at Cossart 6, p. 1181; 7, p. 1487). The Spaniards thought one immersion sufficient, and their views ultimately prevailed, except in the Greek, in which trine immersion still retained."

One more question and answer, the last in the book, would be very appropriate right here. It is this: "Am I to understand from the remarks you offered just now, that you regard the Baptist churches as perfect?" "By no means. The system which we uphold is identical, in my opinion, with the practical Christianity of apostolic times. The administrator may often demand improvement. Every thing human tends to declension. Man is prone to lay his unhallowed hands on the ark of God. He likes to see His own work. He would fain paint and gild that which ought to be left in unadorned simplicity. All this, wherever seen, and by whomsoever indulged should unsparingly be denounced and forsaken. If we Baptists have in any respect deviated from the original fathers, it is our duty to retrace our steps. Chillingworth's motto, must be ours, 'The Bible, the Bible only, is the religion of the Baptists.'" The same author brings in some very good points in regard to infant baptism in ancient church history, and on the whole the little book of 96 pages is well arranged and logical. It was published by the American Baptist Publication Society, 530 Arch street Philadelphia, and the preface by its author, J. M. Cramp D. D. Acadia College, is dated Dec. 1st 1865.

* * *

THE DIAMONDS AND THE MAGPIE.

A NOBLE lady had ordered a jeweler to make her a beautiful gold ornament, and had given him several valuable diamonds to put in it.

Robert, his apprentice, was delighted with the lovely stones, and often admired them. Suddenly the jeweler missed two of his best diamonds. He suspected his apprentice of the theft and searched his room where he found the precious stones hidden in a hole in the wall. Robert assured him that he had not taken the diamonds, but his master flogged him, and said he deserved being put in prison, and turned him away.

The next day another diamond was missing, and the jeweler found it in the same hole. Now he watched more carefully to try and discover who hid the precious stones there.

A magpie, which the apprentice had tamed, alighted upon the work-table, took a diamond in its beak and carried it to the hole in the wall. The jeweler was then very sorry that he had unjustly suspected the poor boy.

He took him back again and treated him very kindly, and was very careful in the future how he judged others.

"Be not hasty in thy spirit to be angry."

—*Religious Herald.*

ACROSTIC

BY J. W. SOUTHWOOD

From all evil let us flee,
And, true Christians always be;
Taking heed and Jesus trust,
Having turned our eyes from lust;
Every precept try to keep,
Running not as straying sheep.

Soon our Shepherd's call we'll hear,
Oh, be faithful! ever near;
Near to Him whose love is great,
And the strait and narrow gate;
Near the Savior's bleeding side
Do we constantly abide?

How could we endure the thought
Of a life spent here for naught?
Let us cast on Christ our care,
Yielding not to Satan's snare.
God will give the saints on high,
Homes of rest from every sigh,
Oh, then let us e'er be true,
Stand for Christ, our work pursue,
Till we gain the heavenly crown.

* * *

CONFESSION OF THE MURDER OF WILLIAM MORGAN.

[The following "Confession" was dictated to me by Mr. Henry L. Valance, who had for some time previous to making it, resided in this place. Called in to attend him in my medical capacity, and having early felt it my duty to warn him of the fatal nature of the disease under which he was suffering; I won his confidence, and the result was the following narrative, which will go far toward clearing up a great mystery in the criminal history of this country. The "Confession" is given in Mr. Valance's own words, I having acted only as his amanuensis; and I am of the opinion that the statement contained in it can be implicitly relied upon, from a multitude of circumstances of a minor character that attracted my attention, but which would have been entirely unimportant by themselves. My first intention, after I had made up my mind to give the "Confession" to the public, was to re-cast it; but on consideration, it struck me that such a proceeding would scarcely be a compliance with the author's intention, and I have therefore printed the book from the original manuscript, as the "Confession" was taken down and read to the unfortunate man who made it. Such as it is, I give it to a discerning public, which will find it a narrative of much interest.]

JOHN L. EMERY, M. D.

Wisconsin, September 11, 1848.

I WAS twenty-nine years of age when I came to America. This was in 1822. I lived in Canada, but in what part of that country I shall not particularly state. My life there was more settled than it had been, and I was in a fair way of becoming as good a man as most of those whom we commonly find in the world, when circumstances occurred which resulted in my being outlawed, and made the enemy of all who regard the obligations of morals and of society, as they in turn were made my enemies. For some years I had been a member of the Masonic Fraternity, in which I had attained to the honorable degree of Master Mason. I have no hesitation in saying, that the effect of this association on me had been good, and that had I construed my obligations in the spirit which marked their administration, and which is always inculcated in Masonic meetings, I should never have been guilty of that terrible error which has turned my life into bitterness, and shortened my earthly career. I never heard, either in the lodge or from individual members thereof, anything that would have warranted the perpetration of crime. The object of the fraternity was always explained to be the promotion of good among men by the practice of benevolent acts. It is true that the imperative necessity of observing our obligations was often dwelt upon, but never—no, never—was anything uttered that the most Jesuitically inclined intellect could with a shadow of reason have interpreted into either a permission or justification of blood-guiltiness. I say this in justice to the men who have been made to suffer through the mad folly of myself and a few other misguided men. Misguided, I mean, by a blind zeal in behalf of an order to which they were attached, and to maintain the ascendency of which they believed would warrant the perpetration of the foulest wrong which one man, or society, can suffer at the hands of human beings.

In the early part of the Summer of 1826, it was rumored among Masons that the order was about to be assailed by one of its members, who, from the mere desire of making money, was taking measures for publishing to the world all that constituted its secrets. It was in the United States that this injury to the craft was to be perpetrated, but this did not prevent the occurrence of considerable sensation on the subject among Canadian Masons, especially those of their number who lived near to the American line, which unfortunately happened to be my case. Various opinions were expressed in the conversations that grew out of the matter. By far the larger number were of the opinion that Morgan and his publication should be treated with silent contempt, in the hope that thereby the world would fall into the belief that it had been imposed upon. They argued that all that could be published must necessarily fall so greatly short of popular expectation, that if Masons regarded the book with silence, and moved not to the injury of its author, people would soon come to the conclusion that they had been imposed upon, and would sufficiently punish the man who had been false to his obligations. They fortified their argument by reference to the small weight that had been attached to previous disclosures of Masonic secrets, to which mankind had absolutely refused to give credence, utterly disbelieving that the secrets of the order consisted only in its ceremonies, pass-words &c. Others, however, were of the opinion that the perpetration of a little violence against the liberty of Morgan would be justified by the nature of the case, though they expressly disclaimed any desire to shed his blood. They thought that he and his papers should be seized, and that while the latter were destroyed, he himself should be placed in confinement until he should agree to refrain from all attempts to injure the order, by exposing its proceedings to the gaze of the uninitiated—the fraternity, in the meantime, providing for the support of his family, they argued, in support of their view, that the publication of a book like that announced as about to come from Morgan's pen, would produce a very different effect in America from what had flowed from any similar publication in Europe—that in a nation where all were readers, believers would be found in sufficient numbers to make the book a profitable one; and that therefore other treacherous brethren would be induced to write and publish other books on the subject, against the effects of which silence could be no shield, until the power and usefulness of the order should cease to exist, and the order itself become a laughing-stock among men. It was better, they said, to crush the evil in the bud, than to run the risk of such disastrous results coming about. Among this latter class was I ranked; but in justice to myself, no less than to those who held the same opinions, I am bound to say, that we regarded the whole matter as one of theory. Practically, it did not seem to concern us in the least, as we supposed that the American Masons, against whom the offense was to be immediately committed, were competent to deal with the offender. It is true that there were communications and correspondence on the subject between Lodges in both countries; but at the time of which I am speaking, it had never occurred to us that we should be called upon to take any active part in the affair. Had we supposed that our assistance in an illegal and violent act was to be demanded, most of us would have departed from our opinions and joined the moderate party; for we knew that when the first step in crime has been taken, there is no safety, and that one error is often productive of a thousand others. I am more particular in relating what were the sentiments of Canadian Masons with reference to Morgan and his book, and the proper course to be pursued under circumstances so critical, because precisely the same state of things existed in New York; and because Canadian Masons have by many been supposed to have urged their American brethren to the adoption and pursuit of violent measures.

Time passed on, and we heard of the seizure and confinement of Morgan. We were informed that Morgan was to be brought to Canada, and put on board a ship and sent to Europe. This seemed to us a very rational plan of operations, as far as the term can be applied to a proceeding wrong in itself. We entered into the plan, as our co-operation was said to be necessary: but we are doomed to be disappointed, and a few of our number were made to drink of the cup of crime to the very dregs. The captain of the ship in which Morgan was to have sailed for Europe suddenly died, and no other opportunity offered for banishing him in the manner proposed. The necessity of sending him off in a ship manned by Masons only, must be obvious to every reflecting mind. We could not trust the uninitiated, not even had we the means of bribing them highly, which did not happen to be our case. Among so many, to whom the secret would have to be intrusted, some one would be almost certain to expose the abduction of a free American citizen; and the dread of this was more pointed, as the crime would have been committed by the subjects of a foreign Monarch, of whom Americans are naturally jealous. All things combined to make us give up the idea of sending Morgan to England, though we came to the conclusion with deep regret, and with the gloomiest anticipations as to what must be the end of the illegal course into which we had been drawn, more through the force of circumstances than from any preconceived design. All the hope we had was, that another opportunity in the course of time would offer for sending him out of the country not subject to the hazards I have enumerated. It was a faint one, but not altogether without consolation.

It is from this time that my connection with this unhappy business more particularly dates. Up to the time of which I am now speaking, I had not been more concerned in it than others. But, from some cause or other, the more daring of the American conspirators, who had resolved in their hearts to go all lengths in the awful path on which they had entered, should it be necessary for their safety so to do—these men, I say, selected me and some few other of the Canadians, as persons upon whom they could most rely in the event of their resorting to extremities. They took us into their confidence in a very marked manner, and the consequence was a degree of intimacy far greater than would have followed from the ordinary Masonic tie. We discussed the whole matter, in all its bearings, and the death of the offender was darkly and obscurely hinted at in our nocturnal consultations. It did not, however assume other than a shadowy shape, and the crime itself would have remained unperpetrated, had it not been that we had placed ourselves in a position where a feather's weight was sufficient to turn the scale against the life of the victim of a mistaken view of our Masonic obligations. Circumstances, in themselves trivial, led to the death, rather than the continued confinement or banishment of Morgan, as I shall now proceed to show.

Morgan, as all the world knows, had been confined in the magazine of Fort Niagara. The keeper of the Fort was a Mason, and a man upon whom we could most confidently rely, as he had entered heart and soul into the plan of abduction, and was ready to go as far as the worst of us for the purpose of preventing Morgan's disclosures, or for punishing a traitor, as we all held Morgan to be. Had he been alone there, all would have gone as well as the most lenient of our number could have desired; but his wife was with him, and it was through her conduct that we felt ourselves compelled to silence him who could have borne testimony against us, had he managed to obtain his freedom. This woman came to the knowledge of the fact that some one was confined illegally in the fort, and she demanded to be made acquainted with the whole circumstances of the transaction in which we were engaged. Her husband not only refused to comply with her request, in the dread that it would lead to the discovery of the entire matter, and the arrest and severe punishment of all the parties to it; but he endeavored to enforce silence upon her. This, of course, she being a spirited woman, only rendered things worse. Dispute followed dispute, and one quarrel trod fast upon the heels of another, until the wife finally left her husband, and returned for protection to the house of her father. To her father she communicated the cause of those domestic dissensions which had led to the separation from her husband. He was struck with her narrative, and determined, after considerable reflection, to see his son-in-law, and to demand an explanation of the mysterious circumstances, rather than to make a public affair of what, after all, might prove to be one of those difficulties which occasionally occur in married life. He said nothing to his daughter, however, of his intended course of action, but proceeded to the fort, and saw his son-in-law. There was much composure in the manner of the latter when the subject was broached, and he endeavored to give such a coloring to his matrimonial difficulties as would, had he succeeded, have placed the inquirer on a wrong scent, but his very manner was sufficient to give the lie to the part he was attempting to perform in so skillful a way; and the old man probed him so deeply as to almost penetrate to the details of the whole business. Had he done so, how much better would it have been for poor Morgan! and still how much better would it have been for his murderers!

The result of the father-in-law's inquiries amounted to this, that some one was illegally confined in the fort, but who he was, or for what purpose imprisoned, he could not ascertain. He then told the keeper, that he would give him twenty-four hours in which to release the man, and if within that time he should not be released, resort would be had to legal means to restore him to the enjoyment of freedom. It was his duty to have insisted upon his immediate liberation, and that duty would have probably been performed had not the keeper been so nearly connected with him, his wish being to prevent his relative from suffering the consequences of his conduct, provided he should at last act in accordance with the dictates of justice. I should have mentioned that the keeper's father-in-law was not a Mason, and therefore the keeper could not confide to him either the name of his prisoner or the cause of his incarceration.

As soon as his father-in-law had left him, the keeper proceeded to notify us of the nature of the interview he had with his relative. He plainly told us that something must be done immediately, and that if Morgan was not disposed of before the next morning, not only should we all be arrested and severely punished, but that there would be a great excitement raised against the order, and that it would fall before the torrent of public indignation, suffering more severely than it could have done had Morgan's book been published, and allowed to pass without question. It needed not that he should tell us this, for was self-evident to every man in the dark and agitated company. A long and serious consultation took place. Many plans were proposed, discussed and rejected, in their turn, having for their object the removal of our prisoner to some secure place of confinement; for it was difficult to settle upon a place less likely to be disturbed than that which had been originally selected. The fort had been selected, at the start, because it was supposed that it combined in a superior degree the leading essentials of a secret prison; yet this deeply contrived plan had been baffled by so simple and common-place a thing as the curiosity of a woman! What security could we have that any other prison would prove a better retainer of its secrets? Such security was not to be had, and we saw before us the prospect of continued danger, a constant dread of detection and punishment, to say nothing of the danger to our order, so long as Morgan should live. Our liberty, our property, our character, and the great institution in whose behalf we had originally undertaken to act, would all, for very many years, it was probable, be at the mercy of every woman or child who should chance to be in the vicinity of our victim's prison.

It was while we were in this state of doubt and uncertainty, regretting the past and trembling for the future, that one of our number rose to speak. He was a thoughtful, silent man, generally, but always ready to act when any thing was to be done, and had the reputation among us of being more deeply concerned in the business of kidnapping Morgan than any other of the conspirators. "Brethren," he said, in a firm voice, "there is no denying that our situation is a most critical one; but it is the characteristic of determined, resolute men, that they always rise superior to those difficulties which are fatal to the weak and vacillating. If we are firm, and do not allow ourselves to be deterred from pursuing the only course, that can lead to safety, all will yet be well with us. What have we to fear? It is, that Morgan may recover his liberty, and bring down upon our heads the whole weight of the law, and put our order under the ban of public opinion, against which, no institution, however strong, can maintain itself. How are these difficulties to be avoided? To me it seems clear that they can be avoided only by consigning Morgan to that confinement from which alone there is no possibility of escape—THAT OF THE GRAVE! This may appear to some of you a dread alternative, but I have been prepared for it from the beginning, as the probable result of this man's seizure and imprisonment. Nor will there be any thing so decidedly unjust in our thus disposing of him. Has he not placed himself in the position of a traitor; and have not the laws of God and man, in all ages, condemned traitors to suffer in full the penalty? And what is the treachery which directs itself only against a country or king, in comparison with that which aims at the overthrow of a vast institution which is gathering into its fold of men of every country, and binding all mankind into a common brotherhood? I say, that Morgan has incurred the penalty of death, and that to visit that penalty upon him will be an act of justice, and according to the principles that prevail among men in all forms of society. Our own safety, too, points to the same course; and, for one, I am ready to bear a full part in placing him in the only prison that can make us all safe, while at the same time it will be a just punishment of his treachery."

The words of a bold man, in times of doubt and trial, are always effectual. They were so in the present case, and the greater part of the company were carried away by the speech of the daring American. They assented at once to the force of his arguments, and avowed their readiness to aid him in any measure that he should deem proper under the circumstances. Some few were silent, and neither approved nor condemned the sentiments that had been put forth; and from this position they were as deeply involved, and as guilty, as those who were most forward in their desire for the shedding of blood. Before we separated, the death of Morgan was fully resolved upon; and it was agreed to meet on the evening of that day, and fix upon the mode of execution.

In the evening we all met. Several plans for putting our prisoner to death were proposed; but that which was finally adopted came from the same man who had been so successful in convincing us that we should proceed to extremeties. We were eight in number, and it was determined that three of us should be selected by lot to perform the part of executioners. Eight pieces of paper were procured, five of which were to remain blank, while the letter "D" was written on the other. These pieces of paper were placed in a large box, from which each man was to draw one at the same moment. After drawing, we were all to separate, without looking at the paper that each held in his hand. So soon as we had arrived at certain distances from the place of rendezvous, the tickets were to be examined, and those who held blanks were to return instantly to their homes; and those three who should hold the marked tickets were to proceed to the Fort at midnight, and there put Morgan to death, in such a manner as should seem to themselves most fitting. The tickets were placed in the box, and drawn simultaneously, and we all left the place, in different directions, without looking at our papers. The proceeding was so rapid that I had no time for reflection until I found myself in the open air; and walking fast to a point at which I thought it would be safe for to examine my ticket; and even then I did not think so much of the atrocious nature of the crime in which I was engaged, as of the chances that there were of my having drawn a blank, which would indeed have been a prize to me. After walking a mile or thereabouts, and seeing that no one was near, I halted, and examined my ticket, which I had kept within my clenched hand. I started back with horror, as, by the dim light, I was enabled to trace the fatal letter, distinctly drawn on the white ground! My first thought was to turn and fly; but where should I fly to? Would not my comrades suspect the cause of my absence, and would they not, from regard to their own safety, deem it necessary to treat me as they were about to treat Morgan? Besides, was I not bound in honor—aye, and my oath, too—to go onward in the enterprise, horrible and unlawful as it was, and fearful as might be its consequences? I had offered no remonstrance against the plan for the making away with Morgan, but had gone on, step by step, with the other conspirators; and was I not, therefore, bound in honor to continue in the same fearful path unto the end? Strange as it may appear, and so singularly is the mind of man constituted, the sensation that I most deeply experienced at that awful moment, was one of shame, that I should have thought of evading the dread task that I had been selected by fortune to perform. All idea of its criminality was absorbed in this, and I resolved to go through with the enterprise with a bold heart and a steady hand.

As the hour for the meeting of the three approached I proceeded toward the Fort, not without a lingering hope that the two who were to be associated with me as executioners, would be less punctual than myself, and that they would fail altogether of keeping their rendezvous. But this hope soon left me, for as I arrived near the Fort, I was joined by two of those from whom I had so recently separated, and then it was that we ascertained who had drawn the death-tickets. Both these men were Americans, and neither of them, I am certain, had less desire to take any part in the affair than myself. However, there was now no show of reluctance, all of us acting as if we had made up our minds to the performance of a terrible task, from which there was no retreat. Immediate arrangements were made to carry out the sentence, if such it can be called, that had been passed upon the prisoner. My comrades left to procure a boat, one of them knowing where it was easy to find it, it having been agreed upon that Morgan should be sunk in the Niagara, in the hope that he and our crime alike would thus be buried beneath the waves. My part was to proceed to the magazine and announce to Morgan his fate, to prepare him, so far as I could, to meet it.

When my partners in crime had left, I passed to the magazine. On entering. I found Morgan asleep, and for a few moments I stood and regarded him by the light of the lantern that I had brought with me. He was pale and haggard, and looked like an old man, though in reality he was not much past the prime of existence. Nevertheless, he slept quietly, and my entrance did not appear to have disturbed him. I gently awoke him, and he started wildly up, and gazed upon me. I was a stranger to him, and he hurriedly demanded my business. "William Morgan," I replied, "I come to you on a sad duty—it is to prepare you for your last hour on earth. The great crime of which you have been guilty, has been duly considered by those against whom it has been committed: and they, possessed both of the right and power to act, have resolved that you must die. It is now past midnight, and before the earliest dawn shall have appeared, you must be no longer on earth. I leave you to prepare for the great change you are to undergo." Thus saying, I placed the lantern on the floor, and was in the act of leaving the magazine, for the purpose of stationing myself at the entrance, when Morgan loudly called me back, and poured out a number of questions. He demanded by what authority we had condemed him? who had been his judge? were they Americans or foreigners? how was he to die? and many other questions of the like character. I told him I had not come there to answer questions, but to notify him of his sentence, from which there was no appeal, or possibility of escape. I added, that I had heard he had been a soldier, that I had been one myself, and that I hoped he would meet his end as became a man who had borne arms. He took no notice of this, but commenced wringing his hands and talking of his wife and children, the recollection of whom in that awful hour terribly affected him. His wife, he said, was young and inexperienced, and his children were but infants; what would become of them were he, the husband and father, cut off, and they even ignorant of his fate? I endeavored to console him on this point, by assuring him that the fraternity, of which he had been an unworthy member, and which he had sought to ruin, had already provided for his family, and that they would not be permitted to want any thing. He then commenced a rambling discourse, and begged to know if there was no avoiding his fate, promising to give up all his papers, to go to any part of the world we might send him, and there reside, seeking to have no communication with America, and living a different life from that he had formerly pursued—by which I understood that he would maintain his Masonic obligations. Just as I was about to reply to him, my comrades came to the door of the magazine, which they opened, and beckoned me to come to them, which I did. They had informed me that they had procured a boat and a number of heavy weights, and that every thing was ready on their part, and demanded to know if Morgan himself was prepared. Before I could answer, Morgan commenced shouting, as if in the hope of obtaining assistance. "By God!" said one of our number, "that must be stopped, or we may yet all be discovered!" So saying, he entered the magazine, followed by myself and—— striding up to Morgan, he bade him cease that useless alarm, which could avail him nothing, for that die he must if we had to kill him where he stood. As if cowed by the fierceness of this demonstration, Morgan stopped shouting, and again began remonstrating against our conduct, which he declared to be wholly unjustifiable, even if he had violated his masonic obligations, for Masons had no right to put men to death. He was again told that all remonstrances were idle, and that he should prepare himself for death, otherwise he would have to die without making his peace. From this moment, and as if his nature revolted against the oppression of which he was the object, his bearing underwent a change. He became more firm, and disdained to make further appeals for mercy for himself; but the feelings of the husband and the father were still strong within him, and he humbled himself so far as to plead in behalf of his family. He begged that some permanent provision might be made for them, and above all things, implored us to communicate his fate to his wife.

(*To be continued next week*)

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

Bro. S. H. Bashor is duly authorized, by us as our traveling correspondent and agent for the Brethren at Work and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15 00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., AUGUST 1, 1878.

Send for sample copies of the *Children at Work*. Your children should have it.

◆

The Reports and Minutes of A. M. ordered from this office have been sent out. Should any who have ordered, fail to get them, they will please notify us.

◆

Watch the date opposite your name on the paper or the wrapper, and if it corresponds with the date of the paper, it denotes that your subscription has expired.

◆

Brother H. J. Kurtz has on hand a lot of Brethren's Encyclopedia containing Mack's writings which he wishes to sell. If any of our readers desire a copy they can receive one by sending seventy-five cents to brother Kurtz, at Dayton, Ohio.

◆

The School Board of Boston is discussing the propriety of dropping spelling-books, lessons in spelling to be taken from the reading-books. Much weariness and mechanical repetition could be got out of the way by adopting this course.

◆

Some of our correspondents must not think hard of it if their articles, which were written with a pencil, do not appear in print, for articles written with a pencil are often so dim by the time they reach us that they cannot be used. All our compositors will say, "Please do write with pen and black ink."

◆

By the treaty of Berlin all the fortifications along the river Danube from the Iron Gates to its mouth, are to be pulled down. No ships of war shall navigate the river except guard ships of the principal nations. Now if they will get up another International Congress and pull down all the fortifications in the world, burn all the war vessels, and change all war implements into tools of usefulness, we will have the peace on earth that has been so long desired.

◆

The Illinois State Medical Board has thrown out about twelve hundred protessed physicians because they lacked the necessary qualifications to heal the people. Now if different churches will ship all the preachers who shun to declare the whole counsel of God, we may look for better preaching. Men who lack the qualifications to preach the Truth—and refuse to stand up for the thus sayeth the Lord, are not worthy of the title of a minister.

◆

Lord Beaconsfield, Prime Minister of England, is highly eulogized by the public press of both continents for the active and noble part he took in the Berlin Congress, advocating the granting of religious liberties to thousands who have hitherto been debased and nearly ruined by corrupt and misguided religious legislation. He is a Jew of genius and pluck, and a Statesman of rare attainments. While in the Congress he worked nobly for the interest and freedom of the Jewish race in Bulgaria, and elsewhere, for which he is receiving the united thanks of the Jews throughout the world.

◆

The emigration to the West is very great this season; perhaps greater than has been in any previous year. Kansas, however, takes the lead in selling land and Dakota comes in next. It will not likely be long till the wild prairies of the West will be thickly settled by an industrious and well-to-do class of people. We are glad that the Brethren too are getting a foothold in most of the Western States and Territories, and are laboring hard to build up churches in every locality. Their struggle may be a hard one, but victory will come to the persevering by and by.

PERILOUS TIMES

OUR theme comes from God's Book of religion. "*This* know also," says the man of God. *Know* what? "Know that *in the last days* PERILOUS TIMES shall come." Mark the language of Inspiration. Perilous times *shall* come—not that perilous times *were*, or *are*, but *shall come* in the *last days*. There it is—LAST DAYS. Are the days of 1878 among the *last* days? Can any man prove by the Bible that they are not? But we are not left without *an evidence* of the last days. God tells us what men *shall be* in the last days—in the perilous times. "Lovers of their own selves." This is the first sign of perilous times. The scramble in the political world for position, power and honor, tells how earnestly men love themselves. No stone is left unturned by demagogues to further their personal interests, even if the poor laborer must work for a mere pittance, or beg his bread and seek the shelter of a friendly shed or tree. The holders of capital seek high rates of interest, and have so arranged as to protect themselves. As a prominent man recently said to the writer, "I do not blame the tramps very much. If they work for present wages, at the end of the year they simply have their living. If they tramp over the country, they have the same." As to the outcome, this is perhaps true, but as to laboring and tramping, the former brings hundreds of blessings that are strangers to the latter. These are truly "perilous times," and it would be well for those who hold the wealth of the nation to seriously and carefully consider the best method to better the condition of the poor. Unless the rich will meet the poor as friends—hold out to them good inducements to become situated in good homes, with sufficient to eat, drink and wear, these "perilous times" may become worse and worse until terror shall reign every-where.

Covetousness is the cause of much misery. The shortest definition is *greed*. I have seen this exemplified even among swine., Give them some good food, the best of milk and one of the company is sure to snap, push and squeal to get it all. A covetous man acts very much the same way. He is greedy. He would take all that belongs to his neighbor, gather all for himself, exert himself to gain every dollar in the country. Watch his dealings. Now he has something to *sell*. Look at covetousness carefully. He is not a scarce article, but is getting pretty plentiful, because "perilous times" have come. In selling, he wants a price a little higher than the highest, and in buying, a price a little lower than the lowest. He goes to a dealer in stock and says: "Mr. G., what is pork worth to-day?" "Six dollars per hundred," says G., "and the market will not warrant my paying any more." Covetousness says, "I'll see further." Of course he "sees further," and goes straightway to Mr. D. and asks: "What is pork worth?" "Six dollars," replies D. "*Can't* you give *me* a little more? Mr. G. offered me six dollars, but I would rather sell to *you;* and if you give me a little more, we will make a bargain." This touches Mr. D.'s *pride* a little, and rather than to be outdone by Mr. G. says: "I will give you $6.10," while at the very time he knows that he is endangering his business by going beyond the market price. But Covetousness drives him to it, and his *pride* will not let him retreat. This is one side; now turn to the other. The covetous man wants ten yards of calico and ten pounds of sugar, so he goes to Mr. F. and says: "What is calico worth?" "Here is some for five, some for six, and extra good for seven cents a yard," replies the merchant. Covetousness looks at the goods, fumbles them over awhile then pityingly, pleadingly says: "Can't you let me have this five cent calico for four and a half? You know *I* pay *cash*, and I think you ought to favor me." Mr. F. replies: "Why it cost me that, and I ought to have a little profit." "Well, but," says Covetousness, "I *think* I can get it for that at Mr. L.'s, but I would rather buy of *you;* we have known each other for twenty years, and I think you can let me have it for four and a half cents." The merchant is outdone. He loses about fifty per cent. in humanity, and declares that we have truly come into "perilous times." Yes, truly the covetous man makes it perilous for that merchant. But we have not done with Covetousness. He wants some sugar. Mr. F. shows him some good sugar and informs him that he sells nine and one-half pounds for a dollar. "Can't you give me *ten* pounds for a dollar?" pleads this greedy man. "No," says Mr. F., "I cannot do that. I make so little profit on sugar that I must stick to my price." "Well, then give me fifty cents' worth," says Covetousness, the idea occurring to him that while he is using the fifty cents' worth of sugar, the other fifty cents will be drawing interest, so that by the time he wants more sugar, he will have a little more money to buy with. This reminds me of the man who always took the hindmost seat in the hind car, and when interrogated concerning it, replied: "I never buy a ticket; and by taking the hindmost seat, I hold my money that much longer, as the conductor always reaches this point last. You see I have the use of my money a little longer than if I purchase a ticket or sit in the front seat." These characters prove that "perilous times" have come. But another chapter, then I have done with this subject at this time.

Men are writing for the press. They aim to write the truth, the whole truth; not that men may *get hurt*,—not that men may go on in the way of death, but that they may *reform*, may turn to serve the true and the living God. Good and holy men aim to put the Truth into men's hearts, aim to lead to a higher and better life—not to drive men *from* Christ—not to make men disobedient, the children of the devil, but to lead *to* Christ, to have them respect and obey the Gospel—the whole Truth. This is the mission of the men of God. They look to Jesus as their Pattern—their Leader who shunned not to speak of the evil deeds of men, in language that could be understood. There are not too many *bold* writers, not too many bold *preachers*. There is wisdom in boldness and boldness in wisdom. The two combined, give power for great good.

"Ah!" says one, "you *hit* some persons, and they feel bad." Not precisely! If anything was "hit" it was the evil deed—the unrighteousness—the *idol* of the heart, and if a man *will not* give up the "idol" for something better, he has fallen into a "perilous" condition. Do not ask—do not expect the minister, the editor, the contributor to keep back some of the Truth. If the unholy acts of men and women are not somewhat exposed and their evil tendencies pointed to as examples of warning (2 Pet. 2: 5, 6), we may soon all go the same way. In all ages of the world, there lived men who raised the voice of warning so that some might be saved.

Those easily-hurt people always want men to write and preach so as to miss them and hit some others. If you tell of Peter's faults and Paul's failings, they are delighted; but if you come home to the nineteenth century and expose the evil deeds of this generation it will occasion considerable squirming. Ministers and editors, you know how this is. Look at the man who cannot endure the denunciation of his evil deeds! See how uneasy he is! He cannot look at the preacher. Perhaps his conscience hurts him, then he hastens to complain to others, telling that the minister meant "*him*." Of course he meant "him" *if he be guilty*. He did not mean to put the words of Truth into the heart of him who is whole,—who is clear of such misdeeds as he may have mentioned, but he meant to drive out evil with the Sword of Truth and if the sick will not accept the medicine, the physician is clear.

Once the Savior told the professed righteous men of His day that, "Ye seek to kill me, a man that hath told the truth, which I have heard of God." This *hurt* them, and they replied to Him, when He answered, "Ye are of your father, the devil, and the lusts of your father ye will do." Pretty severe language, yet suited to hypocrites. When I hear a man fret, worry and denounce because some one told the exact truth in his preaching or writing, I am pretty well convinced that the man has brought himself into "perilous times." I do not mean that men should be singled out and publicly exposed for their faults, but when those faults are spoken of in general terms and men are "hurt," it don't speak well of them to make a noise about it. God help every man to *receive* the whole Truth and then keep it. M. M. E.

THE SABBATH QUESTION.

MOST people have fallen into an error by supposing that the Sabbath of the Old Testament has been changed from the seventh to the first day of the week. Of course they cannot tell when, where, how, nor by whom the change was made, yet they are satisfied there has been a change, and so teach, not only in preaching, but writing, when in fact no such a change as they teach, has ever been made. There has been a change, but not in what they write and preach about. The man who, in debate with a well-read opponent, undertakes to prove that the Sabbath of the Old Testament has been changed from the seventh to the first day of the week, gets himself into a pretty close place. For if it can be proven that the Sabbath, as taught by Moses, is still binding, then it falls on the seventh and not the first day of the week.

1. There has never been any change of the Sabbath from Saturday to Sunday. The Sabbath of the Old Law has always been on Saturday, on the seventh day of the week, and not once since the world began has it been on the first day of the week, or Sunday, hence respecting the Sabbath of the Old Testament there has no divinely authorized change occurred. The Bible says not one word about a change of the Sabbath. Right here is where people get into difficulty. They advocate a change, when, in fact, there has been none so far as the Sabbath is concerned.

2. There was a change made, but that was not a change in the *Sabbath*, but a change in the *Law*. If they look to the Sabbath for a change they look to the wrong place; it is to the Law that they should look for the change. So long as the Old Law remains unrepealed, just that long the Sabbath continues in force, and falls on Saturday.

3. God was not willing to work in the dark, hence the first thing he made was light, for he said, "Let there be light; and there was light." Gen. 1: 3. Having worked six days he rested on the seventh. He did his work first and rested afterwards. Gen. 2: 2. In course of time this same day was, in the Mosaic law, set apart as a day of rest and worship, to be kept holy unto the Lord. Like God, the people were required to work six days and rest on the seventh. This law was given to the Hebrews only, nor was it binding on any other nation under heaven. Unto them God had promised the land of Canaan as a possession, and then gave them a code of laws which they were to keep in view of this promise thus made to them. The promise was made to no other nation, nor was the law binding on any other.

4. God made Abraham *two* promises. (1.) The Land of Promise, or Canaan, and (2.) "In thy seed shall all the nations of the earth be blessed." The first promise was to the Jews only, while the second was to affect the welfare of *all nations*, both Jew and Gentile. The code of laws given Moses at Mt. Sinai was to those alone, who were to enjoy the benefits of the first promise or covenant God made with Abraham, that unto him and his seed would he give the land of Canaan for an inheritance forever. In this law the seventh day of the week was set apart as a day unto the Lord, and was called the Sabbath, and continued in force just so long as the law was binding. For a violation of this law the penalty was temporal, as was the reward for obeying it.

5. But we have a new era of things: the Old Law is now abolished; it was only added because of transgression till the seed, Jesus Christ should come. We have observed that God ended his work on the sixth day, and rested on the seventh, so with Christ, on the evening of the sixth day, at the close of the Old dispensation, he ended his great work when he said, "It is finished," rested his body in the grave on the seventh. On the first day of the week he arose from the dead, to the joy and hope of his broken-hearted followers. That day was fully devoted to the spreading of the glorious news of the risen Lord. Eight days afterwards, or on the next first day of the week, we find them assembled again, and this day was ever afterwards kept by them in memory of their risen Lord. They did not call it the Sabbath, but the *Lord's day*, to be kept to his honor; or frequently the *first day* of the week, because in numbering the days of the week it came first. In the Mosaic law the first six days were to be devoted to work, and the seventh to rest, and was by the Jews called the Sabbath, but not so in the Law of Christ, or the Gospel; we devote the first day to the service and worship of the Lord—and call it the *Lord's day*—then labor

the other six, hence we offer unto the Lord the *first* fruits of our labor.

6. The Sabbath day has then not been changed to Sunday at all. The Old Law required that the *seventh* day be kept unto the Lord, for the simple reason that God commanded it, and it was also authorized that it should be called the Sabbath. But this law has now been done away with, and of course so has the Sabbath as a day of rest also passed away. In the room of the Old Law we have the Gospel of Jesus Christ, another Law more perfect than the former; one that contains no *seventh* day as a day of worship. But the Apostles and ancient Christians, came together on the first day of the week, in memory of the resurrection. As before remarked, they never called it the Sabbath, never spoke of it being changed from the seventh to the first day of the week. We hear so much about the Sabbath being changed, but can't find one word of it in the Bible. The change was not in the Sabbath, but in the Law. The Sabbath is still on Saturday, and will remain there while the world stands, but it is not binding on us who live in the Gospel dispensation, we have another day set apart for a more noble purpose.

7. The first day of the week being the *Lord's day* should be devoted to his service, and those who do not keep that day dishonor their risen Master. The Lord's day is a purely Christian institution, and as such should be observed by all professing Christians in honor of their risen Master. It is binding on all Christians everywhere, and cannot be neglected without greatly dishonoring the Resurrection day of the Lord. We are called the *Lord's people*, have the *Lord's Supper*, and certainly should celebrate the resurrection of the Master by keeping the *Lord's day*—the first day of the week. The Sabbath, being a purely Israelitish institution, need not concern us. Since the day that Jesus Christ rested in the grave on the Sabbath no one has been divinely authorized to teach or observe it. It is forever gone with the types and shadows of the Old or past dispensation; gone with "the ministration of death, written and engraven in stones;" nailed to the cross; abolished and taken out of the way; gone with the law which was added because of transgression till Christ the seed should come.

The ten commandments may be regarded as the Constitution of the Hebrews as a nation, and in that sense should be distinguished from the law made under it. Why talk of the Hebrew system passing away while the Constitution remains? Is that logical? The ten commandments are not the Constitution of the Christian system, nor are they any part of it unless found in some sense incorporated in the Gospel. This law which was added because of transgression, till Christ should come—the law that "was ordained by angels in the hand of a mediator" (Gal. 3: 19) "was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master," Gal. 3: 24, 25, no longer under the law. We have another Law Giver, another Mediator in the room of Moses; he is that Prophet spoken of by Moses, and we shall hearken unto him in all things. That Prophet did not command us to keep the Sabbath of the law that he came to fulfill and nail to the cross. He has in the New dispensation given us another day, not in commemoration of God's rest on the seventh day, but in commemoration of the resurrection of Christ from the dead. J. H. M.

JOHN'S BAPTISM

A BROTHER sends us several questions about certain points in John's baptism, which we give below, followed by our remarks:

1. "Was John's baptism Christian baptism? If not, why not?"

John's baptism was from heaven, and therefore valid. It was a baptism of repentance for the remission of sins, Luke 3: 3, and was preceded by faith, Acts 19: 4, without which it is impossible to please God in any act. Accompanying it was also the confession of sins. Matt. 3: 6. It is in no instance called "Christian baptism" in the Scriptures, but always "John's baptism," or the "baptism of John;" but in course of time, as John and his mission diminished, and Christ and his superior claims increased, the *idea*, "John's baptism," passed out of practical existence, and the identical same *mode* became known as "Christian baptism."

I can conceive of no *practical* difference, so far as the action is concerned, between John's baptism and that afterwards taught by the Savior, though there were some points of difference in theory. Christian baptism is John's baptism sanctioned and commanded by Christ. There can be no difference regarding the *mode*, though there may be in theory. The theory need not now concern us, as we are not under the "forerunner," but under Christ. John came as the harbinger of the Messiah—as a *witness* of the light, but not the light itself.

As he continued baptizing for sometime after Christ commenced preaching and baptizing (by proxy), it is evident that his method of baptizing was the same as that used by Christ. I is not reasonable to suppose that there were two modes, for that would have created a division among the disciples regarding the action of baptism. Though Christ made and baptized more disciples than John, yet not one person baptized *by* John was ever rebaptized. This shows that each party used the same method.

2. "Did John use the same formula given in Matt. 28: 19? If not, how can we follow Christ's steps in baptism?"

Nothing is said in the New Testament in regard to the formula used by John, though it would seem evident that he used some formula, and it is most reasonable to conclude that he used that which was afterwards given to the disciples by the Savior. John baptized vast numbers who were afterwards recognized as members of the church without being rebaptized, and certainly there would be no use of two formulas for one body.

By the Savior submitting to John's baptism he both honored and sanctioned it, and hence set an example for all generations to come. This baptism was not under the Law, but under the Gospel, and therefore belonged to the Christian dispensation, though neither it nor any other mode is ever called *Christian* baptism in the Bible. While used by John it was called "John's baptism"—he being the first to practice it—and afterwards "one baptism" by Paul. Eph. 4: 5.

3. "Can we infer from John 4: 1, 2, that Jesus baptized any one? If not, who baptized his disciples?"

From John 4: 2, we infer that Jesus baptized no one with his own hands. Anderson's translation of the New Testament has this verse rendered thus: "Though not Jesus himself, but his disciples immersed." This makes it plain that Christ himself did not baptize. Had he done so, it might have made some unhappy divisions among his followers; some of those receiving baptism from His hands might have claimed a degree of superiority over others. Here is a lesson for those who put so much trust in the administrator. In connection with this, ponder well the first clause of 1 Cor. 1: 17.

Two baptisms are plainly taught in the Scriptures. One of the water, and the other of the Spirit. One is the human part, and the other is the divine part. The baptism in water, being the human part, has been committed to earthen vessels to be performed; this much John could do—he could baptize in the water—but no human power is authorized to administer the Holy Ghost, or Spirit baptism; this is a divine work to be performed by divine hands, hence Christ, who is divine, administers none but Spirit baptism.

By a careful reading of John 3: 22–24, it will be seen that the disciples were baptized by John. "They came (to John, who "was baptizing in Enon near to Salim, because there was much water there") and were baptized." Evidently some of them were baptized before this, hence John simply baptized, on this occasion, those who had not yet been baptized. J. H. M.

CONCERNING THE "CHILDREN AT WORK."

TWO months have elapsed since the *Children at Work* made its first appearance, and since then it has greeted the ears and eyes of many dear children. Though but a child, it has steadily grown in favor with many families throughout our brotherhood, and bids fair to grow to full stature in manhood, by the blessings of God and the help of brethren and sisters. Already many Sunday-schools have called it to their aid, and many are the words of love and encouragement in our behalf. Sorrows, troubles, vexations come thick and fast all through life, and were it not for words of comfort from dear brethren and sisters and the gentle voice of Jesus through the Holy Spirit, our hearts would fail and the pathway be strewn with continued sorrow.

O, if we could, in flaming letters, urge every parent to be just as much concerned for the minds and eternal welfare of their children as they are for houses, lands, worldly goods, the world would soon see the happy effect, angels in heaven would sing glorious hallelujahs, and God would bless as He alone can bless! Go into the book-stores in every town and city and behold the great pile of light, trashy, reading matter, set before the youth of our land to entice them on the way to ruin. Look at it, dear fathers and mothers—see in it the ruin of your darling boy, your gentle daughter, and then say, if you can, that there is no room, no need of *work*. Something *must* be done to counteract the growing evil, or our land and nation will suffer untold misery. Look at the "poor tramp," and see in him the *effect* of improper training. Homeless, unconcerned, strolling from place to place, he seeks his living as best he can. If you would have your child better, give him good reading matter. Put sound words into his heart, and they will make him a man, a Christian, a good citizen, an honor to God and man.

To bring our youth into closer sympathy with the whole doctrine of the Bible—to persuade them to love the endearing principles of true manhood and womanhood—to instil into their youthful hearts, love for parents, teachers, and all good men and women, the *Children at Work* was begun. It now remains with the lovers of these sentiments—the lovers of pure and undefiled religion to say whether our youth shall be abundantly supplied with such reading matter as may lead them in the path of virtue and religion, or whether by inaction thousands shall continue on in the way of destruction. From my youth I have had a strong sympathy and love for children, and especially the poor and misguided ones, and how to help them, how to make them better has been a matter of earnest thought and prayer. Donations and contributions for the free dissemination of the *Children at Work*, and other good and wholesome reading matter would be thankfully received and judiciously applied. Brethren and sisters traveling might carry with them a lot of papers and pamphlets and give them to the young in cities, in the cars, steamboats, and all public places. Until we arouse to the fact that evil is going about by telegraphic speed, and that we must work just as rapidly, we will leave the field to the enemy. Who then is ready to come and work with us for the good of the youth of this land? Who is ready to join hands with us to better the condition of the poor and unfortunate children of free America? Ah, free America! Fast art thou going into bondage of sin and selfishness. Who stands ready to hold up our arms in this vast and noble work? God help thousands and tens of thousands to send up the shout "I, I," and then will the coming generations call our nation blessed. Send for sample copies, and put them to work.

M. M. E.

INFANT BAPTISM.

BY ABRAHAM H. CASSEL.

A REMINISCENCE OF THE PAST. INFANT BAPTISM DECIDED UNSCRIPTURAL BY CIVIL LAW.

ABOUT 1750 a man by the name of Samuel Heaton from Mass., settled at a place called Schooly, in New Jersey, where a son was born to him. He was anxious to have him christened by Mr. Sweesy, a Presbyterian minister, to which the wife objected, saying, "If you will show me a single text that warrants the christening of a child, I will take him to Mr. Sweesy myself." The husband offered several texts, but the wife would not admit that infant baptism was in either of them. Then the husband went to Mr. Sweesy, not doubting but a thing so old and so common as infant baptism must be in the Bible. But Mr. Sweesy owned that there was *no text* which directly proved the point, but that it was provable by deductions from many texts. This chagrined Mr. Heaton a good deal, as he had never doubted but that infant baptism was a Gospel ordinance; so he went home with a resolution to act the part of the more noble Bereans, and searched the Scriptures for himself, and soon met with such convictions, that instead of getting his infant christened, he went to a Baptist church near Kingwood where he was immersed by Mr. Bonham. And so satisfied was he with what he had done that he soon began to preach up the baptism of faith and repentance with so much effect that it was not long till a little church of believers was organized in the vicinity where he lived, known as the Schooly Baptist church.

When the above transaction came to the knowledge of Robert Calver, a Rogerene Baptist, it induced him to publish an advertisement in the newspaper, offering a reward of twenty dollars to any one who would produce a single text to prove infant baptism. Mr. Samuel Harker, a minister, took him up, and carried a text to the advertiser. But Calver would not admit that infant baptism was in it. Harker contended it was, and so sued him for his promised reward. The case went to court, but it appears the court was of Mr. Calver's mind, for Harker lost the case and had the court chargas to pay, besides losing his expected reward.

After that, Calver published another advertisement, offering a reward of forty dollars for such a text, but as Mr. Harker's attempts failed, none dared to take him up.

Will conclude by saying that infant baptism has been perhaps ten thousand times condemned by argument, but this is probably the first and only time that it was ever condemned in a court of civil law.

THE WRITTEN DEBATE.

OUR readers must not get out of patience waiting for the written debate to commence, as we are pushing the arrangements along as fast as possible. Quite a number of letters have passed between us and Mr. Ray, but full arrangements have not yet been completed. It sometimes takes a good deal of writing to get matters of this kind fully adjusted. We think one more letter from Mr. Ray will settle the question as to when the debate will commence, and all other things pertaining to it. We will announce the time just as soon as it is definitely determined.

SPIRITUALISM—WHAT IT DOES.

NOT a few are at a loss to know why so many Spiritualists commit suicide, and thus put themselves out of the way. Surely the doctrine is delusive and is proving itself detrimental to the good of society. The *Daily News* thus speaks of its sad effects in Chicago:

"The community is naturally startled to learn that Dr. Witheford, formerly a practicing Spiritualistic medium, and recently the center of considerable interest as an 'exposer of Spiritualism,' has committed suicide. This deed of self-destruction was done scarcely two weeks after, and only two blocks distant from, the event and scene of another suicide—that of a highly-esteemed and promising young man, an avowed Spiritualist, the son of a prominent business man, himself an active Spiritualist. Only a few months since one Pike, a professed Spiritualist, was sent to a lunatic asylum (instead of the gallows) for the murder of another Spiritualist, Mr. Jones, the proprietor and editor of a Spiritualists journal.

The question naturally comes,—Whence and why is this?—And what does it mean? And answers cannot be avoided. To deny that it has any connection with Spiritualism is unsatisfactory, for appearances at least are the other way.

Mr. Ray, of the *Battle Flag*, has been holding a public discussion with a Methodist minister, a synopsis of which, is now being published in the *Flag*. The Methodist takes Ray to task pretty lively on single immersion, and also shows that trine immersion was practiced much earlier. He says, "My opponent tells us that the three dips were not practiced by the Novations and the true church. He says, 'Outside of the Romish apostasy they did not practice trine immersion.' Will he be so good as to prove that statement? Mosheim says, Vol. 1, p. 96, 'There was no difference in the point of doctrine between the Novations and other Christians.' So says Benedict and Reuter. Now, therefore, if Rome administered three dips, so did the Novations."

He continues: "Now it is clear from these ancient histories, that the only immersions practiced up to A. D. 375, was trine immersion, and that the single dip was born of Arianism."

Brother Sharp, Professor of the Ashland College, Ohio, reached Lanark last Saturday in good health and full of zeal for the success of the school in whose interest he is now traveling. He will likely remain in Northern Illinois a few weeks, during which time we wish him success in his work.

SCRIPTURAL ALPHABET.

BY JAS. Y. HECKLER.

A is for Adam, for Abel his son,
Abraham, Aaron and Amram each one,
Also for Absalom, Abner and Ai,
Arnon, Abijah, Achrabbim and Abi.

B is for Babel, for Babylon too,
Benjamin, Barnabas, Balak untrue,
Bethlehem, Bethany, Bethel, a place
Belonging to God for worship and praise.

C is for Caleb, Capernaum, Cain,
Carmel, Chaldea, Cornelius, crane,
Cesar and Cush, Cappadocia, count,
Canaan, Corinth and Calvary's Mount.

D is for David, Damascus and Dan,
Daniel and Dairus, the goddess Dian',
Dibon, Dalmatia, Decapolis, Dor,
Dorcas, Drusilla and Didymus, door.

E is for Enoch, for Eden and Er,
Elim, Elizabeth, Eve, Eliezer,
Enon, Elisha, Ezekiel, Eli,
Eram, Enrogel, Enrimmon, Elah.

F is for Felix, for famine and fast,
Fountain, foundation, for Festus, a feast,
Faithfulness, fables, for flock and for flame,
Fox, Fortunatus, for family, fame.

G is for God, for Gomorrah, for Gath,
Goshen and Gaza, Goliah, Genubath,
Gideon and Gilead, Galatia, Gibeonite,
Gallio, Gamaliel, Gothoniel, Girgshite

H is for Hagar, for Heber and Hor,
Hebron and Horeb, Hophni and Hur,
Hinnom and Hemal, Hiddekel, Heth,
Hannah and Huldah, the wise prophetess.

I is for Isaac, for Israel too,
Ishmael, Issachar, Iddo, the Jew,
Ichabod, Imlah, Isaiah, the seer,
Ira, Irajah, Idumea drear.

J is for Jesse, for Jehu and Job,
Jared, Jehoram, Jehoshaphat, Joab,
Judah, Jerusalem, Joshua, John,
Jonathan, Jacob and Joseph his son.

K is for Kedar, for Keilah and Kir,
Kidron and Kadesh, the country of myrrh,
Kenaz and Kittim, Keturah, Kenite,
Korah and Kerioth, Kish, Kohathite.

L is for Laban, for Lachis and Luz,
Lazarus, Leah, Lebbeus and Lois,
Lemuel, Lamech, Lysanians, Lot,
Lydia and Lebanon, Lubim and Lud.

M is for Moses, Melchizedek, Mark,
Malchus, Manasseh, Mathias, monarch,
Moab, Megiddo, Methuselah, man,
Michael, Moriah and Mordecai, men.

N is for Nathan, for Naboth and Nob,
Nabal, Nebaioth, Nicanor and Nod,
Nazareth, Nineveh, Nimrim and No,
Noph, Nicodemus, Nehushtan, Nebo.

O is for Obed, for Omri and On,
Obeth, Olympas, Onesimus, one,
Ophra, Ozias, Odollam, Onan,
Og, Obadiah, Ozora, Ornan.

P is for Peter, for Paphos and Paul,
Palestine, Paran, Pamphylia, Pul,
Patmos, Pethuel, Philetus, Pison,
Pisgah, Philologus, Phineas, Pithon.

Q is for Quartus, quaternion, queen,
Quantity, quality, quarter and quench,
Quietness, quickening, quickly and quite,
Quarrel and quiver, quail, question and quiet.

R is for Rachel, Rebekah and Ruth,
Reuben, Rameses, Ramiah and Rosh,
Remphan, Rehoboth, Rabboni and Regem,
Rome, Rehoboam, Remaliah and Rhegium.

S is for Sarah, for Salem and so,
Sardis, Samaria, Samson, Siloe,
Shinar, and Sharon, Shelumiel, Shem,
Sychar, Sylvanus, Susanna, Shalem.

T is for Tadmor, Tyberias, Tyre,
Thomas, Timotheus, Tob, Thyatir.,
Tidal, Togarmah, Tabitha, Tymnath,
Troas, Tryphena, Tryphosa, Tiglath.

U is for Uz, for Uzzah, Uriah,
Ur and Upharsin, Uljah, Uzzah,
Ulam and Uphaz, and Uriel, the bright,
Ucal and Uzzi, and Urim the light.

V is for Vashti, the Persian queen,
Verily, vigilant, not to be seen—
Villainous Vashti, virtuous vow,
Venerable Vophsi, visible view.

W is wanting in Hebrew and Greek,
Without it they write, without it they speak.
X is in Greek, but in Hebrew is not,
Y is too young in the Greek to be sought.

Z is for Zadok, Zeboim and Zoan,
Zeeb and Zalmunna, Zipporah and Zuar,
Zoam, Zerobabel, Zoreah, Zif,
Zur, Zurishaddai, Zoruah and Ziph.

KINDNESS AND ITS RESULT.

BY SARAH DITMER.

WE should always show by our words, actions, and countenance that we have kind hearts. Kind words cost nothing, yet they are worth a great deal, are very easily spoken, and often give pleasure that neither gold nor silver could purchase. Kindness is one of the blessed results of Christianity, and therefore belongs to it. The character of a person nearly always takes its form in the early part of life. Therefore, young reader, avoid the use of unkind words. When you see a child that has a pleasant countenance, and a kind word for every one, and delights in being about some act of benevolence, you may feel pretty sure that a useful and happy future is before that one, if life is spared.

How pleasing it is when children are always kind and obedient to their parents; and brothers and sisters are kind and obliging to each other, and never allow cross words to come among them. Surely parents delight in seeing their children kind to each other, and in hearing words of gentleness and kindness come from their tender lips. It is just so with the children. How often do we see children who are brought up by parents who are continually grumbling, because this or that has not been done just right. This is very unpleasant to children, and would it be any wonder if they would become discouraged, and leave their homes; get into bad company, and finally end their days in the State prison, or be conveyed to the gallows, and there confess, in their dying moments, that the unkind words, spoken to them by their parents, are the cause of their death at the gallows.

Then, parents, let me say to you, that you have a greater, and better influence over your children, by being kind to each other, and speaking kind, mild words to your children, than by being cross and surly, and showing a scowling countenance For fear you will think I am rather young to give advice, I will just say, let us all, both old and young, make up our minds, that we are always going to be kind, and that a spirit of ill feeling shall never take hold of us. Yes, let us form good resolutions and then carry them out. What use is there in being snappish and cross, and in using unkind words when anything goes against our wishes? Such a spirit makes us unhappy, and casts a gloom all around us. On the other hand, a spirit of kindness always has a good influence, and promotes cheerfulness and good feeling everywhere. A kind disposition is like the beautiful sunshine, animating and enlivening everything around us.

Reader, look around and see some one who has always a kind word ready to fall from his lips, and a pleasant smile on his face for every one he may chance to meet, then follow *his* example, and you will be loved and respected by every one, and win the affections of One who will cling to you when all others shall forsake you.

MYSTERIES OF THE SCRIPTURES NO HINDRANCE TO GODLINESS.

BY J. W. SOUTHWOOD.

SOME claim that the Scripture is very mysterious; so much so that it is a very difficult matter to understand, even those parts that are essential to our salvation, and thus claim that mystery is a hindrance to godliness.

We are willing to admit that the Scripture contains some mysteries, but we are not willing to admit that those mysteries are a hindrance to godliness.

We might as well claim that mystery is a hindrance to farming, or the physical locomotion of our beings, for there is as much mystery connected with farming and our physical movements as there is with the Christian's duty.

But wherever we find a mystery we are very apt to find two or more plain and well-known facts; for example: The farmer plants a grain of wheat, which is one well-known fact; the grain produces a stalk and many grains, is another well-known fact, but the germination, growth, and production is a mystery, even if we are able to analyze the grain and stalk, and give names to the different parts, and apparently know all about it, yet the mystery is still there; but it is no hindrance to farming, as a knowledge of the mystery is not essential to farming. Again: when we will to extend our arm, it is a plain fact that we have the will, and when our arm is extended it is another fact, but how we did it is a mystery, yet it is no hindrance to our physical motions. Just so with the Scripture; if it does contain some mysteries they are no hindrance to godliness or our salvation, but are evidences of some well-known facts; for example: "God created man of the dust of the earth," is a plain, Scriptural fact; man actually exists, is another fact; but how God could create man of the dust and preserve the race until the present, is a mystery, yet no hindrance to godliness. Again, we have two well-known Scriptural facts, one is, there is a God, the other is, He is triune. Now if there is some mystery how three are one, it is no hindrance to godliness or our salvation.

But a lamentable difficulty with many is, they are not willing to accept of the plain and literal meaning of the teachings of Christ and His Apostles, even if their faith directs them aright, they do not heed it, but form some opinion of their own, or accept the opinion of some popular man or creed, and follow it in preference to their faith, or even Christ's commands; and just so soon as they leave the true or literal meaning of the Scripture, and begin to spiritualize and theorize everything, and follow the opinions or commandments of men, that soon they find mysteries, and will continue to find them until they turn back and accept, for doctrine, Christ's commands, and not the commandments of men.

When men leave the literal interpretation of the Scripture, they prove things by their theories or their opinions, and then one man has as good a right to his opinion as another, and thus some one establishes his opinion under the appellatioin of a form of faith and doctrine, hence a church in which are many mysteries they solve only by their theories—a church void of the Scriptural characteristics which justly entitles it to be called the church of Jesus Christ.

If men will have full faith in Christ Jesus, and follow that faith in all His teachings, and not the commandments of men, they will find that many apparent mysteries will disappear.

Christ has made the essential part of the Scripture plain, as He desired that men of but little or no education might be saved as well as professors and men of great learning. But if man had to try to reach heaven through the deep, mental theories of some of the learned divines, there could be none saved, except a very few of the wise (?) divines, as the way would be so difficult that I am pretty sure a way-faring man, though he were *not* a fool, would err therein.

On the other hand we find the theories of others trying to destroy the mysteries by teaching that it matters not what we believe just so we are sincere, that is all that is required; but when such theories are exposed to Gospel light, they are found to contain many mysteries; I mean things that will not harmonize with the Scripture. One is, How can a man be saved by his own way when Christ says, "I am the way." Another, How can a man enter into the kingdom of God without baptism when Christ says, "Except a man be born of the water and of the spirit he cannot enter into the kingdom of God." John 3: 5. And so may be found many things that will not harmonize with the plain teachings of Christ and His Apostles. But when we, with full faith, accept of Christ's commands, then we shall find that the apparent mysteries will so much disappear that they will be no hindrance to godliness or our eternal salvation.

COMPANY.

BY J. H. MANAHAN.

THE word at the head of this article has reference to the fellowship we have one with another. There are no less than three distinct classes of company. The first, we will denominate as bad. The second, as better. The third, as best. Each has its own particular sphere—bounds over which it seldom passes.

The first has a natural inclination to do evil; while the second has more internal or self-knowledge of right and wrong, but not careful to select the best of company. The third class differs from the first and second as widely as night from day, because it practices nothing but wholesome and amiable virtues, and selects only such for associates as are pure and upright.

The natural inclination of men is, to seek society. There is nothing in all Christendom that can give us more pleasure, cultivate the mind more tastefully, or has a greater tendency to elevate us from a ridiculous to a sublime degree, than the society of those who are refined and holy. It knocks off the rough corners of speech —elevates our moral standing, and polishes the most uncouth and disorderly person into symmetry.

The world never grows weary of listening to those who are refined in speech and cultivated in thought, and backed up by the most refined feelings that ennoble our race. The shining lights of the world in all past ages, are those whose names have been intimately connected with the best interests of society, and whose reverence for morality and religion has excelled. There is nothing we need fear from such men; their deeds shine with as much lustre and beauty as the silver stars in the firmament of heaven.

There is great danger of keeping too much company, or of keeping bad company. Young man, stop and think of the yawning gulf into which many of your fellow-men have been hurled, who started out with as fair prospects as you in the voyage of life. Intemperance, pride, and bad company, these gnawing cankers go hand in hand, one is a firm supporter of the other, bearing us onward to an untimely end. Look abroad, cast your eyes over the list, and see how many there are of your acquaintances who started in life as the associates of bad company. They found the short, sure way to happiness, or prospered as well as those who sought only good company and refused all other. It is an easy matter to get into bad company, but a hard matter to rise above it. When you have chosen your station, you must keep it; you cannot go above it, nor beyond it The good will not admit you into their society, for they have no relish for anything that savors of only that which is pure and upright; and justice demands that they should not, as it brings them into disrepute with those whose characters have been soiled by anything but robust, sanctified manhood. The advantage derived from keeping good company may be summed up as follows: First, it gives us "a good name which is rather to be chosen than silver and gold." Second, it is the badge of true nobility worn in all past ages, by men of every nationality.

ADVICE OF AN OLD LADY.

NOW, John, listen to me, for I am older than you, or I couldn't be mother. Never do you marry a young woman, John, before you have contrived to happen at the house where she lives, at least four or five times before breakfast. You should know how late she lies in bed in the morning. You should take notice whether the wash and the towel have robbed her of her evening bloom. You should take care to surprise her. so that you can see her morning dress, and observe how her hair looks when she is not expecting you. If possible you should be where you could hear the morning conversation between her and her mother. If she is ill-natured and snappish to her mother, so she will be to you, depend upon it. But if you find her up and dressed neatly in the morning, with the same countenance, the same smiles, the same neatly combed hair, the same ready and pleasant answer to her mother, which characterized her deportment in the evening, and particularly if she is lending a hand to get breakfast ready in good season, she is a prize, John, and the sooner you secure her to yourself the better,

SELECTED GEMS.

Picking the grapes at the vineyard,
Gathering nuts in the Fall,
We little children are busy,
Yet, there is work for all.

—True zeal is a sweet, heavenly and gentle flame, which maketh us active for God, but always within the sphere of love.

—Prayer is the pitcher that fetcheth water from the brook, wherewith to water the herbs. Break the pitcher and it will bring no water, and for want of water the garden will wither.

—It is the water outside the ship that tosses it about, but it is the water that gets into the ship that sinks it.

—Sin is a hard task-master and pays dreadful wages. "The wages of sin is death."

—Confession of faults makes half amends.

—True men make more opportunities than they find.

—Pay supreme and undivided homage to goodness and truth.

—An act of kindness to a shivering beggar child is a profession of religion.

—Patience is the quiet endurance of a known evil or wrong, when it is out of our power to correct it.

—If we had no faults ourselves, we should not have so much pleasure in discovering the faults of others.

—To bring forward the bad actions of others to wash our own, is like washing ourselves with mud.

—Neglect not the Book of God for the books of man. The latter may be read as the interpreter, but not as the substitute for the former. If you would grow in grace, search the Scriptures daily, and never take the Word of God in your hand without lifting your heart in prayer.

◆

It is to be feared that thousands even of intelligent persons who are supposed to be religious beings, have no conception of the greatness of the idea of duty, or moral accountableness, of the meaning of the word "ought." But it is certain that nothing is done well until it is done from the sense of a controlling principle of inherent and essential rightness. Duty is the child of love, and therefore there is power in all its teachings and commands.

The Sabbath School.

THOUGH the first Sabbath school on record was established by Bro. Conrad Beisel yet the institution is of comparative recent introduction in our brotherhood and must necessarily be yet quite defective in regard to system. There is a great want of earnest, devoted and efficient teachers. Too many will stay away from their classes for trivial reasons without first securing a suitable substitute. This will induce many pupils to follow the example of the teacher and break up the school. Another evil I see is the practice of making the lesson too long. This wearies the pupils and forms the habit of reading the Scriptures carlessly. Just what a pupil can well study will profit him. As well might one require his children to eat all that is set before them on the table for one meal as require them to read a whole chapter for one lesson. Only what they remember will benefit them. A third evil is the practice some Superintendents and teachers have of reading the chapter through, before asking any questions. This is a pure waste of time. Let every one do his reading at home and prepare his lesson, then come together and commence reciting at once after the school is opened. A fourth mistake is made by trying to teach all the members in the school from the same lesson and in the same manner. The Sabbath-school needs grading just as much as the day-school, and should have at least three grades. Trying to teach all the pupils after the same plan is as unwise as trying to make all their shoes over the same last. While we throw out the above hints for consideration, we are happy to say we we have not been in a single Sabbath-school since leaving home that we did not find much to commend and to encourage us.

S. Z. Sharp

Our Thoughts.

IMMEDIATELY after reading in a late number of the Brethren at Work the account of an applicant for baptism requiring that one of the qualifications which the administrator should have, was that he should be a man that did not use tobacco, I was made to think considerable upon this subject of tobacco-using in the church, for if used by members, and the members compose the church, the church uses it, or at least tolerates its use. The church is often called the body of Christ. What! the body of our blessed master indulging in this useless habit! Can it be so, brethren? Let us think of this. And was not this person's judgment in regard to the qualifications necessary for one in that Holy office about right or was it requiring more than the Gospel required?—And again our thoughts took in the solemn fact that souls, dear precious souls have gone from time to eternity unprepared, that at times thought seriously of uniting with the church but could not endure the cross of saluting some of the members. This we know to be true. Now does the Gospel demand that one shall endure that cross, where it really is a great cross? In this matter may the church not fall into the error to demand of its members to endure more in the command, "Salute ye one another with a holy kiss" than the apostle would have required under like circumstances? Would it not be a terrible event to have to be confronted face to face in the day of judgment with those in whose sight we once were such stumbling-blocks, as to keep them out of the church? And then again to think how much influence is lost on the part of some ministers and housekeepers because they use tobacco. Often I heard members say, it is no use for such and such a brother to talk to me about my faults, probably following a fashion as the eye lusteth after, while he indulges in the lust of the appetite as he does.

So we see there is much here for us to think about. We have no harsh epithets to heap upon those who are so unfortunate as to have acquired the habit of using tobacco, but we would in love call attention to the matter, hoping that many more will do as many have already done; break the chains that hold them captive to any habit that is a hindrance to the cause of Christ. I believe that by the grace of God we may overcome any inordinate desire. Let us not reprove others for not obeying the commands of holy Writ while we disobey the injunction of the Apostle where he says, "Make not provision to fulfill the lust of the flesh." A Brother.

CORRESPONDENCE.

Travels In The West.

FROM the hills and rocks of New York, to the mountains and foot hills of Colorado, through the somewhat fertile fields of Ohio, the more fertile fields of Illinois and Iowa and the most fertile fields of Kansas, we came West with the intention of seeing the country thoroughly; we determined to examine for ourselves, to travel slowly and look closely. Before we accepted the statements of any, we saw and examined for ourselves. From New York to Kansas city, our journey was swift. From there to the western boundary of the State we consumed four days in viewing this wonderful State. At Atchison, we stand upon, and at Kansas city, we have merely put our foot over the threshold of Kansas, whose early history is as memorable in the blood-stained annals of the nation as is her developement of late years in the record of the nation's progress. As we journeyed west from Chicago we were careful to note the crops, corn especially. In Illinois corn was from one to three feet high. In Iowa from two to four, and Kansas from four to seven. Just west of Kansas city in Johnson county the corn was three times farther advanced than any we saw in Iowa At Larned in Pawnee county the corn was tusseled and silked. This was not the condition merely in one field but in all the country about that town. We spent 24 hours here to satisfy ourselves that this was the condition of the surrounding farms. On many of the farms the grain was cut and stacked. On others they were cutting it, using headers, self-binders, harvesters and reapers. It makes no difference how cumbersome the machines may be or how fine the machinery, the land offers no objection as do other States by their rocks or sudden ditches. The country is one vast table. Last year, when the rapidity with which the grain matured in some parts of the State, demanded that it should be cut and stacked faster than it was possible to do in the day-time, in order that it might all be saved, many farmers cut at night, using any of the reaping machines now in the market. With the latest improved haying machinery hay can be cut and stacked at $1 per ton. All this and more too may be seen in the valley watered by the Cottonwood, backed by low hills descending gently toward the river. This valley is dotted with patches of woodland affording plenty of fuel for its inhabitants. The land along the ridges cannot be excelled for pasturage and already Eastern dairymen are appreciating the advantages offered beyond the stony pastures of the East and buying these lands for dairy purposes. For corn the lands along the river cannot be surpassed. This country offers unusual advantages to an earnest, honest and industrious people, such as we know the Dunkards to be. The upright influence that your people shed wherever they go, is much needed right in this state, and the opportunities offered to make themselvas comfortable are unsurpassed. Already many of the Dunkards are recogoizing these facts and settling in this State. What seemed most wonderful to us was the fact that none of the people complained of hard times. Money seemed plenty and all seemed satisfied.

Vale.

Report of Contributions to Church Extension Union, from April 4th to June 8th, 1878.

BRETHREN.

S. T. Bosserman, Eagle Creek church, O.,	$28.40
A. Fryock, E. Conemaugh church,	1.60
E Rhodes, Johnstown, Pa.,	1.00
I. Killkipper, Ashland, O.,	7.75
A. Spanogle, Dry Valley, Pa.,	7.50
S. Gallatin, Fayette Co., Pa.,	1.00
D. Myers, Cartersville, Va.,	.50
E. Stoner, Rushville, O.,	6.00
M. W. Keim, Johnstown, Pa.,	4.00
Elder D. Ramsey,	1.75
A. M. Crouse, Mt. Carroll, Ill.,	1.50
C. Wallich, Breedsville, Mich.,	1.00
J. Rupert & wife, Hill Creek, Kan.,	.50
S. and H. Rarich,	1.00
A brother,	1.00
Brethren, Mahoning church, O.,	5.85
D. Crofford, Duncansville, Pa.,	4.00
E. Buechly, Bruceton, Va.,	5.00
S. R. Holsinger, Carleton, Neb.,	1.00
W. E. Fadeley, Prairie church, Iowa,	1.00
L. W. Riley, Los Angles, Cal.,	5.00
Jonas Lichty, Elk Creek, Pa.,	5.00
C. Ober and sister, Woodbury, Pa.,	12.71
J. H. Roberts, Myrtle Point, Oregon,	1.50
S. A. Pfoutz, Trotwood, Ohio,	2.00
John Shoemaker, Covington, Ohio.,	1.00
P. M. Bare, Aughwick, Pa.,	23.70
H. J. Lichty, Waterloo, Iowa,	1.00
D. and M. Workman,	1.00
S. S. Gray, Warrior's church,	53.50
H. R. Holsinger, Berlin, Pa.,	10.00
J. Keim, Louisville, O.,	6.60
J. Wineland, Clover Creek, Pa.,	29.73
J. L. Holsinger, Woodbury, Pa.,	13.01
D. E. Bowman, Sandy church, O.,	31.75
J. Lichty, Elk Creek, Pa.,	11.11
H. Sandrock, Elk Creek, Pa.,	.50
M. H. Keim, Johnstown, Pa.,	.50
J. Teeter, " "	2 00
A. Fyock, " "	.70
D. Brown, Salem, Oregon,	2.00
I. G. Harley, Philadelphia, Pa.,	22.09
J. B. Frederick, Woodbury, Pa.,	1.50
L. S. Keim, Myersdale, Pa.	3.00
E. S. Miller, Hagerstown, Md.,	2 50
Brethren, Oakland, Tenn.,	1.00
Total,	$323.65

SISTERS.

Mrs. Berkeybile, E. Conemaugh, Pa.,	$8.20
M. Crissman, Johnstown, Pa.,	2.25
H. Gallatin, Dawson, Pa.,	1 00
E. Meyers, Centreville, Va.	.50
M. Strayer, Johnstown, Pa.,	2.35
N. Crouse, Mt. Carroll, Ill.,	1.50
M. Holmes, Highland, Ohio.,	10.00
R. Garber & S. Miller, Mohican, O.,	16.50
S. Sharp, Maryville, Tenn.,	1.60
R. Morgan, Cresswell, Iowa,	.60
S. R. Wells, White Hall, Pa.,	1.00
L. Slotter, Mahoning, O.,	6.90
M. & M. Beachly, Brucetown, Va.,	2.00
A. Keim, Elk Lick, Pa.,	2.00
T. Yoder, Elk Lick, Pa.,	.50
S. M. Homan, for sisters, Medina, O.,	11.75
Emily R., Duncansville, Pa.,	2.00
S. Cobaugh, Conemaugh church,	5.00
L. Miller, Shenandoah Co., Va.,	1.00
H. V. Diltz, New Jersey,	31.00
J. Keim for sisters, Louisville church,	6.55
J. Wineland, sisters Clover Creek,	52.04
" " Sunday-school. Martinsburg	4.36
J. L. Holsinger, sister Woodberry,	8.99
Sister Rearick, Conan Shannock, Pa.,	2.68
Ella B. Boyer, Sandy Creek church,	2.50
M. K. Miller, Hagerstown, Md.,	5.50
P. R. Wrightsman, sisters P. Prairie,	2.25
Laporte church,	3 00
Scattering,	5.00

Total brethren and sisters,	$525.17
Previously reported,	$428.34

Total from December 4th, 1877 to June 8th, 1876.	$953.51
Disbursements to 8th June, 1878,	$610.93
Leaving balance in my hands to above date,	$342.58

Respectfully Submitted,
Jacob D. Livengood,
Treasurer.

P. S.—In addition to the above, the Secretary has a note for $163.00, due, given for the cause, said to be good.

From Goshen, Indiana.

Dear Brethren:—

SINCE writing my last I was called to witness the last parting scenes of several members; the first a sister who followed her three children, leaving her husband lonely, (name forgotten), the second the son of our brother and minister Eli Schrock, both from La Grange, Ind. This last victim of death had been suffering for more than twenty years although only twenty six years old. Both were consistent members. From La Grange, I came to Elder Jacob Berkey's district, and to my great joy met the committee sent here from the A. M. to settle difficulties. Elders M. Shotts, R. H Miller and D. Bare formed the committee. I was much pleased with the Christian spirit and the exceeding great patience of the committee and the skill with which they handled the case. Being an entire stranger both to accused and accusers I could take the part of spectator and learn, and indeed I learned much. I learned that a brother may be selected from all the rest and a burden placed upon him which he is obliged to bear, too often unaided by any of the other members. When placed into the ministry, and he happens to be a farmer, he must often unhitch from the plow and spend a day or two in the busiest time to go and preach a funeral sermon, or must spend a few days and often a week in some neighboring church, while his work at home is neglected and many things go to ruin. When his corn needs working the worst kind, he must leave and "let it go to grass." When he has a field of hay out he must run the risk of having it spoiled. When his grain ought to be cut he must leave it to strange hands who waste more than they earn or wait until it is too ripe to cut. When money is to be raised for any purpose he must head the list, then each one is afraid to subscribe more than the minister. When strangers are to be entertained, they must come to the minister. Then in the course of twenty five or thirty years, people begin to wonder why our minister is not getting along better, and express their doubt about his ability to manage well, even though he gave away during that time about ten thousand dollars of his time and money Many could not neglect their work and go a short distance to meeting as they were too tired on Sunday, but there is no excuse for the preacher who works hard all week, but he must go and labor hard on Sunday while others can not. When the minister meets with some accident and becomes involved pecuniarily, how many will come and give him a lift? How many will listen to false reports against him and even help to circulate them, although these same members promised to live according to the words of Christ who said "Whatsoever ye would that men should do unto you do ye even the same unto them." Does it look consistent for Christians to bring charges against those over-burdened with care when we ourselves do not walk according to the word? Why not rather pluck the beam first out of your own eye before picking at the mote in a brother's eye? One of the worst practices I know is to disobey the injunction in Matth. 18, which we all promised to observe. Nine cases out of every ten could be settled without coming to the church if all the members would strictly observe what they promised. In regard to the case which brought the committee together I am happy to say that nothing of a criminal nature could be found against the accused nor could his character as a Christian be impeached however he may have erred in his judgment in some things.

S. Z. Sharp.

From Winfield, Kansas.

Dear Brethren:—

AS there was no meeting to go to, to-day, and you did not make your usual visit to our house, we consented ourself by reading the word of Truth, and thinking how many hearts are made happy by your coming brimful of good and wholesome instructions, especially to those that are deprived of hearing preaching. Likely some of your readers would love to hear from Southern Kansas. The Brethren here are looking forward to the time, when we can meet once more around the Lord's table which will be if nothing prevents us, in October. The day is not yet determined. Last Sunday we had the pleasure of witnessing the baptism of another one that has deserted Satan's ranks. Others also are counting the cost Prospects are so good for the Brethren to become a strong church here, that some begin to get uneasy. We heard the remark made yesterday, that the Dunkards will take Rose Valley yet. We long for the day when our Valley may be heard ringing with the sound of the Gospel from one end unto the other; and not only this Valley, but the State of Kansas.

L. E. Prickett.

DANISH MISSION FUND.

Bear Creek church,	$4.20
A brother in Ohio.	1.00
Upper Codorus church, Pa.,	10.45
Noah Horn, Ohio,	2.00
Elder David Shellaberger,	1.00
Julia Ulery,	1.00

C. P. Rowland, Treasurer.
Lanark, Ill., July 25th. 1878.
(P. C., please copy.)

From Salem, Oregon.

Dear Brethren:—

ON the 26th of June, four of our members started to Multnomah County, Oregon, 18 miles East of Portland, viz. Brother Josiah Ashenfelter, myself my wife and another sister.—arrived there in the afternoon of the 28th, held six meetings while there. Although it was the first time the Brethren ever held meetings there yet we had very good hearing at each meeting. On Sunday the 30th had two meetings in the grove; had a very large collection of people and very good attention. The result was four accessions by baptism and we think others are counting the cost. There seems to be an opening there for the Brethren. Returned home on the 2nd of July. Had Communion meeting here in my barn the 6th of July, held services on Friday afternoon and on Sunday forenoon, afternoon and at night; had pleasent weather and a pleasent meeting; one addition by baptism. Held a choice for a visiting Bro., and the lot fell on our dear brother John S. Bosler. May the Lord enable him to be useful and faithful. A short time before our Feast there was one addition by letter. Had a very large collection of people on Saturday night and Sunday with good attention at our Feast. May the good Lord bless and protect those who have lately united with the church and enable them

to be true and faithful followers of Christ. Ministers present at our feast to aid us, were, Bro. A. H. Baltimore and Bro. Daniel Leedy of Albany, Linn Co., Oregon; had about 50 communicants.
DAVID BROWER.

GLEANINGS.

From Edna Mills, Ind.—We went to West Lebanon, Ind., on the 15th of this month. Had three meetings and three more precious souls were added to the church by baptism. May the Lord bless them, and the little band of members to be as lights in the world, is my prayer.
J. W. METZGER.

From Silver Lake, Ind.—I will try to tell you about the death of Nellie Ayers, a lad in his thirteenth year. The 30th of June he took his shot-gun and started off from home and went to spend the Sabbath as best he could. He played with some of his school-mates till about five o'clock, when he started home alone. Going along the woods he saw a squirrel and went in the woods. He set down his gun beside a log and then caught hold of the gun to pull it up to him. It caught on the log and shot him in the bowels. He lived till Monday night about 1 o'clock, when he left this world of sorrow and temptations to try the reality of a spirit world. It was a sad sight to see him suffer, but he bore his pains patiently and was sensible till the last.

Now my dear young readers, take warning from little Nellie, and don't go out hunting on the Sabbath day. You had better go to church and learn about Jesus. But little Nellie's parents did not teach him to go to church, nor did they go themselves. I think it is the duty of all parents to go to church, and take their children along; not to go themselves and let their children at home to, get into bad habits.
BETTIE LANDIS.

From Dunkirk, O.—There is continued joy in the camp, which elicits praise from the saints of God. Two more accessions to the church since my last report, making seventeen in all since the beginning of the current year. May the good work be revived and go on everywhere.
S, T. BOSSERMAN.

From Peabody, Kansas.—Again our little congregation has been made glad by the uniting with us, of two more precious ones by baptism,—J. H. Longfellow and wife. Bro. Longfellow is 48 years old, was a member of the missionary Baptists for 27 years, and an ordained minister among them 21 years. He is a man of keen discrimination, sound judgment and a fine speaker. He leaves a host of warm friends behind, many of whom, it is thought, will soon follow him in uniting with us.

The weather here is fine; Spring grain all cut and nearly all stacked. Corn looks well. Fruit is abundant, and upon the whole we can be well pleased with our home in Kansas. Having lived here a little over ten months, we see nothing to find fault with. Those writing for information, will please enclose stamp.
G. W. THOMAS.

From Cowley Co., Kan.—As many of your readers desire a brief description of this part of the country, we will endeavor to do so to the best of our ability. We have a healthy country, good limestone soil, extra water, and good for most all kind of produce. The climate is good. Peaches are so plenty, that we think they will hardly be worth anything. Our wheat harvest will commence the 20th of May. To those who intend making the West their home, I would say, now is the time to come.— Almost everything is cheap here now. Land is worth from $1.25 to $25.00. Some have inquired, how much money would be required to live there. That all depends upon circumstances, for we have known some with only from 150 to 500 dollars, that are now doing well. Timber is middling plenty and also good building rock. We have lived in the West five years, and like it better, especially in Kansas than any place we ever lived.

The small band of Brethren living here, numbers about 24, and we think, that this little church is in a healthy condition. Two speakers and two deacons are among us. Right here let me call the attention of the Brethren in the East, to the great need of preaching the Gospel in the West. Thousands are famishing for the bread of life, while we are idle. These things ought not so to be. Let us think of it, brethren!
F. HOOVER.

From Crescent Hill, Mo. — We have not seen anything in the columns of your paper from this arm of the church. I will commence by saying that there are nine members here without a minister. If any ministering brethren intend emigrating to the West, we would be glad to have them come and locate with us. We have a good country here for all kinds of grain; water, timber and coal are plenty. Small grain is good, and good prospects for a large crop of peaches. Apples are rather scarce; improved farms are cheap. Before closing we cannot forbear to call the attention of the Brethren to the fact that much good could be done here, if the Gospel was preached in its original purity. Come over and help us.
G. W. FANSLER.

From S. A. Sutter.— Your much esteemed paper makes its weekly visits with its sound lessons full of instruction. May the good Lord continue with you, so that you may hew close to the line. We are anxiously awaiting the written debate. The church is in love and union, battling against sin and trying to cause sinners to repent.

ANNOUNCEMENTS.

NOTICES of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

Beatrice church, Gage Co., Neb., September 7th and 8th, commencing at 2 o'clock.

Sugar Creek congregation, Sangomon Co., Ill., Oct. 3 and 4, commencing at 10 o'clock.

Iowa Center, at residence of Bro. G. W. Boitnotts, Sept. 7th and 8th.

Paint Creek congregation, Bourbon Co, Kansas, October 3rd and 4th, commencing at 2 o'clock.

Mineral Creek, Johnson Co, Mo., Tuesday, Oct. 1.

Monroe Co., Ia., the 10th of August, at Peter Miller's, two miles South of Frederic station, commencing at five o'clock.

Stanislaus church, Cal, first Saturday in October.

Whitesville, Mo, Sept. 7th.

Abilene church, Kansas, August 24th. Meeting on the 25th at same place.

Arnold's Grove, Sept. 10th and 11th, commencing at 1 o'clock, P. M.

Mulberry congregation, Bond Co., Ill., Oct. 9th.

Camp Creek congregation, Sept. 14.

Nine miles South of Tipton, Mo., August 13th at 2 o'clock.

Cottonwood congregation, Lyon Co. Kan., Sept. 7th and 8th.

Bethel church, Fillmore Co., Neb., Sept. 14th and 15th.

Franklin church, four and a half miles North-east of Leon, Decatur Co., Iowa, Oct. 18th.

White Rock congregation, Kansas, Sept. 21st.

Lower Fall Creek church, Madison Co., Ind., Oct 11.

☞ We, the Brethren in Fremont Co., Ia., have appointed a Love-feast Aug. 31st, meeting to commence the 28th and continue over Sunday.
J. M. REPLOGLE.

☞ Arrangements have been made to meet with the brethren in Henderson, Ky., Aug. 1st, and then to have a Love-feast on August 6th, if the Lord will. Those wishing to be present will be met at Henderson on the fifth, if notice is given to John P. Gisb.
M. FORNEY.

☞ The brethren of the Logan church, Logan Co., Ohio, expect to hold a Love-feast Oct. 12th; commencing at 2 o'clock, P. M.
J. L. FRANTZ.

☞ The Brethren of the Peabody church intend holding their Love-feast the 5th and 6th of October at the residence of Bro. Henry Shomber, three and a half miles North-West of Peabody, Marion Co., Kan., commencing at 2 o'clock, P. M. Ministers traveling West this Fall, will please make a note of this. Peabody is on the main line of the Atchison, Topeka & Santa Fe R. R.
GEO. W. THOMAS.

INTERESTING ITEMS.

Exercise Good for the Mind.

MOST people suppose literary men have an easy time of it, and, as a consequence, never work, Below we give an extract from a letter written by William Cullen Bryant of New York, just a few days before his death. He was a man of great literary attainments and died at the advanced age of eighty-four years. An account of his manner of life and diet may prove beneficial to others engaged in literary pursuits.

THE LETTER.

I rise early, at this time of the year about half-past five; in summer, half an hour, or even an hour earlier. Immediately, with a very little incumbrance of clothing, I begin a series of exercises, for the most part designed to expand the chest, and at the same time call into action all the muscles and articulations of the body.— These are performed with dumb-bells, the very lightest, covered with flannel, with a pole, a horizontal bar, and a light chair swung around my head. After a full hour, and sometimes more passed in this manner, I bathe from head to foot. When at my place in the country, I sometimes shorten my exercises in the chamber, and, going out, occupy myself for half an hour or more in some work which requires brisk exercise. After my bath, if breakfast be not ready, I sit down to my studies till I am called.

My breakfast is a simple one, — hominy and milk, or in place of hominy, brown bread or oat-meal, or wheaten grits, and in the season, baked sweet apples. Buckwheat cakes I do not decline, nor any other article of vegetable food, but animal food I never take at breakfast. Tea and coffee I never touch at any time. Sometimes I take a cup of chocolate which has no narcotic effect and agrees with me very well.— At breakfast I often take fruit, either in its natural state, or freshly stewed.

After breakfast I occupy myself for a while with my studies, and then, when in town, I walk down to the office of the *Evening Post*, nearly three miles distant, and after about three hours, return, always walking, whatever be the weather or the state of the streets. In the country I am engaged in my literary tasks until a feeling of weariness drives me out into the open air, and I go upon my farm or into the garden and prune the fruit-trees, or perform some other work about them which they need, and then go back to my books. I do not often drive out, preferring to walk.

In the country I dine early, and it is only at that meal that I take either meat or fish, and of them but a moderate quantity, making my dinner mostly of vegetables. At the meal which is called tea, I take only a little bread and butter, with fruit, if it be on the table. In town, where I dine later, I make but two meals a day. Fruit makes a considerable part of my diet. — My drink is water, yet I sometimes, though rarely, take a glass of wine. I am a natural temperance man, finding myself rather confused than exhilarated by wine. I never meddle with tobacco, except to quarrel with its use.

Roads in Palestine.

ONE of the most unexpected things a thorough explorer finds in both Western and Eastern Palestine, is the number and high state of preservation of roads built during the Roman era. They were laid out on all main routes and were constructed so perfectly that in many sections they endure to-day, as well as if finished not long ago. Nor do they exhibit a better than Oriental art alone, for in the matter of engineering they are high examples of scientific success. The country of Palestine was one of the most difficult to carry a system of roadways over, and yet its obstacles were surmounted with the least possible expenditure of labor. Every route was curbed on each side by lines of stones projecting from one to two feet above the surface of the soil; between these boundaries, the avenue was paved; streams were crossed by bridges, whose style remains preserved alone in those of Italy to the present hour, — as, for example those of Venice; valleys were traversed by viaducts; and causeways carried the line up or down mountain-sides, either by piers of masonry or in channels sufficiently wide cut out of living rock. Often zig-zags and steps were resorted to in climbing steep ascents. Whenever the street passed over solid rock, the wear of chariot wheels in the course of time, made ruts, which remain to this day as plain and deep, as when the last car passed over, and which will remain forever as clear and permanent there.

When Palestine shall be reopened by Christian civilization, these very Roman roads will be followed by modern routes, and many sections will scarcely require repair for commodious and easy travel.

Sensible Words about Dress.

ABBA Goold Woolson, who has said numerous good things about healthful dress, is the author of the following excellent paragraphs:—

"Health would say, 'If your dress is to be tight, let it be tight anywhere but over the region between the upper, fastened ribs and the hips. If its weight is to be great, let it hang from the solid frame-work of the shoulders, not from this sensitive central region where there is nothing to support it. If any part is to be overheated, let it be the extremities, and not this. For here lie the vital organs whose unimpeded action is essential to life,—the lungs, the heart the liver, and the stomach. That they may have the fullest opportunity to expand and move, they are covered only with loose flesh and a few movable bones.' "

"But custom says, 'Let your dress be tight nowhere but over this region between the ribs and the hips. Loosen your clothing over the bone-encased shoulders; from your hips to your feet having wide-floating draperies; but bind and pinch and tighten over the lower air-cells of the lungs, over that throbbing heart, the active liver, and the expanding stomach. Fortunately there is nothing there, by way of bones, to prevent you from squeezing yourself all you wish; and only by sqeezing yourself there, can you be made beautiful in my eyes.' "

Opposing the Bible.

A FRIEND at Rome writes, that the high church dignitaries of Spain have made such representations to the Pope respecting the wide distribution of the Bible in the country, especially among the poorer classes, that a decree has been issued prohibiting, under pain of excommunication, any person from affording food or shelter to any Protestant missionary in Spain. The greater excommunication is also decreed against any Protestant religious publication, whether for sale or otherwise. These decrees, which are ordered to be read in every parish church in Spain, are accompanied by an autograph letter from the Pope to King Alfonso, urging him, for the sake of the great Catholic country of which he is the ruler, to use all his efforts to bring the civil power to bear against the missionaries for their expulsion and confiscation of their establishments throughout the country.—*Christian Cynosure.*

A Lee, (Mass.) electrician was experimenting with a telephone the other night, talking through 50 miles of wire, when he was surprised to hear laughter and festive sounds from many different voices, and concluded there must be a jolly room full at the other end.— But his surprise was greatly increased when he learned that his fellow operator had been entirely alone during all of their conversation.— The most reasonable explanation of the phenomena is that the wire must have gone near some hall where a large and jovial party were assembled, and transmitted the sounds of their merriment to the sensitive telephone.

A little village in the neighborhood of Draguignan France, has lately been the scene of a remarkable subsidence, which has attracted the curious from all directions. An elliptical tract of ground, containing over ten thousand square feet, sank gradually one day, accompanied by loud noises, until it left an orifice of over one hundred feet in depth with water at the bottom. Numerous trees and vines disappeared completely in the depth of the new lake. A similar depression on a smaller scale occurred in the same vicinity a century ago, and both the phenomena are attributed to subterranean streams.—*Nature.*

Gen. Howard attacked the Indians at Beasley's Mill, Oregon. The hostiles were about 400 strong. Howard repulsed them three times and captured from 400 to 500 head of stock together with provisions and ammunition. Fifteen were wounded. Two mortally. The war Department has received a dispatch from Gen. McDowell confirming this account of Gen. Howard's fight with the Indians.

It is hard to believe, but it is nevertheless a fact, that the number of suicides in this country published in the newspapers during the year ending July 15, was nearly 2,000, and the number of murders during the same period exceeded 1,500. Most of the suicides are attributed to mental aberration caused by financial or domestic troubles, and most of the murders are attributed to strong drink and jealousy.

A party of tourists on Mt. Washington, a few days since, found the wind blowing eighty-four miles an hour, and a heavy snow storm in progress. One had his ears frozen, and another two fingers frost-bitten; while at the foot of the mountain the weather was the warmest of the year so far.

A telegram from Sydney, New South Wales, dated July 11, states that two tribes of natives have arisen against the government on the island of New Caledonia and massacred 155 whites, including women and children. They have also captured two military stations.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M., and arrives in Racine at 6:43 P. M.
Day passenger train going west leaves Lanark at 2:06 P. M., and arrives at Rock Island at 5:50 P. M.
Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.
Freight and Accommodation Trains will run west at 12:10 A. M., 8:10 A. M., and east at 12:10 A. M. and 5:15 P. M.
Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.
G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*"—LUKE 2: 10.

Vol. III. Lanark, Ill., August 8, 1878. No. 32.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY
—BY—
J. H. MOORE & M. M. ESHELMAN.

—:o:—

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - -WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

MARY ANOINTETH THE LORD.

THE Savior lodged at Bethany,
  And soon did some prepare,
A supper; at which Martha served.
  And Lazarus was there,
And their good sister strove
To show her tender, fervent love.

She came behind our blessed Lord,
  And at His feet did stand;
A box with costly ointment filled,
  She held within her hand.
The box she brake, the ointment poured,
E'en to the feet of her dear Lord.

She wiped those feet with her long hair,
  She kissed them in her love;
The fragrance of the ointment spread
  Through all the air above;
But wicked Judas murmuring said,
"Why was this waste of ointment made?"

Pretending that he wished it had
  Upon the poor been spent;
But Jesus kindly looked on her,
  He knew her heart's intent;
The poor ye have always with you,
And when ye will, may kindness show.

But I am leaving you, this deed
  Of love hath now been wrought,
Preparing for my burial day:
  Where'er this Gospel's taught
Throughout the world, there this shall be
Made known that she hath done to me.

Selected by J. R. KELLER.

WHAT IT IS TO LIVE FOR GOD.

BY CHARLOTTE T. BOND.

LET the credulous laugh to scorn at the power of faith and purity of religion, let the giddy and unthinking make a jest of its ordinances, let them suppose a life of righteousness, is a life of self-sacrifice,—they know nothing of the quiet, tranquil peace that pervades the bosom of the followers of Jesus. They have firm faith in the divine hand that is directing their way; they stand to the post of duty, no matter what may arise in this changeable life, fearless in time of danger, unmoved by the changing multitude; keeping themselves pure and non-conformed to the world. Faithful and loyal in their love to God amid all the turmoil and strife of this passing existence, they stand erect in innocency supported by truth, with hearts full of joy that they are counted worthy to suffer for the truth's sake. If earthly conflicts and storms of passion arise, they only gain new strength and beauty, and their faith becomes more firmly rooted, knowing the great and powerful Being that has given them strength to surmount past difficulties, is just as able to carry them through all that may arise in the future.

They can mingle with men in all the walks of life, and go on errands of mercy and love and keep themselves unspotted from this wicked world. They can always be at the post of duty, showing the faithless and unbelieving that there is something to trust and hope for; when every earthly tie is severed; when every earthly hope is blasted. The wicked may sneer at them when surrounded by affluence and good health, but the worst men will rejoice to see them coming in the dark hour of affliction. when the eye becomes dimmed with the near approach of death. The life of the righteous is full of joy and tranquil peace. They are drawn to every duty by love. They find in self-denial a pleasure. Even in this world of wickedness and sorrow, they find much to admire and love. They are surrounded by their Father's works. They delight in the beauties and glories of creation, knowing they were placed here for their pleasure, and feeling it would be ingratitude, not to accept all these gifts with true and thankful hearts. We imagine that there are many things necessary to make us happy here, but the things most needed, to make this earth a pleasant dwelling-place for man, is righteousness.

Let every one make it his great aim to gain the righteousness of Jesus Christ, and he need not be troubled about anything else." "Seek ye first the kingdom of God and his righteousness and the rest will be added unto you." God has said, he will withhold no good thing from them that walk uprightly. If we train our children to virtue and true piety. we need have no fear for their success in life. We should always keep before them, that the path of duty is the path of pleasure, and no true happiness can come from following the wicked. If these principles were strongly instilled into the minds of our children, parents would seldom be disappointed in their offspring, and instead of bringing sorrow and disgrace upon their parents in their old age, they would be a crown of glory in their declining years.

We should all bear constantly in mind, that to be wicked, is to be miserable and fearful. The wicked flee when no man pursues, but to be righteous, is to be strong and happy, fearless and confiding, loving and tender, compassionate and sympathizing. The righteous has nothing to fear so long as he is loyal and faithful, be knows whom he serves. He knows his promises are sure and steadfast, and that he has all power in heaven and on earth, and though the earth may totter in its orbit, the hills and valleys may all come together, the sun may be darkened, the moon refuse to shine, all nature may become a mixture of confusion,—yet will the all-powerful Lord of glory preserve his own. The Creator of the universe has sufficient wisdom and power to arrange everything to suit his purpose, and his true servants are the especial objects of his care and he will never forget or forsake them.

What a sacrifice the man makes, who lives for this world alone. He loses all of the true joys of life here, and all prospect of life beyond the tomb. Why will they neglect a matter of so much importance for a few fleeting pleasures? All promises of reward are to the faithful, and dreadful punishment are threatened to the wicked and disobedient. When we look at ourselves standing constantly on the very brink of eternity, can it be that we will still hold back and live for this world alone? While righteousness is offered on such easy terms, let us at once determine, if we have never tried to live righteously, to begin now, this very moment; for to-morrow is not ours. Ere another day comes we may be lying inanimate, all chance of accepting this glorious gift is gone. Yes, I say let us begin now, and though it be the eleventh hour, we will be accepted and receive our reward. And if some of us have made the start, and are not as faithful in every duty as we should be, let us determine now, that we will, hereafter come right up to every duty, neglecting none, no matter how small it is; the small duties are the duties that require the most attention. There are few of us that aim at a righteous life, that would be guilty of a sin of any magnitude at first; but if we begin to neglect some matters that we think are small in themselves, we will soon forget that they are sins at all, and larger ones will seem small.

Now let us begin to improve our time and do all we can; for our time cannot be long at best, and it may be shorter than any of us think, and would it not be terrible at the last day, though we come pleading our works of righteousness. Can you imagine how you would feel at hearing the words, "Depart from me, I never knew you." Let us be more faithful. Let us live for God, and the world can pass along as it always has, it is moved by the mighty power of God. He created us and placed us here to serve him, not to enslave ourselves with worldly follies, but serve and obey him, and if we do not fill the purpose we were created for, life will be a failure, and eternity lost.

ARE WE SAVED BY FAITH, BAPTISM, WORKS, OR GRACE?

BY EMMA WATSON.

"For by grace are ye saved through faith; and that not of yourselves, it is the gift of God, not of works, lest any man should boast." Eph. 2: 8, 9.

"Even so faith, if it hath not works, is dead, being alone. But wilt thou know, O vain man, that faith without works is dead? For as the body without the spirit is dead, so faith without works is dead also." James 17: 20, 26.

PETER, referring to Noah and the ark, in which eight souls were saved, says, "The like figure whereunto even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." 1: Peter 3: 22. In the above quotations, Paul says, "That we are saved by grace through faith, not by works." James says, "That we are saved by works, and not by faith;" and Peter declares, "That we are saved by baptism." Here we have an apparent contradiction existing between the apostles, yet we shall soon see upon a clear investigation, that they are in complete harmony, one with the other. It takes a union of the three viz, faith, repentance and baptism, to save us. If any of the three are wanting we are lost, and the requirements of the plan of salvation have not been complied with.

1. Faith must precede either of the other two essentials of salvation; without we can do nothing, it underlies the very groundwork of God's kingdom, and the entire plan of salvation; being the strong pillar upon which Christian character is built. Paul says, in Rom. 1: 17, "For therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith." Again Jesus says, in Mark 16; 16, "He that believeth and is baptized shall be saved; and he that believeth not shall be damned;" herein we plainly see, that we must first have faith to believe, and then will our works follow with baptism, harmonizing with Paul, James, and Peter; moreover can any one have true faith unless works accompany it? Most assuredly not; to be more emphatic and apparently contradictory, faith without works is no faith, for works "meet unto repentance," follow and go with faith as surely as night follows day, and light goes with the sun The faith that Paul means is inseperably linked with good works.

Abraham showed his faith by his works, and his works were the natural outgrowth of his faith; when he was commanded, "To go out into a place which he should afterwards receive for an inheritance, obeyed; and he went out knowing whither he went." Had Abraham said, "Lord, I have faith," and yet refuse to obey, would he have received an inheritance? "Without faith it is impossible to please God, for he that cometh to God, must believe that he is a rewarder of them that diligently seek him." Heb. 11: 6. But mere faith is not sufficient, Hear James 2: 19, "Thou believest that there is one God; thou doest well; the devils believe and tremble." Yes, whosoever possesses genuine faith, will also follow the example of Him, in whom he has faith, and by whom life eternal is given to them that truly believe. Paul was commanded by the Lord Jesus "to arise and go into the city and it should be told him what he must do, whereupon he showed his faith by his works in obeying his Lord's commands and was baptized, washing away his sins," Acts 22: 16, the remission of whose sins only took place after he acted upon his faith, *i. e.*, showed forth works. Christ says, "I am the door: by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture." John 10: 9. He is our example by which we must come into the church, and being the door all must go through that door, and enter in by that door; for he saith, "I am the way, the truth and the life: no man cometh unto the Father, but by me." John 14: 6. Again, Paul says, in Rom. 2: 13, "For not the hearers of the word *are* just before God, but the doers of the law shall be justified." Ephesians 2: 10, he further declares the following: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them;" and touching on baptism he gives expression to the following: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2: 12.

How perfectly Paul here agrees with Peter, who says, "The like figure whereunto even baptism doth now save us." And again, how they accord with James, who declares in his epistle 2: 24, "Ye then know how that by works a man is justified, and not by faith only." Noah, to whom Peter refers in regard to baptism, exhibits his works in the building of the ark, and was saved by his works, without which he would have utterly perished. In the very act of baptism, we vitalize faith and show forth our works.

Then in conclusion to sum up, we are saved by grace through faith; (that is a living and working faith) "and that not of ourselves: it is the gift of God:" "Not of works, lest any man should boast"—Paul. "You see then that by works a man is justified, and not by faith only." James. And finally Peter, "The like figure whereunto even baptism doth also now save us," Faith, repentance and baptism, bring us into the church (and of course works also) after which works must continue and do in all, who have a living and true faith. "A tree is known by its fruits." But after we have observed all the above conditions of salvation, faith, repentance, baptism and even works, then are we only saved by the grace of God, for in us dwelleth no good thing, and do not merit by our own works, his gracious favor.

A SCENE FROM LIFE.

A YOUNG man entered the bar-room of a village tavern, and called for a drink. "No," said the landlord; "you have had delirium tremens once, and I cannot sell you any more." He stepped aside to make room for a couple of young men who had just entered, and the landlord waited upon them very politely. The other had stood by silently and sullen, and when they finished, he walked up to the landlord, and thus addressed him: "Six years ago, at their age, I stood where those young men are now—I was a man with fair prospects. Now, at the age of twenty-eight, I am a wreck, body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now sell me a few glasses more, and your work will be done I shall soon be out of the way; there is no hope for me. But they can be saved. Do not sell it to them. Sell it to me and let me die, and the world will be rid of me; but for heaven's sake sell no more to them!" The landlord listened, pale and trembling. Setting down his decanter, he exclaimed, "God help me, this is the last drop I will ever sell to any one!" And he kept his word.

Can we ever cease to remember Jesus, who gave himself for us? Surely not. when he died to save us if we be the chief of sinners.—*E. R. Stifler.*

HOME AND FRIENDS.

Ah! there's a power to make each hour
As sweet as heaven designed it,
Nor need we roam to bring it home,
Though few there be that find it.
We seek too high for things close by,
And lose what nature found us;
For life hath here no friends so dear
As home and friends around us.

We oft destroy the present joy—
For future hopes, and praise them,
While flowers as sweet, bloom at our feet,
If we'd but stop, to raise them;
For things afar, still sweeter are,
When youth's bright spell hath bound us.
But soon we're taught the earth hath naught
Like home and friends around us.

The friends that speed in time of need,
When hope's last reed is shaken,
So show us still that, let come what will,
We are not quite forsaken.
Though all were bright, if but the light
From friendship's altar crowned us;
'Twould prove the bliss of earth was this;
Our home and friends around us.

Selected by Mollie E. Hicks.

CONFESSION OF THE MURDER OF WILLIAM MORGAN.

(*Concluded from last week*).

HE requested that one of us would write a letter to his wife, making her acquainted with the facts concerning his death, in order that her mind might be relieved from the horrors of uncertainty. As we saw no harm in making this promise, which, of course, we had no idea of keeping, we pledged ourselves to comply with his request, and assured him that his family should not be permitted to suffer from poverty. We then told him that we would leave him alone for half an hour, at the end of which time we should expect to find him prepared to meet his inevitable fate. He merely bowed by way of reply.

Retiring from the room, we stationed ourselves near the door, and endeavored to prevent reflection by conversation carried on in a low tone. But it was in vain, every effort was a failure; and at last, a gloomy silence fell over us, which none ventured to disturb. How Morgan passed his time, I cannot say. Every thing was quiet as the tomb within. As he was chained and handcuffed, he could not move without our hearing him, and not the faintest sound fell upon our ears, which were so painfully open to every thing, that I verily believe the falling of a leaf in our midst would have caused us to start with terror. Most probably he indulged in that rapid reflection which is always caused by the certainty of the fast approach of death; and his whole life, with its mingled pictures of good and ill, passed before his fervid vision. Perhaps he prayed, not only for himself, but for his murderers. But I cannot dwell upon the subject, which, even at this distance of time, appalls the memory.

The time having expired, we entered the magazine, and found Morgan ready to receive us. He made no remonstrance, nor offered any resistance, his demeanor and acts being in all respects those of a man who has nerved himself boldly to meet a certain doom. We bound his hands behind him, and placed a gag in his mouth. One of our number marched a few yards in advance, and was followed by myself and the other associate, between whom walked Morgan. We each had hold of one of his arms, above the elbow. A short time brought us to where the boat had been placed, and we all entered it, Morgan being placed in the bow, with myself alongside of him. My comrades took the oars, and the boat was rapidly forced out into the river. The night was pitch dark, and we could scarcely see a yard before us, and therefore was the time admirably adapted to our hellish purpose. Having arrived at a place sufficiently removed from the land, the rowers ceased from their labors, and my particular duty now commenced. In the bottom of the boat lay a number of heavy weights, all tied together by a strong cord, that had been carried through the ring of each weight, so that they formed one mass. From the center of the cord by which they were united, proceeded another cord, of equal strength, and several yards in length. This cord I took in my hand, and fastened it around the body of Morgan, just above his hips, using all my skill to make it fast, so that it would hold. Then, in a whisper, I bade the unhappy man to stand up, and after a momentary hesitation, he complied with my order. He stood close to the head of the boat, and there was just length enough of rope from his person to the weights to prevent any strain, while he was standing. I then requested one of my associates to assist me in lifting the weights from the bottom to the side of the boat, while the other steadied her from the stern. This was done, and, as Morgan was standing with his back toward me, and apparently looking into the water, I approached him, and gave him a strong push with both my hands, which were placed in the middle of his back. He fell forward, carrying the weights with him, and the waters closed over the mass. We remained quiet for the space of two or three minutes, when my companions, without saying a word, resumed their places, and rowed the boat to the place from which they had taken it. We then jumped ashore, and exchanging pressures of the hand, separated without a word.

I made my way home with all dispatch, trembling at every sound, and dreading at each moment that I should meet some one who might recognize me, notwithstanding the blackness of darkness in which the earth was enshrouded. So great were my fears for my personal safety, that I did not reflect on the villainy in which I had been engaged, by which a fellow-creature had been deprived of life, and a family bereft of its protector. It was not until I had managed to reach my bedroom without falling in with any one, that reflection came; and from that hour must I date the commencement of those torments which have never since left me. I threw myself on my bed, but sleep would not visit me. I was in a state of nervous excitement, and began to experience the gnawings of the worm that never dies, and to feel the intensity of the fire that is never quenched. At the earliest dawn I arose, and went out, and wandered forth among the forests, tortured by remorse, and cursing the folly that had led me to imbrue my hands in Morgan's blood. For some days I continued in the vicinity, but at last I determined to go into the States, for the purpose of getting away from the scene of my crime. I proceeded to that part of New York in which the antimasonic excitement originated, and was an apparently calm spectator of the evils that grew out of the intense and just indignation of a people stirred to their inmost souls by the occurrence of a mysterious crime, that had baffled the law, and whose perpetrators seemed to be as much above the reach of ordinary human power as were the members of the once terrible Secret Tribunal of Germany. I remained there for a considerable length of time, as if fascinated; and I not only attended antimasonic meetings, but likewise many of the trials that grew out of the Morgan outrage.

The excited state of the public mind was in unison with my own feelings which could not settle down into a condition of calmness. No man in that part of the world was acquainted with the part I had played in the murder of Morgan, for it may be easily believed that I would not take any one into my confidence; and of those who had been concerned in the affair with me, either in consultation or action, none resided near to my then place of abode. Of my fellow-executioners, both had absented themselves from their homes within a very short space of time after that fatal night; nor have I any reason for supposing that either of them ever communicated the fact of my having been united with them in the deed of murder, to third parties. If it should be asked why I did not unburthen my mind to brother masons, my reply is, that, in the first place, I thought I had no right to render them accessories to my crime, as by such confidence they would in a certain sense become; and when I saw masons, who for a long time had breasted the storm, leaving and undermining the order, either from conscientious or interested motives, it occurred to me that I should endanger my life by taking any one into my confidence. Thus being compelled to retain the dread secret in my bosom, my existence became to the last degree miserable, and my health so declined that I began to fear I should soon be called upon to render an account to a greater power than that of any earthly tribunal, and from whose scrutiny no secret could be concealed. Though my life was a burthen, I did not the less dread death, for I could not bring my mind to the belief that with the grave there comes annihilation and ceases accountability. I shunned society and passed all the hours that were at my command in solitude, change having come over my thoughts; and as at first I sought all public places, and crowds were my delight, now the forest was better to me than the street, and the presence of men my abhorrence. It seemed to me as if my secret were known to all men, and that for the reasons to them good, they allowed of the postponement of my certain punishment. I could not walk erect, nor obtain rest, nor find pleasure in any of those pursuits in which the innocent pass their hours of leisure; and I might have been addressed in the words of the greatest of poets,—

> "————what is't that takes from thee
> Thy comfort, pleasure, and thy golden sleep?
> Why dost thou bend thine eyes upon the earth
> And start so often when thou sitt'st alone?
> Why hast thou lost the fresh blood in thy cheek?
> Oh! what portents are these?"

After remaining in Western New York between two and three years, it occurred to me that change of scene might tend to relieve my mind from the weight that oppressed it, I proceeded to one of the new territories, where I resided for a considerable length of time, seeking refuge from thought and reflection in the hazards and discomforts of a frontier life. But it was all of no avail. Go where I would, or do what I would, it was impossible for me to throw off the consciousness of crime. If the mark of Cain was not upon me, the curse of the first murderer was on my soul. The blood stain was on my hands, and could not be washed out. The avenger of blood seemed ever on my track. The remonstrances of my victim fell upon my ear, at all times and in every place. I heard them in the calm and amid the storm—they whispered to me among the grass of the prairies and through the leaves of the forest. Neither change of place nor pursuit brought me consolation or rest. It mattered not whether I was among crowds of men, or in the silence of some wood that never before had been penetrated by civilized man: the voice of the avenger was ever sounding in my ear, and giving me to know the truth of the declaration, that mischief shall haunt the violent man!

I wandered about the North-west for many years. Had fortune been my object, I should have succeeded in obtaining it, more than one opportunity for great worldly advancement having been placed within my reach, as if to tantalize me with the sight of things that afford to other men so much pleasure, but which could not be otherwise than worthless in my jaundiced vision. I could not abide long in one place, but felt condemned to wander up and down on the face of the earth, a restless spirit, to whom is denied the enjoyment of all that men hold dear. There have been periods when I have thought of suicide, as the best means of escaping from myself; but from self-murder I have been impelled by that fear of something after death which "doth make cowards of us all." But it is impossible for any human power forever to continue the suffering that it has fallen to my lot to experience; and now many years after the perpetration of the crime that destroyed my peace, far from the land of my birth among strangers, and at the very outpost of civilization, I find death enveloping me in his cold embrace. Though I cannot otherwise than shiver at his touch, and dread what must follow from his triumph over me, my end will be to myself a release.

I have made this confession in the hope that good may flow from it, and to relieve my mind from a burden under which it has long been depressed. I have endeavored to be plain and simple in my narrative, and have not sought to harrow up the imagination of the reader. If I have not introduced the names of others into my account of an event that once was of consequence enough to excite a nation, it is because I have not wished to create prejudice against those who were connected with my associates, but who were not associated with their criminal proceedings. Whether my story will have any effect on the public mind, I know not; nor do I care. Now that years have elapsed since the abduction and murder of Morgan, people are capable of forming a righteous judgment respecting that great crime, and they no longer blindly involve the innocent in the condemnation with the guilty.

I have done. Reader, have charity on me, and remember that you have not been tempted as I was. Criminal as I am, I am also a heart-stricken penitent, and have been made to exist, as it were, on a gibbet of our own erection.

SYMPATHY OF JESUS.

BY S. T. BOSSERMAN.

"Jesus wept." John 11: 35.

THE human heart solicits sympathy. When troubles arise and the trials are great, 'tis then we are more solicitous for aid from others. When poverty-stricken or in other adverse circumstances, when sickness or perchance death enters the threshold and seizes its victim and lays its visage low, it is then that true sympathy is an aliment to the heart and soul, cheering and strengthening as food is to the body. We cannot, therefore, live to ourselves; we need mutual aid and if we do not get the proper aid and sympathy, we droop and die. To have a proper sympathy, and to exhibit it, therefore, in its proper sphere towards one another, this feeling must be mutual. The affections must agree in adversity as well as in prosperity. In the prosperity of our neighbors or friends, we rejoice with them, and by this, they are prompted to greater achievements, and in adversity, each should feel his brother's care, and by this union of feeling and willingness to share his sorrow, the burden is made lighter. The sunshine of joy will shine in their sorrowful hearts and penetrate their dark vision and lighten their countenance with beams of love.

When friends are removed by death, what sorrow in the hearts of the survivors. When a fond father, a kind mother, a dear brother or a loving sister is removed from our tender embrace, how the heart yearns for sympathy. The friends are called in, the minister comes with a heart full of affection, we meet him at the door and as we enter the threshold together, how we recline upon his arm as he passes from one to the other of the household to mingle his sorrow with our sorrow. The neighbors arrive and we pass to the church to hear tender and consoling words from our beloved minister as he talks to us of heaven, and the blest abode of the deceased, and cites us to our duty to prepare to follow. How our hearts swell with gratitude, with the cheering thought that they are moved with feelings of sympathy to appease *our* sorrow and calm our troubled brows. Sympathy from our dear friends affords us joy and comfort. But how will this compare with the sympathy of Jesus? What joy to have such a friend. How beautiful the lines of Elder H. Bonar:

> "What a friend we have in Jesus,
> All our sins and griefs to bear."

How the hearts of the two sisters must have died within them when their brother took sick and medical skill was baffled and they saw that he must die. They loved him with such tenderness and affection as sisters only can have, and knowing the all-healing power there was in their blessed Master, they sent for him saying, "Lord behold, he whom thou lovest is sick." Our brother is sick and medical aid has failed, oh come and speak the word and our brother shall live? But the Master lingered a few days until the dear brother died. Oh! what sorrow in Mary's heart. Dear Martha is grief-stricken, they stand arm in arm, their hearts beating in unison with each other. How shall we support ourselves, our brother is gone and our delicate natures forbid hard labor, what shall we do? How they enlisted sympathy from others. Many of the Jews came to comfort them concerning their brother. They told them perhaps that he would rise again in the resurrection at the last day, and that, in their minds, was the fist view they would have of him. But their Lord appears, he approaches the scene with a heart full of sympathy, he comforts them. Mary appears almost heart-broken, and says, "Lord if thou hadst been here my brother had not died." Jesus groans in the spirit, "where have ye laid him." Weeping as they pass to the grave, the sisters point out the last resting-place of their brother. The mouth of the cave was closed with a stone. Doubting, they looked at Jesus as he commanded them to take the stone away. But in order to see the "glory of God" they removed the stone, and their Master so willing to do good, cries with a loud voice, "Lazarus, come forth." He appears, and Jesus full of sympathy towards him, commands, "loose him and let him go." What joy to those sisters to see their brother that was dead, alive and at liberty again. The sympathy and power of Jesus in the raising of Lazarus and setting him at liberty again, is but exemplifying his sympathay and power towards the sinners, who are dead in trespasses and sins. And now with all the power of his Divinity and feelings of humanity, his heart yearns with tenderness towards fallen humanity. And unlike the law which always said, "go" he with a voice of angelic sweetness, whispers, "come," "come to me, all that labor and are heavy laden and I will give you rest."

Then why not come. If he who was upon earth exhibiting such sympathy, and tenderness, ascended up to heaven, carrying with him his feelings of humanity to his intercessory seat and there advocating before the Father in our behalf; will you sinner not listen to his voice?

Let me appeal to those laboring in the cause of my Master, will you show that earnestness in the salvation of the sinner, as did those two sisters? Will you roll the stone away from the sinner's heart? Will you roll the stone of rebellion; the stone of the pride of life and the lust of the eye; the stone of self-will and self-righteousness from the sinner's heart? Will you as did they, petition the Lord in their behalf that they might be called forth unto righteousness? May heaven assist you so to do. God is desirous of saving the whole human family. Jesus my Master has died for them and calls for them. The angels in heaven are interested in their salvation and are watching our movements, and they are sympathetic with us; their feelings are our feelings, they beat a union of hearts with us in the common cause of humanity. They weep with us in our disappointments and rejoice in our success, and when we are instrumental in turning sinners to God, they shout with joy the glorious news to their Father upon the throne, that sinners are coming home to heaven. Let us all awake to greater energy in the cause of Christ.

* * *

LOVE.

BY JOHN FORNEY.

"Greater love hath no man this, that a man lay down his life for his friends." John 15: 13.

NO man can make a greater sacrifice for his best and dearest friend, and I think there are but very few in the world, but what would shrink from duty, if called upon to lay down their life to redeem even the best friend, much less for an enemy. If this be the case, we clearly see the contrast between a man's love, who would lay down his life for his friends, but can do no more. But Christ laid down his life not only for his friends, but for his enemies also. No wonder John said, "Behold what manner of love the Father bestows upon us, that we shall be called the sons of God." 1 John 3: 1.

God's love is a peculiar love from ours, a greater love than any man can exhibit. I ask you kind reader, where is a father or mother who had an only son, if they were called upon to give him for a sacrifice to redeem a man that committed a crime, and made himself guilty of death? Could any of us consent that our son should die, to save the guilty one from his crime, if he even was our best friend, and we would be sure that the death of our son would save him, I ask you again, would you do it? I say not, but every one would say, let the sinner die for his crime, I will keep my innocent, only beloved son with me in my bosom. O what a contrast between the love of our heavenly Father and an earthly father. While we see the earthly father's love fail him to give up his son to save his friends, our heavenly father withheld not his only Son, but gave him to die for the sinner, to have the sinner reconciled unto himself, by the death of his Son, and that while we were enemies. Rom. 5: 10.

I have now contrasted the love of the Father; I will next ask, where is a son of an earthly father to be found, among all the sons on earth, who would consent to die to save the criminal from death, if his father would be willing and say, I give my son to die for you, to have you redeemed, yea, have you go free. Would the son say to the father, "Father, *thy* will be done? I am willing to drink the bitter cup of death. I am willing to become a curse and offer up *my* life in the most painful and shameful way the wickedness of men can heap upon me. I bear it all, I die that the sinner may live." Ask yourselves *ye* sons, what would your answer be? Ah, *you* would all *say*, "Father I am not willing to suffer so much, to be so abused, and to be mocked, smitten and spit upon, and have gall put in my mouth, and in my great thirst and pain, nothing but vinegar to drink, when I am about to die. Father, I will not do it; I do not want you to give my life to save a sinner, and much less will I die for an enemy, to have him reconciled unto you." But Christ the Son of our heavenly Father, was willing to do all the above, for the sinner that he might live, *yea* that he may be reconciled to the Father, and all this Christ did by his death for us, while we were enemies.

Now let every one that reads this epistle, picture before his own mind, what manner of love it was that both the Father and Son bestowed upon us. When we look at the contrast I have drawn, and set before the reader, we can all grasp and appreciate, at least some of the greatness and the peculiarities of the love of God, above that of man. Oh the hights and depths of that love, who can fathom it?

Sinner, did *you* ever stop and think what God has done for you, how he loved you, and with what price he redeemed you. Do you know and realize that you are not your own, but that you are bought with a price, and have you ever thought that it was the sin of the world that brought all this bondage of corruption about? If not, O pause for a moment and look at the picture of the love of God set before you, in this article, and stop sinning. For it was sin that cursed all these sufferings and death in Christ your Redeemer, and its *your* sins and *your* iniquities that separate between *you* and *your* God.

But to my brethren and sisters I say, thank God that he has reconciled us unto himself by the death of his Son, much more being reconciled, we shall be saved by his life. Let all live the life of Jesus, is my prayer.

* * *

FRIENDSHIP.

BY M. GADY.

ALTHOUGH it may be one of our chief desires here in this world; and we may work for it with all our zeal, yet true friendship is hardly ever realized here in this treacherous world. From experience it can be said, that true friendship is the sweetest tie which entwines human beings. In troubles it is like the calming breeze on the ocean waves, it is that which gives the troubled soul a taste of heavenly bliss.

The friend who consoles us in trouble, is never forgotten. He is the physician who allays the pain of sickness. But then how few of these friends we will find in this world, when all is well, will be so in reality. Bitter experience of the past tells us a very small number. Some have seen times, when a hundred foes would have been laughed at, could they only have had the friendsip of a few, in whom to have full confidence, but oh, the bitter thought realized. Those few left, and they were given over entirely to the power of enemies. Often they experienced, that the very man or woman, brother or sister, in whom the deepest confidence was placed, would be the first traitor, so that the bitter expression would force itself: "Deceived again." Members professing Christianity should be free from all deception, who should work together for the common good; who in prosperity seem to be friends, let Satan enter the camp, and they will show their treacherous dispositions, where there should be love and union; prejudice and hatred will show itself in every form. Instead of working for the good of others, we will work for their destruction.

Paul would say, "If a man say, he loves God, and hates his brother he is a liar," yet this does not concern us. We claim to love our brethren, yet we can work against them as their bitterest enemies, and all under the cover and name of friendship. No shame is there and can there be no end of deception? The members of the church, who cannot do justice to others, whose prejudice and jealousy will not allow to treat others as they deserve, who perhaps would rather see go to destruction the peace and prosperity of a whole church, than lay aside all malice, would rather be where there is nothing known of Christianity. Some have had lesson after lesson of what were the results of prejudice and jealously, and they always are bad. And the Christian who is guided by these, and then must reap the bitter results, is certainly a lamentable object; for we are taught to be guided by a better light.

Cases have been seen where members of a church would do things, where it was evident, that nothing but prejudice against their fellow-members could have prompted them to do so, and then had to reap a bitter harvest, but of course it was all their own doing. Being admonished by friends, they would not listen. Yet after there is trouble where is the true child of God who will sit easy and unconcerned? Although our friends may turn traitors, although they are not what they ought to be, yet in return our friendship, our love as Christians should in return cover all their wrongs towards us, with the mantle of charity. I have seen, where anything was done out of spite, jealousy, or malice, the punishment would soon follow, even in this world, and that is enough. God will allow us to do wrong, but he will also not withhold the proper condemnation. The brother or sister who will have to experience this woeful deception in what we expected to be friends, will and does feel the pain it causes,—day and night we may weep. God may pity us, and those who claim to be his children, do at the same time slander us. "O consistency thou art a jewel."

The Brethren at Work.

PUBLISHED WEEKLY

J. H MOORE,
M. M. ESHELMAN, } EDITORS.

Bro. S. H. Bashor is duly authorized, by us as our traveling correspondent and agent for the Brethren at Work and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15 00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., AUGUST 8, 1878.

Brother J. S. Mohler says: "The *Railroad Sermon* tracts are here. Have examined them, and am highly pleased with the manner in which they are printed."

Those who cannot procure paper money in small change can send stamps; we can make use of all you feel disposed to send, though we prefer the money.

Brother Stein wishes a complete set of the Brethren at Work containing his series of articles on Baptism. Who will donate them to him? They should be sent to this office.

Brother D. B. Mentzer says: "Many thanks to you for a copy of the new edition of the *Perfect Plan of Salvation.* I regard it as a capital tract—just the tract to circulate. Send me one dozen."

Brother D. B. Gibson, of Perrin, Mo., expects to be in Fulton Co., Ill., to commence preaching early in September, at which time his address will be Farmington, Ill., in care of Eld. David Negley.

Will not those of our subscribers who have not yet paid their subscriptions give it their early attention? We will soon need some money, and this will come quite in place at this time. Hope this may be attended to at once.

In answer to an inquiry regarding the Poetical Enigma, which was published in No. 25 of the present volume, we will say, try the *whale* on it, and see if that will not fit the case. When the whale swallowed the living Jonah it of course had a soul in it, and when the soul was taken away, it was the same as when first made.

Dr. Peabody, of Harvard University, hit the nail on the head when he wrote, "In these days Christianity is set aside and the being of a God ignored in the name and in the behest of *theories, which, if destined to live, are on trial for their lives, and are not unlikely to follow the long line of their predecessors into an unhonored oblivion.*"

The article giving an account of the abduction and murder of William Morgan is copied from a pamphlet published by the United Brethren Publishing House, Dayton, Ohio. It is read with intense interest, and no doubt will deter some from entering the Masonic order. Hope the article, as published by us, will do good, though it is heart-rending.

Brother Lemuel Hillery called on us last week. He has been preaching in Iowa for several weeks, and has returned to make arrangements to move to Jewell Co., Kan. From this point he intends to prospect with a view of locating a colony of Brethren somewhere in the Solomon Valley, Kansas. Brethren wishing to correspond with him, will address him, for the present, at Shannon, Ill. Do not forget the customary stamp for reply.

On the account of serving on several committees, Bro. Enoch Eby cannot, at present, spare the time to do any missionary work in Central Illinois, and therefore Bro. Joseph C. Lehman takes his place in the field, expecting to commence meeting at New Bedford, Bureau Co., August 10th. Is there not some brother ready to spend a few weeks there as soon as Bro. Lehman closes his labors? The field ought not to be neglected, for the work has been too well done to let perish.

The wants of infant churches in isolated places should be carefully looked after by older and well-to-do congregations. Small congregations sometimes have a hard struggle of it, and unless assisted, frequently perish, or become too weak to face the well disciplined forces of the enemy. Weak congregations, like small children, need much care. Older churches can do more towards helping themselves. It does not hurt the ninety and nine to be left alone occasionally while you go in search of the lost sheep, neither will it injure an oft-preached-to congregation to do without preaching now and then in order that the small congregations may be supplied with the bread of life.

On another page will be found an article from Bro. J. S Mohler, wherein he differs from us regarding our view of Matt. 9: 15-17. It is expected that our readers will give his article a careful reading. When answering queries we give the best we have, and if our readers have anything better we want it, and if suitable, will give it a place in our columns, but will not admit of controversy. Brethren can express different views on the same subject without running into contention, and thus give our readers much light on the meaning of Scripture. If you have a view of a Scripture different from ours, do not *reply* to what we have written, but simply give your views in a plain and short manner. Something of this kind will be both profitable and edifying.

Brother S. Z. Sharp, of whom mention was made last week, has been holding meetings for the Brethren at Dutchtown, ten miles South of here. The congregations were good and the interest excellent. He preached one sermon in Lanark, to a crowded house. A synopsis of his sermon will be found on another page. He is traveling and soliciting for the school at Ashland, and we are glad to learn, is meeting with good success. It is proposed to place the institution on a good financial basis and then conduct it in harmony with the faith and practice of the brotherhood, and thereby adapt it to the wants of our people. We have made arrangements with Bro. Sharp to keep us posted on the progress of the work. This will be interesting to our readers.

ANTIQUITY OF THE NEW TESTAMENT.

We are in receipt of a spicy little pamphlet, entitled *Infidel Back-Down*, written and published by H. L. Hastings, Boston, Mass., in reply to some Infidel false assertions against the New Testament, published some time ago in the *Boston Investigator*, one of the rankest Infidel papers of America. The little pamphlet, the price of which is ten cents, is worth reading, and contains a few good points, though very wittingly put.

From the last pages of the pamphlet we quote the following, which our readers will do well to clip out and paste in their scrap-book to be used against infidels, who claim that the New Testament did not authoratively exist prior to the Council of Nice, A. D. 325:

"The early Christians read, and believed, and quoted the same books that we read, and believe, and quote, and in the same way that we believe and quote them; and they did this hundreds of years before councils ever meddled with the subject. Polycorp who was martyred A. D. 155 or 156, after having served Christ eighty-six years, and who was thus during some thirty of his long Christian life contemporary with the apostle John, quotes in his epistles nearly forty passages from our New Testament. Justin Martyr who wrote about A. D. 140, some forty years after John's decease, quotes again and again, the very same words which we now read in the New Testament. And in the writings of Irenæus, A. D. 178, Clement, A. D. 194, Tertullian, A. D. 200, and Origen, A. D. 230, there are to be found thousands on thousands of quotations from the New Testament Scriptures, including every book we now receive. Dr. A. Keith in the sixth chapter of his 'Demonstration of the Truth of the Christian Religion,' records the number of quotations from the New Testament in the works of these writers which are yet extant. He reports 767 passages quoted by Irenæus, from every book except the third epistle of Jude; by Clement, 389 passages, from every book except James, second and third John, and Jude; from Tertullian. 1802 quotations, or, if repetitions are included, more than 3,000, from every book in the New Testament except James, the third of John, the second of Peter, and Jude: while the works of Origen furnish a still greater number, and include some from every book in the New Testament. And it is a demonstrable fact that if, at the time of the Council of Nice, every book contained in our New Testament had been blotted out of existence, not only every fact and statement contained in them, but also nearly every *sentence* now found there could have been recovered from the now extant writings of men who had lived and written and quoted them as authentic and authoritative, long before the Council of Nice was ever heard of. And if their numerous other writings, which are lost, could be discovered, the number of quotations would doubtless be largely increased."

SUPPOSING THE CASE.

[No one should read this article till after having read the account of the abduction and murder of Wm. Morgan, as published in this and last issues.]

Supposing, the Savior had come into the world claiming himself to be some great one.

Supposing, he had remained at Nazareth till thirty years of age, and then went down into the wilderness unto John.

Supposing, John had taken him into a room with covered windows and closed doors.

Supposing, he had come out, went up to Jerusalem and rented a large upper room, well furnished.

Supposing, he had given out, that he come not to do his own will, but to establish on earth a secret society, against which the powers of earth should not prevail.

Supposing, he had locked up the room and went to Nazareth, and there preached up the superior claims of his secret order, and many had believed on him.

Supposing, he had gone up to Capernaum, and there proclaimed that the time for organizing his secret society was near at hand.

Supposing, he had gone out from the city, and while walking by the Sea of Galilee had seen Simon, called Peter, and Andrew, his brother, and told them to "come and go with me, and I will give you a high degree in the secret order that I am about to organize."

Supposing, he had gone on a little farther and found two other men and said, "follow me."

Supposing, he had traveled throughout all Galilee, teaching in the synagogues and talking up the benefits of his secret order.

Supposing, he had secured a Hall in Capernaum.

Supposing he had covered all the windows and bolted the doors securely.

Supposing, he had waited till dark and then called his disciples unto him and told them he was now ready to initiate them.

Supposing, he had taken them into an anteroom and told them they must first take an oath, pledging themselves never to reveal the secrets he was about to make known unto them.

Supposing, he had told them that it would cost them ten dollars each to take the first degree.

Supposing, his kind mother had come to the door asking permission to enter and see the initiatory ceremonies performed.

Supposing, he had said, "Mother, what have I to do with thee? This is no place for women," and then closed the door, leaving her out in the dark and cold.

Supposing, one of the poor disciples would not have had ten dollars to his name.

Supposing, the Savior had said, "Except ye have ten dollars ye can in no wise enter into this secret order."

Supposing, he had said, "Except a man be initiated into this secret order he cannot enter into the kingdom of God."

Supposing, he had said, "Without ten dollars it is impossible to please God."

Supposing, that poor disciple, weighed down in grief, had departed, saying, "How hard it is for a poor man to enter into the kingdom of heaven."

Supposing, he had taken the rest of the disciples into the room with closed windows and barred doors.

Supposing, he had initiated them, giving them the grip and pass-word, pledged by the strongest oath possible for the infinite mind to conceive.

Supposing, the next day he had gone up into a mountain and called his disciples unto him, and said:

"Blessed are the rich, for theirs is the kingdom.

"Blessed are they that have plenty of money, for they shall be called to higher degrees in the lodge.

"Blessed are the members of this secret order, for they shall one day rule the country.

"Blessed are ye when men shall not find out your signs, grips and pass-words.

"It is easier for a camel to enter through the eye of a needle than for a poor man to get into this lodge, for it takes money to buy degrees."

Supposing, Martha and Mary had sent for him to come to Bethany for Lazarus, their brother, was dead.

Supposing, they had told him that, "both our father and brother are now dead, and we have no one to support us, but as father belonged to your benevolent society, we will now have to look to you for support."

Supposing, he had told them, "We cannot help you. Your father did not pay up his dues during the last year, and therefore his name was dropped."

Supposing, they had said, "Our father was too poor to pay his dues. It took all the money he could raise to pay for the three degrees he took. If we had that money back, it would be a great help to us."

But, supposing, he had turned a cold shoulder to their entreaties for help, and started off with his disciples to the "Rich man's" funeral, at whose gate lay Lazarus, the beggar.

Supposing, he and his disciples had marched at the head of the grand procession—one of them carrying the Bible in front of him, while some others played upon the fife and drum, and thus marched out by poor Lazarus who was begging for the crumbs that fell from the rich man's table.

Supposing, they had thus marched through the business part of Jerusalem, went into the synagogue with all their display.

Supposing, the Savior had gone up into the pulpit, and there spoke about the death of the good brother, whose body should be decently buried, while the spirit, by angels, had been carried to the "Grand Lodge above."

Supposing, they would all have gone out to the grave-yard, and marched around the grave a few times, and each one had thrown one of his white gloves into the grave.

Supposing, he had sent a couple of his disciples into the city, telling them where to find the large upper room with closed windows and barred doors, and there to make ready for the evening lodge.

Supposing, he had come late in the evening, with his disciples, and went into the upper room.

Supposing, he had proposed to give them the highest degree that could be taken in that country.

Supposing, that Judas, the treasurer, had got up and went out, and it was reported that he had gone to tell all the secrets to the chief priests and others.

And, supposing, some of the disciples had followed and caught him in some dark place—hand-cuffed him, put a gag into his mouth, took him down to the Dead Sea, got him into a canoe, tied a rope around his body then to some heavy stones, run the canoe out into the sea and pushed him off into the water with the heavy stones hanging to him.

Supposing, the people of the city would have become enraged at such cruelties, and arose as one man, compelling Christ and his disciples to flee into the mountains and hide themselves from the eye of justice.

And, supposing, that James, one of the most honest men of the whole band, would have left the lodge, (like Bernard left the Masons), and published to the world, that the whole thing was a deception, and there was no genuine religion in it.

And then, supposing, the whole proceedings, regarding the formation of this secret order had been collected and written in a book called the New Tastament.

Supposing, no one would have been allowed to read that book unless he would pay ten dollars, and take an oath, binding himself never to reveal any of the secrets in it.

Supposing, the disciples had went every-where preaching in defense of this secret order.

And, supposing, this order would have continued till the present century.

And then on top of the whole thing, supposing, its advocates would claim it was a work of Inspiration and sanctioned by God, what would the intelligent reader think of it? What kind of an idea would he have of Jesus Christ? What kind of an opinion would he have of such an institution?

Well, the Masonic order is not one particle better in principle, and yet there are men who have the audacity to claim that both John the Baptist and Jesus Christ belonged to just such an order.

J. H. M.

FRUITS, MEET FOR REPENTANCE.

I desire an explanation on Matt. 3. the latter part of the 7th verse. The 8th verse reads as follows: "Bring forth, therefore, fruits, meet for repentance." This ought to be well explained. What kind of fruits is meant?

I. J. COVER.

THE 7th verse reads as follows: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O, generation of vipers, who hath warned you to flee the wrath to come?"

These Pharisees and Sadducees were compared to a generation of vipers, because, in their false teaching and cunningness, they resembled the viper, the most poisonous serpent known. They taught a false doctrine calculated to inflict moral death upon every soul into whose parts the poisonous teaching was inserted. John expressed his astonishment at their coming to his baptism and hence said, "Who has warned you to flee from the wrath to come?" What has induced you, who are noted for your false teaching and cunningness, to forsake the error of your way and accept the simple doctrine that I am preaching?

"Bring forth, therefore, fruits, meet for repentance," or as Luke (3: 8) has it, "fruits worthy of repentance." They were to show the proper fruits of a reformation by ceasing to do evil and learning to do well. Manifest by their daily walk and conversation that they had repented—had changed their lives and would henceforth be better men. John did not want them to bring their cunningness and hypocrisy into their professed repentance, but prove to all around you, that you have repented, by forsaking sin and thus give evidence that your coming to Jordan to be baptized, is not an act of hypocrisy, nor an underhanded way of working yourselves into the favor of those whom you wish to poison with your false doctrine. Give up your old theory about being the children of Abraham, and therefore flee from the bondage of sin and corruption.

A careful reading of Luke 3: 8–14 will show some things of which they were to repent—some of the fruits of repentance. He that had two coats, and plenty to eat, was to show a little charity by dividing with him that had none. The publicans, while gathering taxes, were to exact no more than that which was appointed to them. To the soldier he could say, serve out the time for which you have enlisted, be content with your wages, but in all your acts do violence to no man, for thou shalt not kill, but love your enemies, &c. In all their dealings they were to show by their fruits—their conduct—that they had changed their purposes and were willing to walk in all the statutes and commandments of the Lord blameless.

J. H. M.

BROTHERLY LOVE.

LOVE is a heavenly theme. Who does not love to be loved? Who does not feel happy when loved? Did love ever make any one miserable? Did love ever make a man cross, snarlish, spiteful? Who ever heard of love putting malice in a man's heart? Who ever heard of love for one another making strife, creating war, destroying the country, shedding men's blood? Can you say that through love you spoke ill of your neighbor? Can you say that by love you refused to "Let brotherly love continue?" No, never! Did love ever surmise evil? Did brotherly love ever go from house to house seeking whereof to accuse some one? Tell us when brotherly love got envious and acted unseemly. Point out when and where brotherly (and sisterly) love ever thought evil—ever was rash. Did you ever hear love tattle? Never! Did you ever hear of love seeing dark clouds, and all manner of ugly things when all was sunshine? Who ever heard of love seeing a mountain shooting up, just over the hill yonder, when there was not a single grain there to start a mountain to growing?

Brotherly love is kind. Ah! it don't treat roughly. It never *assumes* things: it never speaks rudely and haughtily. Brotherly love is not puffed up—does not act as if it were general of every man's soul and body. Will love despise the poor, the unfortunate? No, it pities. Will brotherly love seek its own wellfare and not another's? Not at all! It does good to all. It is meek. It is lovely in its effects. It looks bright, acts bright, and *is* bright.

Should any one come to you, and seem forward to tell you what he *heard*, what he *thinks* about this or that person, magnifying their faults, speaking evil of others, watch that man and have no fellowship with him. Nothing is so hurtful to a man's soul as to spread false reports. For a time he seems to be master of the field, but ah! when the truth comes plodding along after the heels of falsehood, then he who scatters the untruth, suffers. I have known people to circulate falsehoods and seem to rejoice in spreading them, and in less than two months they returned upon the circulator with terrible effect. Brethren never do this; for a brother can't. The Spirit constrains him; but if he loses the Spirit of Christ, then he is no more a brother, and being no brother in the sight of God, he is capable of doing great mischief. You see, therefore, the necessity of brotherly love. This once lost, the heavenly tie severed and the stride down hill is sure and rapid.

The man who throws away his self-respect—his wisdom from above and puts on tattling and back-biting, has exchanged whiteness for blackness—gold for dross—purity for impurity—peace for trouble. Why should men do this? Is there any *pay* in it? It may be a little pleasing to the flesh, but it certainly is not profitable to the spirit. Persons who have been purchased with the blood of Christ, and been made partakers of the divine nature, should, with joy, bear each other's burdens—should, in all kindness, help each other, respect each other, labor for the one common cause, be edified by the same Word, live together in the same spirit.

"Let brotherly love continue," is the voice from heaven. This implies that brotherly love *has begun*, *is now*, and positively demands that it should *continue*. Brotherly love, then, *is*; for a thing cannot continue until it first *is*. Can any one tell why it should not continue? May peace flow like a gentle river among the children of God; and though great mountains of trials may arise, they will only brighten the Christian's character, if patiently endured. Thank God for patience! The Lord be praised for the love of our elder Brother. May it ever continue.

M. M. E.

THE WORD OF GOD.

[Synopsis of a sermon delivered by Elder S. Z. Sharp, in Lanark, Ill., July 20th, 1878. Reported by M. M. E.].

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Heb. 4: 12.

WE shall first notice the properties of God's word. The Bible is the word of God. It is all that we have of the revealed will of God. I do not mean the Bible, independent of the Spirit, I do not mean this book, the leaves, the marks on the paper, but the Word that is quick and powerful. The Book before me is only a representation of God's word; it is only a picture, a photograph of the real subject, the real Word. I may show you a picture of my father, but then it is not my father. In one sense it is my father and in another sense it is not. It is true so far as it represents my father, but it is not my real father. So of the Bible. This Book before me is the representation of the real word of God. The real Word is "quick and powerful." It is living. God is the God of the living but not of the dead.

"The word was made flesh," says John, "and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father), full of grace and truth." That Word that was made flesh, is the Son of God. In Him was life and the life was the light of *men*. You see the Word was quick; we mean *living*. The Bible before us is not living, but that Word is living; there is life in it and it teaches us the way, the life and the truth. It is the Word which gives us new hearts—the *Logos*, or living Word of God.

We are told that *it is powerful*. All things were created by it, and without the Word "was not anything made that was made." By the Word, God spoke all things into existence. He said, "Let there be light, and there was light." A certain heathen philosopher says, "This is the most sublime saying ever spoken." Light was made by the Word of God; not only light, but the heavens, earth, the dry land and the separation of the waters into their proper places — all were spoken into existence and given place by the eternal word of God. The sea was made to roll back by the word of God, not by the hand of God.

All that bears life was ushered into existence by the word of God, the beasts, birds, herbs, fishes, mankind. All these were made by it; Christ was that Word, and is our life, and our Mediator.

The creative power of that Word is not lost. Christ created while here, as we notice in the feeding of the five thousand. He says to His disciples, "How many loaves have ye?" They said, "Five, and two fishes." The disciples wondered what this would amount to among five thousand, but Christ commanded the people to sit down by fifties and by hundreds, then He took the bread and fishes and *blessed* them, and gave to the multitude. Here He had only a certain amount of matter in these five loaves and two fishes, yet He created enough to feed five thousand. And that He created food, is evident from the fact that the fragments remaining, were more than that which He had at first. This shows that the word of God is powerful to create.

When Peter cut off the ear of Malchus, Christ restored it; or as some of those who have given the subject careful thought, assert, He made a new ear. It at least implies that a new ear was created. So much for the creative power of the Word—it is never lost. New objects are being constantly created. The growing of the stalk of corn, the wheat, the tree, is by the word of God. This creating is going on all the time; we cannot see the hand of God doing the work, but it is being done by the Word. It makes no difference whether God speaks them into existence or whether He brings them forth from something else—it is done by the word of God. It is done by the Word, whether primarily or secondarily.

It is powerful to convert. Christ came to show the plan: He declared those who would believe on Him and follow Him should do even greater works than He. Christ gave the plan to others, and these went forth and worked by the word of God. So with us. When we send out missionaries we do not send them with carnal weapons, the sword of this world, but we send them armed with the word of God. They preach the Word. They lay it before the people and if it will have no effect upon them we can do no more. There never was a soul converted to Christ except by the Word. It is the converting power of that Word that does the work. On the day of Pentecost, Peter preached the Word. Though the people had heard Christ Himself, had seen His miracles and the power of the Word, yet it did not affect them so much as when Peter preached the Word. Then they cried out, "Men and brethren, what shall we do?" They sought for salvation. They felt that they were the murderers of Christ, were condemned for their past work, and must now come to Christ. It was the converting power of the Word that moved them, that brought about this change It was the converting power of the Word that arrested Saul in his mad career. He was going with authority to arrest men and women who believed through this word of God, when suddenly he was stopped. He at once acknowledged Christ, the living Word. There was a sudden change in the man; and he allowed himself to be conducted to Damascus to learn more about the way of the Lord.

There is power in the Word to make kings tremble. When Paul stood before Felix, and told him the things concerning God, it made Felix tremble. It made Herod tremble when he learned of the birth of Jesus. The Word was given in weakness,—even in the form of a babe in a manger, but it grew and grew until it became mighty throughout the earth. It was conceived in weakness, but terminated in strength.

What is more helpless than an infant? But coming as an infant, it has grown until all power in heaven and in earth is given unto that living Word. This was the stone which Daniel saw "cut out of the mountain without hands," and it rolled and rolled on until it "filled the whole earth." It is said that Napoleon remarked, that Cæsar, Charlemagne and himself had each established great empires, but that all had tumbled into ruin, not a vestige being left, while the meek and humble Nazarene, Christ, had set up a kingdom that would never crumble. Of Christ it is said, there shall be no end to His kingdom. His name shall be called Wonderful, Counsellor, the Mighty God, the Prince of peace, the everlasting Father. Peace shall increase until there shall be no end. The sword of Christ shall beat every other sword into ploughshares; as Moses' serpent ate up the magician's serpents, so the living word of God shall swallow up every other word. This is the power of God's word.

Wherever the Word is preached, there souls may be converted. We mean the living Word. —Some hear, yet do not hear. Some see, and yet do not. The Jews had the living Word before their eyes, yet saw not. They heard, still they were deaf. Christ says this of them. They did not hear the living part of it. They heard the sound, but not the living Word. Those to whom God speaks and who hear Him, hear the living Word: those to whom I speak simply hear my word. Those who hear the human voice uttering the words of God, only hear the representative of the living Word, but when they obey the Lord, they hear that living Word, for it is quick, eternal, powerful.

We now proceed to consider the restoring power of God's word. Christ restored sight to the blind, health to the sick, made the lepers clean, and the lame to walk—all by the power of the Word. It is the same now. It was so when Christ raised the daughter of Jairus. He did that by the restoring power of the Word. And there was Lazarus, who had already lain four days in the grave,—who had already undergone the change in nature, his flesh having begun to decay, he, too, was restored to life by the power of God's word. To Lazarus, who was sleeping, He could say, "Come forth," and the body obeyed and came out of the grave. We shall all be raised in like manner by the same Word, some to everlasting shame, and some to everlasting glory. If it is true that some shall come forth to everlasting glory, it is also true that some will come forth to everlasting shame. If it is true in one sense, it is true in another. Every one shall be called out of the grave. When anyone is laid away in the grave, we say, he sleeps. When Christ went to the little daughter, He said, "she sleepeth." Sleep is an unconscious state of being. When Lazarus died, Christ said, "he sleepeth." When we lie down to rest at night, we hope to awake again and enjoy friends and the comforts of life; so when our bodies are placed in the grave we hope to come forth again to enjoy the glory of heaven.

Christ says He "came not to condemn the world, but that the world through Him might believe." For this reason the word of God is the discerner of the thoughts and intents of the heart, hence in the day of judgment we shall all be judged by it. It is a knower—a discerner of the thoughts, and in the great day it will reveal every evil thought, though it may have been hidden from mankind. O, what manner of men ought we to be, knowing that we have a true and a just God to meet! The earth shall pass away, but the word of the Lord shall never pass away. If we stand upon that Word, nothing can move us. Let us make that our creed, for the disciplines of men shall pass away. Let us cling to the commandments of God—let us cling to all His promises!

In the day of Judgment the books shall be opened and out of these shall we be judged. Then can we all say, we have obeyed the Lord? "In this Word I told you to love your enemies, have you loved them?" O, how well you will feel then, if you have obeyed this command. "Do good to them that despitefully use you;" have you obeyed this command? How good you will then feel if you can say, "Yes, I have obeyed this." Again the great Judge of the quick and the dead will turn to you and say, "Down there on earth, My Word said, Swear not at all, have you obeyed this too?" Ah, how happy you will feel, if you can say, "Yes, Father, I have obeyed the command." "Have you washed your brother's feet, as I commanded you in my Word?" If you have, how glad you will feel then. Peter felt glad after he obeyed the Savior in feet-washing, and you will feel glad after you obey the command. But on the other hand, how will you feel if you have not obeyed the Word? How sad you will feel when He tells you, "How came you in here not having on the wedding garment?" O turn to Jesus, and obey Him! The Word is full of life. Before you are life and death, which will you choose? It discerns your thoughts, knows all things and is powerful to heal, to restore, to convert, to discern. May it be our friend through life, and through eternity.

THE RILL AND THE STILL.

A rill dashed down from the mountain side,
And its song was the song of the free;
Its waters were pure, and strong was its tide,
As it swept in its course to the sea.

On the bank of the rill, stood a grimy still,
With the visage of olden times;
He frowned, as it passed, on the singing rill,
And loudly boasted his wines.

Said he: I'm a giant o'er all the earth,
No monarch hath power like mine;
I fill the wretched with fiendish mirth,
And I banish all sorrows of time.

I ruin the fortunes and fame of the great,
And palsy the hand of the weak;
I'm ever a guest of the king in his state,
Till I lay him low at my feet.

I drive the beggar from door to door,
I laugh at his bloated cheek,
And I've untold anguish yet in store
For the orphans that still must weep.

No king can measure my mighty power;
No power can turn my wrath.
Like sweeping fire, my flames devour
All mortals who cross my path.

I drive the car from the iron track,
I wreck the ships on the deep,
Replenish the jails and prison rack,
And cause the nations to weep.

I fill the world with vice and sin,
With ignorance, want and woe;
I sing with the sexton, "gather them in;"
And with death: "we lay them low."

* * * * * * * * *

Then spoke the rill from its silvery bed:
A different work have I done!
I've quenched the thirst, I've bathed the head,
And cooled the parching tongue.

I've turned the mill to grind the grain,
I've watered the fertile field;
My song has gladdened the heart and brain;
The sick my waters have healed.

But greater than this my work has been,
For many have been my years;
I've given my subjects virtue for sin,
Joy and rejoicing for tears.

I've given them houses, and friends, and homes,
I've given them bounding health;
I've clothed the wretched, and fed the poor,
And shared with them my wealth.

I've raised the fallen, and cleansed the vile,
And battled for the right;
In tearful eyes I've put a smile,
Sad faces I've made bright.

Yes, great has been the work of the rill,
And great is the work to do;
And great has been the curse of the still,
The whole earth through and through.

—*Laws of Life.*

SELECTED GEMS.

—He has hard work who has nothing to do.

—When we are pleasant, all around us are good.

—The love of justice in some men is nothing but the fear of suffering from injustice.

—Grief knits two hearts in closer bonds than happiness ever can; and common suffering is a far stronger link than common joy.

—If God ever failed one who trusted in Him, you might doubt; but He never has, therefore, you should be confident.

—Religion is a guide to the youth, a staff to the middle aged—a downy bed on which to lay his weary limbs while life ebbs slowly away.

—"You never saw my hands as dirty as that," said a petulant mother to her little girl. "No, but your ma did," was the sharp, if not respectful reply.

—One of the best ways to effect a reform is to reform yourself. Be just what you would have others to be and you will have no trouble in winning the people from vice.

—He that covets can no more be a moral man than he that steals; since he does so in his mind. Nor can he be one that robs his neighbor of his credit, or that craftily undermines him of his trade or office.

—You can train the eye to see all the bright places in your life, and so slip over the hard ones with surprising ease. You can also train the eye to rest on the gloomy spots, in utter forgetfulness of all that is bright and beautiful. The former is the best education. Life is too short to nurse one's misery. Hurry across the low-lands that you may linger longer on the mountain-tops.

—All have more or less to do with the common business of life. But while engaged in business, it would be well for us to be more absorbed with the thoughts of our duties to the Savior, to the church of which we are members, and to the world. Everything we do, let us do it with the solemn conviction that the eye of God is upon us. Live and work for Jesus, Paul said, "for me to live is Christ."

WHY AM I NOT A CHRISTIAN?

BY P. A. ROSS.

THE reason you are not a Christian, is because you will not renounce the world, and all of its vanities, and believe on the Lord Jesus Christ, who is able to save unto the uttermost, all who come unto Him. This world's pleasures are but a faint comparison to those of the eternal city, not made with hands, perpetually in the heavens.

Praise God, religion was never designed to make our pleasures less. The *Christian* sees the only true pleasure, not confined to this world alone, but, also in that which is to come. When you become a true believer in the Lord Jesus Christ, all nature seems to participate with you, with their silent voices, in glorifying your great Redeemer, who hath brought you out of nature's darkness, into the marvelous light and liberty of His dear children.

You do not have to pay the debt for your sins, for Jesus who died upon the cross, that whosoever believeth on Him, should not perish, but have eternal life, has paid it all; all to Him you owe; sin has left a crimson stain, but, praise God, His blood can make you white as snow. All you have to do, is to come humbly and believingly, or taking God at His word when He says, "Come unto me all ye that labor, and are heavy laden, and I will give you rest." "Him that cometh unto me I will in no wise cast out." God, in His blessed Word, says, "The blood of Jesus Christ, his Son, cleanseth us from all sin." "Though your sins be as scarlet, they shall be made as white as wool." Sinner, can you not believe the words of the great Creator when He says, "As I live, saith the Lord God of hosts, I have no pleasure in the death of the wicked; but rather that all would turn unto me and live."

Unbeliever, Jesus who bore His cross up the rugged path of Mount Calvary, as He groaned and prayed in the garden of Gethsemane, as the great burden of the world's sins was resting upon Him, and as the sweat and blood oozed from His forehead and trickled down His face, He, in anguish of spirit exclaimed, "Father, if it be thy will, let this cup pass from me; not *my* will, but *thine* be done!" As He arose and returned to His persecutors, they bound Him hand and foot and nailed Him (the blessed Son of God), to the accursed tree, and as the cruel spear pierced His precious side, blood and water gushed therefrom, which was to eradicate the sins of fallen humanity.

Sinner, you ought to obey God, through gratitude for the great work He has done for you; rather than from fear of the eternal punishment that awaits all those who forget Him. Jesus left the shining courts of heaven, came down into this world of sin and sorrow, took upon Himself the form of man, suffered those to crucify Him, whom He came to save; died and was buried, arose again the third day and ascended on high where He ever liveth to make intercession for you. Remember all this was done that you might gain your former acceptance with an offended God; and that when you should have to pass from time into eternity, you should gain eternal life by believing on Him who came to call sinners to repentance. Although He has done all this for you, yet God will not *compel* a man to embrace religion; for He has placed him here as a *free* agent, and has set before him *good* and *evil*, and calls upon him *this* day to choose whom he will serve; if God be Christ, serve Him.

Unconverted man, *to-day* is the day of salvation. Jesus says, "To-day, if ye hear my voice, harden not your hearts." God help you *to-day* to accept the Lord Jesus Christ as the man of your counsel. Again, by being a Christian, you will not only have the assistance of God, in all that you do, with an eye single to His glory, but when He shall call you from time into eternity you will gain eternal life. And when He shall come in His glory, surrounded by a multitude of angels, you will hear Him say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." May God's Spirit strive continually with you, and before the sun shall sink behind the Western horizon, may you accept Him as *your* Savior.

"To-morrow, Lord, is thine,
Lodged in Thy sovereign hand,
And if its sun arise and shine,
It shines by Thy command.

The present moment flies,
And bears our life away;
O! make Thy servants truly wise,
That they may live to-day.

Since on this winged hour
Eternity is hung,
Waken by Thy almighty power,
The aged and the young.

One thing demands our care;
O! be it still pursued,
Lest slighted once, the season fair
Should never de renewed.

To Jesus may we fly,
Swift as the morning light,
Lest life's young golden beam should die
In sudden, endless night.

QUESTION ANSWERED.

BY J. E. D. SHORT.

AS we were intending to go to meeting to-day, a distance of fourteen miles, but owing to the heavy rains and high waters, and bridges being swept away, we are prohibited of that privilege, so I thought I would improve part of the day in meditating upon Scripture and writing therefrom.

Seeing a question in No. 20 of the BRETHREN AT WORK: "Did Christ die a God-forsaken man, according to the following Scripture, 'My God, my God, why hast thou forsaken me?'" Mark 15: 34. Hope the brethren and friends will bear a little with me in my explanation of the subject. Christ died a God-forsaken man, but not a God-forsaken Christ. Christ was God and man in the body. The body was human, and the Spirit was Christ the Son of God, or the Word that was with God before the world was. Before Christ could purchase the redemption, He had to be joined to humanity, so as to be equal with God and man; so as according to Luke 23:46, "Father, into thy hands I commend my Spirit." So God received the Spirit, and the body, or humanity, suffered the penalty. If God had not forsaken the body, humanity could have never died and made the atonement. When Christ, the Spirit or God had left the body, or the human part, the body cried, "My God, my God, why hast thou forsaken me." Humanity had no strength and bowed the head and gave up the Ghost; from that it underwent a change, so that the Scripture truly can say, "flesh and blood cannot inherit the kingdom of God," as found 1 Cor. 15: 50.

May we so live, that when it is ours to die we can say, "Father, into thy hands I commend my spirit," and meekly go to sleep in Jesus, and in the morn of the first resurrection be numbered with the redeemed.

WINE AND BOTTLES.

BY J. S. MOHLER.

Dear Brethren:—

I NOTICED in the BRETHREN AT WORK, current Vol. No. 26, a request for an explanation of Matt. 9: 17, referring to the heading of this article. Your answer is, that the *old bottles* referred to the *Old Covenant*, and the *new bottles* to the *New Covenant*.

This, I must confess, is a new interpretation of that subject to me. I was always impressed with the idea that the *wine*, and *bottles*, referred to us as *individuals;* and not to a collective body, or religious compact. The *wine* referring to the *principle* or spirit within; and the *bottles*, to the *body* containing the principle. The phrase, *old bottle*, embraces not only our physical body, but also the *mental*, *moral* attributes previous to conversion.

What drew this comparison from the Savior, was a question of the Pharisees, and John's disciples, relative to fasting. Christ shows them the absurdity of so doing, while the Bridegroom and bride are together; but when the Bridegroom would be taken they could with propriety *fast*.

The term fasting, from *Nesteuso*, means, *to abstain from food, including the idea of, and mourning.* It would have been folly for the disciples to grieve, and mourn for Christ while He was with them. The substance of the whole matter seems to be about this: Christ was teaching the *minds*, and preparing the *hearts* of the disciples, for the *truths* of the Gospel, and the reception of the Holy Spirit, for the space of about three years. The disciples were not prepared to receive the Holy Spirit at first. New bottles must be provided—regeneration—the mind and will renewed—new creatures, &c.

In the great commission, Christ first enjoins a *teaching* before any thing else; a preparation of *mind* and *heart*,—*new bottles*, for the reception of *new wine*, *i. e.*, the Holy Spirit. To pour out the Holy Spirit on persons whose *minds* and *hearts* were not previously prepared, would be somewhat similar to raising steam in an engine without a track. The engine might puff, and blow, and make a terrible noise, but make very little headway; perhaps tumble down a precipice, and be dashed to pieces. But lay the track first, *i. e.*, *mind*, and *heart*, (new bottles), then get up steam—pour in new wine,—(the Holy Spirit), and the engine will pass swiftly and safely to its destination. When the mind and heart are prepared by teaching the first principles of the doctrine of Christ, the *new bottle* is provided, the *new wine* (Holy Spirit) is poured in, acts favorably upon our intellectual and moral nature; developing all the ennobling qualities of our being to the honor and glory of God, and the *safety*, *i.*, *e.*, salvation of our souls.

But if the new wine, or Holy Spirit was poured into an old bottle, an unprepared mind and heart, the vessel would not receive it. There would be no fitness, no affinity; the new cloth would tear loose from the old garment, (old, unprepared mind and heart), and the rent would be made worse. To give the *old bottle*, or the *old garment*, or the *old*, *corrupt nature* of ours, (all these terms meaning the same thing), additional force would certainly make us wickeder than ever, hence the necessity of a change of vessels, that the new vessel, and its new contents may harmonize, to the honor and glory of God.

LIKE AS A FATHER PITIETH HIS CHILDREN.

BY B. W. NEFF.

"So the Lord pitieth those that fear him."—Psalm 103: 13.

KIND reader, the language that the Psalmist makes use of, upon this occasion, certainly, methinks, is a beautiful expression; one that should bring comfort and great consolation to every Christian man and woman. It will help to buoy them up in all their dark and rugged travels through life, even though friends and all that may be around, may seem to forsake us, yet we have, amidst all these trying moments, the consolation, God pities, and He loves us.

"For as the heaven is high above the earth, so great is his mercy toward them that fear Him." That is, His mercy is ever extended to those that remember His commandments and do them. Like as a "father pitieth his children." This part of the subject we wish to notice first: What is it, which causes the father to pity his children? Is it for the works they have done? We answer no, but it is love that prompts him to do the act. They are his offspring, they are part of his own nature. Love binds them so close together that he cannot resist loving them, therefore, the father loves and pities his children.

Again, he pities them when he looks forward and sees the path they must travel upon. How thickly it is beset on all sides by a sinful and an enticing world; yes, how often he may look upon the pure and innocent one by his side, or upon his knee, when thoughts of joy and gladness may be turned in that of pity, and the answer is, because he loves them. But whilst this may be our condition, let us try, by the help of God, to teach them the ways of the Lord, so that when they get old they may never depart from serving God.

Secondly: We have said, it is love that prompts the parent to love his children. O yes! how dearly we love them; we would do all in our feeble power to please and comfort them. Just so it is with God. We are all His children by creation and by redemption. O, what a Father He has proved to us! How He has pitied you and me in our lost condition! What a great sacrifice He has made for us! Just think, for a moment, after becoming His enemy, He was willing to send his Son, that He, through death, might save our souls from ruin. We have not merited such kindness. We have not done such profitable work that we should be so richly blessed. Sinner, have you ever thought upon what the Lord has done for you? Methinks you have. Then why is it that you seem to be so little concerned about your soul? Remember God is angry with the wicked every day. Why are you away out in the cold, serving and following an enemy who is so poor that he can give nothing unto you. He is not like the Father that pities you; for He that pities you can give you an everlasting home, a happy home over in Emmanuel's Land. There is great danger in procrastination. Think of the Sodomites. Little did they think of danger when they saw the angels of the Lord before the city; the sun set just as it did before. In short, all no doubt, looked pleasant and delightful; no signs of their fatal doom, yet before to-morrow's sun would set, they would be no more. Just so it may be with you, my friend. God's mercy will not always be extended unto you; if you are not faithful unto His Word, He will call thee hence when thou least expecteth it. So let me say to one and all, in conclusion, fear God and keep His commandments, and I assure you God will give you a happy home.

"Blessed are the peacemakers, for they shall see God."

CORRESPONDENCE.

From McDonald, Va.

Dear Brethren.—

WE have to chronicle the gladsome intelligence of the enlistment of six more recruits under the consecrated banner. Last Sunday was a joyous day with the worshipers at Johnsville meeting-house. At an early hour the people of the surrounding country began assembling, until several hundred were seated in our beautiful house. Passing through the customary preliminaries incident to visiting and receiving members, the applicants seated themselves in front of the speaker's stand and the devotional excercises proceeded. The people were addressed from Acts 10; 34, 35 and marked and serious attention was paid to the word preached. We expect to hear again from that day's work. The ordinance of baptism was administered by our worthy co-laborer, Bro. F. Grisso. Bro. Grisso is famous for the thoroughness with which he buries believers, "by baptism." I love to see such sacred work done in that way. Our prospects here were never more hopeful than now. Peace, that flower of Paradise, blossoms in all its celestial glory, and the rich fruits of love and the conversion of sinners amply reward us.

The new disciples are mere youths, just entering upon the arena of life, just budding into manhood and womanhood. Oh how precious it is to see the tender lambs taking early shelter from the rude storms of life, in the fold of the true Shepherd. May his watchful care ever preserve them from the ravages of Satan.

I see brethren that your correspondents persist in sending you their crop and weather reports. Some even report the condition of the public roads. I believe I requested some time ago that these reports should be addressed to the proper departments at Washington, but as our religious papers seem to be destined to be made the receptacle of so much rubbish, I suggest that you organize a special department for such items. Then those who wish to read them could do so, and those who did not would not be subject to the annoyance of sifting a continual flow of heterogeneous matter to get a few golden grains. While an agricultural department and a meteorological department would not look well in a religious paper, I insist under the circumstances that it would add greatly to the comfort of many of your patrons.

It occurs to me that your correspondents could without much reflection, see that it is a matter of no interest whatever to the general readers of our paper whether it is "very wet" "or very dry," very muddy or very dusty, very heavy crops, very windy or very calm, very hot or very cold, etc., so that nobody suffers. If they do then let us know it. Those phenomena, those incidents, those "freaks of the season" occur every day all over the world, from the dawn of time to the present, and will thus continue to the final restitution of all things.

If I were to write to you that "we had a fine rain yesterday, and that the weather has been oppressively warm here for several weeks, and that the crops only medium, and that the markets are dull etc.," your Danish, or trans-mountain, or trans-Mississippi, or trans-Alleghany readers would neither be any wiser nor any better for the information, so, if you will excuse me, I refer you in the future to the monthly reports of these departments at Washington for that information. D. C. MOOMAW.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

WAMPLER.—In the Pleasant Valley congregation, Augusta Co., Va., June 4th, Bro. David Wampler, aged 77 years, 2 months and 18 days.

HUFF.—Also in the same congregation, June 28th, 1878, sister Margaret Jane Huff, wife of Bro. John Huff, aged 87 years, 7 months and 3 days.

CRAWN.— Also in the same congregation, July 10th, 1878, sister Barbara Ann, wife of Bro. John Crawn, aged 49 years, 6 months and 11 days. A. D. GARBER.

TOMBAUGH.—In the Squirrel Creek congregation, Miami Co., Ind., Elizabeth Tombaugh, consort of old Bro. George Tombaugh, on the 15th of February, aged 66 years, 1 month and 5 days. Funeral from Rev. 14: 13.
D. BECHTELHIMER.

KIMMEL.—In Stony Creek, Somerset Co., Pa., Bro. Jonathan Kimmel. Died July 7th, aged 80 years, 5 months and 12 days. Funeral from Rev. 14: 13. J. M. KIMMEL.

HELMS.—At her residence in Dunkirk, Ohio, July 28th, Anna Maria, wife of Mr. Aaron Helms, aged 37 years, 8 months and 17 days. Funeral discourse from Job 14: 20.
S. T. BOSSERMAN.

SNOWBERGER. — At New Entreprise, Bedford Co., Pa., July 26th, Elder Daniel Snowberger, aged 68 years, 8 months and 7 days.

REPLOGLE —Near New Enterprise, Bedford Co., Pa., July 26th, Shannon Replogle, infant son of Andrew and Nancy Replogle, aged 5 months and 13 days. The above funeral occasions were improved on the 28th at the same time and place from Heb. 13; 14.

SMITH.—Near Waterside, Bedford Co., Pa., Bro. Henry Smith, aged 65 years, 9 months and 18 days. Bro. Henry on the evening of July 8th, was out in the corn-field thinning out some corn, when a storm came up and he took shelter under an apple tree. The lightning striking the tree, also struck him, entering at the eye, killing him instantly. He was not found till his son, coming from the harvest field, found him. Funeral discourse from Matt. 24: 44. J. Z. REPLOGLE.

RUTH.—Near South English, Keokuk Co., Ia., April 8th, Wm. H., son of friend John and sister Susan Ruth, aged 12 years and 26 days.
B. F. F.

SCHROCK. — Near Lagrange Center in the English Prairie congregation, Lagrange Co., Ind., July 8th, Bro. Lewis C., son of Bro. Elias and sister Eliza Schrock, aged 26 years, 9 months and 10 days. Funeral discourse by S. Z. Sharp and others from Rev. 14: 12, 13.
A. E. KEAGY.

MONEY LIST.

J R King, 1 00; H H Troup, 5 50; W F Harding, 75; A R Smith, 1 45; J P Oxley, 75; G Sprang, 6 40; M C Wolfe, 1 50; I Stees, 1 50 E P L Dow, 35; J C Tinkle, 1 50; E Newcomer, 7 70; A Kriner, 50; S Boyd, 25; A Creeger, 4 60; P Shoemaker, 2 00; F Dutcher, 1 50; J T Kinsey, 75; T Adams, 50; M C Shotts, 1 00; E Griffith, 25; D D Horner, 3 00; D Miller, 1.00 W B Woodard, 6 30; M Bashor, 20; J C Miller, 1 00; T A Brown, 50; W T Harding, 1 00; T D Lyon, 1 25; J H Johnson, 1 25; J Forney 1 00; B W Neff, 1 00; I Kulp, 1 50; Jos S Kulp, 1 00; J B Pence, 1 00; J Wales, .25; L Klinzeman, 75; M Swinehart, 25; S W Lindower, 2 00; A R Reed, 50; J Hammer, 25; J Drepperd, 25; S Stump, 3 00; P Garman, 1 00; W C Bohner, 50; M Miller, 15; J J Hoover, 5 00; L Stone, 1 00; C R Starry, 25; J G Brubaker, 25; J C Ziegler, 25; H W Kreighbaum, 5 00; R C Workman, 25; A Landis, 1 60; J S Mohler, 1 50; J Wirt, 75; J Yurger, 75; L Huff, 25; J T Mason, 55; M C Hardman, 2 00; W F Neal, 1 25; H J Frantz, 50; L Early, 25; J B Tauzer, 1 00; E S Schrock, 25; S K Price, 25; S Crist 45; G W Thomas, 50; L Miller, J Q Neff, 7 00; L E Bushman, 1 00; D B Gibson, 75; S J Harrison, 2 00; W F Davis, 1 00; M J Stees, 1 30; S Grove, 25; D Brower, 25; J Holsopple, 8 00; A D Stone, 75; L D Wagoner, 8 00; G W Howe, 2 70; L Andes, 75; A Mohler, 85; F Replogle, 1 00; C P Berkley, 50; M A Riggle, 5 25; J Dove, 25; D A Norcross, 25; C Hylton, 1 00; J A Landis, 5 00; J Forney, 1 00; J C Feigler, 25; M O Coats, 50; J Hardsty, 50; J Snavely, 2 30; P Gates, 8 05; E E Pfoutz, 50; J Huff, 25; D Bowman, 50; J J Cart, 75; E M Cobb, 25; M L Grater, 1 25; L G Perry, 25; E C Packer, 1 00; E Fansler, 25 D Harader, 1 50; I Meyers, 1 50; A S Harley, 50; J Shick, 25; L Ketring, 1 00; J U Slinghuff, 1 00; M J Smith, 6 11; D E Trent, 1 25; A R Weaver, 25; J Garber, 50; I Dell, 25; J M Landis, 25; C D Hylton, 1 50; J B Creighton, 2 25; B Beeghly, 1 00; S Beeghly, 75; J Harshman, 1 00; D Bowman, 25; S K Thomas 1 00; J Shellaberger, 2 00; C Bucher, 75; M E Brubaker, 50; I Kulp, 1 50; W Strayer, 3 50; E Hyde, 25; F W Sherly, 50; D A Norcross, 2 00; E M Reeve, 50; E Sage, 1 00; A K Leedy, 75; C Lichty, 1 00; D Smith, 75; J Huff, 30; I Etter, 2 00; D Brower, 6 80; S K Olinger, 1 25; D Martin, 5 00; J J Cover, 1 00; J Gnagy, 50; M S Newcomer, 1 00; A A Munson, 1 50; E J McGaughey, 1 00; J G Kitch, 7 00; D Rittenhouse, 3 00; J Garber, 50; R Hyde, 2 00; D S Clapper, 75.

As a general thing, trouble never comes single handed. It always takes two to make a quarrel. One sheep will not fight alone, nor will fire burn without fuel.

Sectarianism in Translations.

"THE true partisan always inclines to correct the diction of the spirit by that of the party."

This is the language of Dr. George Campbell, President of Marshal College, Scotland, in his Notes on the Gospels. He refers to our English version (Matt 3.) "Baptized with water and with the Holy Ghost," when the Greek preposition is *en* and should be rendered *in* water, etc., for in the sixth verse it is translated *in* Jordan because the deviation would be too glaring if rendered *with* Jordan—all would discover the partisan's bigotry. He gives many instances of this kind where the translator is controlled by his prejudices. Take Mark 7—except they wash their hands oft," and 4th, from "market," etc., it should be rendered *bathe* for the word is derived from *baptizo*, but in the verse it is in Greek *nipto*, to wash the hands.

Dr. Barnes writes that tables, beds, etc., must be sprinkled, not immersed; but Maimonedes, the Jewish doctor, refers us to Leviticus, the washing of the flesh or clothes, it must be by dipping, put into water, so also beds.

"Sprinkle many nations," Isaiah 52: 15. The spirit of the partisan was never more clearly discovered than in this verse; the Hebrow is *nazan* and the Greek is *thaumazo*, to cause to wander, admire, to astonish, to marvel. This word is used in the New Testament thirty to forty times, but I could not find it in the Old Testament except in Isaiah 52 and in Job 32 and 34, but no sprinkle in it. The Hebrew lexicon on this passage renders "cause to admire," and this accords better with the context than sprinkle. For sprinkle here is merely partisan not dictated by the Spirit. You can find *thaumazo*, Matthew 8: 9; 15: 22; 22: 28, etc., etc., meaning astonish, marvel, wonder, etc., so in nearly every New Testament book. I find sprinkle in Leviticus 14: 7, but the Greek is *rantizo*, never, as I have said, do I find *thaumazo* the word rendered "sprinkle in Isiaiah 52: 15. This is a strong case of partisanship by a large number of men.

It is contended that as Christ was to sprinkle all nations, and as children compose a part thereof, therefore they must be. But thieves, robbers, assassins and murderers are a part of all nations, hence they ought to be baptized—their right is just as clear as that of infants. But Baxter, Prof. Stuart, and scores of Pedobaptists maintain from the commission, "he that *believeth*," none ought to be baptized but such as excercise faith. Stuart says: "Baptized by sprinkling, is about as rational as immersed by allusion." Sprinkle in Isaiah is a parody, a travesty of language.

We could name over two hundred Pedobaptist scholars who acknowledge the real meaning of *baptizo* to be immerse, and that *rantizo* has no such meaning.

Notwithstanding the concessions made by learned Pedobaptists on the meaning of *baptizo*, the partisan spirit is so strong, that some still deny that it means to immerse, and that sprinkling is the more literal meaning. "Admit that Christ was immersed, that is only one instance and we are not bound to follow it!" Some say "infants of believers, have the birth-right to baptism, they were born church members."—The General Assembly however says: "They are made members by baptism." If infant baptism had early existence would not Christ have baptized those whom He took in His arms.

Households have been brought up to prove the infantile rite, but some of their own men have denied the arguments produced—Stuart, Pool, Annotrous and others.

If we should read all the places named in connection with the ordinance in the New Testament, and then our partisan brother should translate only one case by sprinkling, what should we call it, or how distinguish it from the real truth? We might signalize it as one would that should translate *stultus* wisdom, or call Mormonism or Mohammedanism, Christianity.—*Christian Index.*

Assembling Together

BY JOHN H. PECK.

> "And let us consider one another to provoke to love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." Heb. 10: 24. 25.

THE Apostle Paul, who is supposed to have written the epistle to the Hebrews, could look down the stream of time and with a prophetic eye see, that in the last days the love of many would wax cold, and they would neglect to assemble together; and this he knew would be productive of a coldness and indifference to one another's welfare, and the cause which he so dearly loved, and for which he was willing to suffer all things. And in order that we might be able to keep the unity of the spirit in the bonds of peace, he says, "Let us consider one another to provoke unto love and to good works," and suggests as an excellent way to accomplish this, that we should assemble together. I don't believe that the Apostle here alludes to public worship only, but has in view an assembling that will enable us to become more intimately acquainted with each other, and become mutually interested in each other's welfare; living together as it were one family, assisting one another in the affairs of this life; rejoicing with those that do rejoice, and weeping with those that weep; ever ready to lend a helping hand, returning, if need be, good for evil, and thus provoke one another to love and good works and increased holiness. And this we shall do the Apostle says *the more*, as we see the day approaching. What day? Why the day of the coming of the Lord; the day when "He will descend from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ;" the day when "The heaven shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burnt up;" the day when "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation;" the day "When the Son of man shall sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats." Wherefore beloved, seeing that we look for such things, let us be diligent that we may be found of him in peace, without spot, and blameless.

But how do we, who as a people, talking much about obeying *all the commandments*, obey this injunction of the Apostle. The rich visit, and associate with the rich, and the poor visit, and associate with the poor; that is how we assemble, and provoke one another unto love and good works.

O, how many hearts could be made to rejoice and what a heaven it would be on earth if we could all live together in love, harmony as we expect to live when we get to the happy land of Canaan. In Rom. 12: 12, 13, we read that we shall be patient in tribulation, instant in prayer, distributing to the necessity of the saints, given to hospitality. But while we go to meeting regularly and breathe loud amens in the sanctuary, many of us have forgotten these little things that contribute so largely to the spiritual welfare of Gods people.

While some are rolling in affluence and wealth, others are pinched with the most heart-rending poverty; scarcely able to provide clothes suitable for themselves and their children, to go to meeting and sit beside the dear, rich ones.—Oh what a pity it would be, if any of our dear brethren should be refused admittance to the beautiful mansions above, because they fared sumptuously every day and lived in cold indifference and unconcern about the poor beggars that lay at their gates, thinking all this time that they are getting along well enough.—Dear brethren and sisters if we would provoke one another to love and good works we must visit each other oftener; manifest an interest in each others welfare; the rich must not visit only the rich, and the poor, the poor, but the rich visit the poor, and make them know that they don't feel above them, and the poor must visit the rich, and be content with their lot, and not envy those that have more than they have; for whether rich or poor godliness with contentment is great gain.

May God help us to love each other dearly, and Him supremely is the prayer of one of his weakest.

Pride and the Cause of it.

THE use of jewelry and gay and costly attire may be attributed to three causes.

1. A natural taste for them.
2. A desire to gratify others.
3. The supposed necessity of compliance with the imperious dictates of fashion.

When we wish to gratify other people we mistake ourselves and gratify the adversary of our souls. We may add that we have never seen the habit of indorsement, which was not associated with pride usually in the ratio of its own extent. A lady once asked a clergyman whether he considered such a pratice, as a person decorating themselves with jewelry and ribbons and such costly attire as an evidence of pride. The good brother replied with as much philosophy as point, "Madam when you see the fox's tail peeping out of the hole, you may be sure the animal is within." Such adornments do not agree with Paul's writing to Timothy, 1 Tim. 2: 8, 9, 10. "I will that men pray every where, lifting up holy hands without wrath and doubting; in like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety, not with braided hair or pearls or costly array." Our prayer is, may God open the eyes of the blind and may they be led into the truth and in the knowledge of God.

While I am writing, my mind is carried back a few days, when the last United Brethren quarterly meeting was held at this place, March the 30th and 31st, when those that should have been ensamples to the flock, came forward to partake of the sacrament of the Lord's supper, the minister in all the gaudy show of the world and their wives with all the grandeur that the world affords, to my observation they had to make the third trial before they could get the veil from before their mouth so that they could partake of the emblem of the blood of Christ. I wondered whether God had given one person one law and another, another law. I read that we are to take those emblems in remembrance of his sufferings and death. We learn in the Holy Scriptures that Christ was a meek and lowly Lamb and that we are to follow him if we wish to dwell with him in glory. There are express and positive statements of Scripture upon the point. In 1 Peter 3: 3, 4, we have these words, "Whose adorning let it not be that outward adorning of plaiting the hair." This is to show that there is no possibility of evading the force of these commandments and that they are binding upon all who profess the religion of Christ. Every dollar expended for mere ornament or to procure costlier apparel, than is actually needed, the bitter condemnation is, it was squandered, squandered though pity wept, squandered though benevolence remonstrated, squandered though religion frowned, squandered though sympathy chilled within, squandered because pride and fashion bade. O cursed pride, O cursed fashion, gay enchantments willing to the pit, ye handmaids of perdition,—God save his children from your snares! Vice is a monster of so frightful mien; as to be hated, needs but to be seen. Yet seen too oft, familiar with her face; we first endure, then pity, then embrace. This is the philosophy of the habit of indulgence created by the practice of adornments: when first entered upon, it is with faltering accents and trembling steps, but soon the voice is firmer and the tones more full; at last with reckless haste and wild impassionate notes, the course is rushed over, till it ends in ruin and death.

Selected by J. E. D. Short.

Notes of Travel.

SINCE our last report we visited the churches around South Bend, Ind., and found the members wide awake, and sustaining good Sabbath schools. Two members returned to the fold at a church meeting held while I was there. These members had been mislead by Cripe.—We are under obligations to by Elder James Miller who offered us the opportunity to explain the manner, the Brethren are getting up the school located at Ashland, Ohio. We are under special obligations to Elder D. B. Sturgis, Elder P. R. Wrightsman and Bro. Martin Wenger for taking us around and assisting in canvassing for said school. Elders Sturgis and Wrightsman are our authorized agents for the churches around South Bend. Elder Sturgis is fully able to give all necessary information in regard to the school, having been in correspondence for some time.

At this place is located the Catholic University of *Notre Dame* and St. Mary's Female College where Protestant children are converted into Catholics. The institution is worth half a million, and has seven hundred acres of land attached.

We aim to give South Bend further notice.—Next we came to Chicago to investigate the process of heating and lighting buildings by decomposing water and burning hydrogen gas. We found the process wonderful and believe it will be made a success. We enjoyed the hospitality of Dr. and sister Fahrney and the assistance of their son Ezra. Visited the most important places of interest, such as Palmer hotel worth $3,000,000, the Board of Trade, Lincoln Park etc., also found a young Brother in the heart of this city. Next we came to Lanark where we enjoyed the hospitality of the editors of the Brethren at Work, and then went to Dutchtown where we are enjoying such care and kindness for which our western Brethren are justly noted. The plan of the Ashland school is receiving universal favor wherever we have been.

S. Z. Sharp.

Lanark Ill.

Prayer of the Faithful.

THERE lived in the year 1871, near Ashland, Ohio, a little family consisting of father, mother and four little girls, Annie, Ida, Lizzie and Mary, aged respectively 9, 7, 5 and 3 years. It so happened in December '71, little Mary was taken very sick. The old family physician was summoned immediately to the bedside, and everything done for her seemingly that mortal men could do, but all did not seem to stay the ravages of the disease (congestion of the brain). spasms of the most alarming character set in, and at the end of four weeks, her little hands and arms were all drawn out of shape, and her feet and ankles stiff, eyes sunk and turned upward, no action of the bowels for seventeen days no signs of life except intermitting pulsations and difficult breathing. So the old Dr. left her late in the evening and said he would not come back as she was beyond human skill. So about midnight, Lizzie went to sleep. Annie and Ida were got into their bedroom by hard persuasion, as they were almost worn out, by promising them to call if there was any change in little Mary. In the morning they came out and said Mary is not dead. O father and mother we could not sleep, we have been asking the good man all night to spare little Mary. And I believe that father and mother had been asking about the same favor of the mighty and merciful God. In the forenoon of that day, the old Dr. heard through one of the neighbors that the child was not dead. So he hastened to the place and said he saw symptoms for better, and also said he never saw the like before and commenced treating her again, with external applications as she had swallowed nothing for some time, and in a short time Mary was really perceptibly better; her little limbs began to come straight, pulsation was regular, the eyes moved and she could swallow a little nourishment. And today she is a bright eyed-healthy little girl, and going to school every day.

Now dear reader don't look upon the above as an idle or ficticious story, for we were an eye and ear witness to the whole of it, and more than a score of witnesses can be brought to verify the truth of it.

And who will say that the prayers of children might not avail also?

What a great responsibility is resting upon parents, how they bring up their children in reverential fear of God, and how can we bring them up right, if we don't revere him ourselves by obedience?

One year ago Annie and Ida were baptized in the name of the Father, and of the Son, and Holy Ghost, and are consistent members of the church. And I know they have enjoyment, that the world knows not of.

Oh fathers and mothers are you doing your duty? Are you doing the commandments, or are you theorizing, and philosophizing around them? making them non-essential, and teaching them, for doctrine, the commandments of men. O have pity on yourselves, and on your children, for if we will not obey while here as probationers, the day is coming when the sentence will be, depart! then we must obey. Let me say to you once more, how can you bring up your children right if you don't obey the Lord yourself.

How can you console yourself in time of affliction? How can you with hope and confidence, pray to God for mercy, when you are in great distress, when you don't do the little things he has asked of you?

Now we pray thee, mighty God of heaven and earth, that this family herein spoken of, with those that have been given them since, to care for, with your dear brethren and sisters, may all meet in heaven, where neither death, nor sickness, nor sorrow, nor parting shall be no more.

R. Arnold.

GLEANINGS.

From D. C. Moomaw.—In my article, entitled, "Among the Baptists," published in No. 29, current volume, I am made to say, "Its observance is an evidence of a non-converted heart," when it should be, "Its observance is an evidence of a converted heart, but its non-observance is not an evidence of a non-converted heart." It is important that this correction should be made. Among all their numerous incongruities this is the chief. It would take an immense amount of "twistification" for Baptist logicians to classify their theology of baptism.

From N. C. Workman.—*Brethren Editors:*—You advised the brethren here, that are preparing to go West to take homesteads, to settle as near together as they could. Yes, that is the idea, they are organizing a colony now and one of the rules they have adopted binds them to locate their claims as near together as possible. There will be probably fifty members of the church go in the colony, besides many friends that are not members. We will here say to all brethren and sisters that contemplate going West and prefer going in a colony, send us your address and tell what you want, also enclose a stamp or two and we will give you the terms or what is required in order to become a member of the colony.

Sciola, Iowa.

From Cornelia, Mo. — We lately baptized two who formerly were in fellowship with the Missionary Baptists. Their convictions of Christian duty and the character of Christian life seemed clear. S. S. Mohler.

From C. Hope.—We had four meetings yesterday at different points. Expect to have meeting here next Sunday when we expect to baptize two persons. The zeal and piety of the members seem to be increasing. Many love our Sunday-school. My wife has improved some in health, but I am not yet well. Prospects for a good harvest are so far promising. May the Lord grant better times for the poor. Pray for us all, dear brethren. Yours in Christ evermore.

From S. J. Harrison.—On 7th inst., three united with the church—all young. Brother Bashor will be with us from the first of August, a week or more.

Western College, Ia.

From J. S. Flory.—The eclipse is going to be a *grand "success,"* as the day is beautiful. Considerable excitement, I understand, in some of our towns, the Advents claiming the world ends to-day. I will send you a report of the eclipse in a day or two. If the world ends to-day, of course you will know our address is changed!

From Beaver Dam, Ind. — We are still making a little progress in our Master's cause, in preparing for the great harvest at the end of the world. At our Love-feast, the 6th of June, Bro. R. H. Miller was with us, and several other brethren, and we continued our meeting three days. Six were gathered into the fold at that time, and one since. May the Lord enable them to prove faithful to the cause of Christ until death. A sad accident occurred in our vicinity a few days ago: A young girl, by the name of Bowers, was in the act of building a fire in the stove, and took the oil can to pour oil on the wood; there being fire in the stove, the oil caught fire and burst the can, and she was so badly burned that she died in a few hours. Age about 14 years. D. Bechtelheimer.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

Beatrice church, Gage Co., Neb., September 7th and 8th, commencing at 2 o'clock.

Sugar Creek congregation, Sangomon Co., Ill., Oct. 3 and 4, commencing at 10 o'clock.

Iowa Center, at residence of Bro. G. W. Boitnotts, Sept. 7th and 8th.

Paint Creek congregation, Bourbon Co., Kansas, October 3rd and 4th, commencing at 2 o'clock.

Mineral Creek, Johnson Co., Mo., Tuesday, Oct. 1.

Monroe Co., Ia., the 10th of August, at Peter Miller's, two miles South of Frederic station, commencing at five o'clock.

Stanislaus church, Cal., first Saturday in October.

Whitesville, Mo, Sept. 7th.

Abilene church, Kansas, August 24th. Meeting on the 25th at same place.

Arnold's Grove, Sept. 10th and 11th, commencing at 1 o'clock, P. M.

Mulberry congregation, Bond Co., Ill., Oct. 9th.

Camp Creek congregation, Sept. 11.

Nine miles South of Tipton, Mo., August 13th at 2 o'clock.

Cottonwood congregation, Lyon Co. Kan., Sept. 7th and 8th.

Bethel church, Filmore Co., Neb., Sept. 14th and 15th.

Franklin church, four and a half miles North-east of Leon, Decatur Co., Iowa, Oct. 18th.

White Rock congregation, Kansas, Sept. 21st.

Lower Fall Creek church, Madison Co., Ind., Oct. 11.

Fremont Co., Ia., August 31st, to commence on the 28th and continue over Sunday.

Logan church, Logan Co., O., Oct 12th at 2 o'clock.

Peabody church, Oct. 5th and 6th at residence of Bro. Henry Shomber, three and a half miles North-West of Peabody, Marion Co., Kan.

INTERESTING ITEMS.

Twenty-three cases of yellow fever in New Orleans, are reported. Of these, thirteen have died and ten are convalescent.

At the present time, the whole number of Jews in Jerusalem, amounts 13,000 souls. They form more than one third of the entire population there, and exceed almost double the Christian portion.

The New Testament Revision Company met at New Haven a few days since and completed the first eleven chapters of Revelations. They expect to finish the entire work in a few more sessions. The Old Testament company may require two years longer.

Following the severe heated term the yellow fever has broken out in several quarters. A few cases have appeared in New York and St. Louis, and the plague has broken out with such severity in New Orleans that a quarantine has been established at nearly all the river and gulf ports. On Sunday 59 cases, 25 of them fatal had been reported.

The eclipse of the sun on Monday, July 29th which was visible with a clear sky over a large portion of the United Stated, was well improved by scientists. Several large parties, with instruments for scientific investigation. observed the phenomenon from the vicinity of Denver, Col. where the eclipse was total. Their investigations, if favorable are expected to establish interesting theories respecting the gaseous envelope of the sun, and a new planet revolving within the orbit of Mars.

A certificate lately published by citizens of Sterling, runs thus: "We, the undersigned citizens of the city of Sterling, Ill., do hereby certify that during the last four years, our city administration has been run upon the no-license system; that during these four years drunkenness has decreased about seventy-five per cent., as shown by the records of our magistrates; that our population displays more thrift; that it is more industrious and more moral than ever before." How is this for those who maintain, that liquor traffic is a benefit to city trade and general prosperity. Banish the liquor traffic from our land and the way to prosperity will be open.

BOOKS, PAMPHLETS, ETC.,

FOR SALE

AT THIS OFFICE.

True Evangelical Obedience, its nature and necessity, as taught and practiced among the Brethren or German Baptists By J. W. Stein, being one of his twenty reasons for a change in church relations. This is an excellent work, and should be circulated by the thousands all over the country. Price, 25 cents; 10 copies, $1 00.

The Perfect Plan of Salvation, or Safe Ground. By J. H. Moore. Showing that the position occupied by the Brethren, is infallibly safe. Price 1 copy, 10 cents; 12 copies, $1 00

Trine Immersion Traced to the Apostles.—Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors By J. H. Moore, 64 pages. price, 15 cents, ten copies, $1 00.

The "One Faith," Vindicated.—By M. M. Eshelman, 40 pages, price 10 cents; 12 copies $1 00. Advocates and "earnestly contends for the faith once delivered to the saints."

Sabbatism.—By M. M. Eshelman. 16 pages, price 10 cents, 20 copies $1 00 Treats the Sabbath question, briefly showing that the observance of the seventh-day Sabbath passed away with all other Jewish days, and that the "first day of the week," is the preferred day for Christians to assemble in worship.

One Baptism—A dialogue showing that trine immersion is the only ground of union, that can be conscientiously occupied by the leading denominations of Christendom. By J. H Moore One copy 10 cents; 12 copies, $1 00,

Campbellism Weighed in the Balance, and Found Wanting.—A written sermon in reply to Elder C——. By J. H. Moore. It is a well printed tract of sixteen pages. Should be circulated by the hundreds in almost every locality. Price, 2 copies, 10 cents, 6 copies, 25 cents; 25 copies $1 00, 100 copies, $3 50.

Why I left the Baptist Church—By J. W. Stein. A tract of 16 pages and intended for an extensive circulation among the Baptist people. Price, 2 copies, 10 cents; 40 copies $1 00

Brethren's Envelopes.—Prepared especially for the use of our people They contain, neatly printed on the back, a complete summary of our position as a religious body. Price 15 cts. per package—25 in a package—or 50 cts. per hundred.

A Sermon on Baptism.—Delivered by Bro. S. H Bashor in the Elk Lick Congregation, Somerset county, Pa. A neatly printed pamphlet of thirty-two pages. Price, 20 cents.

Quinter and Snyder's Debate on Immersion.—Price, 75 cents

☞ Any of the above works sent post-paid on receipt of the annexed price. Address:

MOORE & ESHELMAN,
LANARK, Carroll Co., Ill.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12.00 P. M., and arrives in Racine at 6.43 P. M.

Day passenger train going west leaves Lanark at 2:06 P. M., and arrives at Rock Island at 5:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6 00 A. M.

Freight and Accommodation Trains will run west at 12:10 A. M., 8:10 A. M., and east at 12:10 A. M. and 5:15 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction,

D. A. Smith, Agent.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

Vol. III. Lanark, Ill., August 15, 1878. No. 33.

The Brethren at Work.
EDITED AND PUBLISHED WEEKLY
—BY—
J. H. MOORE & M. M. ESHELMAN.

SPECIAL CONTRIBUTORS:
R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

OUTSIDE THE GATE.

I stand alone outside the gate;
The eve is dark and desolate;
I pause, but cannot enter in,
Between us, rises up my sin.

Time has been, in the long ago,
When we have wandered to and fro
Together 'mid the roses' bloom,
The night air laden with perfume.

But all is changed; the roses bud
Upon the wall. Like drops of blood
The petals fall, here at my feet,
I sicken at their breath so sweet.

We loved. She plighted me her faith;
When, from the past, like some grim wraith
One folly of my youth came up
To drink its bitter harvest cup.

And then she turned away in scorn;
"Men were not made," she said, "but born."
And youthful tales of passion-flame
Could not excuse my sin and shame.

Could I but have my life to live
Again; one half its joys I'd give
To have its record free from blight,
And hold her to my heart to-night.

She counted me as a grain of sand.
She would not even touch my hand,
Wealth, fame, are mine, yet desolate
I stand outside the gate to-night.

—*Inter Ocean.*

THE HOME OF THE SOUL.

BY C. H. BALSBAUGH.

To Ida Bell Riggle, of Sacramento, Cal.:—

EVERY essay must have a title, but it is not necessary that the latter be a condensation of the former. It may give a general idea of the essay, or only a hint which appears here and there. My present title is one that may stand by itself, as suggestive of every thing sweet and glorious and elevating that the soul finds in Jesus, "both in this world and in that which is to come."

I am to-day putting a novel parenthesis in my literary history—writing a letter for the press to a little girl of eight years old. You will perhaps be obliged to lay down the paper frequently and ask Webster what I mean. I will study simplicity, but it is not easy for me to write without getting into deep waters, and laying hold of some heavy planks to help me ashore. Some people have a great horror of Webster, and it would seem even of the spelling-book. I despise no one on account of ignorance; God has His fairest jewels among the unlearned. But when people *glory* in their ignorance, and make a boast of their stupidity, I cannot help looking for Luke 18: 11, 12 on their phylactery.

Heaven is not all beyond the stars. The soul's true home is in the body. It is sin that divorces this wedlock. God Himself was made flesh so as to refit our corporeal constitution to be the soul's eternal tabernacle. Not only was "God *manifest* in the flesh," but was "*made* flesh." 1 Tim. 3: 16; John 1: 14. Paul says, "without controversy" this is a "great mystery." But there is something about it which is clear as the noonday: it shows us what God thinks of our body, and the high uses for which He has designed it, and where He will meet us in Christ Jesus, or meet us never, save as a "consuming fire." If this lesson of the Incarnation were well learned, we would have no members to defile themselves with tobacco, or poison the air which others breathe with the fumes of the burning weed, or preach righteousness and purity and humility to others, while they are themselves "worshipers of mammon," competitors for popularity, and not unfrequently horrible compounds of lust and selfishness, corruption and brutishness. Christ "consecrated for us a new and living way *through the vail* that is HIS FLESH." Heb. 10: 20. Our treatment of our *bodies* is the criterion of our holiness, and the condition of our salvation. There is no *home* for the soul where Jesus is not. Under the dominion of sin, the body becomes a prison, and Heaven itself a place of torment. "This house of our earthly tabernacle" is a fit residence for Deity, and just so soon as we offer it to the occupancy of the Holy Ghost, John 1: 51, and Rev. 21: 2, 3, will find glorious fulfillment. "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6: 16. "If any man *defile* the temple of God, him shall God *destroy;* for the temple of God is *holy,* which temple *ye are.*" 1 Cor. 3: 17. We are to be the "living stones" of which the spiritual edifice is built, the blood-washed, blood-cemented masonry of the Eternal Fame of Grace, "and there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." Rev. 21: 27.

The Body of Jesus Christ as the Home of God, is the Central Truth of the Bible, the great mystery of the Divine Economy, the Enigma of Eternity for angels and saints, the hope of all sinners, the type of all believers. Emmanuel is the great Name that embodies all we know or ever can know, of the nature and wonders of God and man. To "live after the flesh" is to despise God, and rate the incarnation of the Devil above the wondrous wedlock of Deity with humanity. Although you have seen but eight summers, and have still the dew of innocence on your child-soul, yet this august principle is involved in what you say in your letter about the use of money, namely, that you prefer to cast it into the Lord's Treasury, or in some way assist His cause, rather than spend it for candies and gewgaws and flesh-pleasing personal adornments. If Rev. 3: 20 pours its glories and raptures into the inner sanctuary of our being, the soul finds the body the exact vehicle for the most ecstatic enjoyment and the most ravishing expression of the Triune Jehovah O the honor, O the glory, O the bliss, of entempling and manifesting the All-Good and All-Holy. A true apprehension of this will upset the traffic-tables, drive the oxen and doves out of the Holy Place, and lay the corded scourge of righteousness vigorously on the bare back of that selfishness which turns the "house of prayer into a den of thieves." "He consecrated a *new* and LIVING way." "To me to *live* is Christ." "I am crucified with Christ, nevertheless I LIVE; yet not I, but CHRIST LIVETH IN ME" Another incarnation; another manifestation of God in the flesh. This is Christianity, all else is counterfeit. This makes the *body* the soul's eternal *home*, and not its endless *torment.*

I know brethren who are daily groaning under the penalties of excess. They must have their stimulating dishes to goad their appetites far beyond the normal standard, "making a God of their bellies," spinning the cobwebs of carnality across the window of the soul, nourishing their lusts and passions, till the temple of God is vacated for the dictatorship of devils. To "eat the flesh of the Son of Man, and drink His blood," will kill the taste for tobacco and the dainties and commixtures which tend to establish habits that make the body an unfit abode for the Holy Ghost. "Behold the *Lamb* of God." There is no tobacco in His pasture. Behold the Dove of the Baptismal Consecration: the immaculate Emblem of purity. She never sets a foot, or dips a wing, or thrusts her bill into the slough of carnality. Commit your young life to this High Ideal. It holds the highest possibilities of God in your own nature. You need not wait for death to know what Heaven is. The River of Life clear as crystal will flow through your soul, and the Tree of Life, fragrant with bloom, and laden with twelve manner of fruits, will make a miniature Paradise of your inner life. Do not doubt it. Where God presides over our entire being, the flesh itself will tingle and quiver with the beatitudes of the Upper World.

HOW TO LEARN CHRIST

BY J. S. MOHLER.

"But ye have not so learned Christ." Eph. 4: 20.

THE doctrine is taught that we must obey the Scriptures as we understand them. With this doctrine we take issue. We take the position that we must obey the Scriptures as they teach. But one will say, "Must we not exercise our understanding to obtain a knowledge of the Scriptures?" We answer yes, most assuredly. But we must not make our understanding the sole arbiter in determining the truth of the Bible. Our understanding may be in error. "He that trusteth in his own heart, is a fool: but whoso walketh wisely, shall be delivered." Prov. 28: 26.

When we hear people say, that they are willing to obey the Scriptures as they understand them, it is pretty clear that they are setting up their own understanding as an infallible guide

Not long since, in conversation with a lady on the subject of Feet-washing, she remarked, that she would be willing to obey that ordinance, if she understood the Scriptures that way. Here it was clear, that she made her understanding discard the ordinance. The Scriptures in the main, are so plain, that the understanding has nothing to do, but to accept the truths of the Bible as they are taught. But so many people undertake to *teach* the Bible, instead of being *taught* by it.

To make this matter still more clear; we might refer to teaching in the ordinary branches of education. Suppose a number of pupils undertake to solve a problem in mathematics, making *their* understanding the sole judge as to the correctness of the solution, and the problem being a difficult one. In all probability they will have as many different solutions as there were pupils, from the simple fact, that they had no higher standard to appeal to than their understanding. Having thus solved the problem, they cease to inquire as to the correctness of their work.

But suppose the author, whose work they are studying, has also connected his own answer to his problem, and the pupils in comparing their work with the authors, discover that they are all wrong, now what will they do? If they are honest scholars they will investigate their work over, and over, till at last they bring out the true result, which harmonizes with the authors, the result of all the pupils being the same. In doing this, they all exercised their understanding; but their understanding was subordinate to their teacher's, or author's. While this is the correct way of learning mathematical truth: it is also the correct way to learn spiritual truth. Christ says, "Learn of me." Whenever we learn anything, our understanding must be exercised in a subordinate sense to the Author or Teacher from whom we learn. All believers are learners—scholars in the school of Christ.

The Bible was never intended to be interpreted according to every man's fancy, or perverted understanding. The Gospel speaks clearly and plain. It gives no uncertain sound. "The wayfaring man, though a fool, shall not err therein." It is designed to be understood a certain way. To understand it in that way, is no difficult matter. About all that is required, is good, honest, honorable, obedient hearts that are willing to take God at His word, in its simple meaning. Obeyed in this way, it will result in unity, and harmonize with itself. Just as mathematical truth when properly understood result in unity.

If there were a great deal more investigating done, in reference to spiritual truth, than there is, we believe there would be much more unity among believers than there is. The Gospel is a tenet; but people are not.

May God enable us all to learn the truths of the Gospel, and obey them that its precious promises may be ours.

A FEW THOUGHTS.

BY LIZZIE HILARY

I WAS well pleased with sister Bond's article in last week's paper; she kindly admonished our sisters to their duty. It does seem to me if our dear sisters would examine the Word of God more closely, they would be compelled to lay aside the many unnecessary things which they wear. I wonder sometimes how they can do so, when they know the church is strictly opposed to it. I for one don't see how they can face the dear Lord in prayer with their bodies arrayed in such style as many of them now dress in. And much less can I see how they can seat themselves around the Lord's table, and there reach forth their hands with rings on their fingers to partake of the broken body of our Lord and Savior Jesus Christ. O sisters do you do this with a clear conscience, do you never feel condemned?

I remember upon one occasion I asked a young person how she could commune with rings on her fingers. She made this reply, "I was baptized with them on, and if I was fit to be baptized with them, I am fit to commune with them on." Now don't you see how the devil creeps in, what a wonderful worker he is!

But it is not only the young that dresses so, but look at some married sisters, if they do not put it on themselves, they put it on their children. Sisters, who dress so very plain, do you not sometimes dress your children in the hights of fashion? I cannot see the difference in them wearing it themselves, or putting it on their children. Indeed I have been made to shudder many times when sisters would come in meeting with their children dressed so gay. I have heard them make excuses and say, "Well if we do not make these things for them, when they get large enough they will make them themselves." But remember dear sisters, God will not excuse you in this way. He has taught you to bring them up in the way they should go. Then, if this be the way that they should go, don't you wan't to go where your children go? or in other words, don't you want them to go with you? I surely think you do, then why do you dress plain and them so gay?

O dear sisters, if we are striving for that happy land, let us take our children along with us, and in order to do this, we must bring them up in the way that they should go. and when they grow old they will not depart from it.

These few lines I have written in love. May God help us all to be faithful, is my prayer.

* * *

IT is possible for men to live in every day life according to the Higher Law, although a great many sneeringly deny it. Every one can follow Christ's teaching in the sermon on the Mount. Our Lord and Savior would never have given us commandments that we should not keep; and yet there is a general impression, especially in the business world, that men are obliged to follow the rule, to do unto others as they do unto them.

* * *

The merciful man doeth good to his own soul.

A SINGULAR DOCTRINE.

THERE'S come a sing'lar doctrine, Sue,
Into the church to-day;
It looks as if, from what the new
Young preacher had to say,
A new revision of the book
We've thought the Word of God
Had been devised by hook or crook,
By creatures of the sod.
He said, "'Twas all a sad mistake
That mortals here should be
In constant fear of brimstone lake,
Or 'ternal misery."
For men who unrepentant die,
Can have, if they desire,
In future land another try,
To 'scape eternal fire.
Now this fine talk is very well
If 'twas in Bible found,
But since that Book declares a hell,
And gives for hope no ground
To sinners lost, beyond the grave,
'Twere well for people here
To give sure heed to chance they have
For getting, "title clear."
Again he said, "The churches all
Have been too strict, by far
In keeping members from the hall,
Or 'tending theatre.
"No harm," he said "could come from these
To those whose hearts were pure;
If young folks, we should seek to please,
And make an overture,
That they might dance or play at will,
And 'tend the circus too,
Then these young folks would 'gin to feel
Like joining with us too.
That God ne'er meant that Christians here
Should give up all the fun
To sinners, and in constant fear
Their heav'nly race should run.
'Tis true that Christians ne'er should go
Through world with heads bowed down
As if their mission here below
Was not to smile, but frown;
Nor do they; for there's given to each
That trusts in Jesus' blood,
A joy which naught of earth can reach,
And nothing give but God.
If young folks could but once enjoy
This holy joy within,
The happiness without alloy,
That comes when cleansed from sin,
They'd see at once that there's no need
Of theater or dance,
To one who can his title read
Full clear to heav'nly manse.
For, as "by light of opening day
The stars are all concealed,
So earthly pleasures fade away
When Jesus is revealed."
He also said, "No harm could come
From playing cards or dice,
Or other games at one's own home;
And he would give advice,
If Christians want to save their boys
From drinking whisky, rum,
Let them at once their hearts rejoice
By playing cards at home."
But plain it is, to my old mind,
If boys would ne'er begin
To play these games, we'd never find
That they have gamblers been.
There's little Benny—Fanny's boy—
We thought, "There's none so pure."
His father brought (he called it toy)
From town—the preacher's cure
For drunkenness—a pack of cards,
And taught poor Ben to play.
He next bro't home what's called billiards,
And trained, in worldly way,
His boy. What was the sad result?
The other day, in game
For gold—ere yet he's called adult—
He gained a murd'rer's name.
If once they start upon the road
That leads to endless woe—
That's by so many sinners trod—
None knows how far they'll go.
The safest way for each, by far,
Is ne'er to make a move
In paths that lead—or near or far,
From path to heaven above.
This path is filled with joy supreme,
Delighting soul of man;
And not injurious comes to him
Who follows close, God's plan.
—*Christian Cynosure.*

LIFE OF PETER, THE APOSTLE.

BY WM. BOROUGH.

SIMON, surnamed Cephas or Peter (which appellation signifies a stone or rock), was the son of James, or Jonah, and was born in Bethsaida, on the coast of the Sea of Galilee, following the occupation of fisherman on that lake until called by Jesus to be his apostle.

In the evangelical history of this apostle, the distinguishing features or traits in his character are prominently portrayed. He was uneducated and in his writings used words sparingly, but full of sense and majesty, which made him a fine writer, even without education. As to his traits of character, we find that he was bold and rash, yet he was timid and sometimes cowardly; was revengeful, yet tender-hearted, easily entreated and always sorry for his rashness, and ready to forgive. Some of these traits often involved him in trouble and difficulty, which you will notice as we pass along. He was very affectionate, and therefore very strongly attached to his blessed Master, and became his constant companion, and of him learned the way of righteousness and the plan of salvation.

In Matt. 8: 14, we find that he had a family, for Christ healed his mother-in-law of a fever. In the tenth chapter, we learn that he, with the other apostles, received his commission. In the fourteenth chapter, we have an account of his boldness, and also his cowardice, for we find that the disciples were all afraid. Christ seeing this said, "It is I, be not afraid;" then Peter began to gather courage and said, "If it be thou, bid me come unto thee on the water," and he said, "come." Then Peter, no doubt with great boldness, stepped down into the water and got along very well until the wind began to blow, then his courage turned to fear, his faith failed him, he began to sink and cry for help, and the Lord helped him. Here we may learn a good lesson; so long as the sea runs smoothly, everything is pleasant, it is easy to be a Christian; but when persecution begins to howl around, faith begins to fail and we begin to sink,—then what shall we do? Do just as poor sinking Peter did, call to the Lord for help, for he has promised to help us in every time of need. Christ asks the disciples, "Whom say ye that I am? Peter answers, thou art the Christ the Son of the living God. Jesus answers, Thou art Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven; and I say also, unto thee, that thou art Peter and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven."

Then Christ began to foretell his sufferings. Peter boldly rebukes his Master and says, "Be it far from thee, Lord, these things shall never be unto thee." But Christ said to Peter, "Get thee behind me Satan; thou art an offense unto me, for thou savorest not the things that be of God, but those that be of men."

It is evident that Peter did not fully realize what he was doing, when he made the rash rebuke or he did not fully understand the mission of Christ. However his attachment to his Master was so strong that he was always ready to defend him when harm came upon him, no matter how strong the opposition, which upon several occasions brought him into trouble. We next find him on the Mount of Transfiguration, where he exhibits his generosity by offering to build tabernacles, after which fear came upon him, and he was released by his Master. They then proceeded to Capernaum, where he again got into trouble and was helped out by his Master. Matt. 19: 27. Peter says, Behold, we have forsaken all and followed thee, what shall we have therefor? Jesus answers, When the Son of Man shall sit on the throne of his glory, ye (that is his twelve apostles), shall sit upon twelve thrones, judging the twelve tribes of Israel.

We next find Peter with Christ and the apostles at the last supper, where Feet-washing was instituted. When Christ came to him, he said, "Lord, dost thou wash my feet?" Jesus answered, "What I do now, thou knowest not, but thou shalt know hereafter." Then he made a very hasty reply, saying, "Thou shalt never wash my feet." O how many professors of Christianity there are to-day, who are just as hasty in this matter as Peter, and what is worse, are still more obstinate. But notice the answer Peter received. "If I wash thee not, thou hast no part with me." We would ask those, professing to be Christians, yet not observing this command, "What does this language mean, 'Thou shalt have no part with me?'" We understand it to mean simply this, that if we obey not this command, we cannot be made heirs with Christ, and consequently must lose heaven if we persist in willful disobedience, and Peter understood it so. He well knew that he could not sit upon his throne to judge one of the twelve tribes of Israel, if he obeyed not his Master, and therefore submitted without reserve, saying, "Lord not my feet only, but my hands and my head." Then this command has a spiritual import, and is not an ancient custom neither is it for a literal cleansing, as there was one who was yet unclean, though he had been washed as the rest. He was literally clean, but spiritually unclean, because of his iniquity in the intent to betray his Master.

Some objectors to this command, argue that it is not now in force, but if they will read the New Testament carefully they will find that even extreme age did not excuse widows, neither were they eligible to the charity of the church, unless they have washed the saint's feet. Then again, it is proven, that it is not an ancient custom as it was the saint's feet and not strangers' feet, for strangers were not all saints then, neither are they now, that they were to have washed, as this occurred years after the church was established, and the command is in force to-day.

After these things were established, Jesus spoke to the apostles, saying, "All ye shall be offended because of me this night; for it is written, I will smite the shepherd; and the sheep of the flock shall be scattered abroad." Peter answered, "Though all men shall be offended because of thee, yet will I never be offended." Then Jesus said, "This night before the cock crows, thou shalt deny me thrice." Peter said, "Though I die with thee, yet will I not deny thee." Then he took Peter and the two sons of Zebedee with him to watch and pray, but as it was late in the night they were overcome by sleep, for which they were twice rebuked, and then told to sleep on, as the spirit was willing, but the flesh would not. But he soon awoke them, bidding them to arise for he that would betray was at hand, and while he was speaking, they came and laid hold on him. Meanwhile Peter had procured a sword, seeing his Master about to be taken, was instantly filled with wrath and boldly commenced dealing out vengeance upon them that were about to take his Master, he struck one, cutting off his ear. His Master stayed him in his wild career and made the man's ear whole. Then they led him away to the High-priest's house, and Peter followed afar off. When Peter came to the fire, a certain maid saw him and said, "This man was also with him." He denied it and said, "I know him not." After awhile another saw him and said, "Thou art also of them." Peter said, "Man I am not." About the space of an half hour after, another confidently affirmed saying, "of a truth this fellow also was with him, for he is a Galilean." Peter said, "Man, I know not what thou sayest," and while he was speaking, the cock crew and the Lord looked upon him, and he remembered the word of the Lord, and went out and wept bitterly. He had learned that it is easier to give, than to receive offense.

After Christ was crucified, buried, arisen and seen by some of the women, who reported it to the disciples, it seemed to them as an idle tale, and did not believe it, however Peter's suspicion was touched and finally grew into such pressing curiosity that he could not bear its weight, but ran to the sepulchre himself to see if it was true. On arriving there and examining it, found it, as it was told, and departing wondering in himself at that which was come to pass. Then Peter and Cleophas went to a neighboring village. On the way Jesus appeared to them and interrogated them in regard to what they had been talking about. But their eyes were holden, and they did not know him. However they told him all about what had happened. Then he said, "O fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter into his glory?" However they insisted that he should stay with them as it was getting late in the day. Then as they sat at meat, he took bread and blessed and brake and gave to them, and their eyes were opened and they knew him, and he vanished out of their sight. Then they went back to Jerusalem, and while they were telling what they saw, Christ appeared unto them, and they were terrified, thinking that they had seen a spirit; but he conversed with them, and they all finally recognized him. Then he opened their understanding.

In course of time Christ began to interrogate Peter, saying, "Lovest thou me more than these?" He said, "Lord, thou knowest, I love thee." "Feed my lambs," was the reply. He was asked the second time, and replied in the affirmative. "Feed my sheep," said his Master. He was asked the third time and began to be grieved at the repetitions. He however held his peace and answered in the affirmative, and Jesus said, "feed my sheep," and then gave him to understand by what death he should glorify God, and rebuked him for his inquisitiveness in regard to John.

We next find him in an upper room, where the apostles abode. Here Peter was instrumental in the election of an apostle to supply the vacancy of Judas, and when the day of Pentecost had fully come, they were all with one accord in one place, and were all filled with the Holy Ghost. Then Peter arose and preached concerning the kingdom of Christ on earth, a powerful sermon, and when the people had heard him they were pricked to their hearts, and inquired, "What shall we do." Peter, said, "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." They heard the word gladly and three thousand were added to their number.

Before we proceed further, I wish to call attention to a characteristic point in the life of this apostle. He, after receiving the Holy Ghost on the day of Pentecost, never makes mistakes, but is entirely under the influence of the Holy Spirit; and what he says is as though it came directly from God, as he is now God's instrument to superintend his infant church,—he feeds his Master's lambs.

On his way into the temple, he healed a man who had been born lame. This caused a great excitement among the people. However Peter began preaching Christ to them, and five thousand more were added to their number. The rulers of the Jews about to see their organizations broken up by this man's preaching, took him and imprisoned him. Upon examination Peter boldly attributes the healing of the lame man to the name of Jesus, and that by the same Jesus only, we must be eternally saved. However, public sentiment had become so strong in favor of Peter, and against the rulers that they feared the multitude, and let him go. At that time the disciples had all things in common. But Ananias and his wife sold their possessions and kept back part of the price, and when Peter rebuked them, they fell dead, and great fear came upon the church, and more believers were added.

They brought forth many sick into the streets, that at least the shadow of Peter passing by, might overshadow some of them. Peter saw their great faith, and healed them. Again the rulers were filled with indignation and imprisoned the apostles. An angel delivered them and they again preached Christ to the people in the temple; then went the captain and brought them without violence before the priest's council, and he asked, "Did we not straitly command you that ye should not teach in this name, and behold you have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." Then Peter and the other apostles answered, "We ought to obey God rather than men," and again preached Christ right in their presence. Here is a display of Peter's boldness unconnected with fear; for he now fears nothing, but God, takes great delight in feeding his Master's sheep, even when he and the flock are both in danger of ravenous beasts. These wicked rulers were pricked to the heart and took council to slay them, but were divided among themselves, and let them off with a beating, commanding that they should not speak in the name of Jesus, and they departed from the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple and in every house they ceased not to teach and preach Jesus Christ. Soon Saul made havoc of the church; they were scattered abroad, went everywhere preaching the Word; Philip was rewarded with great success. Peter and John was sent to his assistance and they laid their hands on them that were baptized and they received the Holy Ghost. Then Simon, the sorcerer, offered them money to give him power to do these things, and was severely rebuked. Then they went back to Jerusalem and preached in many places. Then Peter passed through Lydda and found Eneas who had kept his bed eight years with the palsy, and he healed him. Again many turned to the Lord. Then he was called to Joppa to restore Tabitha to life, which he did, and many believed, and he abode here many days with one Simon, a tanner.

He was next sent for by Cornelius, an officer of a hundred men, a devout man, a Gentile who had been taught to do so by a vision. The Gentiles were greatly despised by the Jews and the disciples of Christ, and consequently knew nothing about Christianity. Meanwhile Peter had been taught by a vision not to despise the Gentiles any longer. He was very cautious and took six witnesses with him to the house of Cornelius who had gathered all his kinsman and near friends, and as Peter came in, Cornelius fell down at his feet to worship him. Peter rebuked him, asking him, why he had called him here, telling him that it was unlawful for a Jew to keep company with one of another nation. But God hath showed me that I should not call any man common or unclean. Then Cornelius made known his vision to Peter and he commenced to preach Christ, and while he was speaking, the Holy Ghost fell upon all them that heard, and they were baptized. The news was quickly sent abroad that the Gentiles had also received Christ. And when Peter came to Jerusalem, they of the circumcision contended with him because he had eaten with the uncircumcised. Peter rehearsed the matter from the beginning. Then they held their peace, and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life, and that the kingdom of Christ on earth was now open to them, also was made manifest to them.

Soon after, king Herod persecuted the the Christians, and slew James with the sword, and because it pleased the Jews, he also took Peter and imprisoned him; but was delivered through the prayers of the church by an angel. But he hardly realized what was transpiring, until the angel had left him outside the gate that led into the city. Then he fully realized that the angel of the Lord had delivered him out of the hands of Herod, and from the expectation of the Jews. Then he went to the house of Mary, the mother of John. Mark taking them on surprise, and told them how the angel of the Lord had delivered him out of the prison. Not knowing that James had been slain, he told them to tell James and the brethren, and went to another place.

Peter's escape created great excitement at the prison. Peter not being found, Herod ordered the keeper to be put to death. In his pride, this wicked king took to himself honor which belonged to God, was stricken by an angel and died a miserable death. After his death the Word of the Lord prospered; there was great strife in the church in regard to circumcision, and the apostles and elders came together to consider this matter. After much contention and strife, Peter arose and spoke on the question. Peter is the author of two of the general epistles. The design of the first epistle was to support the Christian under afflictions and trials, and to instruct them how to behave in the midst of the opposition and cruelty with which they were treated, that they should be submissive to civil authority, attentive to their duties, and lead blameless and exemplary lives. When Peter wrote his second epistle, he was evidently old and near his death, which appears from the apology he makes for writing this second epistle to the Hebrew Christians. The scope of the epistles is, to confirm the doctrine and instructions delivered in the former, to establish the Hebrew Christians in the faith of the Gospel; to caution them against false teachers. He warns them to prepare for the great event by a holy and unblamable conversation.

After zealously laboring many years in the cause of Christ, he was finally crucified at Rome A. D. 63, during the reign of the Emperor Nero, and thus passed away a faithful preacher whose labors on earth in the conversion of sinners, was a grand success. May we profit by his missteps and imitate his good examples and meet him beyond the shining river.

A SHORT DIALOGUE BETWEEN FATHER AND SON.

BY D. W. NEFF.

SON. Father what is the name of that large Volume I saw you so busily engaged in reading this morning.

Father. It was the Bible, my son, the written and revealed Will of God.

S. I would suppose it to be very interesting; for wills are mostly read with interest, especially by the parties concerned. But what makes the tears trickle down your face so often.

F. You are right, my son. It is of greater interest than other works; for in it is the only sure promise that men have left them of being happy or gaining a happy home after they leave this world. As to the tears upon my face, how can I do otherwise, when I take up this blessed Book and behold the goodness of God, then look at the walk and conversation ot the children of men? Oh I cannot refrain from weeping.

S. I would understand by what you say father, that the Bible contains a way within itself, that will bring comfort and consolation to every one.

F. You have guessed rightly, for it contains a *law* that if men and women will only become subject thereto, it will lead them from earth to heaven. It will bring greater comfort and consolation to man, than all this present world can give him.

S. By what you say father, we are living in sin, and this world is not our dwelling-place.

F. Very true,.my son, our first parents done wickedly in the garden of Eden, and since that time all mankind have occupied an unsafe position, they have all become sinners in the sight of God, and this world in which we are living, is not our everlasting home. It will pass away in the future, and all they that cleave to it, must accompany it to the regions of darkness.

S. Oh yes, I understand, that is why the Bible has been given unto us, in order that we may escape from sin, and enjoy a better world than this.

F. Your suggestions are right. After our first parents sinned, God still had mercy upon them. He would not suffer them to be lost forever, but gave them a faint promise, that after while One would arise who would redeem them, and that promise has been ratified, and now the Bible contains that promise. If we wish to be benefited by that promise, we must comply with the directions that accompany it. By so doing, we can overcome sin, and instead of occupying an unsafe position, we will be perfectly safe, and safe ground, is good to occupy.

S. Father, why is it that men are so much inclined to serve the world when they know it is not their everlasting home?

F. Well, my son, there could be several answers given. In the first place our nature and that of the world are closely connected. Secondly the things in this world are presented before our eyes like Eve in Paradise,—the more she looked at the forbidden fruit, the more she lusted it. But the kingdom that is promised to the Christian can only be seen by an eye of faith, one is present and the greater part of the other in the future. Other reasons could be given, but let this suffice.

S. Father, you have spoken of two future places. Be pleased to tell me the difference, or a part of it, for I am anxious to hear.

F. According to the Bible, my son, there is surely a vast difference. Hell, we are told shall be cast into the lake of fire which burneth forever and ever, where the beasts and false prophets are, and all the nations and they that do wickedly, shall be turned into hell, there to keep company with the devil and all his fallen angels, and there be in torment, suffering the vengeance of an offended God, where on the other hand, Heaven is a place of rest, enjoyment, happiness, comfort, joy and an endless place of glory—a place where all our troubles and trials will be over; where we can sit with Abraham, Isaac and Jacob in the kingdom of God, where we can meet to part no more, and nothing can harm us or make us afraid. Then we can walk the streets of the New Jerusalem and speak face to face.

S. I am surprised, father, at the thoughtlessness of men, that they are so little concerned. It seems to me they are mostly concerned about this present life. I notice that many who profess to be the people of God, by their walk and conduct deny the power thereof. They too are drifting down the tide.

F. Yes, my son, this seems to be the deplorable state of mankind. They are only living for this world; they have forgotten the goodness of God, even those who should be a light to the world. Oh! where are they going? It is fearful to behold how far they have strayed in the enemy's kingdom. May God help them, and all others to flee the wrath to come. And you, my son, serve the Lord while he may be found, before the evil day come upon you.

TOO FAST.

MEN are living too fast. Idleness and indulgence have begotten pride and discontent. The age is thirsty for luxury. The very paupers of our cities scorn the patched and simple garments which once satisfied the well-to-do; the young clerk must live in a house about as luxuriously furnished as his employer's, though he steal to support his establishment, the servants rival their mistresses in the costliness and elaborateness of their attire, though to do it they waste the savings which they may need to keep them from want and ruin. The young couple who begin a home, must have it as richly decorated as that of those who have labored for years; and there is an utter unwillingness on the part of too many to be content with simple surroundings.

There should be a return to more simple, more honest ways of living. It should be deemed dishonorable to live beyond one's means; no man should be encouraged to spend a few feverish years in luxury at the risk of breaking down and making a dishonorable ending. "Let your moderation be made unto all men; the Lord is at hand."—*Sel.*

POVERTY is the only burden which grows heavier by being shared by those we love.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

BRO S. H. BASHOR is duly authorized, by us as our traveling correspondent and agent for the BRETHREN AT WORK and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1 60 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., AUGUST 15, 1878.

WHAT ARE THE NECESSARY AND ADOPTED MEANS FOR THE DEVELOPMENT OF MAN'S MORAL FACULTIES?

RATIONAL beings are distinguished from irrational beings by Faith, Conscience and Reason. These God reaches by adopted means.

Some of the ablest writers on theology and sacred hermeneutics maintain that the idea of God and of His character was implanted in man's nature—that the idea was revealed subjectively. Others maintain that His *being* was revealed to man through the conscience, but that His *character* was revealed objectively. That these two theories may be well weighed in the balances of Truth, let us turn to the word of God

"God created man in his own image." *In His own image:* turn to man and behold the *form* of God. Being created, God commanded them thus: "Be fruitful and multiply, and replenish the earth and subdue it." "God *said*"—God spake, and in speaking He used *words*. At this time Adam and Eve were yet free from sin. To them God had given dominion over "every living thing that moveth upon the earth." Being pure as God is pure, there was nothing to prevent them being in God's presence. *After* they had sinned, they "hid themselves from *the presence* of the Lord." There it is; the plain Word says, "*from the presence* of the Lord God." Now if they had never been in God's presence—had never seen Him, why would they *hide* from Him? The proof is that before they sinned, God was in their presence, and they knew Him, feared Him for He was their Father.

With these facts before us how shall we conclude? Shall we say that they received the idea of God's being *without* seeing Him? Does not God, by Inspiration, declare the "*presence* of the Lord?" The safe conclusion is, that God revealed Himself to man by His personal presence. Adam saw Him, conversed with Him, received His commandments, and before his transgression reedily obeyed Him. Gen. 1: 28, 29, 30. Being made known to man as a God in existence, and man having become stained in character, it was God's work to next reveal His own *character* and bring man to obtain a holy character precisely like the Pattern, and then sin could no more have dominion over him. The impairing of man's character by sin had a direful effect upon the body, of which God said, "Dust thou art, and unto dust shalt thou return." For some good reason, God chose not to suddenly restore man's character, but by a series of revelations gradually unfolded the means for its attainment.

It is evident that in the beginning God designed that man should *talk*, just as much as He designed that he should walk, breathe, sleep, eat, and drink. The only proper question is, whether we learned to talk "in the same manner as we began to breathe, as our blood began to circulate, by a process in which our own will had no part; or, as we move eat, clothe and shelter ourselves, by the conscious exertion of our natural powers, by using our divinely-given faculties for the satisfaction of our divinely-implanted necessities." Which of these two theories is the most reasonable we leave to the reader to decide; not however without calling attention to Genesis 2: 19, "Out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof." God's revelation declares that before Adam transgressed, *he talked*. This settles the question as to *when* he began to talk. In the second place it is quite evident that he learned to talk from God, for God gave him commands to obey as soon as he was created, and if he could not speak—could not understand *words*, why would God address him? The history of language dates with man's creation; and it is characteristic of man: man would not be man without it. To reach the human heart—to mold it after His own character, God made use of

Written Language.

Through this medium man has brought himself up to the first step in civilization, and by the same means has made rapid progress in all the arts and sciences. Written Language is the *sign* of one's thoughts. With these signs of thought human beings communicate with each other, even at great distances. It is the best, and really the only reliable method of preserving thought. Attempts have been made to preserve thought by Spoken Language; but the history of this method is remarkable for its failures. God, it seems, tried this for about 2,500 years, and finding it inadequate, wrote with His own finger on stones and gave them to Moses. Here begins the history of Written Language, which, from that time on, holds an important position in the history of man. Without it, man is ever led by imagination, by speculation, and fails to comprehend the character of God. On Written Language depends the development of man's moral faculties. It is the adopted means through Christ, for the training of the moral part of man—of giving man a holy, a just and true character.

We know God's character only by revelation; and the means used in revealing it to us was by sign-making, and by Written Language. Before the revelation of His character, no two men could arrive at the same conclusion concerning it; since it has been revealed, all men *can* agree. That God *is*, is not so much a question, but *what* is He, is the query with every man. To learn *what* He is, we need only go to His revelation.

The Mosaical dispensation was a dispensation of sign-making. Before Moses began making signs, the name Jehovah was associated only with that of *being, divine being*. Standing alone it conveyed no idea of character, but Moses, by sign-making, formed in the Jewish mind the idea of God's character. Let us stop here to note a single fact in the history of the Jewish nation. Arriving out of bondage, and beginning a life of service to God, there was not an object in the universe which could convey to them the idea of God's holiness. The idea, therefore, had to be originated and given to the Jews through their senses. Only by comparison could this idea be conveyed to their minds, hence the animals were divided into clean and unclean, and of the clean class some were denominated without blemish for religious purposes. Thus one class was declared purer than the other and were offered as sacrifice. These sacrifices were to be offered by a class of men, purified and set apart for that particular work. Thus the idea of purity, of holiness was conveyed to the children of Israel. Only by a series of comparisons could this principle of the Deity be implanted in their minds. Thus will be seen, the particular use of sign-language; and the dispensation of which Moses is the head is noted for its variety and plurality of signs. It was the sign age of the world. More anon.

M. M. E.

THE EASTERN QUESTION.

FOR the want of time we have said but little regarding the result of the Berlin Congress, and the effects it will likely have on the future of nations. To even the careless reader it is evident that the glory of Turkey has departed, though formerly a race of great power, yet never fully civilized. The empire at one time contained 900,000 square miles of territory, and 22,000,000 inhabitants. Though masters of the richest portions of the globe they despised agriculture and mining.

In fact the Turkish Empire is no more — it has been reduced to a mere skeleton, and is but a wreck of its former greatness. She lost about 65,000 square miles of territory in Europe, besides nearly 75,000 square miles virtually taken from her control. Out of 200,000 square miles the Sultan has about 60,000 left, and 6,000,000 of subjects. Religious liberties are secured in all the independent and semi-independent governments, thus rendering life in Turkey more secure.

The work of the Congress, in our estimation, was an important one, and has an important bearing on the future history of Europe and a portion of Asia. Cyprus, a fertile island in the N. E. portion of the Mediterranean Sea, has fallen into the hands of England, and if necessary, in case of war, will serve as an important key to the East. The island has been much neglected for several centuries, but under the wise and industrious regulations of England may regain all its former glory, and become one of the most important places in the East.

The question of war now seems to be settled for the present, and things may move along in the even tenor of their way. The Danube becomes a free river, on which no war vessels are allowed to sail, and all the fortifications along the river are to be pulled down. Thus the shedding of much blood has been avoided. Russia has gained considerable advantages, not sufficient, however, to render her particularly more dangerous than what she has been. She feels that she has gained her object in having civil and religious liberties guaranteed to millions who were galling under the bitter bondage of religious intolerance.

England seems to have gotten the lion's share, and will doubtless make the best of it. She has men, brains and money, and is now in a situation to accomplish wonders. Her commanding position from the Cyprus island will render her suspicious in the eyes of all Europe, and perhaps cause her to make extra efforts, though apparently for the good of Turkey. Lord Beaconsfield, Prime Minister of England, is a Jew of rare attainments as a statesman and diplomatist, and may be considered as the leading spirit of the Congress. Some have quoted Zach. 8: 23 in reference to his influence in the Congress: "In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." Taking out Bismark, who was Moderator, we have ten fully empowered Gentiles to assent to the diplomatic skill of Beaconsfield, the Jew.

England will, no doubt, do much towards civilizing what remains of the Turkish Empire, for the country will be well supplied with missionaries whose work will go far towards civilizing the Turks, and opening up the country to far better influences. There are prospects of England building a railway from some point along the Mediterranean Sea, down the great Euphratus valley, so as to open up a direct overland route with her vast possessions in India. Should this road be built it will not miss the sights of Babylon and Ninevah very far.

"Asia Minor, too,—that once fertile home of teeming populations, the scene of arduous apostolic labors and Gospel triumphs, abounding with all that was grand in ancient civilization —will again be open to better influences, and the long, desolating reign of Turkish power will give place to the more enlightened, humane and progressive policy that England will dictate. We may expect, also, to see the Holy Land reclaimed from the dark and cruel superstitions and selfish policy of the past, and highways opened that will let in the transforming power of Protestant Christendom in a succession of influences that may cause the hills and valleys of Palestine to ring with hosannas to the Son of David."

We have been steadily watching the movements in the East, and it now seems that the morning star of the coming Millennium is beginning to shed a glimpse of light on the pages of prophecy, and we may soon look for important events in the history of the world. Palestine once opened up to missionaries and travelers will become the most interesting historic place on the globe, and will be visited by travelers and pilgrims from every part of the civilized earth. With joy we hail the time when the Land of promise shall have been reclaimed from under the sword and restored to the people to whom it was promised as an inheritance forever.

Everything considered, there is much to be thankful for in the decisions of the Berlin Congress. A mighty stride forward has been taken in behalf of Christian interests, and the foulest blot on the civilization of Europe has been well nigh erased. Providence is swinging wide open the gates of Europe and Asia for the preaching of the Gospel. A great and effectual door is opened, and there are many adversaries. There is a call on the Christian world for larger missionary effort. The lands long trodden down under the crushing heel of Islamism must be redeemed for Christ Jesus the Lord. This is the great lesson of the Berlin Congress and will prove a source of much interest to all students of prophecy.

J. H. M.

BROTHER S. H. Bashor's address is Waterloo, Iowa.

◆

WE have before us 105 pages of the manuscript of Bro. Bashor's book, which will be published as soon as possible. We will be through with Bro. Stein's *Non-Conformity* in a few days, and then will commence on Bro. Bashor's book. Our readers will likely find it an interesting work.

◆

BROTHER Amos S. Chamberlin says: "The children are highly delighted with the *Children at Work*." The Sunday-school in his congregation has adopted the *Sunday Lesson* as it is now being published in that paper. Hope it will increase in interest, and prove beneficial to young Bible students.

◆

THE Cincinnati authorities are trying to close the theatres of that city on Sunday. If those who profess to be Christians would stay away from such places, and not give their money in support of such institutions, theatres and such like things would soon pass away.

◆

THE Brethren's Sunday-school, at the Panther Creek meeting-house, Woodford Co., Ill., is in a flourishing condition, having 122 scholars on the roll. The old as well as the young take part in the exercises. One hour is devoted to reading from the Testament and asking and answering questions.

◆

GOSPEL BANNER is the title of an interesting little monthly published at Goshen, Ind. It is edited by Eld. David Brenneman, and conducted in the interests of the United Mennonites. The first two numbers are on our table.

◆

THROUGH the kindness of some one, E. F. Burrow, of Clifton Hill, Randolph Co., Mo., has been receiving the BRETHREN AT WORK, and extends hearty thanks to those who ordered the paper. He is anxious that the Brethren preach in that locality, thinking some good may be accomplished. This notice is given to call the attention of the Brethren to that portion of the country.

◆

THE school at Huntingdon, Pa., seems to be prospering. Bro. J. M. Zuck writes as follows: "Our school is prospering finely at present. Fifty students are in attendance, nearly all of whom are young teachers. This is our six weeks' term, intended especially for teachers. Prospects for the future are flattering. Fall term will open September 10th.

◆

BROTHER Jesse Heckler, a minister in good standing and highly respected by the members, is desirous of going West, and settling in some small congregation where his labor will be needed, if he can sell his well improved little place of several acres near the Hickory Grove meeting-house, Carroll Co, Ill. We give him this notice, hoping thereby to help one of the needy churches in the West to secure his services. He prefers going to Nebraska. His address is Mt. Carroll, Ill.

◆

A SISTER, who feels much interested in the spreading of the Truth, orders the BRETHREN AT WORK sent to a certain post office and kept on the counter to be read by the people, who, she says, take great delight in reading the paper. Hope it may accomplish much good, and that others will imitate the example by sending the paper to other localities where it may be needed and read. There are many other public places where the paper should be kept.

◆

ORDERS for Bro. Mohler's *Railroad Sermon* are coming in pretty freely, showing that the neatly put-up, and well arranged tract is going to be extensively circulated. A gentleman wished to know of us if the tract said anything about the "smoking car?" We told him, he would find that at the other end of the broad gauge road.

PUTTING YOU IN MIND.

YOU know it; but it went to sleep perhaps, and needs waking up. You know to do good, but have got a little careless—a little tired and downcast, so you do not feel like doing much. Yes, you have worked hard all through life. You were not idle, you loved to work, and *worked*. God blessed you. He made your crops to yield well. He gave you health. He threw around you, dear friends. He protected you, led you, made you what you are. O, praise the Lord forever! I want to put you in mind how good the Lord has been. Yes, you often think about this. You often feel grateful to God for the many favors you receive. You do not say like the infidel, the unbeliever, the ungodly, "I did all this, therefore I have what I have." O no, you do not think that way, Christian brother! You think you did your part and God did His, and now you are happy. This is the way you think and act. Every good and perfect gift cometh down from the Father of light. You know this, do you not? Knowing it, a feeling of gratefulness seizes your heart and you will give thanks and rejoice. To be put in mind of the Lord's goodness and greatness is to have the knowledge of God thrust into our heads. Only see that the knowledge is not choked out with avarice, greed and unbelief. These are very noxious weeds. Forget not that you are subject to death and decay—that God is over you and you far beneath Him—that the greatest labor is to give the *increase* which belongs to God. Think of these things if you would live in the fullness of God's love.

M. M. E.

NEW CLOTH AND OLD GARMENTS.

"No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up, taketh from the garment, and the rent is made worse." Matt. 9: 16. Please give us a little light on the above Scripture. Every question has in it a sticking point, but for the life of me I can't see how a garment can be made worse by filling the worn out places with new cloth. D. A. Norcross.

THE lesson the Savior intends teaching in Matt. 9: 16, 17, cannot well be understood without some acquaintance with oriental customs. Instead of "new cloth," it would better be rendered "undressed cloth," or "cloth unfulled." Such cloth sewed over the rent in an old garment would shrink, tearing the stitches, and make the rent greater. Just so it would have been if the old Pharisaic doctrine had been sewed onto the Christian doctrine taught by Christ.

The best explanation of Matt. 9: 15, 16, 17, we think of at present, is the following from Barnes' Commentary:

"Christ, in reply to them, used three illustrations, all of them going to establish the same thing—that we should observe a fitness and propriety in things. The first is taken from a marriage. The children of the bride-chamber—that is, the bride-men, or men who had the special care of the bridal chamber, and who were therefore his special friends—do not think of fasting while he is with them. With them it is a time of festivity and rejoicing, and mourning would not be appropriate. When he is removed or taken away, then their festivity will be ended, and then will be the proper time for sorrow. So, says he, John, your friend and teacher is in captivity. With you it is a time of deep grief, and it is fit that you should fast. I am with my disciples. It is with them a time of joy. It is not fit that they should use the tokens of grief, and fast now. When I am taken away, it will then be proper that they should fast.

'No man putteth a piece of new cloth,' etc. A second illustration was drawn from a well-known fact, showing also that there was a propriety or fitness of things. None of you, says he, in mending an old garment, would take a piece of entire new cloth. There would be a waste in it. An old piece, or a piece like the garment, would be better. The word here translated new, in the original means rude, undressed, not fulled by the cloth-dresser. In this state, if applied to an old garment, and if wet, it would contract and draw off a part of the garment to which it was attached, and thus make the rent worse than it was. So, says he, my new doctrines do not match with the old rites of the Pharisees. There is a fitness of things. Their doctrines required much fasting. In my system it would be incongruous; and if my new doctrines were to be attached to their old ones, it would only make the matter worse.

'Neither do men put new wine,' etc. The third illustration was taken from wine put into bottles. Bottles, in Eastern nations, were made, and are still made, of skins of beasts. Generally the skin was taken entire from a sheep or a goat, and, properly prepared, was filled with wine or water. Such bottles are still used, because, in crossing deserts of sand, they have no other conveyances but camels, or other beasts of burden. It would be difficult for them to carry glass bottles or kegs on them. They therefore fill two skins, and fasten them together and lay them across the back of a camel, and thus carry wine or water to a great distance. These bottles were, of course, of different sizes, as the skins of kids, goats, or oxen, might be used. Bruce describes particularly a bottle which he saw in Arabia, made in this manner of an ox skin, which would hold sixty gallons, and two of which were a load for a camel. By long usage, however, bottles of skins became tender and would be easily ruptured. New wine put into them would ferment, and swell and burst them open. New skins or bottles would yield to the fermenting wine, and be strong enough to hold it from bursting. So, says Christ, there a is fitness or propriety of things. It is not fit that my doctrine should be attached to or connected with the old and corrupt doctrines of the Pharisees. New things should be put together, and made to match."

THE FREQUENTATIVE VERB.

I saw in your report of the Stein—Ray debate, where Stein had proved by five or six Greek lexicons, that the word "baptizo" is a frequentative verb. Is this true? If so, who are the authors of these works? If those lexicons teach the above to be true, and Elder Ray did not make any reply to his argument, (as I understand), it appears to be a plain case. I have not embraced any religious faith in practice, but I am searching after the truth. Perhaps an answer through the paper would be beneficial. Aaron Miller.

BAPTIZO belongs to a class of Greek verbs known as frequentatives. Bullion, in his Greek grammar, says, "Frequentative verbs express repeated action;" also, "Frequentatives are those which signify repeated action."

Liddell and Scott, in their Greek lexicon, define *baptizo*, "To dip repeatedly."

Donegan, when defining *baptizo*, says, "To immerse repeatedly into a liquid."

Passaw says, "To immerse often and repeatedly."

Bretschneider, another fine Greek scholar says, "Properly often to dip, often to wash."

Richardson, in his large English Dictionary, published in England many years ago, defines baptize in the same way Greek writers define *baptizo*. Of baptize he says, "To dip or merge frequently; sometimes, to sink, to plunge, to immerse."

Thus it will be seen that Liddell and Scott, Donegan, Passaw, and Bretschneider all define *baptizo* to dip repeatedly, and therefore class it among frequentative verbs. Against this view I know of no Greek dictionary in the world. Several of them are silent, but not one to the reverse. Four, as quoted above, say, it means repeated action, while all the rest are silent, therefore the weight of evidence falls on the side of those who speak, while those who are silent are not regarded as witnesses on either side. You will therefore perceive that it is a one-sided case, even among modern writers, saying nothing about the general practice of antiquity.

If Christ had intended to teach but one action in baptism it seems strange that he should have selected a frequentative verb with which to convey the idea, for the language was rich in words, with meanings adapted to every case and purpose. And then it seems strange that all the ancient Greeks, in whose mother tongue the New Testament was written should have understood the language to teach trine immersion if Christ had intended it to teach single immersion. It would seem strange that not one of them could understand the language, especially when they were so familiar with it.

We hope our friend will be successful in his search after the truth, and when once found, embrace it with a willing heart. J. H. M.

WHO has a copy of Chrystal's "Modes of Baptism," to sell?

CALIFORNIA MISSION FUND.

BELOW we give a list of money received at this office for the California mission. It is coming very slow, and unless the churches be pretty prompt, there will not be a sufficient amount in by Sept. 1st. Each congregation should send one or two dollars. Do not delay, but act immediately:

Mohican church, Ohio,	$1,00
Arnold's Grove church, Ill.,	1.00
State Centre church, Iowa,	1.00
Silver Creek church, Ill.,	2.00
Abilene church, Kan.,	1.00
Union church, Ind.,	1.00
Fall Creek church, Ind.,	1.00
Stony Creek church, Ind ,	1.00
Portage Prairie church, Ind ,	1.00
Macoupin Creek church, Ill.,	1.00
T. A. Turner,	1.00
David Bechtelheimer,	1.00
Mill Creek church, Ill.,	1.00
Pine Creek church, Ind.,	1.00

THE STEIN AND RAY DEBATE.

ALL the arrangements are now completed for the written debate between Bro. J. W. Stein and Mr. D. B. Ray. The discussion will last over one year, and will likely prove the most important thing of the kind in which our people ever took part. It is to be published in the *Baptist Battle Flag*, a Baptist paper which has a large circulation among the Baptists, and will thus enable Bro. Stein to set before them a complete defense of our faith and practice. Both sides will also be published in the Brethren at Work, thus giving our people a chance of reading, not only what Bro. Stein can say in our defense, but all that Mr. Ray is able to say against us and our practice.

One reason why this debate will be important is because it will be so extensively read, both papers having a very large circulation, and in consequence of the debate will be read by thousands who otherwise would not take the papers. It will create a still greater interest in the search after truth, and may be instrumental in bringing to light many things that will prove valuable to both parties.

The discussion, as now agreed upon, will commence Oct. 1st, this being as soon as both parties can get ready, and will give our agents time to send in the names of those wishing to commence with the debate. We were in hopes of having it commence sooner, but the first of October is as soon as Mr. Ray could be prepared for it.

We now expect all our readers to work and greatly increase the circulation of the Brethren at Work, for there are thousands not now taking the paper who would like to read the debate. Besides, it costs us considerable, we defraying our part of the expenses, all of which we cheerfully do for the cause of truth.

The paper will be sent from October 1st to the end of next year (1879) for $1.75 which will be an inducement sufficient to prompt many to subscribe if they are shown the paper and told of the Written Discussion. Show the paper to all your neighbors and see what can be done. Go to work immediately, procure all the subscribers you can and send them in at once that we may have time to enter them all in our books before Oct. 1st. In this way we will have all the names in before the discussion commences, and will therefore know just how many copies to print.

As a little compensation for trouble, we make the following offer:

1. If any one, who is now taking the paper, will send us *one new* name, and $1.75, we will send him one copy of Bro. Stein's pamphlet on *Non-Conformity to the World*. When sending in the name and money be sure and mention that you want the pamphlet.

2. If any one, who is now taking the paper, will send us *six new* names, and $10.50, we will mark his paper paid for, to the end of 1870. Parties availing themselves of this offer will mention it when they send in the money and names.

3. If any one, who is not taking the paper, will send *six new* names, and $10.50, he will receive an extra copy, free of charge, from the commencement of the debate to the end of 1879. Those availing themselves of this offer will please not fail to state that they are *new subscribers*, and hence entitled to a free copy.

4. Our *regular agents*, who have been working for our paper will send in the names and money as fast as they can collect them, deducting ten per cent. from the money before sending it to us. This offer is to *agents only*.

5. Sample copies and prospectus will be sent free to all who wish to act as agents and collect subscribers.

6. It is not safe to send over $1.75 in a letter without registering. The better way is to send Post Office Order, or have the letter registered. Parties wishing to send $1.75 and cannot make the change, can send a one dollar bill and 75 cents in postage stamps.

Address all communications to Moore & Eshelman, Lanark, Carroll Co., Ill.

Elder J. A. Murray, of Waterloo, Iowa, has been badly hurt by falling in front of a harvester. He is improving slowly. Full particulars next week.

◆

A letter from sister Hannah Krine fails to give her full address, hence we cannot fill her order till she forwards her address, as the State is omitted in her letter.

◆

Those who have seen Bro. Mohler's *Railroad Sermon* express themselves highly pleased with it. They will be sent post paid, 3 copies, 10 cents; 12 copies, 30 cents; 100 copies, $2.00.

◆

We do not keep the pamphlet entitled the *Infidel Back-Down* for sale. Parties wishing it should address the publishers, H. L Hastings, 342 Washington Street, Boston, Mass. Price, ten cents.

◆

Two more have been baptized in Denmark, thus showing that the good work is going on, and the prospects for the little church are brightening up. Their meetings are largely attended, and becoming still more interesting.

◆

Our readers will please not send in any more orders for *Family Rules and Regulations* till further notice, as we are so crowded with pamphlet and job work that we must defer publishing them for the time being. Those who have sent in orders will bear with us a while longer.

◆

We learn that one of the Sunday-schools in New Jersey has adopted the *Sunday Lessons* as published in the *Children at Work*. They are well adapted to Sunday-school purposes, and when the paper is published weekly will be just the thing to supply a long-felt want.

◆

Brother John Shepherd, Elroy, Ill., of whom mention was made in a former number, expects to go West in October next. This is the way to spread the Truth. Move West, or some place where there are no preachers and go to work. There is plenty more good material of which to make good preachers. The harvest is great and more laborers are needed.

◆

Orders for brother J. W. Stein's work on *Non-Conformity to the World* may be sent in now. It is a neatly printed, and well put up pamphlet, ably defending the faith and practice of the Brethren on that subject, and should be in the hands of all our readers. Price, 10 cents; 12 copies, $1.00. Sent post paid.

◆

When writing for publication the utmost caution should be used so as not to write that which is personal, purely local in its character and of no interest to the generality of our readers. Do not send us, for publication, an article that is driving at the faults of some brother or sister in your neighborhood. The better way would be to go and talk to them, and not spread their faults abroad. In all things we should exercise becoming prudence and charity.

◆

There are seventeen cities in Nebraska which charge $1,000 each for licenses. Of course the saloon keeper loses nothing in the operation, as he charges the more for the whisky he sells. It all comes off of the poor, distressed men who drink. Supposing a town of 2,000 inhabitants has two saloons, each paying $1.000 license, It is evident that these saloons must sell at least $6.000 worth of liquor in order to be self-supporting. The greater part of this is paid by poor, hard-working men who need every cent they can earn to support their families, and the plea is, that the town needs this license money to keep up the town expenses, hence the granting of license. They take some $6.000 away from poor, needy children and wives in order to get $2.000 to keep up the sidewalks &c. Why not banish the saloons and whisky selling, let the poor children and distressed wives have the benefit of hard earned money, and tax the income of the rich for keeping up town expenses?

A MASONIC FUNERAL.

I stood beside an open grave,
Benumbed with grief and pain;
It seemed to me, in that dark hour,
I ne'er should feel again.

Friends closely stood about me
On that sad, dreary day;
A voice fell on the silent air,
Clear spoken: "Let us pray."

The man who spoke had never bent
To heaven his worldly pride;
A scoffer and a scorner he
Of Christ, the crucified.

A man of God stood silent by,
With grave and reverent air,
And listened, without word or sign,
Unto the scorner's prayer.

He prayed that he, my precious dead,
The object of my love,
Might meet his brethren all once more
In the Grand Lodge above.

I wondered, as I thought of him,
In that strange place of rest,
If I should ever see his face,
Or lean upon his breast.

It seemed that on good works alone
They dared to base their claim,
For they sought not heaven's favor
In the Redeemer's name.

And I wondered, as I listened
To that strange, unchristian prayer,
What would light that distant lodge of theirs,
If the Savior was not there.

Would it not be outer darkness?
Would it not be burning pain?
Where those gathered who had never
Called upon the Savior's name?

The brethren listened reverently
To what was sin to me,
And answered to the master's words,
"Amen; so mote it be."

A holy order, verily!
In bitterness, I said,
To choose a wicked man like that
To pray beside their dead.

And now I often feel the pang
That hour of trial gave,
When a reckless unbeliever prayed
Beside my father's grave.

—*The Christian Cynosure.*

SELECTED GEMS.

"A little learning is a dang'rous thing,
Drink deep, or taste not the Pierian spring:
There shallow draughts intoxicate the brain,
And drinking largely sobers us again."

—Give light, and darkness will disperse itself.

—Anger always hurts us more than the one we got mad at.

—Benevolence and charity are universal and unvarying duties.

—Despair has ruined some, but presumption, multitudes.

—Delays decrease desires, and sometimes extinguish them.

—Next in point of meanness to doing a man an injury, is to do him a favor, and every now and then remind him of it.

—Good nature, like a bee, collects its honey from every herb. Ill nature, like a spider, sucks poison from the sweetest flowers.

—If we would have powerful minds, we must think; if we would have faithful hearts, we must love; if we would have strong muscles, we must labor. These include all that is valuable in life.

—Some people are all quality; you would think they were made up of nothing but title and genealogy. The stamp of dignity defaces in them the very character of humanity, and transports them to such a degree of haughtiness that they reckon it below themselves to exercise either good nature or good manners.

—One day a little four-years-old was permitted to have the old family Bible to look at the pictures, and coming to the picture of "Daniel in the lion's den," he gazed at it for a few minutes silently, then running to his mother, book in hand, he broke forth in an indignant tone: "Mother, this Bible don't tell the truth!" "Why, my child, what makes you say so?" "Why, mother, didn't you read to me that when Daniel was thrown into the den, God *shut* the lions' mouths, and see here, they are wide open?"

—Among all the accomplishments of youth, there is none preferable to a decent and agreeable behavior among men, a modest freedom of speech, a soft and elegant manner and address, a graceful and lovely deportment, a cheerful gravity and good humor, with a mind appearing ever serene under the ruffling accidents of human life.

—If you were as willing to be pleasant and as anxious to please in your own home, as you are in the company of your neighbors, you would have the happiest home in the world.

A MEMORIAL,

On the Lamented Death of a Mother in Israel—Sister Prudence Price.

BY D. B. MENTZER.

DEATH has again entered the fold of the Chief Shepherd and claimed one of our members. This again brings to vivid remembrance the solemn fact that his relentless power is still manifest, and that each one of us are approaching the same dread foe, who shall sooner or later bear us to the "narrow cell." O how solemn it is to die, and leave all the pleasant and endearing associations of earth! But it is just as solemn a thing *to live* when we reflect, each day is one less of life to live, and one nearer the cold, dark river of death. The days that are past will come back to us no more forever, but their records of our deeds for good or evil will come up for or against us when "the dead that are in their graves shall hear the voice of the Son of God, and come forth."

"How careful then ought we to live,
With what religious fear!"

Such are the thoughts that should engage our minds under the solemn and signal providences of our Lord.

OUR SISTER.

The subject of this brief sketch was born April 22, 1813—died July 1, 1878. Her virgin name was Prudence Funk; was first married to brother Daniel Stover, deceased, and last to the late brother Jacob Price, a deacon for many years in our Antietam congregation. Our sister resided at the "Home Place," where, we remember, the yearly meeting was held in 1866 It was in the attendant cares of this meeting by over-exertion that she evidently contracted the cause of shortening her days and ending her years, with great sufferings. We mention this as a warning to others. Her love for the church was unbounded, and many were her labors of love. All strangers found her pleasant and hospitable, and kind to the poor. Members of the church found her self-sacrificing and untiring in her exceeding kindness to all. Her good works were many, and proved her love for her Lord and Master.

Though much afflicted during the last year, she was enabled by the grace of God to endure with patience, and calmly await the decisive hour. Her

FAITH IN CHRIST

and the Scriptures was her refuge and comforter. In the triumphs of a living, clinging faith she crossed the chilly waters of death. Free from the cares and anxieties of this life, and free from the suffering of death, she rests on the shores of the pure River of blissful Life, and enjoys the light that never dims. She sleeps in Jesus.

She saw the footsteps that He trod,
His zeal inspired her breast;
And, following her Incarnate Lord,
Gains now the promised rest.

The funeral service was held in Price's meeting-house, and the interment in the commodious burying ground adjoining.

The sermon was drawn from these words: "Return unto thy rest, O my soul!" Psalm 116: 7. May the bereaved find "the consolation of Christ." May the call unto repentance not remain unheeded, but devoutly *accepted* by the unbelieving. How solemn the warning! How dangerous the delays when the soul is in danger.

(See Obituary)

THE LOST SPECTACLES.

GRANDPA, one night, lost his spectacles, and two or three of us undertook to find them; after looking for some time to no purpose, we gave up the search, and grandpa at last found them on top of his head. We all had a hearty laugh, in which he as heartily joined, and he then began to talk to us on the advantage, when anything was lost, of looking in the proper place; and he thus proceeded: "Almost all young people indulge in dreams that are in themselves useless. When they hear of the wide world, they think of what great things they would do, if they were here, or there, or yonder; or, if they had this or that, or the other. But depend upon it, almost all that is worth having, or at least, all that would be good for us to possess, may be obtained wherever we are, if we seek for it by diligently and uprightly using the faculties God has given us, and look to Him for His blessing. We may look for a thousand things, in a thousand ways, but it will be in vain, if we neglect to look for them *in the right place.*

This is a warning that I ought to manifest much forbearance, for it would not be right in me to be severe on others for doing that which I have so frequently done myself. Many years was I looking for peace, and found it not; and the only reason I did not find it, was, I did not look for it *in the right place;* if I had, I doubt not that I should have found it.

First, I thought that money would assuredly give it me, and I set to work, determined that whoever might be poor, I would not; and if working hard and spending little is the way to obtain riches, I verily believe I should have been rich, had it not occurred that one day, opening the Bible, I read about the rich man in the parable. This account, and the verse that told me that it was 'easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven,' so startled me that I was afraid to be rich, lest when I died, my riches might bear testimony against me, that I had not relieved the wants of the distressed, and made a good use of my riches. One Sunday afternoon I heard a sermon from the text, 'There is no peace to the wicked.' Thus I was instructed, that where wickedness was, peace could never dwell. This brought me back again to my Bible, where I read of that peace which passeth all understanding. So seeing that I had all along sought for peace everywhere but *in the right place*, I sought it where it is to be found, and that is in the Gospel of our Redeemer, which tells us that Jesus Christ came into the world to receive sinners. I had before been instructed that I was a sinner, but now I was taught to feel it, and the promises of the Gospel brought home to my heart, by the influence of the Holy Ghost, gave me that peace which the world giveth not, and cannot take away.

Be assured, if with sincerity you seek in the same place, you will also find it, for he that seeketh shall find, and to him that knocketh, to him it shall be opened. The Bible asks, 'Do men gather grapes of thorns or figs of thistles?" And truly we may as reasonably expect them to do this, as to hope that we shall find many things that we want in the places we seek to obtain them. No, no; we shall never obtain till we look *in the right place* for them.

What a long story I am making about seeking things in the right place, and all because I happened to lose, for a few minutes, my spectacles. Well, what I am saying will not be in vain, if it will teach you to be a little more careful in seeking things aright. If you want money, seek it by diligence in your calling, and habits of frugality; if you want reputation, seek it by punctuality and integrity, and by the determination to excel in all you undertake; if you want friends, seek them by endeavoring to deserve them; but, if you want peace, you may look for it every way, and in every place, in vain, unless you seek from the Lord Jesus Christ, who died for our sins and rose for our justification.

You must remember that I did not look for my spectacles, before I found I had lost them. And so in like manner no one will look for anything heartily until he feels the want of it. My dear children, you will not seek peace till you have known sorrow; you will not seek a Savior until you know yourselves to be sinners; for, until then, you will feel no want of the one or the other.

The wide world is before you; many are its pleasures and many are its pains; both are necessary because both of them are through the grace of God, when sanctified to our souls are made instruments in doing us good, the former by making our hearts grateful, the latter by showing us our own weakness. But when the pleasures and pains of this world are passed, we shall enter on the pleasures or pain of a world that is eternal. What an overwhelming subject is this for reflection, and how is it that it does not frequently, as we are reminded of it, occupy more of our attention? Surely if it did, we should be diligent in our inquiries after the best information upon it, and be anxious to seek *in the right place* for that peace and assurance which can alone be obtained through the blood of the Cross, which God alone can give, and which He never will withhold from those who seek it in sincerity and truth. Seek it thus in your earliest days and as sure as your grandpa is talking to you, so surely you shall find it."

Selected by GRANDPA.

Girard, Ill.

HOME.

WHAT a hallowed name! How full of enchantment, and how dear to the heart! Home is the magic circle within which the weary spirit finds refuge; it is the sacred asylum to which the care-worn heart retreats to find rest from the toils and inquietudes of life.

Ask the lone wanderer, as he plods his tedious way, bent with the weight of age, and white with the frosts of years, ask him what is home? He will tell you, it is a green spot in memory; an oasis in a desert; a centre about which the fondest recollections of his grief-oppressed heart cling with all the tenacity of youth's first love. It was once a glorious, a happy reality, but now it rests only as an image of the mind.

Ask the little child, what is home? You will find that to him it is the world—he knows no other. The father's love, the mother's smile, the sister's embrace, the brother's welcome, throw about his home a heavenly halo, and make it as attractive to him as the home of the angels. Home is the spot where the child pours out its complaints, and it is the grave of all its sorrows. Childhood has its sorrows and its grievances, but home is the place where these are soothed and banished by the sweet lullaby of a fond mother's voice.

Home is the place of confidence. If home be indeed a home, treachery and deceit exist not there. The heart need not fear to unfold its grief, or unburden its sorrows, for here it will find sympathy, comfort, and cheering hope.

Home is a place of refuge. Tossed day by day upon the rough and stormy ocean of life—harassed by worldly cares, perplexed by worldly inquietudes, the weary spirit yearns after repose. It seeks and finds it in the refuge which home supplies. There the mind is at rest, the heart's turmoil becomes quiet, and the spirit basks in the peaceful delights of domestic love.

Yes, home is a place of rest—we feel it when we seek and enter it after the busy cares and trials of the day are over. We may find joy elsewhere, but it is not the joy—the satisfaction of home. Of the former the heart may soon tire; of the latter, never. In the former there is much formality; much heartlessness under the garb of friendship of the purest, truest character.

How often we hear persons speak of the home of their childhood. Their minds seem to delight in dwelling upon the recollections of joyous days, spent beneath the parental roof, when their young and happy hearts were as light and free as the birds. What a blessing it is, when weary with care, and burdened with sorrow, to have a home to which we can go, and there, in the midst of friends we love, forget our troubles, and dwell in peace and quietness. Home is the place where our hopes and happiness—our tears and sighs, have ever blended, and over it may the twin angels of purity and love ever hover, to guide it from unholy intrusion.

Selected by SUE EMMERT.

BORROWING TROUBLE.

BORROWING is a bad thing at the best; but "borrowing trouble" is perhaps the most foolish investment of "foreign capital" that a man or woman can make. An amusing instance of this species of "operation" is set forth in a "Down-East" newspaper, wherein a man thus related his experience, in a financial way, on the occasion of the failure of a local bank:

"As soon as I heerd of it, my heart jumped right up into my mouth. 'Now,' thinks I, 'sposin' I got any bills on that bank? I'm gone if I hev—that's a fact.' So I put on my coat, and I 'put' for home just as fast as my legs would carry me; fact is, I run all the way. And when I got there, I looked keerfully, and found that I hadn't got no bills onto that bank *nor any other.* Then I felt easier."

There have been a thousand instances of "borrowing trouble" when it was not a whit better "secured" than in this example.

FAMILY intimacy should never make brothers and sisters forget to be polite and sympathizing to each other. Those who contract thoughtless and rude habits towards the members of their own family, will be rude and thoughtless to all the world. But let the family intercourse be true, tender, and affectionate, and the manners of all uniformly gentle and considerate, and the members of the family thus trained, will carry into the world and society the habits of their childhood. They will require in their associates similar qualities; they will not be satisfied without mutual esteem, and the cultivation of the best affections, and their own character will be sustained by that faith in goodness which belongs to a mind exercised in pure and high thoughts.

"DON'T write there," said one to a lad who was writing with a diamond pin on a pane of glass in a window. "Why not?" said he. "Because you can't rub it out." There are other things men should not do, because they cannot rub them out. A heart is aching for sympathy, and a cold, heartless word is spoken. The impression may be more durable than that of a diamond upon a glass. The glass may be broken, but the impression upon the heart lasts forever.

Come to Jesus.

BY M. MEYERS.

"Why sit we here until we die?" 2 Kings 7: 3.

AT the gate of an Eastern city, once sat four leprous men, afflicted with that loathsome disease which is perhaps more typical of sin than any other known to the human family. These men, like the alarmed sinner had come to a point in life, precarious in the extreme: not only were they afflicted with leprosy but starvation was staring them full in the face. Then said they one to another, "Why sit we here until we shall die? If we say, we will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians. If they save us alive, we shall live; and if they kill us, we shall but die."

Just so, with the sinner when he as the prodigal son comes to himself, and sees his own vileness, and inability to extricate himself, from the gulf of deep despair into which sin has plunged him, and not only plunged him, but like the wind carried him away from his father's house, away from Jesus his Savior and elder brother and away from his eternal interest, the inheritance that is incorruptible, undefiled and that fadeth not away. Then he cries in the anguish of his soul, What must I do? If I say, I will go into the city of the world, I shall die there; for there is no comfort, consolation nor peace in the world, but all is strife, wrangling, and confusion to the weary soul. And if I sit still here, I die also. Friendly sinner, come to God's host. Heb. 12: 22, 23, 24. It never forsakes the camp, but stands firm on the borders of Zion, for Jesus the Mediator of the New Covenant is there, through whom the fountain for sin and uncleanness was opened, Zech. 13: 1, and of whom the whole family in heaven and earth is named. Yes, he is interceding for you and me. And his embassadors are standing on the walls of Zion entreating you to come to this great deliverer, that is able to save to the uttermost, all that come unto God by him. If you remain away and die in your sins, where Christ and God are, you cannot come. — Can you for one moment bear the thought of being banished from the presence of the Lord and from the glory of his power, all on account of your own neglect and disobedience.— Accept now of life and salvation while it is called to-day, and be faithful unto the end, and you shall receive a crown of life that fadeth not away.

Harvest.

"For since the fathers feel asleep all things continue as they were."

SCOFFERS have dared to say where is it? But it approaches—it ripens apace. Man's seed-times and harvests make their annual round. He ploughs, sows, reaps, consumes and sows again. God's harvest time seems long to the scoffer, but as sure as words of eternal truth, the same power that caused the walls to crumble in years gone by, at the blast blown by priests of the Lord, will cause dead men to rise up and stand ripe for the sickle, when the last trumpet shall sound and the angelic host shall come forth as reapers, in the presence of the Lord. When I contemplate the scene and the many, who instead of improving the talent given them of God, empty it in the service of darkness, scoffing and discarding the teachings of him who spake as never man spake, I feel like exclaiming with one of old: "O that my head were waters and mine eyes were a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Reader if you are trampling the word of God beneath your feet, or substituting your own creed for heaven's ordained one, stop and consider, turn your steps, for the harvest will come. Death is daily hurrying souls to eternity, and soon the boatman will bid us cross the stream. Though the bloom of health be on our cheeks, yet we are not exempt from the poisoned dart of the dark-winged angel. But a few weeks ago a young man, in the little village of Hudson, left home in the morning in the vigor of health, in the glory of manhood; but ere the sun had sunk to rest, the tidings came to his parents: "Your son is no more." His body lay in the dark waters of the Mackinaw, his spirit had gone to God who gave it, to receive the reward for the deeds done in the body, whether good or evil. He had on the previous night dreamed that he had lost his life in the Mackinaw. The dream had been repeated three times, and he told his mother ere he left home, that he had so dreamed, but be made merriment and instead of obeying his mother, who plead with him to stay, he lost his life; and so with many to-day who are scoffing at God's word.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

LINDEMAN.—Near Waynesboro, Pa., after several weeks' illness, July 16th, 1878, friend Catherine Elizabeth Lindeman, aged 64 years, 3 months and 24 days.

The deceased was the wife of friend Adam Lindeman, our sexton at Price's church. This is a German family, having emigrated to this country a number of years ago. They had a warm feeling for the church of the Brethren, being almost regular attendants at our services at the meeting-house near by; though they understood but little of our preaching as it is now all English. As far as they had learned the doctrine, they were in great sympathy with us. — About ten years ago, they had about concluded to unite with us, but a zealous member of the church of Luther persuaded them, that it would be a great sin to renounce their faith. How many people there are who suffer themselves to be persuaded to the desire of men and contrary to the will of God with whom we have to do.— May she rest in the mercies of God.

Funeral services conducted by Bro. J. F. Oller and others.

BAKER.—Also in the Antietam Congregation July 20th, 1878, in hope of a blessed immortality, our venerable sister Nancy Baker in the 95th year of her age.

Sister Baker was born April 12th, 1784. — She was a sister to Elder Jacob Holsinger, deceased, who at one time presided over this congregation. She was an aunt to Elder Daniel Holsinger of Marion, Iowa, and brother Jacob Holsinger, a deacon in this congregation. She is said to have been truly a mother in Israel. — Funeral services by brother Jacob F. Oller. — Text: Rev. 14: 12, 13.

PRICE. — Near Waynesboro, Pa., July 1st, 1878, departed in peace, our beloved sister Prudence Price, aged 65 years, 2 months and 9 days. Sermon preached by Bro. J. F. Oller from Psalm 116: 7. (See Memorial.)

D. B. MENTZER.

HOOVER.—In the Nettle Creek church, Ind., June 25th, 1878, of palsy, sister Barbara, wife of George P. Hoover, aged 66 years, 9 months and 24 days. Occasion improved from John 5: 25–28.

HOOVER.—Also, in the same house, June 30, little Rolley Edmund, son of friend George M., and sister Josephine Hoover, aged 2 months and 17 days.

HARTER.—In the same church, July 29th, Bro. Joseph Harter, aged 25 years, 10 months and 28 days.

HOOVER.—In the same congregation, Charley H. Hoover, July 30th. 1878, aged 11 years, 9 months and 29 days. A. BOWMAN.

COPENHAVER.—Six miles North of Keota, Keokuk Co., Iowa, July 20th, 1878, Eliza Copenhaver, wife of Abraham Copenhaver, deceased, aged 67 years, 9 months and 23 days.

LONG.—Near the same place, February 16th, Margaret J. Long, wife of Christian Long and daughter of the above, aged 41 years, 9 months and 8 days. B. F. FLORY.

CORRESPONDENCE.

Constitution and By-Laws of the Maple Grove Colony of Montgomery Co., Ia.

WHEREAS we, the undersigned members, having carefully investigated our financial condition and future prospects for ourselves and families in this country, find by that investigation, that our means are very sufficient for the purpose, therefore we have considered the propriety of forming ourselves into a colony, and locating that colony on government lands. The result of said consideration, is a resolve to form ourselves into a colony and locate that colony on government lands in South-western Nebraska, or in Northern Kansas, as may be selected by a committee, chosen by the members of said colony. Each member of the colony taking a homestead of 160 acres, that is legally entitled to one.

We therefore proposed to settle on our claims in the Fall of 1879. We have further resolved, to choose a committee of five, from among the members of the colony, to be known as the Board of Advisers. The Board shall counsel and advise with members upon all matters of importance, in which they may seek advice. Said committee to hold office for one year, when others will be chosen in their stead, or they be re-elected.

The necessary qualifications to become a member of the Maple Grove colony is, strict honesty, morality, industry, economy; no distinction to be made in parties applying for membership in regard to sex or wealth, all come in on the same terms. We further resolve, that six members shall constitute a quorum at all business meetings of said colony, and shall be considered competent to transact any business coming before the meeting.

We further resolve, that no members be received into the Maple Grove colony only at our regular meetings, and further, that all applicants be received by ballot or vote, by all the members present, and be it further remembered, that three votes, cast against any applicant for membership, shall be sufficient to defeat them in becoming a member. And that this constitution further provides, that any person or persons, living in other parts of the country, desiring to become members of the Maple Grove colony, can do so, by sending in their names to the Secretary with a recommendation by one or more responsible persons, as to the applicant's good character. Such applicants or vouchers should be known by some one or more of the members of the colony to insure their being voted in as members.

Each member agrees to be subject to, and live in harmony with the following rules, and are required to show their approval of, and determination thus to do, by signing their names thereto.

RULES OF THE MAPLE GROVE COLONY.

1. That no member of the Maple Grove colony, shall buy any property whatsoever on credit, where it can possibly be avoided, and under no circumstance, shall a member buy on credit without first seeking advice from the board of advisers.

2. No member of the colony shall be allowed under any circumstance whatsoever to sign or endorse, any promissory note, bond or contract of any kind as security or bail, for any other person.

3. No member of the colony will be allowed to do any kind of work on the Sabbath day, that duty and justice does not demand of them.

4. Infidels and disbelievers in God and the Bible or either, or opposers of the religion of the Bible, need not apply for membership in the above named colony.

5. Every member is strictly forbidden the use of intoxicating liquors of any kind, except for medical purposes, and no other party will be allowed to sell or give away any intoxicating liquors, inside the limits of said colony.

6. All members in the habit of using tobacco, either by chewing or smoking, are requested to discontinue its use altogether if possible, if not altogether, to be very moderate and temperate in its use and never under any circumstances use it in the house of God or any other public or private house, and it shall be their duty further to discourage and discountenance its use, and teach their children and all others never to touch, taste, nor handle the filthy thing.

7. Profane swearing, is strictly forbidden on the part of any members of the colony.

8. Every member is expected to be industrious, economizing and strictly honest and truthful with all the members of the colony, and with all others with whom they have any dealing, or business of any kind.

9. Any member or members of the above named colony, that become lazy, indolent and careless, and continue so, after having been entreated and admonished to their duty, shall be considered a nuisance, and of no benefit to the colony or community, and will be disowned as members, and have their names erased from the book.

10. Cleanliness living next door to Godliness, therefore every member of the society, will be required to observe cleanliness, tidiness and neatness, not only in their personal appearances and in their homes, but also their premises should show a neat appearance, good taste and good management; thus thrift and prosperity will follow.

11. All members are expected to ornament and beautify their homes as their means will admit; by planting fruit, ornamental trees, flowers, etc.

12. Each member that is the head of a family, will be required to take with them, at least one good team of horses or mules.

13. All members of this colony, are required to locate their claims as near together as possible, for the mutual benefit of each other in school purposes, church privileges and for the convenience in being partners in agricultural implements, machinery, etc.

14. The members of the Maple Grove colony will meet in general council semi-annually to settle the financial condition of its members, each member to make a brief statement of their condition and what they are doing, etc.

15. Every member is expected to settle up and give satisfaction to all their creditors before leaving their present location as members of the colony.

Penalties to be inflicted for the violation of the above rules: Any member or members violating one or more of the above rules, knowingly, shall give entire satisfaction to the Board of Advisers, and for a second offense by the same member, forfeit all right and privilege as a member of the Maple Grove colony. The above rules to be in full force for five years from the date of the settlement, of the above named colony. Sent in for publication by

N. C. WORKMAN.

Sciola, Iowa.

(Primitive Christian please copy).

The Great Eclipse.

ACCORDING to your request, I will try and give your readers an account of the eclipse of the sun, that took place here the 29th of July. I was as particular in my observations as I could be; had the great privilege of being almost on the exact line of its greatest shadow. Large numbers of scientific persons had come to Colorado with the express purpose of taking observations of the eclipse; one, a party of ladies of Vassar College, and also a party from London, England came over to observe this great event of the times. Great fears were entertained for some days previous, that the sun would be obscured by clouds, as such had been the case every afternoon for a week or ten days, but the day was the brightest we had for a long time. Some attribute this to the efficacy of the special prayers that were offered in the Denver pulpits, Sunday before, that the day might be clear. There were but a few scattering fleeting clouds to be seen, and the viewing of the eclipse was a "grand success."

A description as we saw it: At two o'clock and twenty minutes, there was a small notch noticed, on the right side of the sun's surface, made by the encroachment of the moon. This first appearance was a little below the right side center. This notch gradually grew larger and larger, as the sun's surface was apparently absorbed by the moon, slowly passing over towards the left side of the sun; when half over, the sun was a crescent shape, like a half moon. Seventy minutes elapsed while the moon was passing over, until totality took place. The dusky shadow continued to grow darker and darker; something like evening twilight until the last ray of the sun was obscured, when a sudden darkness over-spread the earth; the darkness came so sudden that it was similar to dropping a curtain before a light. The moment totality took place, a flash of light seemed to spread over the face of the moon, which before this, was of a dark color. Around the edge of the moon was a small, livid, shining circle, and from this or immediately back of it, there shone forth the most magnificent halo of a glorious light I ever saw, called the Corona. The light seemed to spring out in spiral flashes or bright burning rays. While totality lasted, which was nearly three minutes, the stars shone out like on a moonlight night; the darkness was so great that we could not see plainly objects a few rods distant; it was difficult to see the hands of a watch. The appearance around us was like it might be midnight, with a dim moonshine.— The next change of interest was the sudden bursting of the rays of the sun, from behind the right edge of the moon. The sudden light looked like the flashing of a meteor; it was something grand to behold, and in a few seconds, daylight came as sudden as it disappeared.— Nothing was more grand or interesting than the luminous light, that seemed to spring up all around the horizon, something similar to the Aurora borealis, which arose upward, and the darkness of the heavens seemed to roll away "like a scroll." Never had we seen anything to compare to this, it was the most interesting and imposing sight we ever beheld. Surely those things declare the wonders of God's workmanship and the magnificence of all his handiwork. It was a little diverting to see the pigeons flocking to their cote, and the chickens to their roost, and then hear them come forth crowing like in the morning. We continued to observe the receding moon, as it passed off the left limb or side of the sun—a little above the centre of the left side, and then the sun shone in all his wanton fullness, and all seemed to go on in the even tenor of its way. The eclipse lasted until 4 o'clock and 35 minutes less a fraction. It is said we shall not have another similar one until 1900. It is claimed by the professor from England, that at the time of the totality of the eclipse, they discovered a new planet in close proximity to the sun. His report will be looked for with great interest, by the scientific world. The government will furnish an interesting report from the party that took observations from the top of Pike's Peak. There was also a party on Long's Peak—or at least intended to go up. Edison, the inventor of the telephone, with his party, were to be at Rawlins, on the U. P. R. R. He expected to test a new invention of his—something to test the heat of the corona that surrounds the sun or moon at the time of the eclipse.

The world is seeking after wisdom that is no special profit to the salvation of the soul, yet if used properly may all be right, provided with the wisdom thus gained, we neglect not that wisdom that comes from above.

J. S. FLORY.

Longmont, Colorado.

GLEANINGS.

From J. S. Flory.—Our regular quarterly church meeting was held on last Saturday; four additions by letter of members living in the Southern part of the State; members here in union and love. It was proposed and agreed at our meeting that we make a quarterly contribution, as each member feels freely to do, for the brethren's work of evangelism. We think we are safe in saying, our congregation will contribute on an average of one dollar each, during the year for that purpose. Also raised our quota for the committee to California.

Longmont, Colorado.

From Ashland, Ohio.—I have just returned from a successful trip in the East, in behalf of Ashland College. I found on my return that the College building was progressing finely, notwithstanding the wet weather they are having here. The basement is done and nearly half of the next story, and progressing at the rate of 15,000 bricks per day. Hope all the friends of Ashland College, (and we know no reason why all should not be friends) will come forward with their contributions so that the trustees may be enabled to complete the College building as well as the Boarding-halls as soon as possible, as there are many ready to come to school as soon as the school is opened. Do not wait to be solicited but send in your address to H. K. Meyers, secretary, and he will furnish you with the necessary blank for your subscription.

E. C. PARKER.

From Buffalo, Mo.—In reading the BRETHREN AT WORK I have noticed, that the Brethren are visiting and preaching in all parts, excepting this place. We would be glad to see Brethren come here, and preach and visit with us. Those that wish to look for homes would do well to come here and look, before buying elsewhere. Our little church is improving slowly.

J. S. BEMISDORFER.

From Milford, Ind.—The Turkey Creek district is still moving along slowly, and many of its members are rejoicing in the good things of the Lord. Drones are never very profitable to a good working bee. The honey bee will not allow a drone to idle away the time in the hive; so the church had better see that none of its members become lukewarm, neither cold or hot, says the voice of Inspiration. The honey bee teaches us a beautiful lesson, never to idle away our precious moments.

Of late two souls were made willing to unite with the people of the Lord; one who was baptized, had to be carried into the water, being very weak of consumption. Some of the neighbors said, we would kill her, and so great was the dread on their mind, that they went to the sick sister and tried to discourage her, telling her the water would take her breath, as we knew a strong breeze of wind she could not stand. So I was called in a few hours before baptism by the applicant, and I saw her faith had become weak; and had to encourage her strongly, before she would consent to be baptized. Many went to the water to witness the sad scene. When we carried her into the water, some had to go away, saying, they could not behold the sight. This person that opposed came to the baptismal scene, and with a scornful laugh, tried to oppose the work in which the minister was so zealously engaged. While we carried her to a house near by, she felt as did the eunuch of old, to go on her way rejoicing. This sister is getting stronger in the faith, and now calls the church to come and hold a little communion with her, before she falls asleep in Jesus.

J. H. MILLER.

INTERESTING ITEMS.

Something About Giants.

PLINY relates that in the time of Claudius Cæsar, there was a man named Gobburns, brought by the Emperor from Arabia to Rome, who was nine feet four inches high," The tallest man that has been seen in our times."

In the reign of Augustus Caesar, the tall forms of Rasis and Secundilla might have been seen, whose bodies were preserved in a museum, in the Sallustian Gardens, and each of whom measured ten feet, three inches in height.

The Emperor Maximinus was nine feet high, and was in the habit of using his wife's bracelet as a thumb-ring. His shoe was a foot longer than that of any other man, and he could draw a carriage which two oxen could not move He ate usually four pounds' weight of flesh, and drank six gallons of wine daily.

Josephus tells of Elezer, a Jew, a giant over ten feet high, who was one of the hostages whom the King of Persia sent to Rome after peace.

Plot in his "Oxfordshire," 1676, says that a skeleton seventeen feet high was then to be seen in the town hall in Lucerne. It had been found under an oak in Willison, near the village of Reyden.

To this list we might add the name of Col. Goshen, an Arab who was born in Jerusalem We met him a few years ago, and conversed pleasantly with him. He was a fine looking man and well built. He stood about eight feet in hight and weighed over five hundred pounds. There are other persons who may properly be called giants.

Ohio has voted by a large majority against taxing church property.

A Bible has been presented to every workman on the Paris Exposition buildings.

Hereafter the question is to be asked those applying for admission into a Southern Methodist Episcopal Annual Conference, "Are you in debt so as to embarrass you?"

The village of Perote, Ala., has a municipal law which forbids dancing at any public building within its corporate limits. The law is rigidly enforced. That is good. Let other towns do likewise.

The United Brethren exclude all persons from their denomination who are Odd Fellows or who join secret societies. So says an exchange, and that is just what all other churches ought to do.

The Dead sea is about fifty miles long and twenty broad, surrounded by bare mountains, and the water is salt, pungent and deleterious to animal life. It is believed that it was once a fertile basin, absorbed by a volcano and earthquake. Heaps of salt are collected on its shores.

A petrified wasp's nest was found near Eureka, Nevada, by blasting in the solid rock forty feet below the surface of the ground. On breaking it open, cells, larvae, and two perfectly formed wasps were found, also petrified. The rock is a gigantic sand-stone of sedimentary formation.

A Black Hills miner recently found the skeleton of a horse, with the skeleton of a man within it, a terrible reminder of last Winter's tearful snow-storms. Lost on the plains, the man had killed the horse, cut him open and crawled inside, thinking to escape perishing of cold; but the animal's flesh froze solid, confining the man in a tomb, from which there was no escape.

MALTA—Among the British Indian troop now quartered at Malta, there are some black Jews, members of the community of the *B'nai Israel*, existing on the coast of Malabar. They claim to be descendents of the Jews sent by King Solomon to India to collect ivory and precious stones. They differ very materially from other Jews in many of their religious ceremonies, and only observe the Jewish Sabbath and the Passover.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

Beatrice church, Gage Co., Neb., September 7th and 8th, commencing at 2 o'clock.

Sugar Creek congregation, Sangamon Co., Ill., Oct 3 and 4, commencing at 10 o'clock.

Iowa Center, at residence of Bro. G. W. Boitnotts, Sept. 7th and 8th.

Paint Creek congregation, Bourbon Co., Kansas, October 3rd and 4th, commencing at 2 o'clock.

Mineral Creek, Johnson Co., Mo., Tuesday, Oct. 1.

Stanislaus church, Cal., first Saturday in October.

Whitesville, Mo, Sept. 7th.

Abilene church, Kansas, August 24th. Meeting on the 25th at same place.

Arnold's Grove, Sept. 10th and 11th, commencing at 1 o'clock, P. M.

Mulberry congregation, Bond Co., Ill., Oct. 9th.

Camp Creek congregation, Sept. 14.

Cottonwood congregation, Lyon Co. Kan., Sept. 7th and 8th.

Bethel church, Filmore Co., Neb., Sept. 14th and 15th.

Franklin church, four and a half miles North-east of Leon, Decatur Co., Iowa, Oct. 10th.

White Rock congregation, Kansas, Sept. 21st.

Lower Fall Creek church, Madison Co., Ind., Oct. 11.

Fremont Co., Ia., August 31st, to commence on the 28th and continue over Sunday.

Logan church, Logan Co., O., Oct 12th at 2 o'clock.

Peabody church, Oct. 5th and 6th at residence of Bro. Henry Shomber, three and a half miles North-West of Peabody, Marion Co., Kan.

☞ The Lord willing, the Brethren of the Wyandot congregation, propose holding a love-feast in the vicinity of Little York, Wyandot Co., Ohio, Sept. 14 and 15, commencing at 10 o'clock. A general invitation to all the members. Those coming by R. R will stop off at Nevada, Ohio. There will be conveyances there on the 13th to meet those that come.

J. HEISTAND.

☞ The Beaver Creek church, York Co., Neb., will hold a love-feast September 21st and 22nd. Ministerial aid needed. S. H. KINGERY.

☞ The Pokagon congregation, Cass Co., Mich., will hold their Communion October 5th, at the Newton Grove church, 7 miles East and one and a half miles North from Dowagiac, commencing at five o'clock, P. M

W. CLARK.

☞ The Grasshopper Valley church, intend to hold their Communion meeting October 5th and 6th, at Osawkie, Jefferson Co., Kan.

J. A. ROOT.

☞ The Donald's Creek congregation intends to hold their Communion meeting, at the meeting-house, seven miles North-west of Springfield, Clark Co., Ohio, on the 9th of Oct., commencing at 10 o'clock. N. FRANTZ.

☞ We intend to have a Love-feast Oct. 12th and 13th, commencing at 1 o'clock, P. M, at our church one mile East of Dallas Center, Dallas Co., Iowa.

☞ Communion in the Nettle Creek congregation, near Hagerstown, Wayne Co., Ind., on Wednesday, Oct. 9th, to commence at 10 o'clock. L. W. TEETER.

☞ The English Prairie church, LaGrange Co., Ind., intend to hold a Communion meeting Oct. 10th, commencing at 10 o'clock A M.

D. KAUB.

☞ The Lord willing, our Camp-meeting will commence Friday evening, September 20th.—Will hold over two Sundays. Place of meeting the old camp ground in the grove on the West side of the San Joaquin River, within 200 yards of the U. P. R. R. Bridge. The Communion will be observed before the meeting closes. By order of the Brethren of the church in California. GEO. WOLFE.

☞ There will be a Communion meeting at Millville church, Adams Co., Saturday, Sept. 14th. Preaching Friday evening and Saturday at 10 A. M. H. W. STRICKLER.

☞ The Honey Creek church, Nodaway Co., Mo., intend holding a Love-feast about nine miles East of Hopkins, Sept. 14, to continue several days. Ministers traveling West, will please note this. Those coming by rail will be met Hopkins, by giving notice to the undersigned at Defiance, Worth Co., Mo.

WM. H. CLARK.

☞ The Brethren of Eagle Creek church, Hancock Co. Ohio, expect to hold a love-feast on Thursday, October 17 '78, commencing at 5 o'clock P. M. Preaching also next day.

S. T. BOSSERMAN.

BOOKS, PAMPHLETS, ETC.,

FOR SALE
AT THIS OFFICE.

Christian Baptism.—With its Antecedents and Consequences. By Alexander Campbell. Cloth, $1.25.

Nead's Theological Works, or a Vindication of Primitive Christianity By Elder Peter Nead. Bound in cloth; 472 pages; price, $1.25.

The Throne of David.— from the consecration of the Shepherd of Bethlehem to the rebellion of prince Absalom. By the Rev. J. H. Ingraham, LL. D., author of "The Prince of the House of David," and the "Pillar of fire" With five splendid illustrations. Large 12 mo, Cloth, $2 00

Reason and Revelation—By R. Milligan. This work should not only be read, but carefully studied by every minister in the brotherhood $2.50.

Brethren's Hymn Books.—1 copy Turkey Morocco, post-paid, $1 00, per dozen, post-paid, $11.00, per dozen by express, $10.00. 1 copy Arabesque or Sheep, post-paid, 75 cents, per dozen, post-paid, $8 25; per dozen, by express, $7 25. When ordering hymn books sent by express, it is expected that the purchaser will pay the express charges at the office where the books are received.

Ancient and Modern Egypt.—View of Ancient and Modern Egypt. By M Russell, LL. D. Engravings. 18 mo, Cloth, 75 cents.

Truth Triumphant—In six numbers of four pages each, Baptism, Grace and Truth, Feet-washing Brotherly Kindness, Non-resistance. Non-Essentialism Measured, and Found too Short. Price 1 cent each, or 80 cents per hundred.

Voice of the Seven Thunders; Or, Lectures on the Book of Revelations. By J. L. Martin. Among modern books this is really a curiosity. You can't help but understand it. $1.50.

The Origin of Single Immersion—Showing that single immersion was invented by Eunomius and as a practice, cannot be traced beyond the middle of the fourth century. By Elder James Quinter It is a tract of sixteen pages and the Brethren should take an active part in giving it an extensive circulation. Price, 2 copies, 10 cents; 40 copies $1 00.

Eusebius' Ecclesiastical History.—This author lived in the fourth century, had a thorough knowledge of the History of the church, and his writings are therefore of considerable value to the student of Ancient History. 8vo, Cloth, 2 50

Campbell and Owen Debate.—Containing an examination of the Social System, and all the systems of Skepticism, ancient and modern. Complete in one volume. This will always remain a leading work on the evidences of Christianity. $1.75.

Passover and Lord's Supper.—By J. W. Beer. An able work of great merit, and should be in the hands of every person, who wishes to thoroughly understand this subject. Bound in good cloth; 258 pages. Price, 75 cents

The Prince of the House of David, or Three Years in the Holy City, being a series of letters, giving a life-like picture, and related as by an eye-witness, all the scenes and wonderful incidents in the life of Jesus of Nazareth, from His baptism in Jordan to His crucifixion on Calvary; by J. H. Ingraham Neatly printed, and well bound in cloth. It will be sent post-paid for $2 00

Josephus.—The works of FLAVIUS JOSEPHUS, the learned and authentic Jewish historian, containing twenty books of the Jewish antiquities, seven books of the Jewish war and THE LIFE OF JOSEPHUS, written by himself, and embellished with elegant engravings The work is a large, octavo volume, neatly printed and well bound with good leather. Sent post-paid for $4 50

A Treatise on Trine Immersion—Proving from the New Testament, and the Established Rules and Principles of Language, that Baptism by Trine Immersion is the only valid Baptism Consisting of a Grammatical Analysis of the Commission, and Analogy of the Commission and other passages, and miscellaneous proofs. By Lewis W. Teeter. Put up in a neat pamphlet form, and will be sent post paid for 15 cts, or two copies 25 cts.

The Doctrine of the Brethren Defended.—This a work of over 400 pages, lately published in defense of the faith and practice of the Brethren on the following points The Divinity of Christ and the Holy Spirit, Immersion vs. Affusion, Trine Immersion, Feet-washing, the Holy Kiss, Non-conformity or Plainness of Dress, and Anti-Secretism. The work is complete, and is so arranged that the arguments on each subject may be easily found and understood. It should have a wide circulation, both among members and the world. The work is printed in large, plain type, is neatly bound in cloth, and sells at the low price of $1.60 per copy by mail. When ordered by the dozen, a reduction of 10 per cent and the express charges will be made. The work may be had at this office or from the author, R. H. Miller, Ladoga, Ind.

True Evangelical Obedience, its nature and necessity, as taught and practiced among the Brethren or German Baptists. By J W. Stein, being one of his twenty reasons for a change in church relations. This is an excellent work, and should be circulated by the thousands all over the country. Price, 25 cents; 10 copies, $1 00,

The Perfect Plan of Salvation, or Safe Ground. By J. H. Moore, Showing that the position occupied by the Brethren, is infallibly safe. Price 1 copy, 10 cents; 12 copies, $1 00.

Trine Immersion Traced to the Apostles.—Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors By J. H. Moore, 64 pages price, 15 cents. ten copies, $1 00.

The "One Faith," Vindicated.—By M. M Eshelman, 40 pages, price 10 cents; 12 copies $1 00 Advocates and "earnestly contends for the faith once delivered to the saints"

Sabbatism.—By M. M. Eshelman. 16 pages, price 10 cents, 20 copies $1 00 Treats the Sabbath question, briefly showing that the observance of the seventh-day Sabbath passed away with all other Jewish days, and that the "first day of the week," is the preferred day for Christians to assemble in worship.

One Baptism—A dialogue showing that trine immersion is the only ground of union, that can be conscientiously occupied by the leading denominations of Christendom. By J. H. Moore. One copy 10 cents, 12 copies, $1 00,

Campbellism Weighed in the Balance, and Found Wanting.—A written sermon in reply to Elder C——. By J. H. Moore. It is a well printed tract of sixteen pages, Should be circulated by the hundreds in almost every locality. Price, 2 copies, 10 cents; 40 copies $1 00.

Why I left the Baptist Church—By J. W. Stein. A tract of 16 pages and intended for an extensive circulation among the Baptist people. Price, 2 copies, 10 cents; 40 copies $1 00.

Brethren's Envelopes.—Prepared especially for the use of our people They contain, neatly printed on the back, a complete summary of our position as a religious body. Price 15 cts. per package—25 in a package—or 50 cts per hundred.

A Sermon on Baptism.—Delivered by Bro. S. H. Bashor in the Elk Lick Congregation, Somerset county, Pa. A neatly printed pamphlet of thirty-two pages. Price, 20 cents.

Quinter and Snyder's Debate on Immersion.—Price, 75 cents

☞ Any of the above works sent post-paid on receipt of the annexed price Address:

MOORE & ESHELMAN,
LANARK, Carroll Co., Ill.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M., and arrives in Racine at 6:48 P M.

Day passenger train going west leaves Lanark at 2:06 P. M., and arrives at Rock Island at 5:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A M, arriving in Racine at 9:00 A. M, and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12:10 A. M., 8:10 A. M., and east at 12:10 A. M. and 5 15 P. M

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction,

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

Vol. III. Lanark, Ill., August 22, 1878. No. 34.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

BEYOND THE HILLS.

Beyond the hills where suns go down,
And brightly beckon as they go,
I see the land of fair renown,
The land which I so soon shall know.

Above the dissonance of time,
And discords of its angry words,
I hear the everlasting chime,
The music of unjarring chords,

I bid it welcome; and my haste
To join it cannot brook delay,
O song of morning, come at last,
And ye who sing it come away!

O song of light and dawn of bliss,
Sound over earth and fill these skies!
Nor ever, ever, ever cease
Thy soul-entrancing melodies!

Glad song of this disburdened earth,
Which holy voices then shall sing,
Praise for creation's second birth,
And glory to creation's King.

—*Selected.*

"ESAU HAVE I HATED."

ONE of the first assertions which we are liable to meet in controversy with the skeptics of to-day is, that the Bible teaches that God hated Esau before he was born, and they do not believe in any such God as that. And a good many ministers and church members, will admit the assertion, but say that it is "a great mystery," something which we do not understand. A large proportion of these great mysteries are mysteries only to those persons who are too lazy to read their Bibles or to careless to seek to understand them. The quizzical king who puzzled the heads of his wise men by inquiring why, when a fish was put into a vessel of water, the vessel would weigh no more than it did before, found at last his match in the man who asked him if the fact was *really so?* It is best before drawing inference to be sure of our facts.

Now the fact is, that this statement about God's hating Esau before he was born, is a barefaced misrepresentation or a most stupid blunder. There is not a passage in the whole Bible that says God hated Esau or anybody else before he was born, and if people instead of jumbling Scripture into one indistinguishable mass, would consider what they read and where they read it, it would save them from such absurd mistakes.

The facts are as follows:—when Rebekah, the wife of Isaac, inquired of the Lord, he said to her; "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people: and the elder shall serve the younger." Gen. 25. Esau was born first and, according to the eastern law of primogeniture, the firstborn became the head of the family, the other members of the family yielding him allegiance. In this case, by divine ordination, this order was reversed. and the birthright was to pass to Jacob instead of Esau. The brothers being twins, and the difference in their ages perhaps not being an hour, it would seem wise that the question of primacy should be settled in some authoritative manner, to avoid all dispute between the children thus born. Accordingly, without the slightest injustice, in the wisdom of God, according to his purpose, for which, no doubt, there were good reasons, though he was not under the slightest obligation to give them, he said, that the elder should serve the younger, and that the second born of the twins should be the head of the patriarchal family instead of Esau, whose subsequent conduct showed him to be probably less fit for the position than his brother Jacob. A man who would sell his birthright for one morsel of meat, certainly did not prize it as he did who was glad to be a purchaser of that which was so lightly esteemed. And the fact of Jacob's purchasing the birthright when it had been already promised that Esau should serve him, showed his desire to extinguish all other titles, and avoid all occasion for controversy.

Jacob's conduct towards Esau is not in all respects to be defended or imitated, though their differences were finally peaceably adjusted,—but the loss of the birthright, combined with his heathenish marriage alliance, caused Esau to remove to Edom, where, after varied fortunes, the nation which sprang from his loins, combined with other people who doubtless rallied around his standard, grew exceedingly wicked, and in after years was sorely chastised and made desolate. In view of this fact the prophet Malachi, when threatening Israel for their sins, says, "I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." Mal. 1: 2, 3.

When was this spoken? Before the children were born? By no means. but thirteen hundred years after Esau was dead and in his grave, the prophet relating the calamities which fell upon the sinful nation of the Edomites, says: "I hated Esau, and laid his mountains and his heritage waste." The nation of Israel had been preserved through their obedience to the law of God, and in fulfillment of the covenant made with Abraham; and the descendants of Esau had been hated and punished in consequence of their iniquity, hence the prophet continues: "Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, the border of wickedness, and, The people against whom the Lord hath *indignation forever.*" Mal. 1: 4. Edom is desolate to-day on account of the wickedness of its inhabitants; the land of Israel is also desolate, but not so utterly, nor is it without promise and hope.

When the apostle Paul, in writing to the Romans, spoke of the distinction between the children of Abraham according to the flesh and those according to the promise, as it is illustrated in the case of Ishmael and Isaac, he also declared that the similar principle of choice was exhibited in the case of the children of Isaac. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Rom. 9: 11–13. Persons who have read this carelessly conclude that before these children were born, it was written, "Jacob have I loved, but Esau have I hated," which conclusion is entirely contrary to the facts in the case. It was before the children were born that it was said, the elder shall serve the younger; it was thirteen hundred years after the children were dead that it was written, "Jacob have I loved, but Esau have I hated," and Paul clearly makes a distinction between what was said to the mother of the children, and what was written by the prophets long years afterwards, which simply confirmed the prediction uttered before the children's birth. Thus vanishes another of the bugbears of skeptical criticism.—*The Christian.*

ECHOES FROM THE EAST.

A Harvest-meeting. — An Occasion of Thanksgiving. — Ministerial Aid. — The Sabbath Well Improved. — The Church Edified.—A Special Love-feast.—An Interesting Sabbath Service.—One of the Lord's Afflicted.

[From Our Special Correspondent.]

WAYNESBORO, PA., AUGUST 5.

IT gives me pleasure to state that our brethren and sisters in this section of the Brotherhood have held a meeting of thanksgiving to God as a signal return of gratitude for our abundant wheat harvest. Probably, no such crop has crowned the tillers of the ground for some years. Surely the Giver of all good gifts is worthy of many cordial thanks for these temporal blessings.

According to appointment, this meeting was held in the Welty meeting-house on the 27th ult., at 2 P. M. All were made glad to have the presence of ministering brethren Ephraim W. Stoner, of Union Bridge and Amos C. Kaylor, of New Windsor, Md. Brother Stoner spoke on the text: "While the earth remaineth, seedtime and harvest, cold and heat, and Summer and Winter, and day and night shall not cease." Gen. 8: 22. Such copious temporal blessings should call forth abundant spiritual offerings from the altars of our hearts. O that we could understand how very much we are indebted to our Heavenly Father, then we should be enabled to give to the necessities of the church. How ready and liberal we ought to be whenever the church calls for money to pay its current expenses. The Lord gives to us, let us give to the Lord again.

Next day was Sabbath. At an early hour a large assembly had gathered into the meeting-house. After the usual manner of opening the services, the fourteenth chapter of John's Gospel was read by one of the deacons. Brother Kaylor then discoursed upon the words of Jesus: "If ye love Me, Keep My commandments." We learned that

1. Jesus has the *right* to command.
2. His commands are *right.*
3. We are *right* only when we keep His commands.

Brother S. followed in a hearty application of the subject to saint and sinner. Come brethren, let us have more such preaching, for we "stand in the way, and ask for the old paths." We believe indeed that the old paths are the surest and safest. I would love to note some excellent remarks and illustrations, but do not desire to make our letter to prolix. In this connection would say, we had a very pleasant afternoon meeting, and then in the evening, these brethren preached for us in our meeting-house here in town. May our bountiful Father abundantly reward our dear brethren for their labors of love.

When we use the expression "special Love-feast" we mean one appointed between the time of our regular feasts, and at the special request of members whose age or infirmities do not permit them to unite with the congregation at the time of the regular "feast of charity." Our regular Love-feast was held on the 5th of June last, and was a very interesting occasion; but the Love-feast which we will note in this communication, was appointed at the request of our venerable sister Susan Shockey. Her virgin name was Bonebrake, and is a widow. For several years past she has been blind. She is in her seventy-eighth year. Notwithstanding her age and affliction, she enjoys the service of Christ. Though aged, the Lord renews her strength in her profession of faith. Though blind, she sees Him who is the Light of the world, and the brightness of the glory of God. The fire of God's love kindles her heart's best affection—the love of the Church. She evidently enjoyed this little Love-feast, and it is hoped it was a refreshing season to her soul, as she approaches the final conflict.

We shall long remember this occasion. It was on the evening of the 3rd instant. The quiet, balmy evening contributed to make it a solemn communion with Christ and His disciples. About a score of members participated, and more than that number of neighbors had gathered there, seemingly enjoying the occasion with marked solemnity. The members seemed to enter into the spirit of the service, and we trust that the Lord's benediction will rest upon all for great good.

On the next day one of our regular appointments, was at the Amsterdam meeting-house. Good attention, for which this place is noted. The 194th hymn of our collection introduced the service with an excellent sentiment. How much there is in that precious hymn. The 152nd was lined and sung to the praise of God. After an exhortation, we knelt at a throne of grace.

The 14th chapter of John's Gospel was read by a deacon brother, as usual. One of the two ministering brethren present there discoursed upon the 17th verse, bringing forth many good words and making many practical suggestions. After testimony was borne by the other minister, he lined the 437th hymn and exhorted to prayer, after which that beautiful and loved chorus was sung, commencing

"Pass me not O gentle Savior
Hear my humble cry." &c.

We love to think of such good meetings. They are seasons when we get very near the cross—the best and sweetest hours of the life we now live, but after awhile we will only have to regret that we did not more appreciate them and use them as means of grace to rise in the higher life—the life of Jesus.

We spent the afternoon in a dear brother's family where is one of the Lord's afflicted. May our Lord abundantly bless and sanctify sister Annie. A better day is coming. A life free from all affliction can be attained to through the merits of our sufficient Savior. May He make us all ready for His glorious appearing.

THIS BODY.

BY SUSAN ROUNDTREE.

THE body is a poor residence for, the soul. At first it was a noble structure, but it has lost much of its nobleness through sin. It now lets in many annoyances, and is the seat of much pain. It is subject to trials and temptations, and groans with its burdens. Nor will the groans cease until our breathings are no more.

Believers in Christ sometimes fancy themselves alone in their troubles and feel sad and lonely. Christian friends, neglect not to call upon them and comfort them: if you fail, the poor and lonely believer will feel grieved and you may lose a blessing.

Refreshing as the presence and spiritual communications of a fellow Christian may be, you will find the presence of the Master far more so. God has said, that He will be with His people in every trial. How sweet is rest to the weary, yet how little rest do the Lord's people enjoy here. But they shall rest in the presence of the Lord, and the poor, weary and diseased body shall lose all its pains and troubles in the grave. Weariness stops with the grave, but rest belongs to the Christian's eternity. There no aching heads, no weary limbs, no broken hearts, no troubled souls will be found. Here the rest of the body is often disturbed, but over there all will be rest and peace.

* * *

Ever live (misfortune excepted) within your income.

When you retire to bed think over what you have done during the day.

JUDGMENT.

BY GEORGE D. ZOLLERS.

'TWAS a long time ago,
When the angels were sent,
To pronounce the dread doom,
On Gomorah and Sodom;
And deliver the just,
Who in God had their trust,
From the cities devoted,
To pleasure and lust;
O horrible night,
When the righteous man plead
With his kindred to flee,
While vengeance delayed.
The dread morning appeared,
And destruction was near,
While the angels were urging,
The flight of their charges.
What a moment of awe!
When the righteous withdraw;
And God executes,
His most terrible law!
No pen can describe
The grim moment of gloom,
When the wicked must meet,
Their terrible doom.
So will come the great day,
Of vengeance and wrath,
When Justice shall wield,
The grim sword of destruction;
And Jehovah's dread ire,
Will open in fire.
O the judgments of God,—
Both certain and dire;
In anguish most burning,
The sinner must wail,
When cries for relief,
Can no more avail.
O sinner repent
While mercy still pleads,
That your soul may be spared,
In the day of God's vengeance:
Entreat of the Lord,
His grace to afford,
That you may be reconciled—
Now by His Word:
And when the deep wailings—
Of woe shall arise,
Your soul may repose,
With God in the skies.

* * *

SMALL THINGS.

BY A. D. GNAGEY.

"For who hath despised the day of small things?" Zech. 4:10.

IT seems that the hand of Zerubbabel became discouraged in laying the foundation of the house spoken of in this chapter. This was probably because they could not perform the amount of work they desired. They despised small things.

Small things, in our days, are not appreciated as they should be. It is not uncommon to find people, who if they cannot reach the goal with one grand leap, turn back and give up in despair. This is not common in one branch of business only, but in every pursuit of life, church as well as any other. There are preachers who become discouraged if they can do but little at a time. There are people who would rather do nothing than work for fifty cents per day. Such people should learn that all large things are made up of small ones. There is nothing so small that cannot become large; nothing so weak that cannot become strong, and nothing so ignorant that cannot become wiser.

Take for example, the small grain of wheat, plant it and you will reap a mere handful, plant again, and you will perhaps reap a bushel, keep on and you will next have a bin full—next your granary will be filled, lastly you will have the ships upon the sea filled, or enough to feed the entire world. All from that small, simple grain.

The large oak in the forest sprung from a small, tiny acorn. Little by little the acorn absorbs from the mother earth nourishment, until finally there stands a large tree, stretching its limbs far above our heads, serving as a home for birds, squirrels &c. Again, observe the little stream that flows from the side of a hill, so small that it could be made dry by merely satisfying your thirst. As it flows along, it receives a stream of similar size, until it becomes a stream of roaring waters, flowing through the valleys, rolling over rocks, seeking its way into the mighty ocean,—the ocean, almost without bottom, reaching from the shores of America to the shore of far-distant Europe and Asia, from the North pole to the South pole, bearing vessels of many thousand tons, all made up of drops of water.

So you will find it in life. The smallest things often determines your future destiny. I am told that on the top of the Alleghany mountain stands a house whose roof divides the water that falls from above. Falling on the East side, it finds its way first into the rolling Mississippi, thence into the Gulf, and finally into the ocean. The least puff of wind will cause a drop of water to fall on the West side of the roof, and amazing what a change in its course! What a great change a small thing can produce! That little puff of wind has caused many drops of water to find their way into the ocean by way of the Mississippi, instead of directly East into the ocean. The change is not in the amount of water, but in the direction of its course. Just as small things as that little puff of wind often change the entire direction of persons. I once heard a man say, that he was about to unite with the church and follow a life that would be acceptable in the sight of God. But, he says, when he had made up his mind to join the church, there occurred a small thing in the church which was not so pleasing to him, but in my estimation it was only a trifle, and he at once abandoned his movement.

Dear reader, stop right here and reflect for a moment over the past. Can you form any perception of the great change there would have been, had this small thing not occurred in the church? O that we could once learn to know small things; sometimes we should appreciate them, and at others despise them, it depends entirely upon the nature of the small act; but let us learn the effect,—the wrong and the good of small things; then we are able to judge whether to despise or appeciate them. Take care of the minutes and the hours are cared for. Keep small troubles and trifles out of the church, and a great disturbance will never occur.

The little Dutch vessel that brought a few negroes to Jamestown, Va., in 1620, and sold them as slaves, was a small circumstance at the time, and may be yet to you, but from it the most momentous consequences ensued,—consequences that long after created an internal disturbance, rent the republic with strife, and moistened it with blood and tears. Cromwell, when he was taken on board the ship to depart for an unknown land, was about to commit suicide, when a few words from the lips of his friend saved him, nothing great in these words, but the result must come. Cromwell afterwards revolutionized the entire map of Europe.

Washington, in his youth had decided to be a sailor and make his home on the rolling deep. When about on the verge of departure, his mother would not restrain from weeping. Thank God that he had a kind and tender-hearted mother,—a mother who had feeling for her son. Small as was the weeping of his mother, it stopped him from going to sea.

Washington, afterwards led the American army, fighting for liberty and independence. He won that glorious victory which fixed the fate of two nations. Finally he became the first President of this glorious and enlightened republic, the foundation of which he himself laid. The little blaze, with which the burning of Chicago commenced, could have been extinguished by a mere breath, yet, the entire business part of that beautiful city was laid waste by it. What a destruction resulted from a small thing. The small point of the pen has performed wonders of wonders. It has caused Christian people to neglect their duty, it has brought some nations to destruction, and others to fame and renown.

The heavy cannon ball can be sent through the air with amazing speed by the movement of your finger. The little ball that came whizzing from the pistol, killed the ruler of our country,—A. Lincoln, a great result from a small thing again. By it, our nation was thrown back five years, and passed sorrow and mourning over the whole country. Lastly, we will consider the little infant babe in the cradle. Does it not seem as though nothing could be accomplished by the little creature. Time, the little babe has grown to manhood and become the solver of all problems. We cannot more than begin to enumerate his works. He has iron horses running through valleys, mountains and hills and over the plains. He has ballons ascending the in the air, ships crossing the unknown waters, words flying through the air at lightning speed, not only through the air, but through the water, from America to Europe, so that distant nations can keep up a conversation at any time. I will enumerate no more. The above is sufficient to show what results from small things, in fact all large things whether good or bad.

Let us then learn to know small things, that we may make a proper application of them. Like the water falling from the roof of the house on the mountain, and its direction so easily changed. So your course through life may be as easily changed by a similar, small effect. A little thought will put you on one of the two roads,—the one to everlasting life, the other to eternal destruction. Remember the one to destruction is down and a day's journey on it, takes three days to come back. O that none could choose this road! Direct your thoughts to the road that will lead you to an inheritance in the beautiful realms of endless bliss.

Brethren and sisters, let us keep small troubles out of the church, so that not one precious soul may turn from us on account of it. Remember, that Jesus brought peace and good will on earth; let it be in the church. Clad in this immortal robe, we need not fear the awful summons of the King of terrors, nor reject our retiring into the chambers of the dust. Our immortal part will wing its way to the arms of its Omnipotent Redeemer, and find rest in the heavenly mansions of the Almighty.

Meyersdale Pa.

* * *

MOTHERS—THEIR INFLUENCE.

BY S. T. BOSSERMAN.

ONE of the sweetest names on earth, is that of mother. There is perhaps no other name around which cluster so many fond recollections. No other name has so many sweet influences associated. To every person with proper feelings of humanity, the name of mother, will produce feelings of filial love and care within his breast. And no sacrifice will be too great for him in the care of her, who had stood over him through life as the guardian angel watching his footsteps. The Savior while upon the cross, though suffering the greatest pain, remembered his mother with feelings of sympathy, and by sweet instructions to the disciple standing by whom he loved, produced in the heart of that beloved child of God such feelings of filial love and affection, that, from that hour he took her unto his own home and cared for her with all the tenderness of a son. Such are the feelings associated around the cherished and endearing name of mother. The remembrance of a mother's name, and a mother's words brings influences to bear upon the minds of many that result in good. That son reared up under the pious instructions of a mother, is under a healthy influence. But as he leaves the parental roof, bids farewell to home and friends, and goes to distant lands, under the pressure of surrounding circumstances, forgets that pious instruction, his heart becomes hard; he turns a deaf ear to all that is good. Wealth and affluence are at his command, and dreamingly looking into the future, he is charmed with the thought of bidding defiance forever to want and adversity. By and by his castles fall and become obliterated. He comes to want, is thrown into society of others and there in that humble abode, he hears a mother sending to God a fervent petition in behalf of her son. It is there his heart is touched and then remembers a mother's prayers in days gone by. That influence follows him wherever he goes and until he resolves like the prodigal to return, he never can be at rest.

The name mother, has associated with it, great influence and it is often used to bring penitence to the heart. It is said, of a famous assassin, whose heart was so hard that his spiritual adviser could make no impression upon his mind, until he made mention of his mother,—when hearing her name, he remembered neglected advice of bygone days, and with feelings of remorse, burst out in tears. A mother's influence is great, and greater than many apprehend. Our own experience may teach us this, as well as the experience of others.

A late writer says, in regard to this fact, "let me educate the mothers of heathendom, and I care not who governs it." A mother's power is great, which we learn from the following scraps of history: John Randolph, of Roanoke said, "I should have been a French atheist were it not for the recollection of the time when my departed mother used to take my little hand in hers, and make me say, on my bended knees, 'Our Father who art in heaven:'" "I have found what made you the man you are," said a gentleman one morning to President Adams; "I have been reading your mother's letters to her son." Washington's mother trained her boy to truthfulness and virtue, and when his messengers called to tell her that her son was raised to the highest station in the nation's gift, she replied, "George always was a good boy."

Some one asked Napoleon what was the great need of the French nation, "Mothers!" was the significant answer." This is the influence that mothers can yield. Early impressions are the most enduring on the human mind. During the first few years of child-life mothers have the greatest control, and it should be borne in mind that, "a moment's work on clay tells more than an hour's labor on brick," so the work should be performed on hearts, while yet tender. The example of maternal influences are countless and exhibit great power for good or evil, which sacred history readily informs.

Solomon makes mention of words of wisdom that fell from a mother's lips. Prov. 31: 1. It was said of Timothy, "from a child thou hast known the Holy Scriptures," which was undoubtedly taught by his grandmother and mother. 1 Tim 1: 5. And by this holy influence exerted by a Christian mother, he entered the service of the Lord in early life and consecrated the prime of his manhood to the service of his Master.

Mothers, the influence for good is in your hands, will you extend it? It is God who has given you the responsibilities of motherhood, and as those little ones are placed under your care, be faithful unto them and bring them up under a healthy and moral influence, in the nurture and admonition of the Lord. In early youth you may hold the key to their hearts; oh may you never lose it, that you may be enabled by help divine to stamp upon the tablets of their hearts, a holy influence that may tend to life eternal,—a treasure locked up in their hearts that may be impenetrable to all that is unholy. Mothers! it is yours to elevate the moral standard of humanity. It is in your power to enlighten the world. It is in your hands to guide the destiny of nations.

HEALING.

BY EMMA C. NEWLAND.

"But he was wounded for our transgression. he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we were healed." Isa 55: 5.

HERE the prophet told how Jesus would have to suffer for our transgressions. O, when we know how great His suffering was, how careful every one ought to be not to take one crooked step. To read of it, one might think that all His sufferings would have been too great to bear; but alas it is true, He bore them all. There are a great many afflicted persons; both saint and sinner are often afflicted. God visits us with sickness in order to teach us things which we know not.

It is said of Manasseh, when he was in affliction, he besought the Lord his God and humbled himself greatly before the God of his fathers, and prayed unto him; and he was entreated of him and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord, he was God 2 Cron. 33: 12, 13. This made Manasseh know the power and greatness of God, His holiness and hatred of sin. Jesus hated sin, yet He was bruised for our iniquities, and with his stripes we are healed.

Our Redeemer has various and wise ends in afflicting us, which ought to be duly considered by all, whether converted or unconverted, and especially by those who are afflicted. Christ teaches us the emptiness of the world. Ofttimes we see that neither riches nor friends can give the least ease to the bodies nor comfort to the souls of persons under sickness and distress. Can any one be at ease when there is such a great work for them to do. "A good tree bringeth forth good fruit." There is a vast difference between our prayers in health and in sickness; in sickness our prayers are more earnest. "Lord in trouble have they visited thee, they have poured out a prayer when thy chastening was upon them." Isa. 26: 15.

Manasseh prayed when he was under his fetters, but he did that which was evil in the sight of the Lord, when he began to reign in Jerusalem. A fervent prayer is what the Lord desires to hear. O, sinner, is your heart become so hard that you are not sensible of your own sins? Have you undervalued health, and slighted the mercies that your Maker has bestowed upon you? Are you too proud and self-conceited to realize that Jesus, that meek and lowly Son of God, was wounded for our transgressions. By and by a thorn will be sent to break the swollen place of pride, that you may not be puffed up above measure. "If the righteous scarcely be saved, where shall the sinner and ungodly appear." Affliction visits all of us that we may not sleep the sleep of death. O, why not loosen our hearts from the vain things of this world, and look to Jesus who was bruised for our iniquities? We have no resting place here, this is only a home for a short time. Had I wings like a dove, then I would fly away and be at rest. I would hasten my escape from the windy storm and tempest. Psa. 55: 6. Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28.

AN IMPORTANT QUESTION.

BY JENNIE SUMSTINE

"What shall I do then with Jesus, who is called Christ?" Matt. 27: 22.

THE chief priests and elders had conspired against Jesus to destroy Him. Before their council they charged Him with blasphemy for saying he was the Son of God, for which the council decided that he should be put to death. But they had no power to take life, therefore they brought Him before the judgment seat of Pilate, in whose hands were vested the issues of life and death. After hearing the charges against Christ, Pilate became convinced that the prisoner was a just person, and that the Jews had committed Him to prison out of hatred; but how to dispose of Jesus, was a different problem.

Now at this time which was the feast or passover week, it was their custom to release a prisoner, and Pilate embraced the opportunity of releasing Jesus. But unfortunately when two prisoners were presented the Jews had the privilege of deciding which should be released.

There was at this time a very wicked person in prison by the name of Barabbas. Pilate knew that Barabbas was guilty of sedition and robbery, and that Jesus was innocent, submitted the name of Jesus and Barabbas, thinking no doubt that they would consent to release Jesus, rather than to set at liberty so great a transgressor as Barabbas was. But no: they cry, "Barabbas, release Barabbas!" Pilate was very much disappointed, and asked, "What shall I do then with Jesus, who is called Christ." They cried out, "Crucify him, crucify him." They doubtless thought that if Jesus should be put to death, His name would soon be forgotten. But Pilate was undecided and did not know what to do. Soon he received a message from his wife, saying, "Have nothing to do with that just man, for I have suffered many things this day in a dream because of him." This troubled him more than ever, so he said to the Jews, "I will chastise him and let him go;" but they cry out the more exceedingly, "Let him be crucified." Contrary to law and justice, the entreaties of his wife and the conviction of his conscience, he gave sentence of death against the Lord of glory; after washing his hands before the multitude, he said, "I am innocent of the blood of this just person, see ye to it." The Jews were pleased thinking, no doubt, that they would be troubled no more with his teachings; but in a few days the apostles are preaching salvation through His blood and performing miracles in His name.

The name of Jesus is now producing more interest and excitement than it did before He was crucified. "What shall we do then with Jesus who is called Christ?" This troubled the elders and chief priests more than ever, and for the purpose of freeing their minds, they put to death many of the disciples of Jesus. But still the name of Jesus cannot be put out of the way. Some persons now, like Pilate of old, try to have nothing to do with Jesus at present, but will call on Him at a more covenient time; some fearing the loss of home or position, if they should confess Jesus before men, and become His disciples; like Pilate, contrary to the wishes of their best friends, reject Jesus and say, "crucify him."

Reader, have you embraced Jesus as your Savior, and live as He has commanded you, obeying even the least command? If so, you have made a wise decision. Then honor Him by living holy, and eternity will answer the question, "What then shall I do with Jesus who is called Christ." To those who have not accepted the Savior, do not wait any longer, but accept Him to-day, for to-day is the day of salvation. Read and learn of the awful judgment that fell upon the Jews and their city, for the way in which they answered this question. If you cannot find it in your heart to say, "Crucify him," then embrace Him as your Savior. Come to Jesus as He stands revealed in the New Testament,—embrace Him as the Son of the living God, and the Savior of the world. Remember as long as you refuse to confess Him and become His decided followers, you join in the cry of the Jews, "Crucify him." If you do not want to say, "Crucify him," then turn to God with full purpose of heart, confess Jesus as the Son of God, repent of all your sins, be baptized in the name of the Father, Son and Holy Ghost. Give yourself, soul, body and spirit to the service of God, and He will receive you, will forgive your past sins, and claim you as one of His dear children.

I hope that every wavering person will answer this question wisely and well, "What then shall I do with Jesus who is called Christ?"

HOW TO MAKE A HAPPY HOME AND A VIRTUOUS FAMILY.

1. Learn to govern yourselves, and to be gentle and patient.

2. Guard your tempers, especially in seasons of ill-health, irritation and trouble, and soften them by prayer, penitence and a sense of your own shortcomings and errors.

3. Never speak or act in anger, until you have prayed over your words or acts, and concluded that Christ would have done so in your place.

4. Remember that valuable as is the gift of speech, the gift of silence is often much more precious.

5. Do not exact too much from others, but remember that all have an evil nature, whose developments we must expect, and which we should forbear and forgive; as we often desire forbearance and forgiveness ourselves.

6. Never retort a sharp or angry word. It is the second word that makes the quarrel.

7. Beware of the first disagreement.

8. Learn to speak in a gentle tone of voice.

9. Learn to say kind and pleasant things whenever an opportunity offers.

10. Study the character of each one, and sympathize with them in their troubles, however small.

11. Do not neglect little things, if they can effect the comfort of others in the smallest degree.

12. Avoid moods and pets, and fits of sulkiness.

13. Learn to deny yourself, and to prefer others.

14. Beware of meddlers and talebearers.

15. Never charge a bad motive, if a good one is conceivable.

16. Be gentle, but firm with children.

17. Do not allow your children to be away from home at night, without knowing where they are.

18. Do not allow them to go where they please on the Lord's Day.

19. Do not furnish them with much spending money.

20. Remember the grave, the judgment-seat and the scenes of eternity, and so order your home on earth that you shall have a home in heaven.—*Selected.*

POVERTY A BLESSING.

POVERTY is the nurse of manly energy, and heaven-climbing thoughts attended by love, and faith, and hope, around whose steps the mountain breezes blow, and from whose countenance all the virtues gather strength. Look around you upon the distinguished men that in every department of life, guide and control the times, and inquire what was their origin and what was their early fortune. Were they as a general rule, rocked and dandled in the lap of wealth? No; such men emerged from the homes of decent competence or struggling poverty. Necessity sharpens their faculties; and privation and sacrifice brace their moral nature. They learn the great art of renunciation, and enjoy the happiness of having few wants; they know nothing of the indifference or satiety. There is not an idle fibre in their frames; they put the vigor of a resolute purpose into every act. The edge of their mind is always kept sharp; in the school of life, men like these meet softly-nurtured darlings of prosperity as iron meets the vessels of porcelain.

REGARD FOR THE AGED.

A LITTLE thoughtful attention, how happy it makes the old. They have outlived most of the friends of their early youth. How lonely their hours! Often their partners in life have long filled silent graves; often their children they have followed to the tomb. They stand solitary, bending on their staff, waiting till the same call shall reach them. How often must they think of absent, lamented faces; of the love which cherished them, and the tears of sympathy which fell with theirs, now all gone. Why should not the young cling around and comfort them, cheering their gloom with songs and happy smiles.—*The Guide.*

LIBERALITY consists less in giving profusely than in giving judiciously.

The Brethren at Work.
PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

BRO. S. H. BASHOR is duly authorized, by us as our traveling correspondent and agent for the BRETHREN AT WORK and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., AUGUST 22, 1878.

OUR PEOPLE VS. SECRET ORDERS.

THE United Brethren church, which has for years stood up against secret societies, is experiencing considerable trouble from some disloyal preachers, who are straining every nerve to overthrow the time-honored law of that respectable body. However much we may be opposed to the general faith and practice of the United Brethren church, we have always entertained for them a very high regard on account of their persistent opposition to secret orders; but, it would seem that the devil—the enemy of light—has put it into the hearts of some, to associate with an order as void of the Holy Ghost as a rock is of a soul, and thus lead the denomination still farther down into the chains of darkness. Such men, if they have no respect for either themselves or the truth, ought to have a little regard for others, and if they cannot live up to, and defend the doctrine of the church to which they belong, they ought to have manners enough to step down and out. When a body of people starts out, fully resolved to discountenance secret societies, it is the hight of ill-manners, saying nothing about Christian courtesy, for any man to join that body, with the intention of over-throwing their time-honored customs founded upon Bible authority.

No one ought to object to reforms, or an attempt in that direction—for such movements in times past have done good, but this thing of a few hypocrites, with love upon their lips and guile in their hearts, working their way, under the cloak of religion, into a church with well established principles, for the purpose of perverting her orders is a species of deception, that cannot be too severely censured. Such men have never been converted: they do not know what a change of heart is. They are wolves in sheep's clothing, void of manhood enough to let their actions speak out what is in their hearts until they have secured an influence sufficient to enable them to do considerable damage. Of all the men in the world these are the worst enemies to the cause. They make a conflict, not so much from without, as within. Their work is to ruin the church by producing internal discords, and hence cause divisions contrary to the Word.

These are the men who, with their lips, while on their knees in the water, will "renounce Satan and all his pernicious ways," but with their hearts will cling to secret societies as the idol of their affections. They are born of the water, but, we fear, not of the Spirit. The outside may be clean, but the inside is full of corruption. They can belong to and commune with a church that they know to be opposed to secret societies, and yet seek every opportunity of planting their evil seed in the hearts of other members and thereby corrupt the church. Are such persons honest? Did they not know when they united with the church that our people, as a body, were opposed to secret orders? Under these circumstances how can an *honest* man be in the church and at the same time a member of an oath-bound society? Of course these remarks do not apply to the members of churches not opposing secret orders, but to us as a body they do apply, and I would that we could feel it forcibly. The man who purposes to enter a church for the purpose of overthrowing her established and distinctive features, ought to have honesty and manhood enough about him to tell the church of his intentions beforehand.

On this question our people want to let their distinctive features stand out pretty prominently. Up to the present time the church has enforced her discipline pretty rigidly in this respect, and should she continue to do so in the future, as she has in the past, we may rest assured that we will have but little trouble with secret societies. But should we be a little lenient—allow a few Masons or Odd Fellows in the church for the sake of peace the time being, and then after awhile undertake to enforce the time-honored and Bible sustained rule of the church, we would have a larger difficulty on our hands than might at first be supposed. That is just the condition of the U. B. church. Their church rule regarding secret societies has not been rigidly enforced, and now it is almost too late—there is danger of them becoming divided. And unless we watch our posts pretty closely, we too may be overtaken by the same evil. I have but little faith in a brother who defends Masonry or Odd Fellowship. The fewer such persons there are in the church the better off she is. They are worse than a dead weight; they are detrimental to the cause of pure Christianity, and in their daily walk and conversation add nothing to the good influence of the church. Before they are suitable subjects, with which to adorn the religion of Him who did nothing behind the vail, they want to be converted from a love of the kingdom of darkness to the true and marvelous light.

J. H. M.

MORE CONCERNING THE ADOPTED MEANS FOR THE DEVELOPMENT OF MAN'S MORAL FACULTIES.

MAN learns better by example than by precept. The system that is made up wholly of theory, is too imperfect for intelligent beings like man. The theory of engineering, however well it may be taught in schools of learning, never makes a practical engineer. The theory of farming, may be advanced with eloquence in agricultural colleges, yet it never makes a practical farmer.

God is God not only in theory—in being, but also in practice. He is not simply the Author of theoretical morality, but He is also the Author of practical morality. Then to have man become acquainted with a system of moral worth—of moral grandeur, there must be both precept and example. "There can be but one perfect model of human nature." To put this Model within the reach of mankind was God's prerogative; and He did it. The Model came, taught and practiced precisely what God demands of those who are to be saved. *"Human nature could be perfected only by following a perfect model of human nature."* With this Model before him, man may attain to that perfection which God demands of all who will come unto Him.

Man's Character

needed reformation. A model character was presented to him in the Son of God. He assumed human nature, and gave it the seal and perfection of the Deity. He swept away the falsity with which the ignorance of man had enveloped it, and made it possible for all men to attain to the perfection of the Model. If not, then there was no necessity for a Model.

But before observing the means adopted by the Son of God for the development of man's moral faculties, let us go back and take another glance at the age when sign-making was introduced. A noted writer says: "Nothing in the universe of God, animate or inanimate, is left without the government of an appropriate law, unless that thing be the noblest creature of God—the human spirit. To suppose, therefore, that the human soul is thus left unguided by a revealed rule of conduct, is to suppose that God cares for the less and not for the greater—to suppose that He would constitute the moral powers of the soul so that a law was necessary for their guidance, and then reveal none—to suppose, especially in the case of the Israelites, that He would perpare a people to receive, and obey with a proper spirit, this necessary rule of duty, and yet give no rule. But to suppose these things would be absurd; it follows, therefore, that God would reveal to the Israelites a law for the regulation of their conduct in morals and religion." In full harmony with these deductions, the Lord presented the children of Israel with a rule of life—

A Moral Law.

In a former article, notice was made concerning the manner of teaching the idea of holiness to the Jews. This was by comparison. The camp was purified; and the people were by certain acts declared purified. The beasts to be offered were to be more clean than the others of the class; the utensils of the tabernacle were purified—in fact every thing was purified and re-purified until the highest point of purity was reached by the convergence of the numerous rays employed. This conveyed to the mind the idea of greatly superior holiness on the part of God. They looked upon Him as a Being infinitely powerful and full of purity. It was a picture of the condition of God's Spirit and acted upon their spirits with happy effect. With these comparisons—with true ideas of divine holiness they learned that God was too pure to look upon sin with the least degree of allowance. That the idea of sign-making vanished with the going out of the Mosaical dispensation is an error. It is still a

Leading Characteristic

in the present dispensation, and forms the basis for the imbibition of many divine principles. We shall now proceed to notice some of them.

God never puts His own institutions beyond His power, nor does He leave them to be completed by human wisdom. He creates, perfects, then selects for His own purposes. He created water. This He selects as a *means* for man's moral purity. As water is useful for the cleansing of all material things of their impurities, He chose this as an emblem of the power of the Holy Spirit upon the heart of man. God did not quit making signs when Moses died, but by His Son extends the work to the end of time. The healing of the sick, giving sight to the blind, feet to the lame, ears to the deaf, life to the dead, are signs of God's *power*. Washing the saints' feet, breaking bread, dividing the cup, the salutation of the holy kiss, the manifestations of brotherly love, are signs of God's power in the hearts of men. God provides the *means* of bringing the truth into the heart of man, thus stamping the image of Christ upon human nature. There is, however, this difference between the dispensation of Moses and that of Christ; the former consisted very largely of material things, while the latter is full of spirit and life. The former was designed to convey certain ideas of God's character to the human mind by material things, and the latter is designed to perfect ideas in the human soul, having received the impress and seal of the Deity through Christ our Savior.

Outward Objects

having formed ideas in the mind of man, and words given to distinguish them from other ideas, there is no longer any necessity for the objects which were used to represent the idea. In short, when the idea of purity was once conveyed to the mind of man, there existed no longer the necessity of the means employed to represent that idea. "Whenever the Jews were cured of idolatry, and had obtained true ideas of the attributes of the true God, then the dispensation of shadows and ceremonies 'could not make the comers thereunto perfect.'" With correct ideas concerning the attributes of God, the Jews were scattered throughout the world, and those ideas were thus placed within the reach of all men; but at no time were those ideas stamped indelibly upon the human soul until done so by Him who came in the flesh.

M. M. E.

JOHN WESLEY ON DRESS

THE following clipped from the *Gospel Banner*, is to the point, and shows how that devout reformer looked upon the habit of vain and showy dressing. Were Mr. Wesley to arise from the dead, take a tour through the United States and preach such doctrine there would be some lively rattling among the dry bones, and may be a terrible shaking among the silk and jewelry. Carefully read and take heed: his language is as follows:

"I exhort all those who desire me to watch over your souls, wear no gold, no pearls or precious stones, use no curling of hair or costly apparel how grave soever. I advise those who are able to receive these sayings, buy no velvet, no silks, no fine linen, no superfluities, no mere ornaments, though ever so much in fashion. Wear nothing, though you have it already, which is of a glaring color, or which is in any way gay, glittering, and showy; nothing made in the height of fashion; nothing apt to attract the attention of by-standers. I do not advise women to wear rings, ear-rings, necklaces, laces, of whatever kind or color; or ruffles, which may easily shoot from one to twelve inches deep. Neither do I advise men to wear colored waistcoats, shining stockings, glittering or shining buckles or buttons, either on their coats or on their sleeves, any more than gay, fashionable, and expensive perukes. And whosoever says that there is no harm in these, might as well say that there is no harm in stealing and adultery. This is a melancholy truth. I am ashamed of it, but I know not how to help it. I call heaven and earth this day to witness that it is not my fault. The trumpet has not given an uncertain sound. For nearly fifty years past, I have borne a clear and faithful testimony. In print, in preaching, in meeting the society, I have not shunned to declare the whole counsel of God; I am therefore clear of the blood of those who will not hear. It lies upon their own heads. Let your dress be cheap as well as plain. Otherwise you do but trifle with God and me and your own souls."

BROTHER Hillery, before going West, is spending a few weeks with the members in the Central Illinois mission field.

SOME one wishes us to announce the Love-feast at the Seneca church, Ohio, but fails to give the date. This is the reason the notice cannot appear.

THE price of the BRETHREN AT WORK from now till the end of the year is 50 cents. This is a good opportunity for those who wish the paper a few months on trial.

DURING this season of the year special attention should be given to a strict observance of the laws of health. People cannot be too careful about what they eat, and how they live. Right living is essential to good health and long life.

THOSE who are greatly interested in the spreading of the Truth should not fail to read and practically consider our Special Offer. Send in your mite to aid in sending the paper to those who are seeking for the pure Gospel.

IT takes two to make a quarrel. One cannot quarrel alone, hence any one who quarrels, cannot justly blame any one else, for if he would behave himself, the other person would too. Remember that like begets like. If you would live in peace, first learn to be peaceable.

IF young men would take better care of their health, we would have more useful old men for counsellors. The small number of old people usually found in the country, is a sad comment on our present high-style, and fast way of living. Those who live fast and high, may expect to reach the grave just that much sooner.

PARENTS cannot be too careful about what their children play with, for these little things, handled day after day, may have much to do with shaping their lives and conduct. Pistols and swords are dangerous play-things to place in the hands of a child, for they may engender a love of carnal weapons, the use of which frequently leads to destruction.

SLEEP is a fit emblem of death. When we close our eyes in sleep, we do not know whether we shall ever awake again, hence how important it is that we retire in peace. People who quarrel while retiring to rest, are in a fearful condition. It is bad to let the sun go down on our wrath, but far worse to fall asleep with bitter feelings in our hearts. Go to sleep as you would wish to die—in peace with the world and heaven. Let your last thoughts breathe the spirit of peace and waft to God a prayer of gentle repose.

THE word *devil* is perhaps the worst word in the English language—the more you take from it the worse it seems to get. Take d-e-v-i-l and drop the d and we have *evil;* put the e on the other end and we have *vile;* drop the v. and e. and *il*, sounding like *ill* is left. Take off the i, and l very much like *hell*, is all there is left either of or for the devil. Drop the d and spell the word backward and we have *live*—full of life and activity in all his evil works. He needs to be watched on every side, whether considered as a whole or in parts.

SOME GOOD SUGGESTIONS.

JOHN S. Sweeny is known as one of the ablest debaters in the Campbellite church, has engaged in over fifty discussions, and lately held a public debate with Mr. Miller, an able debater of the Methodist church, which was attended by Benjamin Franklin, an able debater also. and editor of the *American Christian Review*. Mr. Franklin, in speaking of the conduct of the two men, gives some most excellent suggestions. For the sake of those who may likely engage in public discussions we give below some of his criticisms:

"1. We would have greatly preferred that Bro. Sweeny had invariably kept his seat while Mr. Miller was speaking; that he had invariably declined to answer any questions during the same time, or even nod the head in assent, or shake the head in dissent. This would have avoided some little altercations and interruptions that injured the force of the debate, and caused unpleasantness in the audience. These interruptions were caused on both sides; but we would have preferred that none of them had been caused on our side.

2. It would have been much better if he had stood in his regular speaking-place, and not worked round, as he did at times in front of Mr. Miller's table. This was not the best of taste.

3. We regretted that his gestures were not less violent, and that he did not reserve a few flourishes of his hands, and slaps of books, before Mr. Miller's face. These gestures did not scare Mr. Miller, nor convince any in the audience.

4. A very few little things, witticisms, etc, might have been omitted with profit to the effect of the debate."

Should it fall to the lot of any of our brethren to defend the Truth in a public discussion they will do well to remember the above suggestions.

MORE ABOUT JOHN'S BAPTISM.

ANOTHER brother sends us a few more remarks about John's baptism, and by answering them, some additional light can be thrown on the subject. It is a question over which not a few are puzzled.

That John baptized by immersion is clear. That his baptism was forward instead of backward is generally conceded, but was it by trine or single immersion? There are many reasons for concluding that it was by trine immersion. which, on any other question, would settle it as a matter of fact. But to the remarks of our correspondent; he says:

> "I see in the issue of the BRETHREN AT WORK of the 4th of July, under Querist's Department, in reply to, 'Did John use a form of words when he baptized Jesus?' You first say, 'We think he did.' Now when we think, we are not very positive. but you, in your remarks, positively conclude that John used the formula afterwards given to the disciples. Now if John used the formula given the disciples on the mountain in Galilee, the disciples would have already had the formula in that case; and a second giving would have been unnecessary. But he now extends their labors to all nations. And further says, 'Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'"

When the disciples were sent out on their first mission, their work was limited, for they were to confine their labors to the lost sheep of the house of Israel, not being permitted to preach specially to the Gentiles, but when they were sent out on their second mission no limits were mentioned, the whole world being their field of labor. In fact it was their duty to preach the Gospel to all nations.

I do not apprehend that the formula was given the disciples in a *special* way before the resurrection. They *learned* it from John the Baptist and the Savior, and baptized in that way, because it was approved by their Master. This conclusion is reasonable, and is the only one against which no fatal objections can be filed. That John used any other formula is a mere supposition and therefore cannot be received as evidence in any case. That he used the same formula that was afterwards given to the disciples, is not only reasonable, but backed up by circumstantial evidence that seems sufficiently clear to warrant its correctness. It will not do to maintain that Christ taught his disciples to baptize differently from what John did, for that would have caused a confusion regarding the mode of baptism. It then follows, that the same formula must have been used by both parties as being the only way of maintaining the sameness of practice.

But while it may be clear that there was no difference between John's baptism and that taught by the Savior in Matt. 28: 19 practically, and their origin and design the same, yet we conclude that there was some difference theoretically. This we have mentioned several times before, but perhaps, not so fully as might have been expedient.

John's baptism was in the name of the Father in *fact*, and of the Son and Holy Spirit prospectively. John spoke of the Father in fact, but of Christ and the Holy Spirit in promise. This however did not affect either the mode or design of John's baptism, only he baptized the people in the name of the Father whom they knew to exist, and of the Son, and Holy Spirit who were yet to come, and were promised by John. And as they were promised, and John baptized in their name, it follows that his baptism, so far as it was in the name of the Son and Holy Spirit, was prospective. But after Christ came, and was known to the people, then John's baptism was in the name of the Father. and of the Son in fact, and of the Holy Spirit prospectively. Then, when the Holy Spirit came, the baptism was in the name of all three in fact, and none prospectively, *i. e.*, before Christ was baptized, John's baptism was in the name of the Father in fact, and of the Son and Holy Spirit prospectively.—Then after the reception of the Holy Spirit, the baptism was in the name of the three in fact. Or to illustrate more clearly, we present it in the following form, wherein the large capitals represents the baptism when in fact, and the italics when prospective:

(Before Christ was baptized.)
IN THE NAME OF THE FATHER,
and of the Son,
and of the Holy Spirit.

(After Christ was baptized.)
IN THE NAME OF THE FATHER,
AND OF THE SON,
and of the Holy Spirit.

(After the Holy Spirit came.)
IN THE NAME OF THE FATHER,
AND OF THE SON,
AND OF THE HOLY SPIRIT.

> "Again, John's baptism was unto repentance. John telling the people to believe on him that should come after him. Acts 19: 4; Matt. 4:2; Mark 1: 8; Luke 3: 16; John 1: 15. Again, when Paul came to Ephesus, he said, to certain disciples, 'Have ye received the Holy Ghost since ye believed? They said, we have not so much as heard whether there be any Holy Ghost. And he said, Unto what then were you baptized? And they said, unto John's baptism.' Acts 19: 3, 2, 3. Now brethren, here were disciples who had been baptized unto or by John's baptism and never heard of the Holy Ghost, this could not have been if the same formula had been used by John or his disciples in baptizing converts. that was afterwards given to the disciples of Christ."

I regard the rebaptizing of the twelve disciples by Paul at Ephesus as proof of two things:

1. Though they said they were baptized "unto John's baptism," yet they were not baptized *by* John, for those he baptized were by him told of the Holy Ghost, on whom they should believe, (Matt. 3: 11), but these disciples had not even so much as *heard* whether there be any Holy Ghost. Had they been baptized by him, they would have heard of the Holy Ghost, hence it certainly follows that they were baptized by some one who did not teach the way of the Lord perfectly, hence omitted the mentioning of the Holy Ghost.

2. As they had not even *heard* of the Holy Ghost, it follows that that name was omitted from the formula used at their baptism, and from a careful reading of Acts 19: 3: 4, it may be inferred that even the name of Christ was also omitted, thus showing that at least a part of the formula was disregarded, hence rendering their baptism invalid. They were then baptized by Paul "into the name of the Father, and of the Son, and of the Holy Ghost."

J. H. M.

A SPECIAL OFFER.

IN order to accomplish as much good as possible and do all in our power to disseminate the faith and practice of the Brethren, we conclude to make a special offer and thus afford our readers an excellent opportunity to assist in a great and good work. There are thousands, not members of the church, who might be greatly benefited by reading the BRETHREN AT WORK the coming year, and especially the debate, and in order to reach this class we propose the following:

Let some one in each neighborhood send in the names and addresses of those whom they think will likely be influenced for good by reading the paper, and we will keep a careful record of them in a separate book. These names should be written on a sheet of paper separate from all other business. But before sending in any one's name, it would be best to first see the party and solicit their subscription for the paper according to terms published last week, but if they will not subscribe, then forward the names to us. You may also send in the names of distant friends.

To all such we will send the BRETHREN AT WORK one year for $1.00 each, and wish to raise the money by donations from our readers. Hence suggest that all who feel disposed to do so, donate something to this fund—which we will call the *Gospel Fund*—to be used in sending the paper to such names as will be forwarded to us. We will enter the names in order as they come in, and then as we receive the money, will send the paper. In order to show that we are doing a straight business, we will publish a list of the money received and names to whom the paper may be sent.

Our readers will perceive that this is a very liberal offer, as we throw off 50 cents on each paper in order to reach a class who otherwise would not take the paper. We hope to hear from many of you soon, for this is an excellent opportunity to spread the truth.

PEOPLE who expect to become chaste in conversation, must first learn to be pure in heart, for pure water cannot issue from a corrupt fountain. Purify the heart and the conversation will take care of itself.

◆

BROTHER Sharp left here last Friday, with the intention of spending some time with the Brethren in the Waddam's Grove congregation. His family is still at Marysville, Tenn., but will soon move to Ashland, Ohio.

◆

MEN and women who have to *tell* their neighbors that they are Christians, are poor walking advertisements for either the Lord's or any other cause. If a man's daily walk and conversation do not tell what he is, there is but little dependence to be put in his verbal profession.

◆

IT is truthfully said, that the tallest trees are most exposed to high winds, and ambitious and exalted men to the cyclones of failure and destructive temptations. He who will seriously ponder this subject, will see a reason for keeping down in the valley of humility — here he will find the secret of the success attending an humble life.

◆

SOME energetic brother ought to make an effort to build up a church in the State of Maine, and we think, if the proper efforts were made, it could be done. There is no State in the Union up with Maine in the cause of temperance, and it would be of much advantage to our plea to establish a congregation in such a place; having a temperate people to commence with, much good might be accomplished.

◆

FROM present indications it would seem that the Catholics are making considerable progress in England, and by some it is feared that Catholicism will yet become the prevailing religion of that fertile island. Catholics have already intimated that if England were under the influence of their faith, they could see their way clear to manage the Eastern question to their own notion. Protestantism should keep a keen lookout, for the Catholics will not leave a stone unturned that will strengthen their cause.

◆

THERE always will be men who are called great preachers. The cause cannot well get along without them, nor would they be great without the cause. Some of them are men of great natural ability, but their zeal and stability have much to do with their superior workmanship. In order to become eminently useful, a man must not attempt to do too many things at the same time. Great preachers are seldom great in anything else. We all have our gifts, and it is our duty to improve them, and do the best we know how in our callings. If you would be useful, learn to do good and make your mark, not by running all over the world in search of something to do, but work in the sphere where God has placed you. Better be great in humility and be sure of salvation, than great in the eyes of the world and lose heaven. Take good care of your own conduct and do what is right. God will see to the greatness and the reward too. And for heaven's sake do not be jealous of anybody else.

THE Lord has but little use for people who want their own way about everything that comes up in the church. If they cannot learn to submit while in this life, what will they do in that which is to come?

◆

IT is gratifying to reflect on the past history of the island of Cyprus. During the first years of the Christian church it was the home of Barnabas and Mnason, and the scene of some of Paul's arduous missionary labors, but having been redeemed from the corrupting influences of Turkey and placed under the control of England, we may expect it to resume, in a measure, much of its former glory and become the home of devoted followers of the Master.

◆

INFORMATION reaches us, that many years ago there was a German book published, giving an account of the relation that Alexander Mack sustained to the descendants of the Waldenses, and that the same thing was referred to in a Bible, published by the United Brethren church, containing a history of that denomination. Are there any of our readers who know anything about the book? If they do, they will please inform us, as we would like to procure a copy of the work.

◆

IF your minister must spend two or three days out of each week preaching funerals and attending to church work generally, you cannot expect him to prosper financially. Instead of censuring him, and talking about his poor management and failures, it would be far better to lend him a helping hand and thus relieve him of a part of his burden. Treat him as you would like him to treat you, were you in his place. Do not expect preachers to bear the cross alone and all the church go free. God pity the poor minister and his family, for the rich will not.

◆

IT is reported that the Buffalo ministers are talking seriously among themselves of attempting to abolish operatic quartettes and music from their churches. It is time they were making some kind of a reform. These denominations that have been running off into every foolish thing imaginable in order to induce people to attend services, are beginning to learn a lesson, and this should serve as a warning to our people, that they run not into the same excess of error. We want to cling to the old Apostolic order of singing with the spirit and the understanding also.

◆

THOSE who quote Webster in defense of sprinkling and pouring, do the noted linguist injustice, for he defines the original meaning of the word correctly. We quote from his Unabridged Dictionary of a late date, where he is defining baptism: "*Gr. Baptisma, Baptismos, from Baptizein, to baptize, from Baptein, to dip in water.*" From this it is clear that *baptism* is derived from words, meaning to *dip* in the water, hence as evidence is wholly on the side of immersion. Men of such scholarship as Webster are not addicted to defining *baptizo* to mean either sprinkling or pouring, for that would endanger their reputation as scholars. Since the united voice of the ancient Greeks, in whose mother tongue the New Testament was first written, is on the side of immersion, it is not safe for modern scholars of reputation, to gainsay. The question is too firmly settled.

◆

CALIFORNIA COMMITTEE FUND.

St. Joseph church, Ind.,	$1.00
Turkey Creek church, Ind.,	1.00
H. Berkman, Iowa,	1.00
Millmine church, Ill.,	1.00
Rock Run church, Ind.,	1.50
Isaac P. Bowers, Ind.,	1.00
Pipe Creek church, Ind.,	1.00
Eel River church, Ind.,	2.15
Hudson church, Ill.,	1.00
Oak Hill church, W. Va.,	1.00
Knob Creek church, Tenn.,	1.00
Chippewa church, Ohio,	1.50
Buck Creek church, Ind ,	1.00
Previously reported,	$15.00
Total,	$30.15

WHO can send us the names and addresses of a number of persons living in Maine? We want to send them sample copies and try to work up a list of subscribers all over that State. There are too many temperance people there to have no Brethren among them. Come brethren and sisters, help us a little, and we will see what can be done.

◆

THE safest place during a hurricane is in a cellar, or some other low place. Just so during the storms of sin—he who keeps down in the valley of humility is safe.

TRUTH.

Once there was a little boy,
With curly hair and pleasant eye,
A boy who always spoke the truth,
And never, never told a lie.

And when he trotted off to school,
The children all about would cry,
There goes the curly-headed boy—
The boy who never tells a lie.

And everybody loved him so,
Because he told the truth,
That every day, as he grew up,
'Twas said, There goes the honest youth.

And when the people who stood near
Would ask the reason why,
The answer would be always this—
He never told a lie.

—*Bible Banner.*

SELECTED GEMS.

—Moderation is the silken string running through the pearl chain of all virtues.

—Nothing can constitute good breeding that has not good nature for its foundation.

—Never let your zeal outrun your character. The former is but human, the latter is divine.

—It would be well if we had less medicine and more cures, less cant and more pity, less law and more justice.

—The virtues of a man ought to be measured, not by his extraordinary exertions, but by his every day conduct.

—Be thankful that your lot has fallen on times when, though there may be many evil tongues and exasperated spirits, there are none who have fire and fagot at command.

—They lose all the profit of wealth, even in this life, who just hoard it up. So he who tries to keep his religion to himself, will get as little good from it, as he lets others get. Use what you have, if you would have more.

—There is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given up concerning them.

—In preaching the Word, Christ Jesus Himself is the object of faith. The truth or Gospel of Christ is the matter of faith; the divine evidence of the truth is the ground of faith; the declaration and hearing the truth is the medium of faith; and the spirit of truth is the author of faith.

—To understand the world is wiser than to condemn it. To study the world is better than to shun it. To use the world is nobler than to abuse it. To make the world better, lovelier and happier, is the noblest work of a man or a woman.

—What heart has not acknowledged the influence of this hour, the sweet and soothing hour of twilight, the hour of love, the hour of adoration, the hour of rest, when we think of those we love only to regret that we have not loved them more dearly, when we remember our enemies only to forgive them?

—If you want to spoil all that God gives you; if you want to be miserable yourself, and a maker of misery to others, the way is easy enough. Only be selfish, and it is done at once. Think about yourself; what respect the people ought to pay you, what people think of you; and then to you nothing will be pure.

—Christianity, if it means anything, means sixteen ounces to the pound, three feet to the yard, a just weight and a just measure.—It means honesty in all dealings, purity in all conversation, a charity as broad as the race, unflinching integrity, sympathy, humanity to man. With these there can be no compromise.

—It is not uncommon for persons to surmise things concerning others, to have their suspicions, and then to give out these surmisings and suspicions as facts. Very great injury is often done in this way. Equally wrong is it to attribute motives to persons which they do not themselves acknowledge. It is not the way to do. It is not what the holy Book teaches Christians to do.

—If we call ourselves true Christians, let us never be afraid to deal with people about their souls, as Philip dealt with Nathaniel. Let us invite them boldly to make proof of our religion. Let us tell them confidently that they cannot know its real value until they have tried it. Let us assure them that vital Christianity courts every possible inquiry. It has no secrets. It has nothing to conceal. Its faith and practice are spoken against just because they are not known. Its enemies speak evil of things with which they are not acquainted. They understand neither what they say nor whereof they affirm.

DEATH.

BY HARRIET BUCK.

OH friends, the day is not far distent when a remorseless foe will confront you. Strength of arm and pride of intellect, and stoutness of heart will not avail. The wisdom of the wisest men cannot save you; although you may be reveling in homes of luxury, and hosts of devoted friends surround you, yet every effort of theirs, in your behalf, will be in vain. Death will soon lay his cold and icy arms around you, your eyes will close to all earthly sights, your lips be sealed, and your throbbing heart will cease to beat; and you must go, prepared or unprepared, to try the realities of an unseen world. If you have not made your peace with God, O sinner, whither can you flee for protection? Or must you then pray for the rocks and mountains to fall upon you and forever hide you from the face of Him that sitteth upon the throne, and from the Lamb? Take warning then, for already Death's shadow darkens your pathway, and the fatal dart may be poised with unerring aim in the hands of the destroyer. But in the great judgment day what will the Savior say to those who have not obeyed His commands? "Depart from me, ye workers of iniquity, I never knew you." Have you never thought that you ought to become religious? If you have felt that you should live a Christian life, then why delay coming to Christ? You may think that you bid fair for a long life, but, dear friend, you have no assurance for to-morrow. "To-day if you will hear his voice, harden not your hearts." No doubt others thought as you now do, but where are they now? Sleeping that long sleep of death, and some of them had to go unprepared,—called away without a moment's warning.

Then since death is on our track, let us try to improve the short space of time allotted us, and try to live, by God's help, so that death will not be feared, and we shall conquer and go shouting home, victorious through our Lord Jesus Christ, and in that great day may we hear that welcome plaudit, "Well done good and faithful servant, enter thou into the joys of thy Lord."

Oh come this moment and begin
While life's sweet moments last;
Turn to the Lord, forsake your sins,
And He'll forgive what's past.

EXTRACTS UPON THE MARRIAGE OF NEAR RELATIONS.

BY JAMES WIRT.

"IN Spain, kings marry their own nieces, and in this country, (England) first and second cousins marry without scruple, although every philosophical physiologist will declare that this is in direct opposition to the institutions of nature.

If the first individuals connected in near relationship, who unite in marriage are uncommonly robust, and possess very favorably developed brains, their offspring may not be *so much* deteriorated below the common standard of the country as to attract particular attention, and the law of nature is, in this instance, supposed not to hold; but it does hold, for to a law of nature, there never was an exception. The offspring are uniformly inferior to what they *would have been* if the parents had united with strangers in blood of equal cerebral development. Whenever there is any remarkable deficiency in parents who are related in blood, these appear in the marked and aggravated forms in the offspring." Comb on the Constitution of man, pages 177, 178.

"Marriages between persons nearly related by consanguinity are now deemed to be, in a certain sense, a violation of the physical laws of nature, and tending to the deterioration of the race. This impediment is of universal force throughout Christendom. It rests however, quite as much upon the liabilities that marriage between near relatives will impair the concord of families, and interfere with the purity, harmony, and freedom of domestic intercourse, as upon the reason just given. What degrees of affinity or consanguinity should prevent parties from marrying each other, is a question upon which there has been great diversity of opinion, and in its discussion much learning has been expended." Chamberlin's Commercial Law, page 802.

"None of you shall approach to any that is near of kin to him to uncover their nakedness: I am the Lord." Lev. 18: 6.

"Concerning marriages of near relations especially cousins, was unanimously considered, and deemed good that such marriages should not at all be, and that parents should warn their children earnestly in this respect, so that offense and scandal might be prevented, which have been so often occasioned by it, and that our dear youth may not, in ignorance, be led into something, where, perhaps, afterwards their thoughts might be accusing one another about those things which cannot be altered any more, and therefore should be well considered previously in the fear of God." Minutes of Annual Council, page 17.

TWILIGHT.

BY E. R. STIFLER.

HOW delightful are the twilight hours! When the last rays of the brilliant orb of day—the setting sun, have disappeared behind the far-stretched Western hills, and all nature is hushed to quietude, *then* will our minds wander back to the happy days of our childhood, when our hearts were as the sparkling evening dews, when we knew not of sorrow or anguish of heart, when all was joy and happiness, and we thought not of the coming future. Again, we fancy ourselves treading the well-known paths of our youthful homes, and imagine we hear our childish voices ringing in the old familiar halls, although many days, weeks, months, yea, years have elapsed since that time. We inquire, Where are those who mingled with us in childhood's hallowed spot, with whom we associated in bygone days? We receive the answer, borne by the passing breeze: "*Scattered.*" Beloved and affectionate parents, brethren, sisters, Sabbath-school teachers, and scholars, *all*, the golden chain that binds the family and friendship circles together is broken and where are the loved ones? Death has entered and claimed the golden jewels, while we have wandered to a far-off distant land; and thus it is, *change* is the password from the first dawn of the morning of youth to the setting of the sun, and the close of the twilight hours of the silvery locks of age.

May we, as we wander from the threshold of the old familiar homestead, "O'er these wide extended plains," *forget not* the Giver of those golden hours of childhood, and all through the journey of life reverence His great and holy name, so that if we arrive at the twilight hours of life, that we may exclaim with Christ, our Redeemer, as He bowed His head and was about to enter the portals of death, "It is finished." Our race is ended, and our journey of life is complete. May we then calmly sink to rest in the arms of Jesus to await the sounding of the trumpet on that great resurrection morn.

"The day is past and gone,
The ev'ning shades appear;
O, may we all remember well,
The night of death draws near."

"LET NOT YOUR HEART BE TROUBLED."

BY S. M. MINNICH.

THERE is trouble for man from the cradle to the grave. He is of few days and full of trouble. Jesus warned His disciples of the trials and persecutions that were about to befall them. He told them "ye will be hated of all men." They will persecute you from city to city; you will be cast into prison and be put to death for my sake. The great Teacher did not tell His disciples where to go, or what to do, to escape trouble, but He told them what was much better for them and us to know—how to triumph over our troubles.

"Ye believe in God, believe also in me." This is the great antidote for all our troubles. Faith in Christ enables us to soar above trouble. As the eagle soars above the rain, the storm and clouds, into the sunshine of a placid atmosphere, so by faith shall the Christian rise above trouble, persecution and even death itself, into the glorious light of the Sun of Righteousness.

Are we in trouble, belief in Jesus will still our fears. Do we fear to die, we had better fear to live. If we live right, we shall die right. If we care for our life, God will care for our death. There is nothing for the Christian to trouble about in life or death, who obeys the injunction, "Fear God and him only shall ye serve."

Let war, famine, pestilence come; let the lightnings flash, the thunders roll; yea, let the earth and the heavens flee away, God is OUR FATHER. "God is our refuge and strength, a PRESENT HELP *in trouble.*" Psalm 46: 2.

A FEW THOUGHTS.

BY M. C. MILLER.

OUR ways are not God's ways. When Saul saved the cattle for sacrifice, it was a good object he had in view, but it was not according to God's will. That was not God's way and we will all admit that He knows best. When God says, come out from among sinners, and be separate from them, He means for us to do so. When God says, be not unequally yoked together with unbelievers, it is for us to obey. We *must* learn to obey; it is one of the hardest lessons we have, this learning to obey. How few are well trained in this particular.

"But there were false prophets also among the people, even as there shall be false teachers among you." What a pity! false teachers among us. But how are we to tell them? We can judge the tree by its fruits? We can measure by that perfect rule which we have, can we not? "If any man preach any other Gospel unto you than that ye have received, let him be accursed: For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Gal. 1: 9, 10.

Yes, we complain of hard times, but were we only thankful instead, for the many blessings which we are continually enjoying, how good it would be! If we were as thankful as we should be, God would bless us so abundantly that we would not have room to receive it. We murmur and complain, yet we are even now blessed above what we are worthy to receive.

"I have fought a good fight." Sometimes people, when they come to the church, are disappointed. They seem to think the victory won, but it is only commenced. They expect to find everything smooth and easy. This is a *great* mistake. We have a battle to fight,—a life-long battle, and sometimes we are in peril here, and sometimes there, and sometimes it happens that we are in peril among false brethren. Even in the Apostles' time, false brethren had crept into the church and what may we expect now? It is a sad thing to get in peril among false brethren. Of all the perils Paul speaks of being in, I always thought the last one was the worst. Even Christ was smitten in the house of His friends. The Christian has a great battle to fight, "foes without and fears within."

"When my father and mother forsake me, then the Lord will take me up." What a sweet and consoling thought this is of the Psalmist! When our dearest friends forsake us, the Lord will care for us. This brings to my mind the Scripture where it says, we must forsake all for Christ or we cannot be His disciples. God wants our services unconditionally, not if father and mother give themselves wholly to Him. At the judgment the church will not be accepted as a whole, but such things as offend will be rejected. Brethren and sisters, we will all be judged individually; let us not follow one another, but let us measure ourselves by that measure which will stand when all earthly things will have passed away.

PLAIN TALK.

ZION'S HERALD reports the following remarks of Mr. Moody, delivered in the Boston Tabernacle: Mr. Moody did not believe that anything could renovate the country but a pure revival, and God is always ready to revive His work when asked to do so. Since the war there is no question but that we have become demoralized and extravagant. Young men will not get married in the old-fashioned way and live in two or three rooms, but think they must have at least $5,000 or $10,000 a year. If they cannot have this income, they will not marry, and are led into adultery and licentiousness. The speaker had seen an amount of rottenness and corruption in society for two or three years which astonished him. It was full time for the church to wake up. Men join the church for the purpose of obtaining position and the confidence of society, and soon we hear of them as defaulters in $200,000 or $300,000. Some ministers are so anxious to have a long roll of names in their church, that they hustle in any one who comes along, without regard to fitness. We want downright honesty in the church. There is something to be done besides singing a few psalms and hymns. We want a revival of temperance in all things. He was sick and tired of ministers who did more harm than infidels. If anything is wrong in their church, they should speak out, and not fear to lose their position. A man who is not willing to dig potatoes for a living, if necessary, was never half converted. Woe to the minister who does not do his duty to his people! We want, also, a revival of brotherly love, and not of sectarian or party bickerings.—*The Christian.*

AVOID falsehood. There can be found no higher virtue than the love of truth. The man who deceives others must himself become the victim of morbid distrust. Knowing the deceit of his own heart and the falsehood of his own tongue, his eyes must be always filled with suspicion, and he must lose the greatest of all happiness—confidence in those who surround him.

CORRESPONDENCE.

From South Waterloo Church, Ia.

On Saturday the 3rd inst, a very serious accident occurred to Eld. J. A Murray of this place. Bro. Murray was driving a four horse team attached to a harvester, the front horses, being attached to the tongue by a chain, got to lagging, and by request of Bro. Murray, his son, who was near by, hit the team, causing it to start forward, when the chain to which they were hitched broke; Bro Murray having hold of the lines, was jerked forward and fell in front of the sickle, which was in motion. The machine which was unusually low to take up lodged grain, passed over him, dragging him several feet. When the sickle struck him, it cut his left limb severely above the knee, making an opening to the bone. One of the guards passed nearly through the center of his left hand, and his right hand was seriously cut by the sickle, necessitating the amputation of nearly an inch of the index finger. Eight or ten stitches were necessary to bring the open wound in his limb together, and as many stitches were required in his right hand. Dr. G. G. Bickly, one of the leading physicians of Waterloo, was called to dress his wounds, and has since been giving him medical treatment, and it is now hoped that he will recover, though for several days after the accident, the sorrowful thought pervaded the minds of his many friends, that his recovery was very doubtful. It seems like an intervention of Providence, that a man should apparently so nearly reach the verge of eternity, as to pass through what Bro. Murray did and yet come away alive.

The report of the above accident, cast quite a gloom over the community where Bro. Murray was known, both in and out of the church, and the special anxiety of his kind family and many sympathizing friends, is being manifested since his affliction, by the efforts put forth to make him as comfortable as possible.

For the satisfaction of the many who are acquainted with Bro. Murray, I have given the above statement. E. Showalter.

A Synopsis of Travels in the West.

On the 28th of May, we left home for Gilman, Iroquois Co., Ill. Arrived there safe in due time, found my children living there well, but surrounded with a large scope of flat land, then very wet. From there to Cerro Gordo, Piatt Co., Ill., quite a strange place, but ere long found many friends and brethren, preached several times at La Place and at the Love feast in Bro. John Metzger's church. Formed the acquaintance with brethren Lyon, Barnhart, and others. Enjoyed ourselves well; had a solemn feast, not so much crowded, but very interesting. From there on the 5th of June started for Auburn, Sangamon Co., Ill. Found friends and Brethren all well; staid with them over Sunday, preached for them three times. Here we found a number of Pennsylvanians, such as Isaac Gibbel, A. L. Bowman H. Hernley, B. Masterson, and others, all doing well. No doubt their transit was for the better, temporally. Apparently land can be bought cheaper now, than some years ago. Next we explored Girard and its vicinity in Macoupin Co. First entered the house of widow Brubaker, better known as Mattie Gerlach, and in a few hours at the house of Bro. Collen Gibson, a minister. Good to be there, under the tuition of one who took lessons from his master, not to be forgotten again. In these parts we found a number of Pensylvanians again. Had one quite interesting meeting. Prior to the meeting were shown the country by our friend Amos Young.

Macoupin Co. seems to be a soil adapted to raise all kinds of grain. Land sells the same as in Sangamon, from thirty to fifty dollars an acre. Stopped in St. Louis, saw my nephew Amos Hoffer, all cheer. Bought tickets for Kinsley, Kansas. Arriving in Kansas City, we turned our ship to Miami Co., Kansas. Paola, the county seat, was our stop. Bro. Hollinger took us home and next day to Love-feast, at Bro. Ayer's house, the field of Bro. George Meyers. Preaching by Harper, Gibson and others. Bro. George Myers on the occasion was ordained, and a new church organized, over which he is to preside. Country middling well improved, rather broken; plenty of limestone rock. Next day traveled about thirty miles through Franklin county on private conveyance; lodged with a minister, (name lost). Next day went to Douglas Co. Were kindly cared for by Bro. Garst and others. Country about the same as Miami. Land sells from five to twenty-five dollars in these different counties. Were conveyed towards Lawrence, and landed at the house of Bro. Flory. Next morning, started on his conveyance in hopes to be shown the country by him, as we pass along and reach the residence of Eld. Bowers, but we soon learned that his heart was full of Scripture, and pious talk, nice and cheap land had no room there. Old Bowers is the elder in Douglas Co. and an able housekeeper, apparently near his blessed home beyond. He took us to Lawrence next day.—Quite a business place. Took cars for Kinsley stopped at Hutchison, and Nigertson; apparently too flat, and wet, made our point at Kinsley, but entirely too much sand, soil and sub-soil. No place for us; thought to return next day to Nigertson station and stay over Sunday; but train disappointed us, so we made for Topeka, and there listened to an excellent sermon, delivered by a Methodist minister. We thought, if only all preachers would raise up their voices against vice and wickedness, as he did, much more good could be accomplished. Next we went about fourteen miles north to Bro. Gish's, Elder in those parts of Jefferson Co. Next day to Jackson Co., found our old friend Strite and son, located on the prairies of North-eastern Kansas, undulated and pleasing landscape.—Raw land sells from five to ten dollars, and improved from fifteen to twenty-five dollars. Here seems to be a large opening for such who have not much capital at hand. Apparently the North-eastern part of Kansas is the most desirable for Pennsylvania folks, if they are inclined to go beyond the Missouri river, and so we found also the South-eastern part of Nebraska; surface and soil, and weather is much better than in the South-eastern part of Kansas, Iowa comes in next. Guthrie, Green and Dallas counties are indeed good counties, soil and surface very rich. A prosperous church is in Guthrie; preachers, Eld. John Fitz, Elder Samuel Longenecker and others A wide opening here for emigrants. Large tracts of prairie not fenced yet, price from eight to twelve dollars. The prairie is mostly to be found in Guthrie and Green counties. Dallas is more settled up already. Visited Elder Robert Badger and Bro. C. Long, and found them all well. From thence back to Fulton county, Ill. Elder David Miller is housekeeper, and his co-laborers are Jesse Danner, Henry Danner, Solomon Ham and John Damy. This is indeed a fair country, soil adapted to all kinds of grain. Timber and coal plenty. Land sells from twenty-five to sixty dollars an acre. The latter best improved tracts. Health good. Running water, railroad and water transportation at hand. Elgar county is about the same as Fulton with the exception of river transportation. On my return home through Ill., preached thirteen times, as I passed along through Fulton, Piatt and Edgar counties. Am sorry that the Edgar Co. church is without a located preacher for the present. Elder Jacob Wagner accompanied me to Edgar and labored quite agreeably.—Attendance not so large, being right in harvest, but very attentive. On the 29th of July left for home, and on the 30th, by night-fall was permitted to greet my own folks right at home. Found all well, thank God, the kind Father of all living. Wm. Hertzler,

Elizabethtown, Pa.

Immortality.

BY A. J. HIXON.

"Spencer has said, that we only think solemnly, when God shuts us up in his ebony box," though, we believe that thoughts on solemn subjects, by many, are entertained in the daytime. Being all alone this sultry afternoon, we have concluded to pen a few thoughts, for our much regarded visitant, the Brethren at Work. "All alone," this is true, though we may be abstracted from earthly associates, there is One, from whom, we can never be abstracted. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven Thou art there. If I make my bed in hell, behold Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there, shall thy hand lead me and thy right hand shall hold me." "Such knowledge is too wonderful for me", but "If a man die shall he live again"? One of the most sublime propositions ever propounded to dying men and women, one which independent of revelation defies the fruits in its solution. Yet, in its satisfactory answer, is wrapped up all that makes life desirable or attractive. It is true, that the natural world proves man's immortality, but to elucidate it to the ordinary mind requires such logicians, as an Alexander, a Paley, or a Butler. When we reflect a moment we intentively feel a longing after immortality. And shall that longing be disappointed? We answer, certainly not. If the idea of our immortality were banished from our minds, life would be very much like constructing upon but one abutment; but Revelation or God's truth, assures us that life is the arch, time is one abutment, immortality the other. The great Newton, when about to leave the world, said that "he felt that he was but a little boy sporting in the sand upon the beach, while the great ocean of truth lay unexplored before him."—And shall he, who could grapple with the great problems of the universe and reduce them to a demonstration, be disappointed? Nay; such minds never die. Fred. Douglass once said, that there was no limit to the sphere of mind, that its sphere was called the way from the finite up to the infinite." "I am the God of Abraham and the God of Isaac, and the God of Jacob." He is not the God of the dead, but the God of the living. Heaven-born truth! No finite reasoning could ever develop it. God in the fulness of time, has brought life and immortality to light through the Gospel. And while we write we are deeply impressed with the thought that we shall meet, when this troublesome life is over, with those dear ones who have passed through the valley and shadow of death; we shall not be disappointed.—Those with whom we mingled and counseled when young in spiritual things, but who have long since gone to their rewards, we shall meet again. "I am the resurrection and the life," said the blessed Jesus. And through faith in this declaration, pilgrims and strangers have made their way from earth to that "Rest which remaineth to the people of God." "As for me I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness."—Psalms 17: 15.

Highland, Ohio.

A Sad Accident.

William Allen Brumbaugh, aged fifteen years, two months and six days, met with a sad death. The parents left home in the morning, expecting to be at home by noon, told William to stay at home and take care of his younger brothers and sisters; but in disobedience to his parents, after they left home, he by some means got some wheat, and loading it in a cart, hauled it to market near by, so that he might have means to buy ammunition, in order to enjoy the shooting of his pistols of which he had two in his possession. On the way home, having his younger brother with him, they stopped at the field where a neighbor's boy was plowing. Calling the boy from the plow, they climbed the fence, looking at and handling the pistols. William permitted one of the boys after loading it, to look at and handle it. Immediately he pulled the spring, he should not. The load discharged, slightly wounding the boy, called from the field, in the finger, hitting Wm. in the left eye-brow, passing through the brain. Thus in a moment this young man was ushered into eternity, there to face the history of his conduct, while in life. Parents picture before your children the sad fact, this community was made to witness; they may profit by it, and the cause of its disobedience. Little did the parents think when they left home, that they would on the way back haul their son home cold in death Funeral services by Daniel Shively and D. Neff, from Eph. 6: 1, 2, 3.

Aaron B. Miller.

New Paris, Ind.

To Bro. S. Z. Sharp.

I read with interest your communication from Goshen, Ind., and felt glad that you enjoyed the privilige of learning something so easily, which some have had to learn from sad experience. Hope you have learned the important lesson thoroughly, so as to be saved the sadness of learning it experimentally. Experience is a thorough teacher, and in reference to the matter you learned about, at the committee meeting, I know of one who has learned from experience, that it is better to hearken to the Lord than to be governed by human authority, even in finances. Cardinal Wolsey said on his death bed, "Had I served my God as well as I served my King, He would not have forsaken me in this my hour of deep distress." The feeling of the famous Cardinal, is but the feeling of many a broken-down minister. Had he served his God as well as his church, he would not have forsaken him when distress came. Humanity is weak. The friends who in our sunshine live, when Winter comes are gone. The prosperous generally have friends; but if a man wants to be pushed over, just let him get on the down grade financially. Let him make financial blunders, and (though his soul is swallowed up, so to speak in the service of the cause of Christ), mismanage a little, and he is sure to become a victim for reproach, and very often those who ought to be his nearest friends become the abettors of cruelty and ruin. I know a minister whose zeal carried him so far that he made financial ventures, so as to situate himself better for ministerial service: but he failed and the result was simply sad. I don't approve of ministers, nor any one else involving themselves. In fact I say, it is utterly wrong to do so. But when the wrong is unintentional, it is much worse to reproach and defame character. True Christianity would say, "I'll help my fallen brother, I will give him another chance." Men after God's own heart are not infallible.—Human judgment is so imperfect that even when we would do good, we are apt to do wrong. If we have the right spirit we will do all in our power to make amends for our wrong doing, and that exertion on our part will satisfy God, whether it will men or not.

W. J. H. Bauman.

Nora Springs, Iowa.

To the Youthful Saints in the English Prairie Church, Ind.

Dear Brethren:—

Grace, peace and love be unto you all, and complete victory over sin by the Holy Ghost! Such, I desire, may be your lot, and that of all the saints of God. May the grand theme of our life be, constant approbation with Him whom we have professed to serve. Our life must be hid "with God in Christ." God is holy and to be saved by Him we must be holy also. Our own fallen, depraved, selfish, sinful nature is the bolted bar between us and life in Christ. Our sinful nature keeps us from any true happiness here, and from eternal bliss hereafter. God is holy and to dwell with him among the justified spirits in the upper world, we must live in Him in this world. And it is a heavenly and glorious truth, that we cannot live in God unless God lives in us. Neither can God live in us, unless we crucify our life. The idea that we can be buried with Christ in baptism, and arise in oldness of life, is a grand delusion, and is equally as absurd as it is to suppose that our life beyond the grave is to be mortal.

Some may say that this is too close, but Jesus says, "Narrow is the way." Men may say, "It is wide," but can we believe them? Which will you believe? Some say, it won't hurt to jest, joke, laugh or have a little innocent sport. I ask, did Jesus say so? Inspiration says "Except we have the mind of Christ, we are none of His." Did Jesus engage in the gratifications of carnality? Nay, verily, but denounced it, and says, that we should have no fellowship with the unfruitful works of darkness.

Jesus was crucified for us, that we might live, nevertheless unless we are crucified to the world and our carnal mind, we cannot live with Him. "If we live with Him, we shall also reign with Him," but if we live to ourselves, we will miss heaven and sink to the pit of woe. If our life is hid with God in Christ, the desires of the world will die. "He that loveth the world, loveth not the Father." If we live in Jesus, we will not do like the unregenerate of heart. Our minds will be changed, our conversation will be holy, our conduct will be God-like. The saints of God cannot feast in the devil's pantry, neither will or can the blood-redeemed select their apparel out of Satan's wardrobe. The saints have robes of righteousness, and partake of food of which the world knoweth nothing.

If we will have to give an account of every idle word we speak, in the judgment, will we not also have to give an account for our vain dress and life? If we have been buried with Christ in baptism, let us also rise with Him, to walk in newness of life. Then will our life be hid with God in Christ. Then will our knees touch the earth as well as our feet, in humble submission to our great Master above. Then will we seek the throne of grace, not only once in a while, but, "day and night." O may God help us all to live and die in him. Oh, how oft I have wept and wept in concern for you, and even now my tears are hardly restrained. It is through love for the soul that I address you so plainly, not knowing whether I shall see your faces any more in this life.

O that we might comprehend the hights and depths of the Redeemer's live for us!" May we all love like Him, that we may be with him, when we have crossed the dark valley of death, and draw near to that celestial city, where we shall rejoice forever with the blood-redeemed throng. Isaiah Horner.

* * *

If we would have have peace with God, we must obey Him in all things.

Notes of Travel.

I HAVE been laboring in Carroll Co. Ill., the past few weeks in the interest of Ashland College and also preaching as occasion demanded. So far as the country is concerned I consider this part of Northern Ill., one of the finest for farming I have seen in sixteen States and Canada. The surface is rolling—forming hills from ten to fifty feet high sloping gently and giving a diversified appearance. The prairies are large and laid off into beautiful farms, fenced in many instances with hedges, while the fine farm houses and large Pa. barns are surrounded with groves of Lombardy poplar, maple, willow or some other kind of trees. It is decidedly a stock raising country, and the fields of rich clover are dotted over with herds of cattle and swine. Nothing could be finer, to a "Pennsylvania Dutch" farmer than a view from the top of a farm house perched on one of the hills, The soil is alluvial and especially adapted to the raising of corn and grass.—Towards the Mississippi the country becomes more hilly and finally forms the river bluffs produced by the river, cutting through the hill and exposing the skeleton of the country, which in this instance consists of the Niagara formation of limestone and affording many opportunities to the geologist to notice interesting facts.—The Brethren have been flourishing in this part of the State. The Northern District contains fourteen churches and about twenty-five hundred members with fine prospects for an increase. There are many earnest workers here in the missionary cause. The Danish mission owes its existence to them. There are some noble workers here whom we need not name as their works are written in "another book".—Between the Northern and Southern district is an unoccupied territory, which is "worked up" from both sides.

The Sabbath school has its numerous friends here. I have never been in more interesting schools among the Brethren than I find here, and what is most encouraging is, that East and West, North and South, the Brethren teach the same thing, and have a certain uniformity in their plan. I would not wish to be understood, however, that there is not plenty of room for improvement. The Sabbath-school is a fixed fact in our church now and no power that will oppose it, can impede its progress.

The two educational institutions under the control of the Brethren are equally well established facts. The Ashland College, and Huntingdon Normal School, are gaining ground every day. Being better acquainted with the former, I am happy to say it has its host of friends through the great West. The principle on which it is founded seems to give universal satisfaction. While a few of our very "fast" Brethren and some very "slow" ones will not join the ranks, it gives us exceeding great pleasure to know that the great body of the brotherhood is in harmony with the project, and those having the control of said school wish to assure our dear brethren that they will do their best to merit the approval of the general brotherhood. S. Z. SHARP.

Lanark, Ill.

GLEANINGS.

From S. Z. Sharp.—Bro. Daniel Miller of Lanark is our authorized agent to collect the funds for Ashland College, Ohio, as they become due. Also to solicit donations from those in Milledgeville and Lanark congregations who have not yet been called on.

To those who have responded so kindly and liberally we extend our hearty thanks, and especially are indebted to the Elders who have rendered us special favors. Prospects very good.

From Halling, Kansas.—Myself and companion left home on the 3rd day of June, last, to visit the Brethren in Jasper and Newton counties, Mo. My wife was taken sick on the 23rd of June and died on the 4th day of July, at the house of R. Brooks in Newton Co., Mo. She has been a member of the Brethren for thirty-four years. Age was 64 years, 11 months and 28 days, and I can say she was in the faith and was willing to die. JOSEPH KENNEY.

From Huntington, Ind.—I will drop a few lines from this part of God's moral vineyard. We held a choice for a minister on the 15th of June. The lot fell on Bro. Clinton Murray, who used to live among the Brethren in Neosho Co., Kansas. We hope and trust by the prayers of the righteous, he may be the means of doing much good in the name of Jesus. Our arm of the church seems prosperous, but have had no additions lately.

We have a prosperous Sunday-school the first ever held here. Everybody seems to enjoy the benefits of it very much. DORSEY HODGDEN.

From Crescent Hill, Mo.—Bro. J. S. Mohler, from Henry Co., came to us on the day previous to the fourth Lord's day of July and preached in the school-house at night. Congregation not so large. Also on Sunday and Monday night to a house full of hearers. The word was preached in its purity and hope, there may be some good done here yet. After meeting he distributed some of his pamphlets entitled "Railroad Sermon." We hope some other brother will pay us just such a visit. This is the first preaching we have had for a year; it makes me glad to hear the word preached.

On the morning of August first, near this place a storm done some damage. It blowed over one house and killed a woman and also broke the man's collar bone. Broke off considerable corn in the fields. This is about all the damage it done. We should all work for the interest of our blessed Master, while it is called to day, for the night will come when no man can work. E. FANSLER.

From H. W. Strickler.—Our church is in a prosperous condition, but sadly miss the labors of brother David Wolfe, his health being such that he is unable to labor any, but is slowly recovering. May the brethren and sisters remember him in their prayers.

From Elkhart, Iowa.—The BRETHREN AT WORK comes regularly to our office. It gives good satisfaction as far as I know. Go on dear Brethren in the good work, don't fear man for you have a stronger arm to support you than man. I think the time has come for these erroneous ideas of man to be exposed and the true light to shine on thousands of misled men and women. S. M. GOUGHNOUR.

From John Forney.—I was North over a hundred miles, to visit the Brethren, and attend council-meeting. On my return had meeting in a little town called Clyde, where the Brethren never had preached. The Methodists gave me their meeting-house. Had a good meeting and the best attention

From Dunkirk, Ohio.—The Brethren of Eagle Creek, Hancock Co., Ohio, are still adding to their facilities for spreading the Gospel within the limits of their own district. They have a new house of worship near Arlington, Ohio, and on the 4th inst. the dedication sermon was preached by Bro. L. H. Dickey, assisted by Eld. J. P. Ebersole. The name suggested for this house was "Pleasant Ridge" church, and will hereafter be known by that name. The means thus expended are but loaned to the Lord and will be credited to us many-fold in the world to come. S. T. BOSSERMAN.

From Linganore, Md.—I presume you made a mistake in reporting me on a committee to W. Va., as it is not on the report of A. M. No harm done I hope. Glad to see your encouragement and enterprise; hope your labors may be blest with the best of consequences, as you hold a powerful lever,—*The Press*, may God help you in every way, and bless you with such wisdom as will enable you to glorify his name. J. D. TROSTLE.

From Dunning Creek church, Pa.— To-day we had our Harvest meeting. We had a very good meeting, good attendance, good preaching, and the best of all, three dear souls were willing to come out on the Lord's side, to be buried with Him in baptism, to walk in newness of life. Our prayers are, that God may make them useful branches in His church. I would also state that all three have been readers of the BRETHREN AT WORK the last year. We now number nearly one hundred in this church, four preachers, six deacons. We formerly belonged to the Yellow Creek church where the A. M. was held in 1877. Our church is West from where A. M. was held.

As this report is of a Harvest meeting, it might not be amiss to give you a short account of our crops. Wheat was good, oats and grass were good. Corn will be a light crop on account of dry weather. Fruit is almost an entire failure, owing to a frost in May.

THOMAS T. HOLSINGER.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

Beatrice church, Gage Co., Neb., September 7th and 8th, commencing at 2 o'clock.

Sugar Creek congregation, Sangamon Co., Ill., Oct. 3 and 4, commencing at 10 o'clock.

Iowa Center, at residence of Bro. O. W. Boltnotts, Sept. 7th and 8th.

Paint Creek congregation, Bourbon Co., Kansas, October 3rd and 4th, commencing at 2 o'clock.

Mineral Creek, Johnson Co., Mo., Tuesday, Oct. 1.

Stanislaus church, Cal., first Saturday in October.

Whitesville, Mo, Sept. 7th.

Abilene church, Kansas, August 24th. Meeting on the 25th at same place.

Arnold's Grove, Sept. 10th and 11th, commencing at 1 o'clock, P. M.

Mulberry congregation, Bond Co., Ill., Oct. 9th.

Camp Creek congregation, Sept. 14.

Cottonwood congregation, Lyon Co. Kan., Sept. 7th and 8th.

Bethel church, Filmore Co., Neb., Sept. 14th and 15th.

Franklin church, four and a half miles North-east of Leon, Decatur Co., Iowa, Oct. 10th.

White Rock congregation, Kansas, Sept. 21st.

Lower Fall Creek church, Madison Co., Ind., Oct. 11.

Fremont Co., Ia., August 31st, to commence on the 28th and continue over Sunday.

Logan church, Logan Co., O., Oct 12th at 2 o'clock.

Peabody church, Oct. 5th and 6th at residence of Bro. Henry Shomber, three and a half miles North-West of Peabody, Marion Co., Kan.

Wyandot congregation, near little York, Wyandot Co., O., Sept 14th and 15th, at 10 o'clock.

Beaver Creek church, York Co., Neb., September 21 and 22.

Pokagon congregation, Cass Co., Mich., October 5th at five o'clock, P. M.

Grasshopper Valley church, Jefferson Co., Kansas, Oct. 5th and 6th.

Donald's Creek, seven miles North-west of Springfield, Clark Co., Ohio, Oct. 9th at 10 o'clock.

One mile East of Dallas Center, Dallas Co., Iowa, October 12th and 13th at one o'clock.

Nettle Creek congregation, near Hagerstown, Wayne Co., Ind., Oct. 9th at 10 o'clock.

English Prairie church, La Grange Co., Ind. Oct 10th at 10 o'clock.

Millville, Adams Co., Ill., Sept. 11th.

Honey Creek church, Nodaway Co., Mo., Sept. 14

Eagle Creek church, Hancock Co., Ohio, October 17th at 5 o'clock.

☞ There will be a Communion meeting, the Lord willing, in the Desmoines Valley congregation, Polk Co., Iowa, ten miles North of Desmoines, Oct. 5th and 6th, commencing at 1 o'clock on Saturday. J. W. MOATS.

☞ The Springfield church, Summit Co., Ohio, has changed the time of her Love-feast from the 3rd to the 8th of October next, commencing at 10 o'clock, A. M. All coming by railroad will be met at Akron with conveyances, by giving timely notice of coming, what day and train. By order of the church,

JOHN B. MISHLER.

☞ The Brethren of the Shock's Corner or Clear Creek church, intend to hold a Communion meeting on Friday, the 27th of September, commencing at 10 o'clock, A. M. Those coming by railroad, will stop off at Huntington, Ind., by giving due notice. D. HODGDEN.

☞ The brethren and sisters of the Bear Creek church, of Jay and Adams counties, Ind., and Mercer Co., Ohio, intend to hold their Love-feast on the 12th of September 1878, near Bloomfield, commencing at 2 o'clock, P. M.

☞ Also, the Brethren and sisters of the Union City church, near Union City, Ind., intend to hold their Love-feast the 10th of Oct., commencing at 10 o'clock, A. M.

T. B. WENRICK.

☞ The Lord willing, our Camp-meeting will commence Friday evening, September 20th.—Will hold over two Sundays. Place of meeting the old camp ground in the grove on the West side of the San Joaquin River, within 200 yards of the U. P. R. R. Bridge. The Communion will be observed before the meeting closes. By order of the Brethren of the church in California. GEO. WOLFE.

☞ Yellow Creek, Stephenson Co., Ill., October 15th and 16th 1878, commencing first day at 1 P. M.

☞ Shannon, Carroll Co., Ill., Oct. 10th and 11th, commencing first day at 10 A. M.

☞ The Brethren of the Knob Creek church Washington Co., Tennessee will hold a Love-feast the 5th and 6th of Oct., commencing at 10 o'clock A. M.

☞ The Brethren of the Neosho Co. church, intend the Lord willing, to hold their Communion meeting on the 8th and 9th of Oct. at the house of Bro. Elias Clumes, three miles North-east of Galesburg. Those coming by rail-road will stop off at Galesburg.

SIDNEY HODGDEN.

INTERESTING ITEMS.

From the following it would seem, that the atmosphere in Egypt has much to do with the preservation of the ruins for which the region is particular noted:

It is feared that the atmosphere of London will soon damage the surface of Cleopatra's Needle. The Luxor obelisk, erected in the Place de la Concorde in Paris in 1836, is some 3,400 years old, having stood with another still larger one before the great temple of Thebes. The stone is syenite granite, of a brownish red color. Thirty-six years of exposure to the atmosphere of Paris has affected the stone more than the same number of centuries' exposure to the purer air of Egypt.

The new wheat crop promises low-priced flour next Winter, the product is so abundant.

Sitting Bull has made application to be allowed to come back; the Government refuses.

The yellow fever has become alarmingly prevalent in New Orleans. Up to Aug. 3rd, the total number of cases were 195, and the deaths 53. Extraordinary precautions are being taken by Cairo, Memphis and other cities to prevent the introduction of the disease.

A frightful collision occurred on the Pittsburgh, Cincinnati and St. Louis Railroad about midnight of the 6th inst., in which fifteen were killed and thirty-five wounded. The collision was between the mail train going West at the rate of forty miles an hour and a freight train going at the rate of 25 miles an hour.

A telegram from London says: Twenty-four thousand nail-makers are on a strike and express unanimous determination to hold out. The nail-makers at Broomsgrove and Blackheath districts will join in the strike.

Sabbatism.—By M. M. Eshelman 16 pages, price 10 cents, 20 copies $1 00. Treats the Sabbath question, briefly showing that the observance of the seventh-day Sabbath passed away with all other Jewish days, and that the "first day of the week," is the preferred day for Christians to assemble in worship

One Baptism.—A dialogue showing that trine immersion is the only ground of union, that can be conscientiously occupied by the leading denominations of Christendom. By J. H. Moore. One copy 10 cents; 12 copies, $1 00.

Campbellism Weighed in the Balance, and Found Wanting.—A written sermon in reply to Elder C——. By J. H. Moore. It is a well printed tract of sixteen pages. Should be circulated by the hundreds in almost every locality. Price, 2 copies, 10 cents; 40 copies $1 00.

Why I left the Baptist Church.—By J. W. Stein. A tract of 16 pages and intended for an extensive circulation among the Baptist people. Price, 2 copies, 10 cents; 40 copies $1 00.

Brethren's Envelopes.—Prepared especially for the use of our people. They contain, neatly printed on the back, a complete summary of our position as a religious body. Price 15 cts. per package—25 in a package—or 50 cts. per hundred.

A Sermon on Baptism.—Delivered by Bro. S. H. Bashor in the Elk Lick Congregation, Somerset county, Pa. A neatly printed pamphlet of thirty-two pages. Price, 20 cents.

☞ Any of the above works sent post-paid on receipt of the annexed price. Address:

MOORE & ESHELMAN,
LANARK, Carroll Co., Ill.

The Brethren at Work.

A RELIGIOUS WEEKLY,
EDITED AND PUBLISHED BY
J. H. MOORE & M. M. ESHELMAN.

THE BRETHREN AT WORK is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11:4, 5.

It also advocates the scriptural duty of Anointing the sick with oil in the name of the Lord.

In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price, per Annum, $1.50.

Address: MOORE & ESHELMAN,
LANARK, CARROLL CO., ILL.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M., and arrives in Racine at 6:43 P. M.

Day passenger train going west leaves Lanark at 2:06 P. M., and arrives at Rock Island at 5.50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6.00 A. M.

Freight and Accommodation Trains will run west at 12:10 A. M., 8:10 A. M., and east at 12:10 A. M. and 5:15 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*" — LUKE 2: 10.

Vol. III. Lanark, Ill., August 29, 1878. No. 35.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

SPECIAL CONTRIBUTORS:

R. H. MILLER,	LADOGA, IND.
J. W. STEIN,	NEWTONIA, MO.
D. VANIMAN,	VIRDEN, ILL.
D. B. MENTZER,	WAYNESBORO, PA.
MATTIE A. LEAR,	URBANA, ILL.

SEEDS.

We are sowing, daily sowing,
  Countless seeds of good and ill,
Scattered on the level lowland,
  Cast upon the windy hill;
Seeds that sink in rich brown furrows,
  Soft with heaven's gracious rain;
Seeds that rest upon the surface
  Of the dry, unyielding plain.

Seeds that fall amid the stillness
  Of the lonely mountain glen;
Seeds cast out in crowded places,
  Trodden under foot of men;
Seeds by idle hearts forgotten,
  Flung at random on the air;
Seeds by faithful souls remembered,
  Sown in tears and love and prayer.

Seeds that lie unchanged, unquickened,
  Lifeless on the teeming mold;
Seeds that live and grow and flourish
  When the sower's hand is cold;
By a whisper sow we blessings,
  By a breath we scatter strife;
In our words and looks and actions
  Lie the seeds of death and life.

Thou who knowest all our weakness,
  Leave us not to sow alone!
Bid thine angels guard the furrows
  Where the precious grain is sown,
Till the fields are crowned with glory,
  Filled with mellow, ripened ears—
Filled with fruit of life eternal
  From the seeds we sowed in tears.

Check the froward thoughts and passions,
  Stay the hasty, heedless hands,
Lest the germs of sin and sorrow
  Mar our fair and pleasant lands.
Father, help each weak endeavor,
  Make each faithful effort blessed.,
Till Thine harvest shall be garnered,
  And we enter into rest.

—*Sel.*

ANALYSIS OF ANNUAL MEETING OF 1878, WITH OBSERVATIONS.

BY D. P. SAYLOR.

IN the report of A.M., 76 brethren are reported as having taken part in the discussion. Of these, five when combined, were up 104 times, one 30 and one 26 times, while 30 of the speakers were up but one time, 8 two, and five three times. The report contains 4289 lines, of these 819 are filled by the clerk reading queries, closing and opening remarks; the rulings by the Moderator, including his verbal report of the Danish Mission, leaving 3470 lines to discussion; of these the five most frequent speakers use 1168, two of them fill 772 lines, leaving 2309 for the 71 remaining speakers, equally divided among them, will give each one 32½ lines. How many of the speakers are lay members does not appear, the presumption is, but a few, if any, and the hue and cry of clerical intolerance, dominition, and dictation amounts to nothing; and what is said in favor of public mass-meetings for the transaction of church business, this analysis proves to be vain, as is clearly manifested that the business before the meeting is participated in by but few of those present. Query, could not these few dispose of the business before them in a private room as well as in the public assembly of the great mixed multitude, who come to the meeting simply to gratify a morbid desire of the natural mind, to the great discomfit, and cost of those who really study the merits of the question from a Scriptural standpoint?

Being for many years a close observer, and active participant in the disposition of business of A. M., I know whereof I affirm. The truth that the really weighty and important part of of business before A. M., is disposed of by the Standing Committee, cannot be denied, and why should it not be? They are the representatives of the church sent by the voice of the brotherhood, expressed, first in each branch of the church sending a delegate to the District Meetings, and by these each District meeting sends a delegate to the Standing Committee of A. M. Thus the whole membership is as fairly represented in the councils of Annual Meetings, as the people are represented in the Legislative councils of the nations. At some Annual Meetings, one half of the queries from District Meetings come without any answer at all, but are referred to Standing Committee for an answer; while some queries have been discussed for hours in public, until the meeting became so confused that nothing could be done, but to send it into the Committee room for final disposition of it. Very few, if any, such answers are objected to when read to the public.

For the last thirty years I know that the most important business before Annual Meeting *had to be,* and *was so done.* All applications for committees &c., are made to the Standing Committee, as well as the many letters sent from different branches of the church, asking for private advice and instructions from the Standing Committee on most important matters, which are never read before the mixed multitude. If a delicate case should arise in the church in which I live, and I would desire the counsel of my senior, and more experienced brethren, I would not have it published in the meeting of a mixed multitude; I would do as many have done, address my inquiry to the sober, reflecting mind of the Elders of the Standing Committee.

What use is there then in conveying many thousand responsible and irresponsible, of interested and disinterested persons to one place at an expense of going to, and being fed while there, of thousands of dollars to hear and see 76 brethren take a small part in the business of the meeting? I am, and have been opposed to this system for many years.

I was foreman of the Committee of 1866, to devise a plan to hold A. M. In that place we say: "We recommend that the Annual council be formed by the delegates sent by the District Meeting, and by all the ordained elders present." And from among those, "The bishops and elders of the church holding the A. M., shall select, from among the bishops present, the Standing Committee. These should organize for the reception of the queries presented by the delegates from the District Meetings (or churches), after which all proper queries shall be read to the general council meeting for adoption or amendment." And," The church holding the meeting, shall make arrangements to receive and entertain all the brethren and sisters privately. There shall be no boarding tent put up at the place of meeting to entertain and feed a mixed multitude as heretofore."

In 1867, the brethren of Eastern Va., held A. M., according to this plan, and with the exception of a turbulent spirit in some of the debating brethren, the plan proved a success. Over their spirits we had no control, full power to control them was vested in the Standing Committee, but it failed to enforce its power.

The A. M., of 1869, held by the brethren in Va., was held according to this plan, but all others have disregarded the plan, and even some who were on the Committee to form the plan of 1866, have with others clamored for another, which if adopted would be no more observed than the one we now have. I believe it is now the understanding that next A. M., shall be held according to the plan of 1868, subject to the different amendments of A. M., since; but as these are numerous, there ought at least a committee of one have been appointed a codifier; that is, if there is one brother who understands how to arrange the original plan with all the amendments in regular order so as to be understood by all the brethren. If I had been present, I would have offered a resolution that all amendments stand repealed until the plan of 1866 be thoroughly tried by all the churches West as well as East. I have no doubt of the efficiency of the plan.

It is difficult to have us all understand such things alike. We cannot employ language, but some one will put a different construction on it to what was intended. In the plan of 1866, we specified in what sense a boarding tent should not be put up, yet how was it construed by many of the speakers at last A. M.?

The Brethren of Va., in 1869 understood our meaning as well as our language, they had put up a small tent to entertain and feed the brethren and sisters, but not one to entertain and feed a mixed multitude as heretofore.

JESUS CHRIST, THE SURE FOUNDATION.

BY J. W. SOUTHWOOD.

WE understand that Jesus Christ is the only sure foundation upon which to build our hopes for the future; if we would gain the heavenly bliss of the saints and dwell in the bright mansions of eternal glory; yet it is possible and even probable, and more than this, it is a fact that men have, and will continue to lay foundations and try to get others to build thereon; but all such foundations are sandy and will not, nor cannot stand beyond the limits of time, nevertheless they may and do fall sooner; but as we want and need a foundation that will not crumble with time nor wash away with the floods of sin, hence we gladly accept Jesus.

"For other foundation can no man lay than that it laid, which is Jesus Christ." 1 Cor. 3: 11. For he is the Stone "which is become the head of the corner. Neither is there salvation in any other: for there is no other name under heaven given among men, whereby we must be saved."

Then in view of the fact that Jesus Christ is the only sure Foundation—the only means of salvation—"the Chief Corner-stone," "the Rock of our salvation;" would we not better all build upon this Foundation and not upon the follies of this world?

Would we not better worship the true and living God, instead of the goddess of fashion? If we would build on that sure Foundation, we would better take heed to all of Christ's commands, and humble ourselves under His mighty hand, so the walls of our works and conversation reach down to and rest upon the Rock of our salvation—even Christ Jesus.

"Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not. for it was founded upon a rock." "And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand; and the rain descended and the floods came, and the winds blew, and beat upon that house: and it fell, and great was the fall of it." Matt. 7: 24-27. Reader, are you hearing the sayings of the blessed Master and not doing them, and thus building your house upon the sand, even upon the follies of this world or the doctrine of men? or are you hearing and doing and thereby build your house upon the Rock Christ Jesus, fearless of all the scoffs of a sin-cursed world, or a popular Christianity?

* * *

He who takes advice is sometimes superior to him who gives it.

WHAT IS NEEDED.

NOT eloquence in the pulpit, nor wealth in the pews, but the reviving influence of the Holy Spirit. Spurgeon says, "The Holy Spirit is able to make the Word as successful now as in the days of the apostles. He can bring in by hundreds and thousands as easily as by ones and twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and power, as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent.

Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall or glorious Chalmers; but if the might of the Spirit attended them, the humblest evangelist would be more successful than the most eloquent of preachers. It is extraordinary grace, not talent that wins the day; it is extraordinary spiritual power that we need. Mental power fills a chapel, but spiritual power fills the church. Oh! we know some before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak they have not the Holy Spirit with them. But we know others, simple-hearted, who speak their country dialect, and who stand up to preach in their country places, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, sinners are born again. Oh, Spirit of the living God, we want thee! Thou art the life, the soul, the source of thy people's success; without Thee they can do nothing; with Thee they can do everything.

Selected by JACOB K. HARLEY.

BE KIND TO THE LIVING.

IT is all very well to give men fine funerals when they die, and to write long obituary notices proving them to be saints uncanonized. It is a good thing to pause—we who must all die some day—for a little moment to do honor to the dust and ashes that were yesterday a man. But while we do this, can we not also give a little to the living? Can we not be generous and just and forgiving to those who still have ears to hear and hearts to throb with pain and anxiety?

How many hearts might have been saved from breaking by a perusal of their obituary notices; how many might have been comforted by an antemortem perusal of the verses on their tombstones! It is after he is dead that we say of the man, "He was brave and good;" of the woman, "She was pure and pretty." The abuse, the sneer, the innuendo, the malicious whisper, the coarse carricature—these are for living, breathing, bleeding human bosoms. Any amount of tombstone praise and funeral pageants that you like, but would it harm us to be a little kinder to the living?

KEEP BUSY.

THE man who has nothing to do, is the most miserable of beings. If you have no regular work, do chores as farmers do when it rains too hard to work in the field. In occupation we forget our troubles, and get a respite from sorrow. The man whose mind and hands are busy finds no time to weep and wail. If work is slack, spend the time in reading. No man ever knew too much. The hardest students in the world are the old men who know the most. If you lack books, there are free or very cheap libraries, at least in cities, at your command.—The man who does not acquire some item of useful information between day-break and bed-time, must mournfully say, with the Roman Emperor, "I have lost a day."—*Sel.*

* * *

To be in a passion is to punish one's self for the faults and impertinences of another.

MY WIFE.

WHAT maiden in the day of yore,
Smote me with most tremendous power,
Inflicting pangs unknown before?—
My wife.

Who pittied me in my distress,
And, by one simple little "Yes,"
Changed all my woe to blessedness?—
My wife.

Who did, with look almost divine,
My soul in cords of love entwine,
And gave her priceless heart for mine?—
My wife.

Who to the altar went with me,
Our hearts aglow with ecstasy,
And my good angel vowed to be?—
My wife.

Who, since I to the altar led
The blushing bride, and vows were said,
Has naught but blessings round me shed?—
My wife.

Who in our pilgrimage below,
Has cheered with smiles the passage through,
And ever faithful proved and true?—
My wife.

When passed with sorrow, toil and cares,
Who all my grief and trouble shares,
And half, at least, my burden bears?—
My wife.

When tempests rage and billows roll,
And human passions spurn control,
Who calms the tumult of my soul?—
My wife.

When storms are hushed and skies are bright,
And shadows dark are changed to light,
Who joys with me in sweet delight?—
My wife.

Who was in youth th' admired of men:
But now, at threescore and ten,
Is far more beautiful than then?—
My wife.

As down life's rugged steep I go,
With careful, trembling steps and slow,
Who clings to me and helps me through?—
My wife.

Who, when my toilsome days are o'er,
Will meet me on blest Canaan's shore,
And sing with me forevermore?—
My wife.

—*Selected.*

CLOSE COMMUNION.

BY J. S. MOHLER.

FATHER.—Dear son, I am concerned for your salvation, and have wondered why you stood aloof from the church so long, and in danger of losing your eternal interests in the world to come.

Son.—I would have joined the church before now; but there is one thing in the church I do not understand. It looks a little selfish to me. I mean close Communion. I would like to know your reasons for observing it?

F.—So far as Gospel authority is concerned, it is silent about those terms, but we think the *principle* of close Communion is established.

S.—In what part of the Gospel, and how?

F.—In Hebrews 13: 10, we read as follows: "We have an altar, whereof they have no right to eat which serve the tabernacle." Here we notice that the right to eat at the Christian altar is denied those of the Jewish religion.

S.—Yes, but the apostle does not deny that right to any Christian people; only to the Jews.

F.—But we must notice the ground upon which the *right to commune* is based. The Revelator, says, "Blessed are they that do his commandments that they may have a *right* to the tree of life, and enter in through the gates into the city." Rev. 22: 14. Then if the right to the tree of life is based upon obedience to the commandments of Christ, doubtless the right to partake of the Christian's altar is based upon the same ground. For it is clear, had those who served the tabernacle, served Christ, they would have had as much right at the Christian altar as any other believer; their disqualification arose from their disobedience.

S.—Your argument seems conclusive and the doctrine of close Communion pretty clearly established; but then Paul says, 1 Cor. 11: 28, "But let a man examine himself, and so let him eat of that bread, and drink of that cup." This, it seems to me, gives every believer the privilege to eat at the Lord's table, and destroys your argument on close Communion.

F.—It should be borne in mind that when the apostle wrote, the church was not divided, and subdivided as it is now, into hundreds of fragments. The various church names we now have, were not in use then. But the apostle wrote to the members of a united church, and not a divided one (save a little temporary trouble at Corinth at the time). They had the same Lord; the same faith; the same baptizing; the same ordinances in all things; they had kept the ordinances as they were delivered to them. Had the division of the church existed then, as now, the apostle would doubtless have referred to all who were not in full obedience to the doctrine of Christ as he did to those of the Jewish religion. "We have an altar whereof *they have no right to eat.*"

S.—It never occurred to my mind that there were no divisions of doctrine in the apostolic church, hence no occasion for the term open, or close Communion. I also infer from your argument that certain qualifications are required to constitute us proper communicants at the Lord's table. I should like to know what these qualifications are?

F.—One of the most important qualifications, is union at heart.

S.—That is just the view of open communicants, hence they unite in communing.

F.—It should be borne in mind that mere external union in form, is no evidence of heart union.

S. What is the difference?

F.—Heart union is based upon obedience to the true doctrine of Christ, its members being perfectly joined together in the same mind and judgment; while mere external union implies or admits a difference in doctrine; but only unites for the time being, retaining their difference still.

S.—Then I understand there must be union, or oneness of doctrine; this produces oneness of heart: this only qualifies us to eat at the Christian altar.

F.—You have a true conception of a proper communicant. There can be no *communion* without union, and union that is not from the heart, is no union at all, and there can be no real union without sameness of doctrine. But it must be remembered that there may be union on the side of error, as well as on the side of truth.

S.—This is a new phase of the subject, how can this be?

F.—In the days of Moses, while he was receiving the law, the Israelites in camp made them a golden calf and worshiped it; here was a great union, but on the side of error. Exodus 32. Again, in the days of the prophet Elijah, there was another great union on the side of error. All Israel had gone after Baal, save 7,000 men, and their prophets were 450 men; while but one true prophet existed. Other cases might be referred to, but these are sufficient to establish the point under consideration.

S.—I perceive that union may be on the side of error, as well as on the side of truth; but how can I discover which is the proper union.

F.—You can discover this by examing the basis of doctrine by which such union is effected. If it is based upon obedience to the whole doctrine of Christ, it is true Gospel union, if but part of the doctrine of Christ is complied with, we may well doubt its acceptability in the sight of God.

S.—I am now satisfied as to what the basis of Gospel union must be; but wish to know whether there are other qualifications to commune to divine acceptance.

F.—Another very important qualification, is *consistency.*

S.—What do you mean by *consistency?*

F.—We mean, a strait forward course in doctrine, acting from right principles; while *inconsistency,* is contrary in its character.

S.—Can you refer to a case of inconsistency in the Gospel?

F.—The case of Peter eating with the Gentiles in the absence of the Jews; then withdrawing from them when the Jewish brethren came; is a case in point, and because of Peter's *inconsistency,* Paul withstood him, for Peter was to blame. Gal. 2: 11, 12, 13.

S.—But are there any *inconsistencies* practiced by the church now?

F.—We are inclined to think there are.

S.—Will you be so kind as to explain them, as I am concerned about this matter, and want to be right.

F.—For your sake, and others who are equally concerned, I will try and do so, for the sole purpose of establishing the truth as it is in Jesus. A church that holds close baptism, and open communion is in my judgment not very *consistent.*

S.—What is meant by close baptism?

F.—Close baptism, means, that one mode only of baptism is right, and practiced by a church, all other modes being innovations.

S.—Where does the *inconsistency* come in?

F.—To exclude all from church fellowship who are not baptized with the baptism of that church and commune with those who have been baptized with some other baptism, does not look very *consistent.*

S.—But does not the person who has received alien baptism, commune at his risk?

F.—Not altogether. If the church has the right to close its doors against alien baptism, has it not the same right to close its doors against improper communicants?

S.—It would seem that the church has that right; still I cannot see that the church is to blame, for opening its communion doors for members of all churches to commune. The responsibility it seems to me, rests on the individual communing, and not on the church.

F.—But a wilful opening of the door of communion, and a general invitation for members of all churches to come, and commune, is a virtual acknowledgement on the part of the church, that there is no real difference between them. How does this harmonize with close baptism? If the person who has received alien baptism is good enough to commune with, why not have an open door for baptism, and be *consistent?*

S.—But is the church responsible for the alien baptism of their persons or churches?

F.—No; but it is responsible for acknowledging that baptism in open communion.

S.—But I cannot see how the church could be chargeable with *inconsistency* or guilt even in open communion.

F.—Read what John says, in his second epistle 10th and 11th verses, speaking of a certain class of believers who, if they did not bring the true doctrine, were not to be received into their houses, (houses of worship), and he that bade him God speed *became partaker of his evil deeds.* Just so in the church to-day. If I willingly and knowingly, commune with a drunkard, or a liar, or a covetous or a profane man, I then and there, acknowledge that man my equal in religion, and become partaker of his evil deeds, for in willingly communing with him, I bid him God speed. To retain my integrity, I must withdraw from the Communion table, or have him withdraw. This applies with equal force where there exists diversity of doctrine. If an immersionist willing and knowingly communes with a Pedo Baptist, then and there he compromises his baptism, and virtually acknowledges by his act, that baptism by pouring or sprinkling is as good as his own, and to oppose Pedo Baptism after that, would certainly be very *inconsistent.* Further, let it be understood that no man can commune to himself. It requires at least two to commune. *Koinonia,* the Greek for Communion, means *fellowship, society, participation.* The letter, as well as the spirit of Communion, means a number of persons; hence the propriety of all being of the same mind and judgment to commune to divine acceptance. It is because of this, that Paul says, "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and the table of devils." 1 Cor. 10: 21. This clearly proves our position. The principle is, that the Lord's table, is not the devil's table, and the devil's table, is not the Lord's table. Where the apostle says, "Ye cannot drink the cup of the Lord, and the cup of devils," he does not allude to any *physical* inability to do so; but that we cannot do so from Christian principle, without violating our integrity and compromising our religion, and becoming partaker of the guilt of devils, equally so now. A *willful* and *knowing* communion with those we know to be in error, should that error only consist in one thing, is an acknowledgement of indifference and makes such person guilty of the same error.

S.—I admit the propriety, and conclusiveness of your argument; but from the reading of the Scriptures I am constrained to believe that Judas communed with Christ, and Christ certainly knew what was in Judas' heart; that would make Christ a partaker of Judas' evil deeds. How will you reconcile this matter with your argument?

F.—Can you prove that Judas communed with Christ?

S.—Do not the Scriptures clearly teach that Judas ate with Christ in the night when the Communion was instituted, as shown by his receiving *the sop.*

F.—The *sop* you refer to pertains to the Supper, and not the Communion.

S.—What supper?

F.—The Supper instituted by Christ in the night of His betrayal.

S.—I thought that was the Jewish Passover they were celebrating.

F.—In this you are mistaken. In the thirteenth chapter of John, we learn that it was *before* the feast of the Passover that Christ met with His disciples and instituted the Supper and Communion. Again, the Jews would not go into the judgment hall lest they be defiled, but that they might eat the Passover. John

18: 28. Here we see that at the trial of Christ, the Passover was not yet eaten. But Christ had eaten a meal with His disciples the evening previous, hence it is clear that the sop you refer to, did not pertain to the Passover, but to the Supper or meal eaten by the disciples in connection with which the Communion was instituted.

S.—I had an idea that somehow the *sop* connected with, or pertained to the Communion.

F.—In this you are equally mistaken. Matthew and Mark both reveal the fact, that the traitor was revealed before Christ took *special* bread to bless it, *i. e.*, the Communion. From John we learn, 15th chapter, that so soon as the traitor was revealed by receiving the *sop*, he went immediately out *i. e.*, before the Communion was instituted; between the eating of the Supper as instituted by Christ, and the taking of special bread and blessing it, or the institution of the Communion, Judas went out, hence did not commune. As an additional evidence of the distinction between the Passover, Supper, and Communion, we might refer to their distinct names in the original. The Greek for Passover is, *pascha*, for Supper is, *Deipnon*, for Communion is, *Koinonia*. Judas partook of the deipnon (of which the sop was a part, but not of the *Koinonia*, hence Judas did not commune.

S.—I must confess that your reasoning has thrown new light on the subject. I never could exactly understand how the *sop* belonged to the Commnion, still I could not locate it anywhere else. The idea of a supper separate from the Communion, never entered my mind, but now it is clear as daylight, I can easily understand how Judas could receive the *sop*, and not commune. But are there any other inconsistencies among the churches?

F.—Pulpit affiliation and close Communion also seem *inconsistent*.

S.—What is meant by pulpit affiliation?

F.—Simply assisting ministers of other churches in protracted efforts, for the conversion of sinners, at the same time not allow those members, nor those who they themselves were instrumental in converting, to commune with them, unless they joined the same church.

S.—No, it is certainly not charitable to assist those with whom we would not commune, and less still to deny those the right to commune with us whom we had been instrumental in converting, unless they joined our particular church, after giving them free and full liberty to join any other church, as I have heard ministers do. But you have based heart union upon obedience to all the doctrine of Christ, and this only would constitute us proper communicants. Now I would like a brief outline of the doctrine.

F.—This I will consent to give in a very brief manner.

1. Conviction of sin.

2. Objective faith in the Son of God.

3. Repentance, that need not be repented of.

4. Subjective faith, evinced by our obedience to all the precepts of the Gospel.

5. Baptism by trine action as commanded by Christ, Matt. 28: 19, and practiced by the apostles and their successors hundreds of years in an unbroken line of succession.

6. Washing the saint's feet as commanded by Christ, John 13: 15, and referred to by Paul, 1 Tim. 5: 10.

7. The Lord's Supper, *Deipnon*, an evening meal as defined by Webster, of which the apostle ate, as Christ was taking special bread and blessed it, thereby instituting the Communion. Matt. 26: 26; Mark 14: 22.

8. The Communion, *Koinonia* as instituted by Christ, while the disciples were eating Supper. Matt. 26: 26 latter clause; Mark 14: 22.

9. The Christian salutation commanded four times by Paul, 1 Cor. 16: 20, 2 Cor. 13: 12; 2 Thess. 5: 26; Rom. 16: 16, and once by Peter, 1 Peter 5: 14.

10. Prayer-covering for the sisters as commanded by Paul. 1 Cor. 11.

11. Non-conformity in dress, custom, conversation, pleasure, amusement &c., as taught by Christ and the apostles.

12. Non-swearing. Matt. 5: 34; James 5: 12.

13. Non-lawing. 1 Cor. 6: 1; Matt. 5: 44.

In addition to these requirements of the Gospel, we must cultivate the graces and virtues of Christianity, that we have excellency of character, such as humility, obedience, temperance, charity, honesty, truthfulness, chaste conversation, prayerfulness. In short, manifest in our lives the fruit of the Spirit, and not of the flesh.

S.—I am aware that you have Gospel for all you have referred to; but is it absolutely necessary that we be so particular, especially in some of those little things?

F.—It is very safe to have the Word of God on our side.

S.—I know that the Word of God is sure and steadfast; but then suppose we attend to the main requirements of the Gospel, but leave undone such little things, as Feet-washing, salutation, prayer-covering for the sisters, would this condemn us?

F.—In answer, I can only refer you to the case of Peter, who doubtless thought as you are thinking, that Feet-washing was too little to be observed; but his refusal would have severed his part with Christ. Now if you can show from the Gospel, that you are better than Peter was, or that you can be saved some other way, then your plea may amount to something. Besides this, I cannot see how you can call anything *little*, that is commanded, either by Christ or the apostles. I do not know but you are sinning in so doing.

S.—Perhaps I should not have used the term, *little*. I do not mean to disparage the precept of the Gospel; but somehow I can see no propriety in being so very particular.

F.—You must admit, whether you see a propriety in strict obedience or not; that it is infallibly safe, while to be only partially obedient, may not be safe.

S.—There is no doubt as to the safety of the position you occupy.

F.—It is not only safe, but forms the basis of union for Gospel Communion. Suppose every believer would obey the Gospel in all things in its plain, simple meaning, what would the result be? Would we not have Gospel union all over Christendom? Yes; and heart union too. Zion's watchmen would see eye, to eye. All schisms and divisions would cease, and we would have no more use for the terms, *open* and *close* Communion, than the brethren had in the apostolic age of the church. We would be one people, perfectly united upon the broad platform of the Gospel. We could then freely, consistently and by authority of the Gospel, commune wherever we might go, among all the churches of the land. The term, *churches*, then, would not mean divisions of the church; but branches of the same church or organization. It is not because men cannot see alike, that we have so many divisions in the church; but because men and women are not willing to obey that, which they already know.

S.—I now see the propriety of your reasons for close Communion. If I understand you correctly, your reasons for close Communion, are to retain the purity of the doctrine of Christ; and this you can only do, by strict obedience to all things required at your hand.

F.—You understand us correctly. Close Communion upon any other ground, is mere selfishness.

S.—But do you believe that churches that are not so strict in obedience, are positively wrong?

F.—We should not concern ourselves so much as to who are positively wrong, as we should as to what is positively right. To obey God in all things as well as we know how, is certainly right and safe. This is all we claim, and all the Gospel claims.

S.—I admit the correctness of your premises, as well as your conclusions, and upon that basis, I am a close Communionist too. I see that there is no sectarianism nor selfishness about it; but simply love for the truth as it is in Jesus. Would to God that all believers were possessed of this love; disunion would soon be banished hence.

AN INVITATION TO SINNERS.

BY DAVID L. WILLIAMS.

"And when they saw it, they all murmured saying, That he was gone to be guest with a man that is a sinner." Luke 19: 7.

THE language of our text was uttered by the multitude that thronged our Savior's entrance into Jericho at the time that he dined with Zaccheus. Zaccheus had climbed into the tree in order to get a position that he might have a fair look at Jesus as He was passing with the multitudes thronging after him. Somehow or other he had attracted great attention, not that the multitudes really considered Him the Son of God or the Savior of the world, but from the reports circulated relative to the miracles that He did and the power in which He taught. He spoke as one having authority. Now Jesus seeing Zacchens, called him down from the tree, telling him that He intended to dine at his house. They all marveled; they say that Zaccheus is a sinner, and Christ who claims to be the Son of God, and we partly believe it, from the miracles that we have seen Him perform, and the fame that is gone abroad of Him; but now it astonishes us to see that He is going to become a guest with Zaccheus, that sinner who has not stood at all creditable in society. We cannot afford to stain our character so as to become a guest with such a low character as this sinner.

Mark you, that this great multitude consisted mainly of those who pretended to be righteous as a general thing, and those of course did not feel the real need of a Savior; consequently He could do them no good. It is those who are laden down with sin that He relieves. The invitation is, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Yes, Jesus was a friend to sinners; it was for sinners that He bled and died. He says, "came not to call the righteous, but sinners to repentance"—that those who are whole need no physician, but they that are sick. The idea here advanced is, that Christ came to do for poor, mortal, sinful man, what he could not possibly do for himself—heal him, restore him from the maladies of sin, and reinstate him in the favor of God.

Herein is presented a sublime thought for our mortal minds to feast upon, and animate our souls with the ecstasy of gladness. To contemplate that we have such a friend who is holy, harmless and undefiled, yet is not only willing, but anxious to have us come to Him. He left His Father's side and the shining courts of heaven, denied Himself of the joys of that habitation for a season, acquainting Himself with sorrow and grief in order that we might become His children—His joint heirs in the everlasting kingdom—the region of the just, the estate of all purity. Contemplate the blessing of Zaccheus, that sinner who was favored with a Guest from heaven, the Son of God, who needeth not that any testify of Him, for He knew the state, the secret emotion of Zaccheus' heart. He knew that he could do him some good. No doubt Zaccheus was somewhat like David, did not justify himself in his sin, but was such that would acknowledge his faults and willing to reform. Such an one as this, Christ can assist and help. How Zaccheus must have rejoiced while favored with such a Guest as Jesus was; the Son of God going to eat dinner with him, he such a sinner, that he certainly was disfellowshiped from the religion of that day, hence was easy drawn to Christ. If he had at that time belonged to a religious body, as did our Savior's persecutors, he no doubt would have clung to it and rejected Christ, as it is with us in this nineteenth century. Those that have joined themselves to a religious body, cling to it whether their religion is pure and undefiled or not. They are like the Pharisees and Sadducees in our Savior's time. They "know" that their religion all is right.

Here again, is one grand and important thought, and that is, as Zaccheus was so base as to be rejected on account of his sinfulness by those of his brethren in the flesh, and Christ stooped to him so as to elevate him in society. Yes, dear sinner, this is what He came, and bled and died for, that He might elevate you; though you are vile and have sinned greatly, and have sunk your character beneath the notice of creditable people. He will stoop to you if you will yield to Him, and He will take your feet out of the mire and clay, and place them upon the Rock of ages. He will refine your character, and fit you for the best of society; will lead you to live a holy life—one that cannot be gainsayed by your neighbors.

Oh, sinner, what a Friend you have in Christ, and yet you reject Him. He is willing to become your Guest, while your neighbors are not willing to stoop so low. But if you will yield to Christ and accept Him as your Guest, He will elevate you above many of those who refuse Him. He loves you, dear sinner, though you may be low in sin, and your life much degraded. But He does not love your sins; it is you that He loves; your sins He hates. He knows that it will destroy you and ruin you. He wants to free you from it. He so loves you, that He is willing and anxious to do it, but for Him to accomplish, you must have some regard for yourself and Him too. You must yield to His kindness and grace, and He will refine the purpose of your heart, that you may be led to live a different life,—one that will be animated with the hope of that blessed immortality. No matter if you have been a great sinner, He is your Friend.

The Brethren at Work.
PUBLISHED WEEKLY.

J. H. MOORE, M. M. ESHELMAN, } EDITORS.

Bro. S. H. Bashor is duly authorized, by us as our traveling correspondent and agent for the Brethren at Work and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1 60 per annum. Those sending ten names and $15 00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., AUGUST 29, 1878.

GRAINS OF TRUTH.

"Feasts of Charity."—Popular Churches and Popular Preachers.—Clouds, Tempests and Sunshine.—Patient Endurance.—Superiority of Christianity.—Right is Might.

FROM the Atlantic to the Pacific preparations are being made for "feasts of charity," thus showing that the primitive practices of the Gospel still live, and that a noble band of believers are not ashamed to maintain them in their purity. Who was it that recently said, that "the Gospel is a failure?" These disciples of Jesus know nothing about yielding up the holy, self-denying practices of the Lord and Master. Brethren, let no strife pull us apart, but let us continue to pull together. This *together* always wins—always brings victory.

JUST so soon as churches begin to seek none but popular preachers, and popular preachers begin to seek none but popular churches, there will be a down-grade tendency, swift and sure. Churches should seek truth-loving, God-fearing, zealous men to declare the word of Truth, whether they be "chief men" or subordinates; and pious, God-fearing preachers should seek the isolated and numerically weak churches, where much hard work is needed, and where the devoted few are unable to do much themselves. Go and help them to develop activity—help them to increase in the riches of Christ—help them to bring out the hidden talent that it may also labor in the vineyard of the Lord. This is the way of the Lord, and He has strewn many blessings there. Highly-favored minister, what say you to gathering them in?

SOMETIMES it is cold, rainy and cloudy for weeks, and only now and then we get a glimpse of the sun. We become gloomy and impatient, declaring we never saw such weather. But after while the clouds pass away, the sun shines out grandly beautiful, and all nature sparkles with joy. Smiles seem to rest on things. Is not this a picture of the soul? Storms, tempests, trials of all kinds toss us hither and thither; we become alarmed and are ready to fall under the clouds, and then God drives them away, and lets in the bright rays of the Sun of Righteousness, and we are ourselves again. Right will prevail, and peace always follows war: so long as there is war, there is no peace, and during peace there can be no war. Blessed be God, who can always bring sunshine in due time!

"A MAN who has no enemies is seldom good for anything. He is made of that kind of material which is so easily worked that every one tries a hand in it. A sterling character—one who speaks for himself, and speaks what he thinks—is always sure to have enemies. They are as necessary to him as fresh air. They keep him alive and active. A celebrated person, who was surrounded by enemies, used to say, 'They are sparks which, if you do not blow them, go out of themselves.' Let this be your feeling while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk. There will be reaction, if you do but perform your duty; and hundreds, who were once alienated from you, will flock to you and acknowledge their error."

CHRISTIANITY means, *God incarnate*, and seeks all rational beings. Judaism was purely local, being the system of one nation, but Christianity is designed as the one system for all nations. Greek gods were made in the image of men, hence when man worshipped those gods, he could rise no higher than himself—partook of his own nature, which when once defiled leads man from bad to worse. But Christianity raises us above our corrupt natures—makes us clean where we were filthy, puts light where there was all darkness. Mohammedanism has man for its head-light, hence Mohammedans fail to reach the higher and better life. Christianity has Christ for its Head, and this Head possesses a divine nature—a sinless nature; hence in following—in accepting this Leader, our natures become purified—our souls cleansed, our hopes confirmed and peace with the everlasting Father.

No one should attempt to carry his point by *dictation*—by mere *assertion*, but by the assertion of *truth*—by *divine authority*. This is the highest and absolute authority in all things. Why should you fret and worry, and get into a petty jealousy because your opponent carries his point—gives *divine* authority for his work? Never try to pull a man down because the argument is on his side—because he is in the right and you in the wrong. Walk out in the broad field of divine authority and be a free man. Study well and carefully the whole truth, and then stand for it. If a man will twist and evade, put the exact truth at him: he will not, he cannot withstand it. Take the right ground—the precise Truth as revealed by the Lord, and stand by it. Right may be pushed back a little, but God will, in due time, bring it to the front. There is strength in *right*, for God put it there. Who is not for right? M. M. E.

TRIP TO ROCK CREEK

SOON after completing the work pertaining to the organization of the church at this place, of which an account will be found elsewhere, we left Lanark, by private conveyance, to attend a council meeting held by the church at Rock Creek, some twenty miles South of here. We were in company with brethren Enoch Eby, J. J. Emmert, and Daniel Miller. Found the ride a pleasant and enjoyable one, considerable rain having fallen, sufficient to lay the dust and cool the air. We reached the place on the morning of the 20th, and found the congregation assembled in the Brethren's large meeting-house, beautifully situated in the edge of the timber, on a lofty eminence, overlooking a vast tract of well improved farming country. The situation of the building is certainly a desirable one.

This congregation is composed of about one hundred members, pretty well scattered over Whiteside Co., and formerly a part of the Milledgeville congregation. It is moderately well supplied with ministers, who, owing to the scattered condition of the members, have considerable traveling to do, in order to fill their appointments, thus rendering their work rather laborious. The church here has been sorely afflicted for some time, and on this occasion met to confer with a committee sent by last Annual Meeting to adjust the existing difficulties. Elders Enoch Eby, Jas. R. Gish, and J. J. Emmert were the committee.

The council meeting commenced on Tuesday morning. There were two cases before the committee, and some other miscellaneous business. The members presented their grievances, one by one, in the most Christian-like manner. I never before saw a body, in the midst of such troubles, act so coolly and deliberately. The most critical points were presented and examined without producing the least excitement. In this respect the example of those brethren is certainly commendable.

The committee made their report on Thursday morning, and explained it in full, giving the members permission to ask all the questions regarding it they thought proper, so as to be sure that they fully understood the decision in all its parts. It was then put to vote whether the church would accept it, and carried without a dissenting voice. Every member seemed fully satisfied, and the whole church present, manifested tokens of the greatest satisfaction. One was reclaimed and another baptized, thus adding much to the joy of the church.

We regret that all the members were not present when the decision was read and explained, for that was the essential part of the work, and a feature on which much depends. It is so often the case that members think it is not necessary to put themselves to any extra trouble in order to hear the decision read and explained by the committee, as they can hear of the contents from other sources. In this, however, they may be mistaken, as none will likely be prepared to explain it so well, and answer questions as satisfactorily as the committee, besides this, they ought to be present to file objections if they have any, and assist further in removing whatever may be in the way of peace and general good will. If all were present they could take part in the closing portion of the work and thus contribute to the sentiment and feeling of the body, and be instrumental in arriving at a greater unanimity of sentiment.

During this, as well as other similar investigations before committees, we thought we could see chances for some improvements in the manner of presenting cases. It would greatly facilitate the work of committees if the plaintiffs would carefully write all the charges in a very brief and pointed manner some days before the council. These charges should then be read before the meeting, in the presence of the committee and handed to them; and at the proper time, the party handing in the charges could be called upon to prove them. This would save the committee much writing and enable them to do their business in about half the time. It is generally the case that committees require that the plaintiffs give in all their charges, without being molested by the other party. While doing so, the clerk writes down all the charges presented. Then the defendants present their defense and charges, if they have any, which are also written down by the clerk. After this, the plaintiffs are called upon to prove all their charges, one at a time, if they can, the clerk keeping a record of the evidences presented. In this way they go through with what has been presented by both parties. In connection with this last part is the cross questioning, which it is necessary to conduct with great care. This done, the committee retires, takes into consideration all that has been proven, and makes their decision accordingly. We have mentioned the above for the benefit of other congregations where committees may chance to be called.

Our associations with the members at Rock Creek were pleasant, affording us an excellent opportunity of becoming acquainted with them, and learning much of their history and ways. We must confess that we formed a good opinion of them, as well as a close attachment. There are many warm-hearted members in this congregation, who love the cause and will sacrifice much for the Master's kingdom. We had great reasons to sympathize with them in their long-standing afflictions. Being lovers of peace and harmony in the church they felt the dart keenly.

Congregations, like the physical body, may, at times, be sorely afflicted with disease, from which every member of the body must suffer more or less, yet this is no evidence that the body is dead. Some of the healthiest men in the country have passed through severe stages of sickness, which, when over, seemed for their good. Just so it may be with churches, the body of Christ; all things, if properly applied, may work together for good. Brother Edmund Forney takes charge of the church for the present. The meeting was not only a good one, but evidently a profitable one, from which the church will doubtless derive great benefit if she puts to practice the advice given her, and strictly lives up to the laws of spiritual health.

J. H. M.

A WOMAN cannot afford to give herself away to a man to reform him, for as a general thing, if he does not reform before marriage there is but little hopes for him afterwards. A good woman's life is of too much value to be wasted by a mean man; she should never marry till she is sure of getting some one, who has manhood enough about him to know how to treat a woman.

DECOY-SHEEP.

ABOUT the latest thing out is the decoy-sheep. It is difficult to drive a flock of sheep through the crowded and noisy streets of cities; the vehicles will cause them to scatter in all directions. To overcome this, the butcher procures a sheep and trains it to follow him wherever he goes, through the streets or any place else. Before starting through the noisy streets with a flock, he turns his decoy-sheep in with them a short time, to become acquainted. When he starts off, his decoy-sheep will follow, and of course, according to sheep nature, the flock will stick to the decoy-sheep, and are in this way enticed into the slaughter pens. Thus one decoy-sheep may be made instrumental in leading thousands to the slaughter.

We are led to wonder if the devil hasn't a few well-trained decoy-sheep? They are turned into the church just long enough to become acquainted, and then start off to the slaughter pen with the flock following them. Whenever I see a meek and apparently quiet man come into the church, and in a few years wants to lead the flock off into sin and destruction, it does not take long for me to conclude that he must be one of the devil's decoy-sheep. Such people need to be watched. There are thousands who will not follow the devil through the public streets of this world, but they will follow some man who is walking in the very footsteps of the devil.

Do not conclude that all the devil's decoy-sheep are persons of great influence. He knows the nature of Christians and hence works accordingly. Let each of us be certain of two things: 1st, That *we* are not a decoy-sheep, and 2nd, That we are not *following* a decoy-sheep. The Good Shepherd says, "Follow me;" "I am the way, the truth and life, and no man cometh unto the Father but by me." J. H. M.

BROTHER Brinkworth arrived in Lanark, Sunday morning, direct from England. He preached here Sunday evening and will remain with us a few days.

A YOUNG sister writes the following: "Find enclosed one dollar for which please send me BRETHREN AT WORK. I have been reading borrowed papers, but think it the best policy to send for one for myself. Think others should go and do likewise."

THE yellow fever scourge continues in the South and seems to be spreading. At Greneda, Miss., the mortality is terrible. At Vicksburg, New Orleans, and Memphis there is no abatement in the plague. Thousands of people are leaving the cities and have gone into camps on high ground, hoping to escape sickness.

BROTHER Bashor commenced a series of meetings in Marshall Co., Iowa, the 24th inst., and will continue one week. He expects to reach Lanark by September 7th. His correspondents will please note this. Glad to hear that brother B. is able to take the field again, and hope his labors may be crowned with success.

FOR the want of space, considerable interesting Correspondence and Gleanings go over to next issue. We feel thankful to our readers for the good supply, and hope they will continue to furnish us with news concerning the church's progress and development of divine character. "Rejoice with those that rejoice," is a divine injunction; and to rejoice, the saints must have the *knowledge*.

THE troubles on the Eastern Continent do not seem to be over. Bosnia and Herzegovina are contesting Austria's occupation of their country, and the people of Batoum declare that Russia shall not govern them. In the meanwhile the Porte is so very slow in submitting to the work of the Berlin Congress, that the powers are uneasy. All this shows that the governments of earth are still in human hands.

WE usually conclude it a great task to stand before men and confess our faults; yet we seem to be willing to stand before God and confess to Him, and this, too, when we know He is greater than man. Why is it? Do we so because we think it not against the flesh to humble ourselves before a greater, but dishonorable to yield before an equal? If so, it is not the mind of Christ, who thought it not disgraceful to humble Himself before His Father, with whom He is equal. A little more humbling will forward the spirit considerably, and keep down the flesh not a little.

OUR LORD'S DAY.

How We Spent It.—Internal Work.—Hearing, Coming and Doing.—Exact Theory and Precise Doing. — The Church's Perpetuity.—Cannot Persuade the Gospel to Change. — Afternoon Work.—The Lord's Prayer.—What It Teaches.—Evening Exercises.

THANK God, if we are able to say *our* "Lord's day." That *our* includes all who have been washed—all who have been made white in the "precious blood." The meeting in Lanark was opened by brother Puterbaugh presenting the 78th hymn, which the congregation sung with becoming order and vigor. After prayer the twelfth of Romans was read, when brother Moore commenced by urging all to read the Bible—to read it carefully, and not lean on man. Showed that there is a possibility of relying wholly upon the external work, and neglecting the internal part. Those who are internally right, cannot be otherwise than externally right. If the heart be right, the tongue well be right—will be bridled. If the heart be right, our love will be right—will be without dissimulation. If the heart be right, our dealings will be right—will provide things honest in the sight of all men.

There are three things that man must do: 1. Hear Christ. 2. Come to Him. 3. Obey Him. Suppose we hear, and do not, will it amount to anything? It is *hearing* Him, coming *to* Him, and *obeying* Him that makes us acceptable to Him. "Whosoever knoweth to do good, and doeth it not, to him it is sin." Refusing *to do*, becomes sin to him who refuses. The only true foundation is Christ. 1. It is sure. 2. Sure, because laid by the Lord. 3. Being sure, there is no terror to those who build upon it. There is too much dependence upon some great man—some reformer, as he is called. If the "reformer" is not strictly correct in his theory and practice, his followers will not be. Just as he practices, they will practice. If he leaves a little of the sayings of Christ undone, they will leave them undone. Such are not safe leaders. But we have One who is safe. He practiced all He wants us to practice. He is the Light. You must let this Light shine on and in you.

A certain woman could always tell how Elder so and so preached, where he preached, and what he said, but never could tell what Christ and the Apostles said and did. It will not do to follow men—they are not safe. Point to Christ as a Pattern; follow Him and you are safe. Go to the Fountain for pure drink. Sometimes we think that when we are gone, the church will be gone. Not so at all! God is able to make it stand. The gates of hell shall not prevail against it. It has stood amidst the trials and storms of the dark age, and will continue when you and I have gone to mother dust. Alexander Mack and those old veterans who traveled hundreds and thousands of miles, declaring the riches of God's grace, never said, that when they would go to their graves, the church of the living God would be no more. No, never, for they knew that they were only pilgrims and strangers, and when they were gone, others would step into the ranks and go valiantly forward in defense of primitive Christianity. The church of the living God is the ground and pillar of the truth, and not a few here and there.

Sometimes we get a little careless, and allow pride and fashion to creep into the church, and then instead of getting it out according to the Law of the Lord, we look to each other. You may persuade men to allow you to wear gold, but you cannot persuade the Gospel to do so. You may persuade men to allow you to go to theatres, but God's Law will not permit you. Study the Word of God and obey it.

At 3 P. M. we attended Sunday-school. The lesson was the Lord's Prayer. Matt. 6: 7-15 From it we learn in what *manner* to pray. We learn to avoid (1.) Hypocrisy. (2.) Use no vain repetitions, nor to speak *much*. We learn from "Our Father which art in heaven," that He is omnipresent; that He has dominion over all His creatures; that He is full of power and might; that His eyes behold all things — He "looketh down from heaven;" that He is pure and holy. And we learn to hallow—to exalt His name; *first*, In all our thoughts; *second*, By our lips; *third*, By our lives; *fourth*, In our families, by the training we give our children; *fifth*, In our calling or business. "Thy will be done in earth as it is in heaven," declares our desire for God's will to reign over our wills. Angels do the Father's will with zeal, delight, perseverance. And "*Forgive us our debts,*" shows that we have naught to *pay* God with. God *forgives:* He asks no pay from us. We owe Him love and obedience, and ought always give that which belongs to the Lord. He transfers the credit from justice to mercy, and as we are not free from sin which reigns in our mortal bodies, the debt on our part goes on increasing, which makes us continually dependent upon God's mercy. This to the carnal mind is a strange economy, but it is God's method of bringing us into eternal felicity. Present, five officers, thirteen teachers, and one hundred and ten scholars.

In the evening were entertained from Daniel 2: 31-45, and were given a vivid description of the city of Babylon, and the kingdoms mentioned by the prophet. Thus ended our Lord's day with the brethren and sisters of the Lanark church, and we hope all were edified and made better for life's tempestuous voyage.

M. M. E.

CHURCH ORGANIZED.

ON the 19th inst., at 8 A. M., the members in and around Lanark met for the purpose of organizing a church,—a council at Cherry Grove on the 13th having granted this permission. There was a good attendance, and elders Martin Meyer and John J. Emmert were present to assist in the work. Brother Meyer, in a Christian way, presented the duties of the laity and officials, and exhorted all to faithfulness and steadfastness in the doctrine of Christ.

The church then proceeded to ballot for Clerk and Treasurer, which resulted in the selection of John H. Peck for Clerk, and Isaac Rowland for Treasurer. The next in order was the election of three Trustees, who, according to the laws of the State of Illinois, are to hold in trust all property belonging to the church. The members proceeded to ballot, and in due course of time the elders reported, that one brother had received a majority, and three others had each received an equal number of votes. Now as there were only three wanted, the question arose how to dispose of the fourth one, and, after a fair and free discussion, it was agreed that the three should cast lots. This was done, and the one receiving the *blank* was counted out. D. B. Eby, Isaac Rowland, and Jacob Arnold are therefore Trustees of the church at Lanark.

Brother J. H. Moore was unanimously chosen as overseer of the church, and he has, for an assistant in the ministry, brother Samuel J. Peck. To aid them in the proper way, at proper times, there are three deacons. There are one hundred and thirteen members in the Lanark church, and by their judicious labor, holy lives and zealous hearts may soon make for themselves a good and glorious record in the book above. Peace and good-will are noble characteristics, and it becomes this band of believers to do all in its power to give evidence of "being born of God"—born of the spirit of brotherly affection. A collection for mission work was taken up, resulting in upwards of thirty dollars At 12 M. the congregation was dismissed, all apparently having enjoyed the meeting and its work.

It may be proper to state here, that about one hundred and twenty members remain in the Cherry Grove church, under the care of elders Michael Bolinger and Henry Martin, assisted by brother David Puterbaugh and three deacons. Within the past five years this church has witnessed some important work. In the Fall of 1875 the Danish Mission was here inaugurated, brother Hope being chosen to the ministry and sent to his present field of labor. During the same time upwards of fifty precious souls were added to the church, the pentecostal flame reaching nearly every family in the congregation. Methinks when all the toils of life are over, and we all stand before the judgment seat of God, the books being opened, we will have no regrets for the work of Cherry Grove church during the Fall of 1875. About all who then came forward and gave their hearts to Christ are faithful and devoted members. They came to Christ speedily—twenty being immersed in one day—and neither they nor us have lost by their rapid flight from sin. Ah! we never wish to forget that glorious time when every house seemed to be burning with holy zeal and earnest longings for the love of God. May peace and good works always characterize the church at Cherry Grove, and when their toils, their trials and ours, are all over, may we, with calmness, go to rest, to arise in the first, grand resurrection to meet Jesus in all His glory and splendor.

M. M. E.

WE can furnish "Reason and Revelation," a work of 564 neatly printed pages, for $2.50 per copy. Bible students and ministers will find this a valuable aid in the study of the Word.

A MAN recently crossed the Atlantic in a boat not much larger than a canoe. He was fifty-six days in crossing, including a stop of several days on the English coast on account of stormy weather. The boat was taken to the Paris Exposition to be admired by those who attend the great show.

THE sixth annual meeting of the Indiana State Christian Association, opposed to secret societies, will be held at Spiceland, Henry Co., Ind., Oct. 9, 10 and 11. The sentiment against secret orders, in many localities, is growing rapidly, and bids fair, if properly applied, to become a power for good.

SAMARIA was the capital of the kingdom of Israel, or the ten tribes. Omri, king of Israel, built it about 900 years before Christ. It was located on a beautiful spot in Palestine, and the subsequent kings omitted nothing to make it strong and beautiful. It was almost reduced to ruins by the Assyrians. Herod rebuilt it, and called it Sebaste, (Latin, Augusta). Philip preached here, and was the means of turning many to Christ.

WE had calls the past week from brother J. R. Gish and wife, brother Enoch Eby, and sister Sperow, who has, for the past year, been spending her time with friends in Iowa and Nebraska Brother Sharp also returned to give us a friendly greeting before his final leave. From here he goes to Rock Creek church, thence to Ashland, O., and persons wishing to correspond with him will address him there.

ON the 18th inst., a number of members from the Shannon church came over to within a half mile of Lanark and witnessed the baptism of two precious souls from their congregation. Owing to a misunderstanding as to the time, the members here did not attend. We are always glad to see repentant souls come home to God. The field is large, the number of persons to be saved are numerous, hence not a single minister can afford to be slothful in his calling. "Cry aloud," that many may awake, should be the minister's motto.

WE have received a copy of the Greek and English Concordance, prepared by Charles F. Hudson, and published by H. L Hastings, Boston. It connects the Greek Text of the New Testament with the Common English Version in such a way as to enable the student to find the meaning of any Greek word in the New Testament, and where used. A man need not know a word of Greek in order to make use of the book, yet it is so arranged, that one can soon, by a little study, become familiar with the Greek also. Price, cloth, $2,50; leather, $3.00. Address the publishers.

THE occasion, this week, rather demands from us an article setting forth some of our views regarding an improved plan of holding our Annual Meeting, but for the want of room on the editorial pages, must defer it till next week. Suffice it to say, that the BRETHREN AT WORK is opposed to any plan favoring the "delegated power." It is not only unscriptural, in our judgment, but may be the prolific source of schisms and general discord. The history of the past has left a sad record of delegated ecclesiastical power. The church—the body of Christ, the pillar and ground of the truth should ever keep the power in its own hands.

IN number 31 a call was made for an army of workers to help better the condition of poor and unfortunate children, by placing the *Children at Work* in their hands. We are happy to state that willing hands and hearts are responding, feel rejoiced to be able to labor for the neglected and uncared-for children. What a noble field to labor in! There is many a pearl hidden beneath the sunburnt face and tottered garments, and from a divine standpoint, as good a place to seek the imperishable gold as could be desired. We do not mean to stop with the placing of the *Children at Work* in the hands of the poor and neglected: we mean that it shall be a simple means of doing them good in other ways than by the mind. As already stated, the field is large, and is awaiting some one—some thousands to go in and occupy. This we mean to do, by the grace of our Father; but we need your help, your prayers, your heartfelt sympathies. God bless the kind hearts that are awakened and that are to be awakened upon this subject.

ELDER Jas. R. Gish, of Woodford Co., Ill., who was with us last week, and preached for the Brethren here on Friday evening, is extensively known as a traveling missionary, and for years has spent the greater part of his time in the field preaching, especially among small congregations and isolated members. Wherever he goes he endeavors to introduce the BRETHREN AT WORK, saying, that if he can get isolated members to take the paper he is sure of their interest and zeal for the cause being kept alive. This is something that ought to be carefully attended to by our traveling ministers—they should make great efforts to get the paper into every family of members and thereby be instrumental in keeping up their zeal for the cause.

IN the second editorial column, No. 32, was published a short item referring to brother J. S. Mohler's article on Matt. 9: 15, 17. By some it is thought that our remarks reflected somewhat against brother Mohler. This was not the case with us. We had not the least idea of criticising what was written in brother Mohler's article. The fact of the matter is, there were certain things that we have been wanting to say for some time, and thought that would be just the right time to say it. The last thirteen lines of the item referred to, were not intended to be applied, in any way, shape or form, to what brother M. had done. He did just right, and any other member has the same privilege. We explain the Word the best we can, and if some one has anything better, we want it, but it must be free of all controversy.

METHODISM is not agreed. The front ranks are more or less disturbed, controversy is in the field, and some are for Paul, some for Cephas, some for Apollos. The whole body seems to be somewhat agitated over the rights of officials and laity, one desiring greater power, the other reaching for more privilege. The close observer for the past few years can readily see that there is a conflict going on between spiritual and temporal—a question whether there shall be a continuation of prelatical rule, or a change to democracy. Christ places the government of His people in the body, for the body, and no *portion* of that body can assume that government *for* the body. The probationary system is waning, and if it could be set adrift altogether, with infant sprinkling, and there would be a grand general move all along the line, to practice John 13: 1-17; Rom. 16: 16, and a number of other divine institutions, there would be considerable "glory to God," and much "good will" in many hearts.

CALIFORNIA COMMITTEE FUND.

Howard church, Ind.,	$1.00
Woodland church, Mich.,	1.00
J. B. Shively,	1.50
Coon River church, Iowa,	1.00
Laporte church, Ind,	1.00
Cole Creek church, Ill.,	1.00
Pine Creek church, Ill.,	1.50
Ogan's Creek church, Ind.,	1.00
Macon church, Ill.,	2.00
Marshall church, Iowa,	1.00
Bethel church, Mo.,	1.00
Rock Creek, church, Ill.,	1.05
Previously reported,	30.15
	Total, $45.20

NO DEBATE IN VA.

Dear Brethren:—

OUR Baptist friends after having challenged me in different forms, as I understand it, first to meet one of them in public debate, and then to meet them single handed in their ministers and deacons' meeting, against the whole Baptist clergy and others combined, to debate trine immersion, now write to me, proposing a number of propositions shaped to suit themselves, and then declaring emphatically that they will not debate with us, (I having named our representative), unless we would come up squarely and make a challenge. This I decline, and so far as I am concerned, the matter ends. I, however, have forwarded their communications to Bro. Stein, for him to do as he may think best.

B. F. MOOMAW.

WE want the name and address of every brother and sister who contemplates doing any traveling this Fall. Send in your name and address immediately.

WON'T YOU GO?

BY J. W. SOUTHWOOD.

There is a bright and happy land,
For all that dwell below,
Who love the Savior as they should;
Oh father, won't you go?

CHORUS.

Won't you go? Won't you go?
To that bright and happy land?
Won't you go? Won't you go?
And among the angels stand?

That land is ever bright and fair,
And always free from woe;
There cares and troubles ne'er can come;
Oh mother, won't you go?

That land is where the Savior dwells,
Who loves His children so,
He gave His life that we might live;
Oh brother, won't you go?

That land is bright with glory-light,
For all that Christ shall know;
It is an endless home on high,
Oh sister, won't you go?

(Any one desiring the music to the above hymn can obtain it by addressing the author as below).

Lincolnville, Wabash Co., Ind.

SELECTED GEMS.

Crossing the river, one by one,
Over the silver tide;
Aaway from the shadows of time,
Our loved ones glide.

—Remorse is the echo of a lost virtue.

—No man's religion ever survives his morals.

—To think kindly of each other is good, but to act kindly toward one another is best of all.

—Repose and cheerfulness are the badge of the gentleman—repose in energy.

—A promise is a just debt, which you must take care to pay, for honor and honesty are the security.

—He who murmurs at his lot, is like one baring his feet to tread upon thorns.

—When the sun of virtue is set, the blush of shame is the twilight. When that dies, all is darkness.

—Dr. Franklin says: "The eyes of other people are the eyes that ruin us. If all but myself were blind, I should not want a fine house nor fine furniture."

—Many talk familiarly of sanctification in the lump, who know but little of it in the piece. The readiest way to know whether you are in Christ, is to know whether Christ be in you.

—In most quarrels, there is a fault on both sides. Both flint and steel are necessary to the production of a spark; either of them may hammer on wood forever, and no fire will follow.

—To make anything very terrible, obscurity seems in general to be necessary. When we know the full extent of any danger, when we can accustom our eye to it, a great deal of apprehension vanishes.

—The greatest loss of time is delay and expectation, which depends upon the future. We let go the present, which we have in our power, and look forward to that which depends upon chance—and so relinquish a certainty for an uncertainty.

—The service of God should be heart service; that of the lips is only abomination. We are to "call upon our souls"—to rouse the whole nature in praising and glorifying our Creator and Savior. He whose heart is full of thanksgiving is living near heaven.

—To do good to men is the great work of life; to make them true Christians is the greatest good we can do them. If we could make each man love his neighbor we should make a happy world. The true method is to begin with ourselves, and so extend the circle around us.

—More heresy is lived, than is written or believed. Although less talked of and condemned, the heresy of life is more culpable and disastrous than that of opinion. The Gospel has suffered more from the under-estimate of the one than from the overrated influence of the other.

—What shall I give? To the hungry, give food; to the naked, clothes; to the sick, some comfort; to the sad, a word of consolation; to all you meet, a smile and a cheery greeting. Give forgiveness to your enemies; give patience to the fretful; give love to your households; and, above all, give your hearts to God.

—Horace Mann, in a speech on one occasion, speaking of the importance of correct early training, said: "No unskillful hand should play on a harp where the tones forever remain in the string." If impressions on the mind are as lasting as the child itself, how important they be in strict accord with the Word of God!

TEACHERS.

BY MARY C. MILLER.

IN a piece published in the *Chicago Journal*, taken from a N. Y. paper, teachers are spoken of as filling a very important position in the city. It spoke of the rising generation, that out of it would come their worst as well as their best citizens, and how important that they be well taught, that evil be kept out of their minds. While reading it, I thought of the relation of teachers to the church. Do we, brethren and sisters, fully realize and rightly estimate the necessity of good teachers and good teaching? We want teachers whose *lives* speak the words of revealed truth. They must be pure and self-denying followers of that once despised, but now highly exalted Jesus,—He who was laughed to scorn by an ignorant people.

We want such teachers to convert the world, to make it better, and especially do we want such to guide the children, those dear, little, confiding ones,—they who will believe what they are told, and are quick to discern what they are taught. They remember their training from an early period of their lives. I once read of a Catholic priest, saying, that could he have the control of the children from the ages of four until seven, he would convert the world to the Catholic faith quicker than by any other means. This is the idea, though not the exact words. We cannot lightly pass over this assertion, for it cannot be denied that they are very thorough teachers and he knew what he was saying. Please observe how careful they are with their little ones in their early childhood, and with what results. Should we then, as a church, select those to teach in the church who have not yet learned to obey? Do we want the children taught the goodness and love of God? Get those to teach who will teach from actual experience.

Then we want teachers full of the Holy Ghost, those whose lives belong to their Creator. Children are close observers, as well as grown people, and the character of the teacher is more or less stamped upon the mind of the pupil. If we have Bible teachers or spiritual teachers for our children, should we not have those who are living true and holy lives, obeying God in all things? for would it be good teaching for them to tell the little scholars to obey their parents while they were living in open rebellion against their heavenly Father? Should the children take them for examples, which they will surely do to a greater or less degree? Would it not be better for the church and the cause of Christ not to tolerate such teachers?

THE FEAST OF HARVEST.

BY S. S. W. HAMMER.

ALL things are lovely and interesting in their seasons. All must havs felt the power of the sacred proverb. A word spoken in season how good it is. The Savior always seemed to adapt His discourses to the seasons and the audiences He addressed. Men's minds are more deeply impressed at one time than another. In sickness he feels his mutability, near the grave, his mortality.

Seasons and feelings should be appropriate with each other, hence we are enjoined in the day of prosperity to rejoice, while in the day of adversity we are to consider. In ancient times God was pleased to appoint services and festivals for the commemoration and improvement of seasons and events. There were in particular, three general feasts: First, that of the Passover; second, the feast of weeks or Pentecost, seven weeks after the Passover, when the first-fruits were presented to God; then the feast of harvest, through which the people celebrated the goodness of God in the abundance of His bounty.

We are glad to say, that the church at March Creek, as well as churches at other places, held what they termed, a harvest meeting, and celebrated the goodness of God for His bountiful harvest granted, and which is stored away safely, and all trusted to His providential care—His care for the human family. And His mercies which He holds over us certainly demand our grateful services and worthy of the sinner's notice as well as the God-fearing. Yes, we may say, worthy of all, the infidel, atheist, and all description of people the broad land over.

The instructions we derive from a contemplation of the harvest exhibit the wonderful power of God. Our minds should be sufficiently impressed with this. We stand astonished at the power of the storm and tempest, yet are liable to pass over the silent, yet not less energetic influence of Jehovah's power. Christ's miracle on the Sea of Galilee did not exhibit His power more than when He silently multiplied the loaves and fishes, and fed thousands in the desert. How astonishing the energy by which a few grains produced an increase of thirty, sixty and a hundred fold. In these things we have an establishment of the faithfulness of God.

Wherefore does Jehovah meet all the wants of His creatures? It is because the Lord is good and His tender mercies are over all His works. See the beautiful description, Psalm 9: 5, 9-13. It displays the mercy and forbearance of God. For whom does He send the profusion of His bounty? For the holy, upright, and obedient? No; but for a world in arms against Him; for rebels against His authority; for, as we have stated, atheists, infidels, sensualists, worldlings, blasphemers. He sends His rain upon the evil as well as the good. This shows us the way or connection between the means and the end.

All our blessings are from God; there is nothing more evident than this. This applies to any thing in nature, providence and grace; yet exertion is ours; we must plow our fields and sow the same, then trust to God and we will be sure to reap the same. So in the requisition of knowledge, or in the attainment of salvation; we can only reap everlasting life by sowing to the Spirit. Now let us consider in reference to the harvest. What feeling it should produce; it should produce feelings of deep humiliation. God's goodness should humble us: our consciousness of being utterly unworthy, should prostrate us in the dust. Abraham repented himself in dust and ashes. The prodigal said, "I am not worthy." We are not worthy of the least of heart-felt gratitude.

Bless the Lord, oh our souls. We ought to rejoice in His loving kindness, hence the propriety of recognizing at every meal, the Donor of all our mercies. We should feel our constant dependence upon Him, in all our ways acknowledge Him. We should see His hand in everything, and endeavor to glorify Him in all we see. In sowing our fields, plowing and reaping the same, we should feel a constant desire to bless Him. The inquiry should be, what shall I render to the Lord? What does God demand from us, our hearts, and lives and all?

But the final harvest. The field is the world. Harvest is near, full of wheat and tares. Angels are the reapers. Speedily command will be given, "Thrust in the sickle." Eternity is suspended upon it. Wheat will be gathered into the garner, and the tares burnt. How do we stand? We all should act in reference to the final harvest.

THE POPULAR HOBBY.

BY C. F. DETWEILER.

"The veil is upon their heart."—1 Cor. 3: 15.

OPEN Communion, and that which men call non-sectarianism, have, in most of the popular denominations, become the staple. Some of those whose office it is to "give them meat in due season," deal in these like our old ancestors of colonial days dealt in mush and milk. It is said, they had mush and milk for supper one evening, and milk and mush the next, and so on alternately. Well, brotherly love, and true charity are certainly worthy of a place in every discourse the year round.

That charity is an essential principle of Christianity, is admitted by all, but in regard to how it is manifested there exists a wide difference of views. The saddest fact connected with the open Communion theory is, that most of its advocates are in principle, men of war, and in their sermons we often hear them relate incidents of military life. If we were wrong in declining to fellowship those whose principles have before now set Christians in battle array against each other, which has been the case in almost every war that cursed Christendom; brother against brother, each impelled by his own views of right, how these ambassadors of open Communion should lift up their voices as ambassadors of peace! Add to this the horrors of war; bodies mangled, cities burned with fire, the pangs of bereavement with widows and orphans all over the land, and sinners by the thousands doomed to death and hell. Hard as it is, less than this is no description at all. If, under such circumstances, the affairs of the world were the affairs of those who have come out from the world, how the advocates of open Communion should labor to bring about *such a unity* in the church as would turn its influences against such occurrences; how the embassadors of the Prince of Peace should labor to bring the church of Christ into a solid phalanx *in defense of international arbitration.* But so far as my observations go, this is not the case. If any of the loud advocates of open Communion who preached in these parts, have ever lifted up their voice in the pulpit against the cruel monster, war, or in favor of international or national arbitration, it has never, to the best of my recollection, been my joy to hear the first sentence of it.

If national politics are a part of Christianity, where must our patriarchs and Statesmen be reared up? Surely *they* maintain, that they are to be reared up in the *Sunday-school* and in the *church.* But in the Sunday-school we are taught that it is honorable to fight for our country, and members of the church send their sons to the military schools. Peace societies are organized outside the church, and thither the professed disciple of Christ goes to advocate the *first principles of Christianity!*

Surely "the veil is upon their heart."

WHY IS IT?

S. BRUMBAUGH.

WHY is it that there are so many sinners in the world? After God has shown His great love and mercy in preparing a beautiful home for those who love and obey Him,—a place where there is nothing but happiness—where death, pain, sorrow, and affliction never come—a place so lovely. After doing all this, why so few followers? Why are we not more concerned about heaven, knowing that missing heaven, lands us in hell? Friends, why are you living so careless? Why is it? Why is it that so many of the Brethren have not their children in the fold? Brethren are you concerned about your children as you should be, or why is it that they are still out in the cold?

Why is it that there are so many ways marked out for heaven? Do we not all know there is but *one* way? Can we not all find that *way?* Have we not all the same geography? Does it not describe and point out the way to us alike? Why is it that we cannot believe alike? Why can we not have the same faith, speak the same thing? Why is it that some teachers tell us we need not obey all the commandments to gain heaven? Where do they find it? Why is it that some of us do not follow the order of the Brethren? Why is it we do not wear the uniform of the Brethren while it is an established order by the church? Why try to have another order? Why is it?

Why not have more praying? Why do not parents get their children around the family altar in worship, more than is done? Why is it that there is not more unanimity in sentiment in the church? Why must we have so many questions at Annual Meetings that it takes three or four days every year to settle all? Why so much difference of opinion when less would do? Why is it?

FAMILY WORSHIP.

BY JACOB KELLER.

EVERY Christian's house should be a house of prayer. Will any one try to serve God without prayer? To maintain family worship, is the duty of every Christian. It is too much neglected. Prayer should never be overlooked. A sense of unworthines should not prevent us approaching a throne of grace. How beautiful to behold the father and mother who are bringing up children, gathering the loved ones around the family altar, and engage in singing songs of praise to the heavenly Father! Hear them raise their voices, "beseeching forgiveness and asking for a continuation of His love and mercy during days to come." The less we engage in our spiritual duties, the colder and more distant we become. Then let us awake to this work—be diligent in this duty and holy privilege. O, what a good example we may be to others by attending to family prayer! There is power in such work, and who would do without godly power?

LIFE.

THE mere lapse of years is not life. To eat and drink and sleep; to be exposed to darkness and the light, to pace around the mill of habit and turn the wheel of wealth; to make reason our book-keeper, and turn thought into an implement of trade—this is not life. In all this, but a poor fraction of the consciousness of humanity is awakened, and the sanctities still slumber which make it most worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone give vitality to the mechanism of existence. The laugh of mirth which vibrates through the heart; the tears which freshen the dry wastes within; the music which brings childhood back; the prayer that calls the future near; the doubt which makes us meditate; the death which startles us with its mystery; the hardships that force us to struggle, the anxiety that ends in trust—these are nourishments of our natural being.

THE genius of liberty and poetry brought into action the brightest powers of the human mind.

Shall Christians Dance?

[American Tract Society.]

WHY not *Christians*, if anybody? We would not advise a *sinner* to dance. A sinner is an enemy to God; and shall he dance? A sinner must repent or perish; and shall he dance? A sinner is on the way to hell, and may be there in an hour: shall he dance? There is something supremely shocking in the idea of a dancing sinner. What fearful declarations are those of Job! "They send forth their little ones like a flock, and their children dance. They spend ther days in wealth, and in a moment go down to the grave" (Job 21: 11, 13).

But a Christian is a redeemed sinner. "He is bought with a price." "He is washed, he is sanctified, he is justified in the name of the Lord Jesus, and by the Spirit of our God."—"He is a new creature; old things have passed away; behold, all things are become new." The Christian is the image of Christ, and is to show to the world that he has been with Jesus, and has learned of him. The Christian is "crucified to the world," and is in a little while to be in heaven beholding and enjoying, and forever to enjoy the glory of God. Let him sing for joy, and dance too before the Lord, as David did, if such an exercise be suited to his present condition, and adapted to promote the glory of God and the salvation of men. For this is the apostolic exhoration: "Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

Shall Christians dance? Then they must have a time to dance. At what point of time shall it be? just before, or after they sit down at the table of the Lord? Is it the kind of preparation which fits them for that scene which Calvary beheld? Will the dance help them to "examine themselves?" Will it enable them to deny themselves as they should, after they have been anew to see Christ crucified? Can they, at the dance, think intensely upon the scenes in the garden; in the palace of the high priest; in the hall of Pilate; on the way to Calvary; at the nailing of the victim; and at the innocent sufferer's cry of agony, "My God, my God, why hast thou forsaken me?" This cry, under almighty wrath crushing him to death for our sins, makes the ears of Christians tingle. How can they forget it, so as to find a time to dance?

Shall Christians dance? Then they must have leisure to dance. "Whist ye not said Jesus, "that I must be about my Father's business?" He began early, and continued to the end to be about his Father's business, so that in the end he could say to his Father, "I have glorified thee upon earth: I have finished the work which thou gavest me to do." Then He was ready to depart, and with his last breath cried, "It is finished." Duty and suffering were completed. Are Christians the followers of such a Savior, at leisure so that their work is done long before the sun is set! Do they understand God's work so well that they need study it no more? Are all their duties to God in the closet, in the family, and in his house, diligently and faithfully performed? Do they perform all that is needful for the young, for the aged, for the church, for the world, and then find leisure to unite with gay companions in moving to the sound of the viol, amid the mazes of pleasurable dissipation? Is the soul duly cared for? And from the dance can they return home to commune with God; to pray for saints and the ministers of Christ, with all prayer and without ceasing? Can they "visit the fatherless and widows in their affliction, and keep themselves unspotted from the world.

Shall Christians dance? Then they must have money to maintain the dance. They are God's stewards, and he claims all they have as well as they are. The gold —"it is mine."—The silver —" it is mine." Does he require Christians, as his stewards, to take his silver and his gold, and use them to decorate their persons; to furnish room and equipage and music and refreshments for the dance? His poor must have food and raiment and shelter out of his silver and gold. The institutions of religion must be sustained; the word of God must be put into every family of man; the ministry must be furnished for every creature; and all this must come out of his treasures. And when millions are needed more than are obtained—when the cry is wafted to Christian ears on every breeze, "Come over and help us"—where is the money to be found to maintain the dance?

Shall Christians dance? Then they must be imitated by others. Allowing that Christians have time, leisure, and money for the dance, and that it may be proper for them to dance, still a question remains, Is it expedient? If it be lawful in the sight of God, does it tend to edification? Is it attended with no danger to others? Will the gay and the thoughtless be likely to derive benefit from such examples of Christians? Did not the apostle Paul say, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend?" Should not we also look to the welfare of others? If it be not perilous to ourselves, yet if it be not to others, charity requires us to abstain. If we would not advise sinners to dance, we certainly should not set the example. If but one member of a church be found in a ball room, who will know it? Will not every eye be fixed on that individual? Will not some be ready to say in heart, Did not I see thee at the Lord's table? Will it not be reported the next day? And will not the echo fly among the circles of the lovers of pleasure? Will not the thoughtless urge this example, as a plea for the indulgence which conscience forbids? And will not many be emboldened, not only near by, but far off, to do what no sinner should venture to do, as it must be at the peril of his soul? And will not those gay companions of yours despise you for your vain indulgence?

* * *

The New Departure.

THE alarming and rapidly increasing spread of materialism in our land, the coldness with which its advocates maintain and challenge discussion, is a subject demanding the thoughtful consideration of every candid Christian mind. A little reading only is sufficient to show that there has been a decided change in the tactics of these would-be-destroyers of the Christian's hope. The "contrary to human experience" argument of Hume and others—has been surrendered as untenable, as we are now presented with the *scientific* theory. Hume declared that a miracle was in opposition to human reason and experience—Christianity therefore was a falsehood. Tyndall, Huxley and Darwin announce Creation as the result of *force* and not the act of a being,—per consequence, the Mosaic account is false and fabulous history! These men rank among the ablest scholars of the day and have their followers in every class and circle, from the erudite philosopher down to the conceited ignoramus, who perhaps never read a page of his country's history.

That a higher grade of education, coupled and connected with true Christianity is neccesary to successfully refute the argument of these false teachers, few will controvert. The signs of the times betoken the approaching conflict, not of carnal warfare—but of a conflict with more potent weapons,—brighter than the burnished steel—the demonstration of the truth that science does not conflict with Religion, and that where it does, science is at fault, system after system of theoretical speculation has fallen before the argument of methodic knowledge, and "as" says Dr. Campbell, "science is of little value which does not serve as a foundation to some beneficial art," so is it also true that false indeed must be that knowledge, (if such a term be not a misnomer,) that teaches the overthrow of a faith that acknowledge an obligation to God. The recognition of this doctrine not only crushes out the inherent love of man everwhere to Deity—but denies the truth of the principle taught ages before the advent of our Savior.

The step in recent years taken by my friends—the Brethren many of whom have not been favorably impressed with the necessity of a more than ordinary English course of study, fills with confidence the hearts of the lovers of truth everywhere. I refer to the several schools of learning, that are now soliciting and receiving the encouragement of the Brethren. Your church with, it is said, a strength of from 75,000 to 100,000 representing a youth of perhaps—150,000 growing up under the influence to a greater or a less degree of the doctrines, publicly proclaimed by Ingersoll, whose finished rhetoric and finely polished sentences are well calculated to ensnare the undeveloped reason of the young, the wonder is that this step was not taken long ago. Do we not see these thousands—sons and daughters of those, about whose Christian firmness there need be no question, standing between the fires of the approaching hostile lines—uncertain, doubting and hesitating? Scores of them can be counted in every church—and their doubts multiply as their numbers increase.

The observant student cannot fail to notice the progress made by the foes of Christianity during the last half century. There was a time when atheistic views were regarded by the masses as well as the church with abhorrence, now there is an attempt at least to clothe its advocates with the garb of respectability. We return the assertion that the church is to blame in this matter—unconsciously and unintentionally, but to blame nevertheless. The world admires nothing so much as success; even treason ceases to be treason and a crime when its advocates are successful; so that when educated skepticism challenges uneducated Christianity—we who believe—have reason to tremble for those who are standing on the halting!

Let Christians, fathers and mothers testify in other ways beside faith their devotion to the holy cause! "By their *works* ye shall know them." Stand by and encourage to the full extent of your ability in every way your educational institutions, who through their representatives are appealing to you for help. I join no issue with those who prophesy danger,—who arraign intellectual refinement as the cause of skepticism—who prefer not only the killing of the weed but the destruction of the soil beside—time with these, let us hope, will convince them of their error. Let us rather possess the educated soul of a Galileo than the circumscribed, bigoted faith of an Urban. "The human soul" says Addison, " without education is like the marble in a quarry, which shows none of its inherent beauties—till the skill of the polisher fetches out the colors, makes the surface shine, and discovers every ornamental cloud, spot and vein that runs through the body of it."

May the divine Master crown with a glorious success this noble effort in behalf of Christianity!

A STRANGER.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

NEHER.—In the Pleasant Hill church, Aug. 4th, sister Susanna Neher, at the age of 78 years and 7 months. S. F. NEHER.

BUTTERBAUGH.—In the Squirrel Creek church, Wabash Co., Ind., August 12th, of dropsy, George O. Butterbaugh, aged 68 years, 10 months and 9 days. D. NEFF.

PRICE.—In Mount Carroll, Ill., August 10th, 1878, Bro. Abram Price, aged 80 years, 6 months and 19 days. Bro. Price departed this life very suddenly. He fell dead in his room while bathing. A large and sympathizing congregation attended the funeral services on the 12th from the language of Job 14: 14, 15. J. J. EMMERT.

OSBORN.—In the bounds of the Hamilton congregation. Mo., June 24th, Josephine Osborn, in the 18th year of her age.

SELL.—At Hamilton, Mo., July 13th, S. W. Sell, son of Bro. George and sister Elizabeth Sell, aged 7 months. G. WITWER.

GARBER.—In the Middle River congregation. Augusta Co., Va., August 1st, sister Barbara, wife of Bro. Levi Garber, aged 55 years, 5 months and 7 days. Deceased was a daughter of Elder Peter Miller (deceased) of Augusta Co., Va. A. D. GARBER.

(*P. C. please copy.*)

McDONALD.—Departed this life, of consumption, sister Martha Ellen McDonald, aged 24 years, 4 months and 11 days. Funeral services by the Brethren from Rom. 5: 12.

An account of this sister's baptism was given in the paper recently and after she had eaten of the Lord's Supper, and partook of the emblems of the broken body and shed blood of Jesus, she was prepared to go to rest. Peace be to her ashes. J. H. MILLER.

PRICE.—In the Yellow Creek congregation, Bedford Co., Pa., August 12th, Samuel Alexander, infant son of friend A. J., and Margaret Price, aged 6 months and 22 days. Funeral occasion improved from James 4: 14.

C. L. BUCK.

BASHOR.—Near Longmont, Boulder Co., Col., Aug. 5th, of lung disease, James Bashor, son of friend S. S. and sister Delphia Bashor, aged 6 years, 4 months and 25 days.

J. S. FLORY.

CORRESPONDENCE.

From Hausertown, Ind.

AS I am aware, that no correspondence has been had, from this arm of church, I shall therefore endeavor, to write a short communication for publication, if can find a space in your paper. Our arm of church is composed of Owen and Clay counties,—considerably scattered over a large territory—about eighty or ninety members. David Culler is the Elder, R. R. Goshorn and Ananias Hensel, speakers in the second degree, Henry Shidler is speaker in the first degree. Our arm of church has not made any accession for some time, but is in a healthy condition, and we have a good Sabbath-school in our fraternity. I would further add, the news of the death of a brother-in-law of mine, and who has many friends, that are members in our church. The name of the deceased is Jonathan Shultz, who was born in Somerset Co., Pa., July 11th, 1820. Emigrated to the state of Ohio at the age of 22. On the 13th of Sept. 1843, was married to Catharine Row. Had moved to Ind some years ago. Had born unto them eleven children, six sons and five daughters. The father departed his life, May 22nd 1878, aged 57 years, 10 months and 11 days. Hoping this obituary may reach many of his friends, by reading the paper, that would otherwise not hear of his death for years. May the Lord still be our protector to the end of our earthly journey, and after death save us all, is the prayer or your humble brother.

JOHN LONG.

* * *

From Elk Creek, Nebraska.

Dear Brethren:—

I WILL try and give you a few lines concerning this arm of the church. We are isolated some twenty-two or three miles from any other body of the church, and feel lonesome.—We take the BRETHREN AT WORK. I can hardly attend to my household affairs until I have read the paper. Often I am cast down with trouble and sorrow, but when I read those good pieces that are in them, it encourages me again. Now dear brethren and sisters do try and think of us poor sheep when you are ready to go to worship, that we are isolated and can't go to place of worship and we have no shepherd to watch over us. We are three brethren and four sisters and no preacher. Now dear brethren can't you branch out more and send us one, as we are settled here on a farm and can't sell for near what it is worth and it is a nice country, and we would like to stay here if we could have meeting more regularly. O how I love to have some brethren and sisters to come and sing and pray with us; it does me so much good. Brother Pullow, from Pawnee church was here the 27th and 28th of July and preached for us. Our meetings are so far apart that we get dull and careless. Our plainness is a subject of remark by both the popular professor and the worldly person. Our mode of worship, our plain habits, our devotion to Bible principles are talked about in a light manner, and then we are exposed to the jeers and taunts of the world much more than those who almost wholly make up a community. Now I believe if we had a home preacher, we would get members.

PELINA MILLER.

* * *

From C. H. Balsbaugh.

REST assured that Rom. 8: 28 has the seal of divine veracity upon it. God never flinched.

To "walk in the light as He is in the light," is to have the head and heart and hand of the omnipotent at our command.

Be wise as a serpent, harmless as a dove.—Let meekness be enthroned in your heart, put the radiance of Heaven in your eye, and the honey of Paradise on your lips. Let your whole power and glory lie in self-crucifixion. Live in the element of James 1: 5; 1 John 4: 16.

I am deeply grieved at your many trials. Do not lose yourself in them, but look *through* to the high character and glorious reward they are meant to secure. I know by experience that we make *too much* of affliction *as an end*, and *too little* as a *means*. When we are emptied from vessel to vessel, and our bottles are broken, we are apt to feel as if we were receiving rough treatment; and in one sense we are, but our great future requires it. Jer. 48: 11, 12. The real indwelling of God, and faith in "the glories to be revealed in us", enables us to "take *joyfully* the *spoiling* of *our goods*, KNOWING IN ourselves that we have in *Heaven* a better and an enduring substance." Rom. 8: 18; Heb. 10: 34. To maintain our integrity through all the flailing and sifting of disciplinary stage, requires a whole-souled commitment to the Cross, and a deeply practical acquaintance with the Crucified. Christianity is not sentimentalism. It means baptism with fire and the Holy Ghost, "piercing even to the dividing asunder of soul and spirit, of joints and marrow," penetrating and disclosing the secret depths of our being. Heb. 4: 12. It may sweep away everything but faith, hope and love, and leave us as naked and destitute as Job. The church is slow in learning the great lesson of Philip 3: 8. Let us step into the van.

* * *

From Cornelia, Missouri.

IN company with A. Hutchison and J. S. Mohler I attended a Love-feast with the Brethren of the Murvea Creek church, Morgan Co., Missouri, on the 13th. Their meeting passed off pleasantly. The members are watchful to improve their opportunities having had a number of additions from other denominations, who seem to be earnest workers for the truth. Bro. David Bowman, formerly from Virginia, was ordained to the full ministry, having now the care of the congregation in said county, and hope that he may, in connection with his official brethren and the church, do a good work in the large field open to them He has as assistant in the ministry, Bro. Daniel Cline also from Virginia, who is as yet young in the ministry and needs the sympathy and prayers of the church, which, we hope, he is having.—Our association with the church, of which we are speaking, has continued since the first baptism in Morgan Co., in 1872, which, from two members, grew to the number of forty-five or fifty at this time. Bro. Peter Lehman and wife, members from near Johnstown, Pa., were the first to locate at that place; since which they have seen of their children and others added to them, until they have a fine working body. I may truly say, that my visits to them through a series of years were always attended with pleasure; and in severing my connection wtih them officially I do so with the firm hope that the truth will continue to flourish among them; as the fruit of their covenant with each other to labor together for the promotion of holiness and for the active development of the principle of plainness of attire, both among the membership, and among the children.

I may state here incidentally, that my observation in visiting many congregations of Brethren has been, that, as a rule, our strongest churches are those, in which plainness of dress is maintained. I call attention to this, in the hope, that this characteristic of our brotherhood may be honored as a means of promoting the good cause. Its influence is recognized by many, who are attracted to the church by it. God blessing it to the saving of many, by causing a closer examination into the doctrine of the word as held by the Brethren. Examples of this fact are numerous among us as a body. While many urge a partial abandonment of this peculiarity of the Brethren's church, in order to an increase of membership, it would benefit all such, no doubt, were they to know, the fact, that not our churches which have relaxed discipline in this particular are the strong churches, but to the contrary. True, if salvation was of man, then this man-conceived idea might prove itself correct; but salvation is of God, who says "My ways are not your ways." God blesses the self-denying ones who in gentleness, as nursing-fathers are leading the tender lambs of the fold into the clearer, view of Christian light, and of non-worldliness. God's penetrated ones do not stagger at, but are attracted by the positive principles of His word, and lose its exhibition. May God bless our dear Brethren of Morgan Co., Missouri and everywhere in ths maintainance of plain dressing!

As an item of interest I may say that several of our ministers while on a trip lately to Benton Co., this State, holding meetings, had an opportunity to hear Elder Ray of the *Baptist Battle Flag* preach a sermon, the burden of which was "Baptist High-churchism," and was especially severe on the Campbellites and paying left-hand compliments to the Brethren, publicly charging Moore's "Trine Immersion traced to the Apostles" with the *basest falsehood*, professing to show it up, etc. Of course I sweetly remembered "Newtonia" when informed of his trumpet-blowing among the Osage river hills. I imagine, that had I been present on the occasion referred to, I might have helped Mr. Ray to gravitate a little, by simply mentioning, "Stein, Newtonia, and Trine Immersion, martyred million Baptists." Mr. Horne, the Baptist moderator at the Newtonia discussion, has also put his hand into the business, saying publicly, that the Tunkers are a people, who believe greatly in penance, using billets of wood for pillows, etc., reiterating Mr. Ray's reading of "Bucks" statement of the Euphrata Dunkards, as descriptive of the Brethren. Yet notwithstanding that Bro. Stein exploded this idea, Mr. Horne being present, he finds food in saying of us, what he knows is false. Neither Mr. Ray nor Mr. Horne have yet recovered from the gauntlet running, that Bro. Stein gave them at Newtonia. The Brethren here can quietly look on at the blustering of these men spending their wrath against the truth,—like the wave dashing against the rock, and disappears. "Him whom the gods would destroy, they first make mad." These men act as if the spell was on them.

It is to be regretted that men—claiming to be ministers of the Gospel, will so degrade their standing, as to deal in untruths and defame others. Mr. Ray in his late tirade, asserted, that the "Brethren" *preferred* to be called "*Tunkers*," which *he knows* to be untrue; asserting also in his speech, (for sermon it was not,) that Tunkerism is *Campbellism run to seed*. If Mr. Ray fails to distinguish between an impure, malicious heart, and a pure, gentle Christian spirit, others do not; and the comparison is in no sense creditable to him. One of his own Brethren remarked to me, "It is of no use for Mr. Ray to ridicule and defame your people" meaning the Brethren; "for" says his Baptist brother, "I know it is false."

It is no source of pleasure to write this of Mr. Ray, and apart from the duty to make known the man who proposes to champion the claims of his sect, against those who hold to the faithful Word, I would not be induced to say a word in this manner.

S. S. Mohler.

* * *

From Jewell Co., Kansas.

NOTICING the death of Bro. Henry Smith of Bedford Co., Pa., by lightning, reminds me of an incident here, during our late Kansas storms.

A heavy, black storm cloud came over from the North-west, flashing and roaring. My little boy, my brother David and myself, all took refuge in our carpenter shop, up-stairs, in the old cottonwood shanty, which we vacated last Spring. There, with open window, we had a fine view of the storm of wind, rain and hail, that swept over the prairie and hemmed us in with its terrible roar. We had closed the North window and sat down on the work-bench and tool-chest, silently listening to the raging trio outside, when a terrific crash and simultaneous display of fire-works in the North end of the room made us jump from our seats. The sparks seemed to fall like a shower. Never were we so closely environed by so many of the powerful elements of nature before. We looked and the old cottonwood shingles lay scattered around, the gable end boards were bursted loose, both rafters were splintered, and the siding and lining and filling all showed signs of the thundering and instantaneous demoralization. The terrible bolt had struck within ten feet of us. We were not hurt, but Harry said that evening, his ears still rang and we all complained the same way. To-day the chapter read at Sabbath-school was the 103rd Psalm. How feelingly our hearts responded, as the sweet singer began and ended, "Bless the Lord, O my soul."

The last paper brings us the welcome intelligence that our beloved Bro. Lemuel Hillery is about to pay us a visit. I believe that no item could have given me greater pleasure. We have desired long ago and still desire that our Gospel field should, from the very time that the breaking plow started, be well cultivated. Yet we have often had to sigh with our Savior, "The harvest is indeed plenteous but the laborers few." We have taken the advice of the Savior and we feel to thank God that our prayer is about to be answered.

The Brethren of the Northern District of Illinois, have acted nobly in the missionary cause. God has blessed you; you are able, you are strong, you have laborers in abundance, you are continually sharing the labors of our talented and able Eastern Brethren that often visit you,—will you not be so good as to allow us to share with you of the great abundance of your good workmen in the Lord? If you feel loth to part with one of your missionaries, remember how you will feel when hundreds over these Western prairies are turning to the Lord. Certainly we have souls here as precious as those in Denmark. Come over into Kansas and help us. "Whosoever will let him come."

J. L. Switzer.

White Rock, Kansas.

GLEANINGS.

From D. B. Gibson.—I have just returned from a short tour of a week, in Davies and Caldwell counties, Mo. There were a few isolated members in Davies Co., who desired my humble labors. With Bro. G. Witwer, who was with me part of the time, held six meetings, the immediate result was, five baptized, the few languishing members revived, the doctrine of Christ held up in its original purity. The order was excellent, and the interest as good as I ever witnessed; as usual had to close too soon. We then went to Log Creek congregation, and ordained Bro. C. C. Root to the Eldership, and advanced Bro. Z. Henrick to the 2nd degree of the ministry.

From Mattie A. Lear.—The first Sunday in August, Bro. Barnhart baptized in our arm of the church a sister, aged 84 years. Her name is Young, she had long been a member of the Methodist church.

Urbana, Ill.

From C. Hope.—On the 28th of July we held council meeting, and chose Bro. H. C. Thannum to the ministry. The meeting was very interesting, and will be long remembered by all; for it was like many of those which occur in America, tears flowed from all eyes, and earnest prayers were offered from all present that God would supply abundant grace to our Bro. for the work. If such meetings will not meet God's approbation, I do not know what will; and if they are not better than a cold ordination by a so-called straight line by some pretending professor who says "Lord, Lord" and fails to do what He commands, then I am at a loss to know what is good.

Sickness still rests with our family. I am still unable to do much. We have very warm weather occasionally, then suddenly cool, which makes it unhealthy.

July 30th, 1878.

From H. P. Brinkworth.—I intend starting for America the 12th. Shall be pleased to once more mingle with the brethren and sisters of America, if spared by the kind hand of Providence. I can assure you it is lonely to be among strangers in spiritual work, and always when contending for the truth to find opponents thereof. May God speed the time for a return of hearts and hands on the now far distant shores of the Atlantic. May God's blessing rest on you and your labors in editing and publishing the Brethren at Work. It is highly appreciated by some here, especially the poorer classes. I often have calls for more of, "those papers that you gave me a while ago." Hoping to be with some of the Brethren soon, I remain yours in the love of the truth.

Rimpton, England, August 3rd, 1878.

From Sarah Summers.—I am much pleased with the paper, though I have not been permitted to read any of the papers till now, and am glad to know how the work is going on in God's moral vineyard. You have my prayer.

Huntington, Ind.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

Beatrice church, Gage Co., Neb., September 7th and 8th, commencing at 2 o'clock.

Sugar Creek congregation, Sangamon Co., Ill., Oct. 3 and 4, commencing at 10 o'clock.

Iowa Center, at residence of Bro. G. W. Boitnotts, Sept. 7th and 8th.

Paint Creek congregation, Bourbon Co., Kansas, October 3rd and 4th, commencing at 2 o'clock.

Mineral Creek, Johnson Co., Mo, Tuesday, Oct. 1.

Stanislaus church, Cal., first Saturday in October.

Whitesville, Mo, Sept. 7th.

Arnold's Grove, Sept. 10th and 11th, commencing at 1 o'clock, P. M.

Mulberry congregation, Bond Co., Ill., Oct. 9th.

Camp Creek congregation, Sept. 14.

Cottonwood congregation, Lyon Co. Kan., Sept. 7th and 8th.

Bethel church, Filmore Co., Neb., Sept. 14th and 15th.

Franklin church, four and a half miles North-east of Leon, Decatur Co., Iowa, Oct. 10th.

White Rock congregation, Kansas, Sept. 21st.

Lower Fall Creek church, Madison Co., Ind., Oct. 11.

Fremont Co., Ia., August 31st, to commence on the 28th and continue over Sunday.

Logan church, Logan Co., O., Oct 12th at 2 o'clock.

Peabody church, Oct. 5th and 6th at residence of Bro Henry Shomber, three and a half miles North-West of Peabody, Marion Co., Kan.

Wyandot congregation, near little York, Wyandot Co., O., Sept 14th and 15th, at 10 o'clock.

Beaver Creek church, York Co., Neb., September 21 and 22.

Pokagon congregation, Cass Co., Mich., October 5th at five o'clock, P. M.

Grasshopper Valley church, Jefferson Co., Kansas, Oct. 5th and 6th.

Donald's Creek, seven miles North-west of Springfield, Clark Co., Ohio, Oct. 9th at 10 o'clock.

One mile East of Dallas Center, Dallas Co., Iowa, October 12th and 13th at one o'clock.

Nettle Creek congregation, near Hagerstown, Wayne Co., Ind., Oct. 9th at 10 o'clock.

English Prairie church, La Grange Co., Ind, Oct. 10th at 10 o'clock.

Mill Creek, Adams Co., Ill., Sept. 14th.

Honey Creek church, Nodaway Co., Mo, Sept, 14.

Eagle Creek church, Hancock Co., Ohio, October 17th at 5 o'clock.

Desmoines Valley, Polk Co., Ia, ten miles North of Desmoines, Oct. 5th and 6th at 1 o'clock.

Springfield church, Summit Co, Ohio, Oct. 8th, at 10 o'clock.

Clear Creek church, near Huntington, Ind, Sept. 27th at 10 o'clock.

Bear Creek church, near Bloomfield, Ind., Sept. 12, at 2 o'clock.

Union City church, near Union City, Ind., Oct. 10, at 10 o'clock.

Camp-meting on the West side of the San Joaquin River, within 200 yards of U. P. R. R. bridge, Cal., Sept. 20th.

Yellow Creek, Stephenson Co., Ill., Oct. 15th and 16th at 1 P. M.

Shannon, Carroll Co., Ill., Oct. 10th commencing at 10 A. M.

Knob Creek, Washington Co., Tenn., Oct. 5th and 6th, at 10 o'clock, A. M.

Neosho church, Oct. 8th and 9th, three miles North east of Galesburg.

☞ There will be a Love-feast on the 25th of September, commencing at 2 o'clock, P. M. Place of meeting, 2 miles East of Dorchester, Saline Co., Neb.
J. R. Cripe.

☞ Lovefeast near Panora, Iowa, Sept. 12th and 13th.
J. D. Haughtelin.

☞ The Bethel church, Holt Co., Mo., expects to hold a Love-feast, Oct. 5th, at 4 o'clock. Preaching next day.
J. H. Miller.

☞ The Bell Creek church, Neb., will hold their Love-feast, about 8 miles West of Tekamah, Burt Co., Neb., at the residence of Bro. D. Metz, on the 14th or 15th of Sept.
A. Taylor.

☞ Communion meeting at Hudson, Ill., Oct. 12th. By Order,
T. D. Lyon.

☞ Communion meeting in Johnson Co., Iowa, Sept. 7th and 8th. Place of meeting, 10 miles South of Iowa City.
J. Thomas.

☞ Communion meeting in North Fork church of Wild Cat, Carroll Co., Ind, Oct. 9th at 10 o'clock A M.
L. D. Wagoner.

☞ Communion meeting in Cole Creek church, Saturday and Sunday, Sept. 14th and 15th, in Fulton Co., Ill.
D. Zuck.

☞ The Spring Creek congregation, Kosciusco Co., Ind., will hold their Communion meeting six miles South of Pierceton, Friday, Oct. 4th, to commence at ten o'clock.
D. Miller.

☞ Love-feast at Urbana church, Champaign Co., Ill., Sept. 14 and 15.

☞ There will be a Communion meeting in the Howard congregation Ind., October 4th, commencing at 10 A. M. Those coming by R. R. will be met at Kokomo with conveyance the day before, if notified in time.
H. Hamilton.

☞ There will be a Love-feast at Pine Creek, Ill., Oct. 3rd and 4th, commencing at 4 o'clock.
Edmund Forney.

☞ There will be a Communion meeting at our meeting-house on the 10th of Oct. in the Seneca church, Ohio.
Israel Roop.

☞ Our Communion meeting will be held 9th and 10th of Oct., 1878, at Pyrmont, North Fork church, Carroll Co., Ind.
Isaac Cripe.

☞ Our Love-feast is appointed Oct. 10th, at 4 o'clock, three miles East of Parkersburg.—Meeting to continue over Sunday.
Samuel M. Forney.

☞ We the brethren and sisters of the Maple Valley church, Cherokee Co., Iowa, will have a Love-feast on the 5th and 6th of Oct.
John Early.

☞ The church at Coventry, Chester Co., Pa., will hold their Love-feast, Oct 5th 1878, commencing at 2 o'clock P. M. Railroad station, Pottstown.
John Y. Eisenberg.

☞ In the Burr Oak church, near Salem, at the residence of J. M. Bailey, September 28th and 29th, commencing at ten o'clock.

☞ In the Limestone congregation, at the residence of Bro. Abraham Fager, three and one half miles East, and one and one half miles South of Ionia and Jewell City R. R, Oct. 5th and 6th.

☞ In Solomon Valley congregation, Osborn Co., Nebraska, Oct. 12th and 13th. The place of meeting I have not learned.
James M. Bailey.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M., and arrives in Racine at 6:48 P M.

Day passenger train going west leaves Lanark at 2.06 P. M., and arrives at Rock Island at 5·60 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2.18 A. M, arriving in Racine at 9.00 A. M., and at Rock Island at 6.00 A. M.

Freight and Accommodation Trains will run west at 12: 10 A. M, 8:10 A. M., and east at 12. 10 A M. and 5: 15 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. Smith, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*"—LUKE 2: 10.

Vol. III. Lanark, Ill., September 5, 1878. No. 36.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

——:0:——

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

THE KIND OF PREACHING.

The preacher read his text,
And named his subject next.
And soon we felt
Our hearts to melt
Beneath the argument that rolled
A steady stream in words of gold,

Would all the the preachers so,
Preach only what they know,
And plainly teach
(Us while they preach)
"The good old way," the preaching then
Would doubtless make us better men.

The Word of God we need;
On that disciples feed,
And live, and glow,
While here below,
Until prepared, beyond the night
Of death, to dwell in heaven's own light.

—*The Vindicator.*

THE CHRISTIAN'S PATTERN

BY D. P. SAYLOR.

"See, saith he, that thou make all things according to the pattern shewed to thee in the mount." Heb. 8: 5.

WHEN God gave Israel a law, he came down on Mount Sinai and met his servant Moses there, to whom he delivered the law. Some believe that God gave Moses only the ten commandments. That God gave Moses these written on two tables of stone *is sure*, for it is written in Deuteronomy 4: 13. But in addition to this I believe that God, during the forty days Moses was with him on the Mount, gave him all the law; so that of the law, as well as of the Gospel, it may be said, "All things are of God." Every precept, every statue and every commandment, with the promises and penalties annexed, are all of God, who delivered them to Moses, his servant. Moses is not even left to prepare an architectural suggestion to the making the tabernacle or tent in which God's service is to be performed; but a *pattern* of it was shewed him on the Mount by God himself, with the solemn injunction, "Look that thou make them after the pattern which was shewed thee in the Mount." Ex. 25: 40. The margin reads, "Which thou wast caused to see." We need not inquire in what way this pattern was shewed him. It is enough to know that God in a tangible form presented to Moses a pattern of the tabernacle just as he would have it made, and just that way is Moses bid to make it, whether it suits his view or not.

Paul says, "For whatsoever things were written aforetime, were written for our learning, etc. And they are written for our admonition." etc. Rom. 15: 4; 1 Cor. 10: 11. Dare we then presume to do any thing religiously otherwise than according to the pattern of it given in the Scriptures? I believe we dare not And I am doubtful whether God will accept anything we do if done contrary to the *pattern* given in the Scriptures how it shall be done, though the object may seem to be attained in the way we do it. I mean in things of which a pattern is given in Scripture how we shall do it. For instance, to give to the support of the poor saints, is a Christian duty clearly enjoined in the Scriptures. And the *pattern* how to do it, is just as clearly given.

Paul says, "Now, concerning the collection for the poor saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come." 1 Cor. 16: 1, 2. Now is not this *pattern* just and equal? Have we not poor saints, and are there not unavoidable expenses associated with the house and services of God? Why then is not this *heavenly pattern* enjoined upon all the members to observe? "Let every one of you lay by him in store as God has prospered him"—some more, and some less, but every one something. If it be but one cent a week, it will be fifty-two cents a year, and one hundred members will amount to fifty-two dollars a year, but surely none in our land ought to be too poor to give this amount. One stick of candy less a week will make it. And one glass of ice-cream less a week, will save ten cents a week for the Lord's service. This would amount to five dollars and twenty cents a year, and for one hundred members it would amount to five hundred and twenty dollars a year. By this I will not have you understand that I mean you shall not eat ice-cream and candy if you are fond of them, and are able to pay for them; I mean only to tell you how to save money for the Lord's service (the poor saints) when you plead poverty to do so.

In our country where hundreds and thousands of gallons of ice-cream are consumed yearly, I know members who claim to be too poor to give into the Lord's treasury, and never give one cent—spend their fifty cents weekly during the Summer months for ice-cream, and walk a mile to the saloon to get it. Why are not these members required to lay by on the Lord's day something for his service? A few have all the burden to bear; they must do all the giving, and even they do it not after the Scriptural pattern, but in ways of their own choosing. But then, after having borne all the burden, I am not sure that the Lord will accept it as being done for him. I am only sure of the approbation of God when I have done all things according to the pattern given in the Scriptures.

That is a solemn saying of the Savior where he says, "Many will say to me in that day, Lord, Lord have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7: 22, 23. It is manifest that these were working preachers. They were not idlers, but workers; and there is no doubt but they did, apparently, some good things, but they did it not according to the pattern the Lord had given, and hence he says to them, "I know you not," and notwithstanding their many works they must depart from him, for they were workers of iniquity. I know that some brethren think their preachers did not baptize right, did not observe the Lord's Supper and Communion right; did not wash feet, etc. Of course they did not do these right, and I suppose they did nothing according to the Lord's pattern. Therefore, I am urging that we do all things according to the pattern given us in the Scriptures, or we may be like them when the great day of the Lord comes.

I believe the text applies to every thing done in the name of religion; and anything done religiously, and not done after the pattern given in the Scriptures, the Lord will not accept as done to him. I believe that not to give in support of the poor saints, and for unavoidable church expenses, is as wrong as not to wash feet, or not to observe any of the patterns given us in the Scriptures. And I believe that under ordinary circumstances willfully to neglect to lay by in store on the first day of the week, so that there need be no gathering when help is needed, is just as wrong as to wash feet religiously in any other way than according to the pattern given in the Scriptures, or to observe any other precept otherwise than according to the pattern given us. Are there any who think this strong meat? If so, let them know this is the position I occupy.

We have no right to depart from one pattern given in the Scripture more than from the other. The pattern to wash feet, and the Lord's Supper, etc., is given in the Scriptures, even so is the pattern for the collections of the poor saints given, and we have no right to *change or depart* from either, and if we do, we do it at our peril. See, then, that we do all things according to the patterns given us in the Scriptures, and then do we know that the Lord will accept and not reject us. "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph. 6: 13.—*The Vindicator*

REST

BY L. H. DILLING.

I DO not mean retiring from labor, but that heavenly rest which belongs to the salvation of the soul. How may we obtain that rest? Not by folding our arms and doing nothing; certainly not, but by complying with the baptism of Christ, who is with the Father and carrying it out until death. Not until after death will we receive that rest. Without the baptism of suffering, rest is not promised to one single soul. If it were not so, why should we be so particular to be baptized into Christ: so then we ought to make the Bible our Book in our youthful days, and it will be ours in old age and in eternity. Then we shall have that heavenly rest which Jesus Christ said he would go to prepare for all his children. Let us so live that, when we die, we may obtain that heavenly rest.

One by one we're passing over,
One by one we follow on,
One by one we'll meet together,
On that blissful shore of rest.

Then onward let us march,
Till we'll meet each other there,
Where we'll meet to part no more.

LET YOUR LIGHT SHINE.

BY W. BROWN

THERE is no doubt in my mind, the Savior had reference to his followers in the text, where he says, "Let your light so shine before men." And if we are what we profess to be, our light *will* shine. What for? That our neighbors and all the surrounding community may see our good works.

Now brethren and sisters, as meek and lowly followers of the Lamb of God, who demands a work, we are not to be lazy, sleepy servants of Christ, or we will fare like the foolish virgins, when the cry was, "The Bridegroom cometh"—we will have no oil in our lamps. How are we to get that oil in our lamps? By going to meeting, taking our rest, and soon after the services of the Lord begin. commence nodding or sleeping, so that worldly people begin to whisper to each other, "See Mr. or Mrs., is sleeping." This we often see and hear.

Let us take heed to our ways, and not let our farms and property have our whole heart, that when we go to meeting, we soon commence sleeping under the sound of God's Word, and thus have our light evil spoken of. Here the Savior said, "Let your light *so* shine before men; that they may see your good works, and glorify your Father which in is heaven."

THE CHILD AND PARENT.

BY M. W. WELCH.

CHILDREN are imitative beings. It is curious to observe the first efforts of a child to extend his powers and enlarge his experience. He begins to show his desire *to do* something, and to make himself acquainted with everything around him, by prattling and grasping at every object within his view. His tiny fingers are always busy. He rolls and tumbles and baffles for hours, and after a hundred falls, he learns to stand. The strong desire to imitate everything he hears and sees, stimulates him to persevere in what he has undertaken.

When the first three years of his life are past, if a proper example has been set before him, he has made himself master of the principles of a difficult language; he has become acquainted with all the common objects of nature; he can readily distinguish between the primary principles of right and wrong, and if properly taught, will have a well defined knowledge of God, and thus in three years of his infancy, and that too when the mind is in the bud of tenderness, he has accomplished more, in the same time, and understands it better than the strong and vigorous student who has just issued from the walls of the college. A child will certainly imitate whatever he hears or sees, not only in the nursery, but when he is old enough to enter society.

The parent is the first and most important instructor of the child, and the maximum of this instruction is given by example. It devolves upon every parent to use his utmost endeavors to impress indelibly upon the mind of his child those intellectual, moral and religious principles, those great truths of God and his Word which will kindle in his soul a heaven-inspiring confidence and assist him to over-ride in safety the dashing billows of the angry sea of life. Every child can be controlled by his parents if the proper time and means are made use of. It is certainly wrong for parents to permit his child to do what the God of heaven has taught him is inconsistent with his holy will. When the sculptor makes a failure on a block of marble, he can go to the quarry and procure another without sustaining any considerable loss; but the parent, shaping and moulding the character of his child, whose immortal soul shall live through endless ages, may never be permitted to eradicata the evil which, by his neglect or untimely care, has been planted in the bosom of that once tender and loving child.

The duty of the parent is a weighty and important one; he is held accountable to God for a proper discharge of duty, so that when he is called to stand before that great white throne and Him that shall sit on it,—His children may not rise up as witnesses against him,—but that all may go up as one happy family, fearing over no common danger, but rejoicing, there to dwell with Jesus and Lazarus forever.

WORSHIPING GOD.

BY G. NEVINGER.

"God is a Spirit; and they that worship him, must worship him in spirit and in truth."

THIS command, coming from the holy One of God, is of the highest importance; for by obeying it, we have the blessed assurance of receiving, not only blessings in this life, but also a home in heaven, where we can sit around the great white throne of God. And by disobeying it, we shall hear at that great day of judgment, the solemn declaration given to Belshazzar of old, "Thou art weighed in the balance and found wanting." Such a verdict coming from the very throne of Justice, would reverberate in our ears throughout eternity; yet it is the decree from which neither rank nor genius, can release us. If we neglect this injunction of our Savior in time, though we enjoy the very highest rank in society, the wealth of a millionaire or the mind of a Socrates, it will not save us from being banished from the presence of God.

In view of these facts, we should always realize that we are in the presence of an all-seeing eye of Jehovah. "Watch unto prayer."

"PEACE BE STILL."

"And He arose and rebuked the wind, and said unto the sea, Peace be still. And the winds ceased and there was a great calm."

SEE the maddened waters raging,
Lash the shores of Galilee;
Wind and wave in war engaging,
On the dark Tiberian Sea.

See the vessel swiftly flying,
Toward the debris covered shore;
Hear the frightened sailor crying!
'Mid the tempest's awful roar.

Now each heart to grace a stranger,
Breathes a prayer on pallid lip,
But one cries amid the danger,
"Is not Jesus on the ship?"

Yes He slumbers on this pillow,
Nothing daunted, though the breath
Of the tempest strew the billow,
With the countless seeds of death.

Now His followers gather near Him,
As the waves in fury rage;
For they know that devils fear Him,
Can He not the storm assuage?

See, He rises from His slumber,
Whilst the waves the vessel fill,
And rebukes the ocean's thunder,
With a whisper, "Peace be still."

What a calm pervades the ocean,
It is as harmless as a rill;
Not a breath to make its motion
Since the mandate, "Peace be still."

Oh! that Jesus' love may ever
Each disciple's bosom fill;
When we near death's angry river,
May the whisper, "Peace be still."

Selected by E. S. HELTON.

LIVING BY FAITH.

BY MATTIE A. LEAR.

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20.

THE Gospel of our blessed Lord was carried into Galatia, a province of Asia Minor, at a very early period. Paul and Barnabas were the honored instruments of planting the precious seed in that region. It appears from Gal. 4: 15, that they, at first received it with great joy; but some Judaizing teachers having gained access among them, soon after the apostles' departure, their minds became corrupted from the simplicity that was in Christ Jesus; and though mostly Gentiles, they were beginning to mingle circumcision and other Jewish observances with their faith in Christ, in order, as they thought, to render it more available to their salvation.

This declension caused Paul to write an epistle to those churches, his object being to counteract the pernicious influence of those false teachers. Nowhere, perhaps in the apostles' writings, does he display a more firm, determined, and inflexible opposition to all who would corrupt the truth from its simplicity.

The great doctrine which is here assailed, and on which the apostle so eloquently depends, is that of salvation by grace, through faith. He shows them that justification is not by works of the law, but by the faith of Jesus Christ, for, says he, "by the works of the law shall no flesh be justified." He labors to convince them that the object of the law was not to destroy or eradicate sin, but to reveal, to expose sin. "By the law is the knowledge of sin." In verse 19, the apostle says, "For I, through the law am dead to the law, that I might live unto God," that is, for I through the agency or instrumentality of the law, am dead to the law. The law has wrought its work upon me, in that it has caused me to see my sinfulness, and also my impotency, my need of a Savior, my need of a power beyond and above myself. This Savior, this power, to which the law directed me, I have found, consequently I am dead to the law, I have no more to do with it. But the design of all this, in the economy of God's glorious plan of salvation was, "that I might live unto God," that I might be led to the very fountain of life and light, to the very source of all good, that I might repose in the bosom of the Infinite, that my soul might find its only and true resting place.

Then in the language of our text, the apostle says, "I am crucified with Christ," with means, association, connection, partnership. Paul would then tell us, he had become associated with Christ in his sufferings, he had become a co-partner with him. Elsewhere this holy man expresses the wish that he might know his Divine Master in the fellowship of his sufferings, be made conformable unto his death. To know Christ thus, what knowledge! To be in possesion of this knowledge, is to have every fiber of our affections weaned from the world. Then indeed would we glorify God in all that we do, as the apostle directs. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Then verily, would we realize, that "we were called with an holy calling," that we were not our own, that our time, our talent, our substance, all belong to God, and that we are only stewards of the manifold grace of God, that he will hold us accountable for all that he has entrusted to our keeping.

To do the will of his Father, was the grand aim of our Savior's life. He steadily and unflinchingly pursued this purpose. He never for a single moment lost sight of this object. He patiently and resignedly did what had been allotted to him to do, suffered all that had been appointed to him to suffer. He went steadily forth and did his Father's will, even if doing that will, exposed him to the bitter malice of enemies, and the disapproval of friends. What a contradiction of sinners did he have to endure! Peter tells us that Christ left us an example that we should follow his steps. "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." Oh, who is sufficient for these things? Who is able to walk in the footsteps of Jesus? Blessed Master impart thy wisdom and strength; in thy strength we can do all that is required of us.

Continues the apostle, "Nevertheless I live; yet not I, but Christ liveth in me." "Nevertheless," in spite of the fact that I am crucified, "I live," though I have lost all earthly relish. Though the honors, the wealth, the pleasures of earth, are all insipid to me, though I am dead to these, though they cannot awaken a responsive echo within my soul,, yet do not think I am devoid of life or vitality, for in spite of this outward, or seeming deadness, I live, I am in possession of a high and noble life, the life of God, a spiritual life. My soul is drawn out after heavenly objects, after things celestial. But how is this life sustained? Not by my own power, "But Christ liveth in me"—Christ the living One, the Vanquisher of death is enthroned within my breast. I am united to him by an indissoluble union. Every thought, every affection, every desire of my heart is under his control. His will is my will. His voice I hear, and that voice I delight to obey. The life of Christ in my soul, is my source of happiness. He dispels all my doubts, all my fears, all my darkness, he fills me with a heavenly light and radiance; in that light I bask, in that glory I exult. When my outward trials and pressures are most severe, then Christ is most copious in the dispensations of his grace; "Therefore, for this cause, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong."

And the life which I now live in the flesh, I live by the faith of the Son of God. Faith is defined, as dependence on the veracity of another; thus trust is called faith; because it relies upon the truth of a promise. Now the apostle had perfect faith or trust in the veracity of the promises contained in God's Word, so much so, that he says he lived by this faith, that is, he was inwardly quickened, nourished, actuated by this divine influence, he rested or reposed in it, he continued in it habitually. It was his life, his vitality. "Without faith," says, the apostle, "it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Unbelief or want of faith, seems to be the besetting sin of the human family, hence Paul admonishes his Hebrew brethren, "to lay aside every weight and the sin that doth so easily beset us."

Peter says, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby, (by which, or through which knowledge) are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

"As faith cometh by hearing, and hearing by the word of God," the first thing requisite for us, is to acquaint ourselves with the Holy Scriptures, for these "exceeding great and precious promises are given to us, only through the knowledge of him who hath called us to glory and virtue."

We will now notice some of the rich promises, God has given us. An exceeding great one is contained in the above quotation. "His divine power hath given unto us *all* things that pertain to life and godliness." Precious promise indeed, or for faith to grasp it! All things that relate to our temporal or spiritual life are placed within our reach or at our disposal, by the divine power. "For the Lord God is a Sun and Shield, the Lord will give grace and glory; no good thing will be withhold from them that walk uprightly." Psalms 84: 11. All things are possible to him that believeth." Mark 9: 23. "All things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8: 28. "God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape; that ye may be able to bear it." 1 Cor. 10: 13. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14: 13; verse 14; 15: 7. Let the the above quotations suffice as specimens of the rich and glorious promises which God has given to his church. Well might the apostle say, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Surely God has manifested his boundless love to us in that most stupendous Gift, his only begotten Son. If his love, his kind regard for our welfare, would prompt him to give up his well beloved Son, to ignominy, to suffering and shame, surely he will not withhold from us minor gifts. And he will not withhold from us any thing that is needful for us, any thing that will promote our interest.

And why will we not trust him, why do we repine, and grieve when our wills are crossed? When our whims or fleshly desires are not all gratified, how prone are we to despond. Unbelief—fatal unbelief is the root of all this evil. Humanly speaking, God has done all that can be done to insure our trust—our unbounded confidence. He has manifested his love to us in such a wondrous manner, yet such is the perversity of the human heart, such its callousness, that it is with the greatest difficulty that it can be brought back to a state of entire trust, and repose in the bosom of the Infinite.

The great apostle of the Gentiles has labored hard to portray to the human family the love of his divine Master, that love, the promptings of which he himself had such a rich experience of. See his eloquent, earnest language in Rom. 5: 6–12. In verses seven and eight, he most forcibly depicts the love of God by comparison: "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die." "For a righteous man." The word righteous, is compounded of right and wise. The original sense was probably, a moral, just and upright man. For the preservation of such an one, one would scarcely, barely, with difficulty be willing to lay down his life. "Yet peradventure some would even dare to die." For a pious, godly, holy man, peradventure, it may be, more probably some might be found who would be willing to sacrifice their life. But for a criminal, a justly condemned, and abandoned criminal, who would make great sacrifices, much less suffer himself the penalty of the law, in order to free such a guilty wretch from deserved punishment. Such love never was conceived by the human mind, yet such love has God manifested toward us. Well may the apostle say, "But God commendeth his love toward us, in that while ye were yet sinners, Christ died for us. The second meaning of commend, as given by Webster, is, "To present as worthy of confidence or regard." And has not God presented his love to us as worthy of our confidence, our utmost confidence?

He has made an abundant provision for us, sufficient to meet our every want, our every necessity. All he now asks of us, is to comply with his requisitions, to trust him, fully trust him. We may not always see the end from the beginning; we may not always understand the why's and wherefore's. But in this world we must walk by faith, not by sight. Our heavenly Father doeth all things well. As all things are intimately known to him, he must know wherein the happiness of human beings consists; and may from his goodness, be expected to make every provision for that happiness. Did we have a proper understanding of things, and were we left to choose for ourselves, we would choose precisely what God has chosen for us. It is our ignorance and blindness that causes us to dissent from the divine will. We are incapable of choosing properly for ourselves, and as God desires our happiness, therefore he asks us to place ourselves under his guidance, and it is our privilege to seek that guidance, both in temporal and spiritual matters; hence the apostle's exhortation, "Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your request be made known unto God."

The Christian's faith is designed to uplift him above the fluctuating scenes of earth. No matter what may be his condition or surroundings, no matter what the condition of the world, his trust is in the promises of God, and he knows that if he continues faithful, God will verify his promises. Therefore he can sing with the royal lord of Israel, "The Lord is my shepherd; I shall not want." Psa. 23: 1. Please read the whole of this Psalm, so expressive of confidence in God. The prophet Habakkuk knew what faith was, as the following language shows: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the laborer of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation." Hab. 3: 17, 18.

The apostle says, "What, if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea let God be true, but every man a liar." If others do not believe, if others do not trust God, their distrust should not in the least effect us. God will be true as Paul asserts, and our own experience will prove, if we but test his faithfulness. "Every good gift," says James, "And every perfect gift, is from above, and cometh down from the Father of light, with whom is no variableness, neither shadow of turning." Faith is the key which unlocks the great storehouse of God's bounty.

To be in possession of a firm, unwavering faith, is to possess infinite resources, because it places the possessor in communication with the great source and fountain of all good. "All things are possible to him that believeth." To be rich in faith, is the best of riches—riches which "neither moth nor rust doth corrupt, nor thieves break through and steal," far better than land or stocks. Oh let us then not "Cast away our confidence which hath great recompense of reward." It is our privilege to seek divine guidance, divine assistance in every thing, and in view of our ignorance and helplessness, it is our duty: But when we approach our heavenly Father, we should, as James admonishes, "Ask in faith, nothing wavering;. for he that wavereth, is like the waves of the sea, driven with the wind and tossed." The apostle adds, "Let not that man think that he shall receive any thing of the Lord."

THE EIGHT PERIODS.

BY WILLIAM BOROUGH.

THE New Testament considered as a volume of inspired history contains eight periods or cycles. The first begins with the ministration of John the Baptist, and terminates with his imprisonment. The length of this period was about six months.

During this period, John was the only minister and baptized many unto Christ. He also baptized Christ in the river of Jordan. "And Jesus when he was baptized went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the Spirit of the God, descending like a dove, lighting upon him, and lo a voice from heaven saying, This is my beloved Son in whom I am well pleased."

The second period begins with the preaching of Jesus in Galilee, John being beheaded about that time, and terminates with the crucifixion of Christ. Length about three years and six months, when Christ began to preach and perform miracles, his fame soon spread throughout the land, for he healed all manner of diseases and raised the dead. His labor so increased that he called twelve men to his assistance. Their labor still increased, and he chose seventy more and sent them two and two. But wicked men in high places became uneasy and jealous. They, filled with wrath, sought to destroy him; but Judas one of the chosen twelve, for money betrayed Christ into the hands of these wicked men who crucified him.

The third period begins with the burial of Christ and terminates with his resurrection. Length three days and three nights. This period was a very gloomy one to the little flock of Christ from the fact that Jesus when he had cried again with a loud voice, yielded up the ghost, and behold the veil of the temple was rent in twain from top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened, many bodies of saints which slept, arose and came out of the graves after his resurrection, and went into the holy city and appeared unto many. What made this period so gloomy to the flock? Was it that their Shepherd was taken away,—the old sheep-fold torn to pieces and the flock scattered. Their condition was a pitiable one. O, imagine their feelings,—no Savior to guide and cheer them, neither would God meet them in the temple; for the veil of the temple was rent from the top to bottom. I have often thought these must have been the darkest moments known to humanity.

The fourth period begins with the resurrection of Christ, and terminates with his ascension. Length, forty days. Now as Jesus had arisen, he gathered his little flock and began to cheer them, although some doubted at first. And Jesus came and spake unto them saying, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo I am with you always even unto the end of the world."

During this period he was seen at various times, and at one time by over five hundred brethren; but nowhere have we any account that he was seen by sinners during this period.

The fifth period begins with the ascension of Christ, and terminates with the descent of the Holy Spirit on the first Pentecost after the resurrection of Christ. Length about ten days. Just before Christ's ascension, he spake to his disciples saying, "Ye shall receive power after the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and all Judea, and in Samaria and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight." Then they assembled themselves together in an upper room at Jerusalem, where they continued with one accord in prayer and supplication.

Then arose Peter and said, "This Scripture must needs be fulfilled, which the Holy Ghost through David spake before, concerning Judas, which was guide to them that took Jesus, for he was numbered with us and had obtained part of this ministry. For it is written in the book of Psalms, His bishopric let another take. And they gave forth their lots, and the lot fell on Matthias, and he was numbered with the eleven apostles. And when the day of Pentecost had fully come, they were all with one accord in one place; and suddenly there came a sound from heaven as a rushing mighty wind, and it filled the house where they were sitting; and there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were filled with the Holy Ghost, and began to speak with tongues as the Spirit gave them utterance." Here Peter to whom Christ had given the keys of the kingdom, opened the doors to the Jews.

The sixth period commenced with the preaching of the apostles after they were endued with power from on high, on the first Pentecost after Christ's resurrection, and terminates with the death of the last apostle or the cessation of miracles. The length of this period is not definitely known.

At the beginning of this period Peter preaches the kingdom of Christ on earth to the Jews at Jerusalem. It increased rapidly: After a while Peter was peculiarly summoned to open the kingdom to the Gentiles, which took place at the house of Cornelius. After this the kingdom of Christ spread still more rapidly, so that men in high places soon became alarmed, and began to chastise them. Prominent among them was a young man of the Romans, highly educated in science and law, who was authorized and deputed as a high sheriff, to arrest Christians wherever he found them to bring them into their courts, to try and to punish them because they worshiped Christ.

One day as he was on his way to Damascus to arrest some of these, suddenly there shone round about him a light from heaven, and he fell to the earth, and heard a voice saying, "Saul Saul why persecutest thou me?" And he said, "Who art thou Lord." And the Lord said, "I am Jesus whom thou persecuted." And he tremblingly astonished said, "Lord what wilt thou have me to do?" The Lord told him and he obeyed.

From this wonderful conversion we may learn three points; *first*, The power of righteousness; *second*, The weakness of sin; *third*, That man's ways are not God's ways. Here we have an illustration of the power of righteousness coming directly in contact with the power of sin. Sin is changed under the influence of the Sun of righteousness, as a snow flake is changed under the influence of the aerial sun, melted to humble submission. This plainly shows that sin cannot enter heaven.

If one who is out of Christ, were permitted to enter heaven, he would have to suffer the most excruciating torment, for he could not withstand the glory of righteousness; but not so with those in Christ, for they shall be like him.

The seventh period begins with the cessation of the apostolic ministry, and terminates with the end of time. The length of this period is not revealed. At the beginning of this period, miracles cease, and the Word of God was established and written, that it might be spread throughout all the world. Then we have a great work to do. Let us put on the whole armor of faith and work with patience.

The eighth period begins with the end of time and its extent will be of eternal duration. This is the period to which we are all hastening as fast as time can waft us along. Then watch and pray, lest ye enter into temptation; for ye know neither the hour nor the day wherein the Son of Man cometh.

FEED MY LAMBS.

BY D. A. ROWLAND.

"He saith unto him, feed my lambs." John 21: 15.

SEEING in No. 30 of the BRETHREN AT WORK, an article written by brother Moore, on this subject. I take occasion to offer a few thoughts, which I have in the past meditated upon. Having united with the church, in early life, I have had some experience in that direction. "Feed my lambs," is a positive command to those who are fathers and mothers in Israel. Divine Authority holds it up as a command, but I fear it is not heeded very much by a great many.

After we have been baptized, we are babes in Christ, and need the sincere milk of the Word, but how are we to get it when it is not offered to us? Young members should have the attention of older ones. Those that are older should set examples for the younger, and then show by their actions that they really are concerned for the welfare of the young. When there is a few young members alone, and not cared for, is it any wonder that they get weary and feel like turning back to the flesh pots of Egypt? If I am allowed to express myself, this has been my feelings.

When we leave carnality, turn heavenward and have not the sympathy and kind encouaging words of love to cheer us upon our way it makes us feel lonely, and about that time the devil reasons with us and tells, "you had better give it up and go back to the world where you can enjoy yourself." But then a sweet voice whispers, "trust in me, I will never leave you nor forsake you."

Dear brethren and sisters, we all need words of love and comfort from one another. It is food for the soul. Through this world of sorrow, perplexities and disappointments on every hand, we need to try to build each other up in that faith which was delivered unto the saints. We learn in God's Word, if we offend in one point, we are guilty of all. "Feed my lambs," is one point in the commands of Jehovah, and let us not offend in that.

May God help us gather the young lambs into the fold, and then try to give them proper food. How zealous the apostle Peter was in feeding the sheep; let us follow his example, for I do love to see a congregation made up of young members who live out non-conformity in dress and in every department of life. That shows to the world that they have been with Jesus, and learned of him. Let us, young and old be faithfully bound together in the bonds of love, loving one another with a pure heart fervently and the Lord supremely, and God will be glorified, and the benefit ours. So when our troubles and trials are over, we can reign with him above to praise him through all eternity.

> "Let thy kingdom blessed Savior,
> Come and bid our jarrings cease;
> Come, O come and reign forever,
> God of love and Prince of Peace.
>
> Visit now thy precious Zion,
> See thy people mourn and weep,
> Day and night thy lambs are crying,
> Come good Shepherd feed thy sheep."

* * *

The revelation, that God has made of His will are not so much for knowledge as they are for practice. He who knows and does not, has many stripes awaiting him.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

Bro. S. H. Bashor is duly authorized, by us as our traveling correspondent and agent for the Brethren at Work and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15 00, will receive an extra copy free of charge For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman,

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., SEPTEMBER 5, 1878.

THE ANNUAL MEETING.

THE necessity of a general assembly among our people occasionally, will not be questioned by many, but how to control and properly entertain such multitudes as usually attend our Annual Meetings, is a grave question. At present there is a strong disposition looking toward the diminishing of the crowd, and in that way curtail the expenses of the meeting. In our humble judgment, this is a dangerous move, and one, when once carried into effect, will greatly mar the general social feeling existing among our people.

Each effort made to diminish the number of members usually attending these meetings is a blow at one of the essential, and long cultivated characteristics of our people. Take us, the country over, and we are a people possessing strong social feelings, and take much pleasure in associating with each other, especially on stated occasions, and there is no place where this feeling can be more fully enjoyed than at Yearly Meetings. To deprive our people of this sacred privilege, would be a severe blow on some of them.

Not a few are in favor of giving the power into the hands of a few chosen delegates who are supposed to possess sufficient wisdom to do the business as well as it is usually done by the great multitudes generally present at such meetings. We entertain serious objections to the delegated power. To start out with, we are satisfied that it is not Scriptural. God certainly never designed that the power in the church —the body—should be delegated to a chosen few. It may be well enough in secular matters, but for spiritual things it will certainly be a prolific source of heresy and priestcraft, from which the cause of Christianity has already suffered much, and it becomes us to learn from the history of the past.

Our Annual meeting, if properly conducted and generally understood, may prove a valuable auxiliary in our method of church government, and, therefore, should be used to the best advantage of the church. To cut off the privilege of the laity attending the meeting, would be, perhaps, the worst thing that could be done for the general peace and prosperity of the brotherhood. I have great faith in the effect of the Christian association we enjoy at these meetings. They would be profitable if not a thing else were accomplished. Here we can meet together from far and near, become acquainted, converse with each other and have a general good, happy, religious season of it. By thus associating we become assimilated and partake more largely of that unanimity of sentiment and action that should characterize the people of God. We are therefore in favor of letting everybody go to the A. M. who wants to, and enjoy it. They may as well have a little foretaste of the great meeting in the world to come, as not. It will not hurt any of them, but may do many of them much good.

There is a way of holding our Annual Meetings possessing the following advantages, which, when once understood, will work like a charm:

1. Everybody can go who wants to.
2. Those who do go can hear and get the full benefit of the meeting.
3. The largeness of the crowd in attendance will in no way interfere with the business of the meeting.
4. All who attend can be well cared for, and the more, the better the meeting.
5. It will pay all its own expenses, and the money can be raised without any difficulty whatever.
6. It can be held year after year without being a burden to any person, church or district.

When all this can be done with such great ease, we see no use in committing the business of the church to a few delegates just to diminish the crowd and save a little money, which would otherwise be spent for no better purpose. The Jews used to, on their feast occasions, have much larger assemblies than we, and they got along finely. We can do the same, if, in our church matters, we use the same wisdom that we do about worldly things. At least ten thousand members can be accommodated year after year without being a burden to any person, church or district Instead of drafting a plan that will diminish the crowd, and leave the business in the hands of a few delegates, let us have a skillfully arranged system that will accommodate the thousands of devoted members that assemble there year after year and listen to the deliberations of the council, and enjoy the pleasant associations of each other.

If considering queries and making decisions were the only work of the Annual Meeting, the delegated system might do for awhile—though general dissatisfaction will even then be the inevitable result—but when we consider the social nature existing among our people, and the good usually growing out of such friendly greetings as enjoyed there, we are led to conclude that the business of the meeting is only a part of the benefits that we derive from such associations. Let us continue to cultivate this commendable feature so characteristic of devoted Christians, and thus more firmly unite our blessed fraternity. May God bless every lawful effort put forth in this direction until we shall "be perfectly joined together in the same mind and in the same judgment." J. H. M.

WRITTEN LANGUAGE THE MEDIUM OF CONVEYING TO MEN, DOCTRINE AND DUTY.

AWAY back yonder where God began to reveal His will—His character to man, He said to His servants, "And thou shalt write upon the stones all the words of this law, very plainly." The "*thou*" was commanded to write upon the stones the words of the law—not only *words* of the law, but *all* the words. None were to be left out. And the *how* to write them was just as explicitly given. Write all the words *plainly*—"*very* plainly." Thank God for the art of writing! It bears the seal and pleasure of God, and if properly used by Christian hands and hearts, is a power to dethrone Satan.

The Lord commanded His servant Moses, to take twelve rods, representing the twelve tribes of Israel, and write

Every Man's Name

upon his rod. And more: "Thou shalt write Aaron's name upon the rod of Levi." Num. 17: 1, 2. Rods imply correction, justice, power and in the hands of Wisdom are an effective medicine for "murmurings." Next in order is the fact that "the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amos, write." This is proof that God, for good reasons, caused the biography of wicked rulers as well as that of good men to be written for our learning. Grains of truth are obtainable all through the Book of Inspiration.

To Jeremiah the Lord said: "Write thee all the words that I have spoken unto thee, in a book." Jer. 30: 2. To Isaiah, "Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever." Isa. 30: 8. And to Ezekiel, "Write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them." Isa. 43: 11. "Write the vision, and make it plain upon tables, that he may run that readeth it." Hab. 2: 2. Who can dispute writing? Bears it not the impress—the sanction of Jehovah? Who then can say, "Write not?" Satan does not like the Lord's writing—does not rest easy under the writings of God's children. We now turn to

The Apostolic Age.

Hear Luke on writing. "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus." Luke 1: 3. It seemed good to Luke *also*, means that it had *seemed good* to some others to "*write in order* of all things" pertaining to this glorious dispensation. The voice of God commanded the Apostle, "What thou seest, write in a book." Rev. 1: 11. Need I refer you to him who wrote about the "common salvation?" (Jude 3)—to him who declared that "to write the same things, for you it is safe?"

It must be evident to the reader, that Written Language is God's medium of conveying to mankind the intelligence of God's character —of the demands of God upon the human family—of the great fact of the atonement,—of the goodness and mercy of God. No sooner had Jesus ascended to heaven, than some of His disciples began writing the words brought to their remembrance by the Holy Ghost. These words are the product—the fruit of the Holy Spirit, hence carry with them the *power* of God. They represent the Son of God—His character, and are to us a perfect system. Men and women are required to believe *on* Jesus through those words, and then by practice, to believe *in* Him, being in Him by the transforming power of the Word of God. To His disciples He said: "Now are ye clean through the word which I have spoken unto you." John 15: 3. Ah! behold its cleansing power. Let the Word of God

Cleanse Your Hearts.

Pure hearts are made by the Word of God. Clean hearts, holy hearts, honest hearts come by the same means.

In this age of Written Language when nearly all persons in all civilized countries can read, there should be a strong and vigorous effort made to get the words of God into the hearts of the people. The words of men will not do the work, but the words of God will. Deceive not yourself with the words of men, but be wise with the words of God. Study, learn, meditate, fill the mind with Divine Truth.

Do not become alarmed because Satan is using Written Language to further his cause, and yet you ought to be alarmed. Wrest all the printing presses from him you can. If he should lose every one, and they be turned to God's use, all the better for mankind. Be alarmed because the enemy is doing so much harm, and yet be not afraid to lay hold of Written Language with might and main to rescue the perishing. A better medium cannot be employed to sow the good seed. God used it to reveal Himself to us, and we may use it to reveal His holy character to each other. It is a grand means for our good.

Suppose there was no Written Language, would there be any Bibles? Could we get along very well without the Bible? No, not very well. Without it God would have to reveal His charocter directly to us—directly to each generation; for if He would not, the revelation would become so perverted by man that it would fail of its purpose. Satan rejoices when he can pervert the Lord's methods, but with Written Language he can do nothing, since God has decreed that it shall stand. With Written Language as a medium for God to enlighten us, man need not say to his neighbor,

"Know The Lord,"

for all can know Him—know the Lord in His goodness, mercy, justice, long-suffering, unlimited power. Go to many parts of the world, and the people know not Jesus. Why this, since the Apostles and first disciples went everywhere preaching the Gospel? Simply because those people did not *retain* the Gospel—left the Written Word slip out of their hands, and now we see their offspring sitting in darkness and the regions of darkness. Why are the Hottentots and other wild tribes of Africa, living in sin and degradation? Because they have not the Bible. Why are they living in forests, or plains without any of the blessings of civilization? Because they have not Written Language. Why do they not sow and reap, plant and cultivate like those who live in civilized countries? Because they know nothiog of Written Language. Why do they not know the Lord? Because they know nothing of Written Language, and Written Language is God's means of communicating with man. Only by it and through it can we know the mind of the Lord. What then is our duty? Our duty is to *know* the Lord. We must know Him by reading, studying the Book which He has given us. Each day should be commenced by studying a portion of the Holy Bible. 'Tis good to end the day thus. Ah! it is *very* good to meditate all the day long on the mind of the Lord. And it is good to read and think over what is written from that Book. Any thoughts drawn from words in that Book should increase our faith and make us better. Words spoken from that Book — sermons preached should strengthen us in love and good works. In fact we should so hunger and thirst after Truth, that wherever found, whenever handed to us, we should take it gladly. A truth is not truth because this man spoke it or that man wrote it, but because it is founded on the immutable law of God. No one is authorized to boast because he discovers a truth—because God favored him with a good mind to discern between truth and error, or because his talent enables him to present the truth in a clear and attractive manner: these endowments are blessings indeed, and men should be thankful for them. To them much has been given, hence much will be required of them. Nor should any one seem to despise Written Language. It is a blessing—God's means of talking to us. We may be very happy with it; and without it, misery and degradation reign supreme. "Let the words of Christ dwell in you richly," is the injunction of the Apostle. Let them get into your heart: they will do you good. Believe the words of God—keep them in your heart—walk by them and be happy. M. M. E.

We learn that there are about eighty members in the town of Waynesboro, Pa., and that the church is in a growing condition.

◆

Brother Henry Koontz, of Pa., an aged minister of some eighty years, is to settle in some part of Illinois. He is said to still be full of zeal for the cause, and quite active in his Master's work.

◆

So far as our duty is concerned we know it much better than we do it. If everybody would do as well as they know, this world would be a paradise. The great trouble is, too many know and do not.

◆

Brother Marcus Fowler, of Yellow Creek, Ill., called on us one day last week, on his way home from Iowa. No preventing providence, he expects to move to Jackson Co., Iowa sometime during the coming Winter. He reports health good in that part of the State.

◆

The Brethren's Sunday-school in Lanark, in addition to being the largest school in town, is in a very flourishing condition. All the officers and teachers are members. No Lesson Leaves are used in the school. We teach the plain, simple Word as it stands recorded in the Book.

◆

If you would avoid the typhoid fever and many other diseases, keep your premises clear of all unpleasant odors, especially near your dwellings. Pure air, good water and plenty of healthy exercise at some useful employment, is an excellent preventative of disease. Less medicine and more good common sense in obeying the laws of health, will prove serviceable to all.

◆

Brother David Wolfe, elder of the congregation in Adams Co., Illinois, has been quite unwell during the Summer, with but little prospects of being able to attend to his ministerial labors for some months to come. He is a son of the aged George Wolfe, the pioneer preacher of the West, who died several years ago. So far as we know, the church in Adams Co., is the oldest in the State, and stands much in need of Bro. Wolfe's labors, though there are other ministers to assist, but their territory is large and the opposition strong.

◆

An eight-year-old son of Bro. Daniel Miller was killed the first of last week, about five miles South of Lanark. The accident was caused by a runaway team. The boy was thrown headlong against a gate post and so severely injured that he died the same day. The whole neighborhood is in deep sympathy with the afflicted family and relatives. A little incident makes the affair very touching. His mother had told him the day before, that if he would be a good boy he should go with her to Pennsylvania this Fall. He replied, that he would commence being a better boy the next morning, but met with the fatal accident only a few hours after he commenced being a better boy. Let other boys learn a lesson from this.

THE LORD'S DAY.

THE right word in the right place is an important thing when it comes to defending the truth and opposing error. Men who have been withstood by persons schooled in the rules of logic, know the importance of this, and if they do not, they may yet have chances of learning by experience.

It is quite common, not only among our people, but others generally, to talk of the *Sabbath*-school, and in many other ways make use of the term Sabbath in a sense that cannot be defended by the Scripture. The Sabbath always falls on Saturday and never on Sunday, the day of our regular worship. To maintain that the Sabbath has been abolished and then talk about Sabbath-schools is inconsistent. They should be called Sunday-schools, or some other name referring to Sunday, or the first day of the week.

The Sabbath was in its time, a divine institution, and remained in force till Christ "blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Col. 2: 14. It went with the types and shadows of the past dispensation—with "the ministration of death, written and engraven in stones." It was a part of the Mosaic law—was incorporated in that law, but since the law has been abolished, the Sabbath as a day to be kept holy, is forever gone.

Instead of the old law, we have the Gospel in which the first day of the week is practically set apart as the day of religious worship. In the Scriptures, this day is called the *first day of the week*, or the *Lord's day*. The secular name is Sunday, and originated from the same source as the names of the other days of the week, and has just about as much divine authority. To say "first day of the week," or "Lord's day," is Bible talk. Those who call Sunday the Sabbath, do so without any divine authority, as Sunday is never once called the Sabbath in the Bible. When speaking religiously, learn to call Bible things by Bible names. The Sabbath belongs to the old dispensation, not the new; we are no more under the law, and therefore not accountable to it.

Sunday is not a Sabbath in the sense the latter term is used in the Bible. The Sabbath was originally kept in memory of God's rest on the seventh day, and the deliverance of Israel from bondage, but our Sunday, which always comes the next day after the Sabbath, is kept in commemoration of Christ's resurrection from the dead, and for that reason it is called the *Lord's day*. On that day he arose from the dead; repeatedly met with his disciples and taught them. The memorable day of Pentecost was on the first day of the week, and it was on that day that the saints were to lay by them in store as the Lord prospered them. We find them assembled at Troas on the first day of the week to engage in worship—as their manner was. We repeat again, that in no instance in the Holy Scriptures is this day ever called the Sabbath, and if we want to call Bible things by Bible names, we must call it the "first day of the week," or the "Lord's day." The Sabbath being abolished, nailed to the cross and taken out of the way, is no more binding upon those who neglect not the assembling of themselves together, to celebrate the resurrection of their Master on the first day of the week.

On the first day of the week we offer the first fruits of our labor to the Lord—give the first day of each week to him and his services, and the remaining six are devoted to labor. It is simply reverse to the Mosaic law which required work before worship, but now worship and divine services come before work. In fact, we begin each week with public services. The Lord's day is not simply a day of *rest*, but a day of divine services, and as such, should be observed by all Christians. J. H. M.

POETRY AND POETS.

FOR some time we have been wanting to say something about our overstocked poetry box, but on looking over a late number of the *Golden Censer*, chanced to find just what we wanted to write. Here it is; read it carefully. It fits our case exactly:

"We get ten times as much poetry from our contributors as we can use. Nearly every mail brings poetry. Here, at our desk, is poetry to the right of us and poetry to the left of us. Now we are not a poet, and to have to read and decide on such quantities of poetry (?), at the risk of afflicting some of our kind-hearted contributors, is a very delicate task. If our friends who send us poetry will bear in mind, that first: that if all the poetry they send us were good, we could not possibly use it all; and second: that some of it may not be good, or that, perhaps, the editor is not enough of a poet to appreciate the excellence of a great deal that he gets, they will not, we hope, feel very badly if they do not see their contributions in print. But what we had intended, for a long time, to say on this subject, in all seriousness, is this: If those who spend so much time in writing poetry which never can be used, would, devote that time to writing carefully arranged, sensible prose articles, they would do better for themselves, and the *Censer* would be better for their efforts. A poet is born, not made. Unless you are sure you are a 'born poet,' do not waste time in trying to write poetry."

BROTHER Hillery called on us one day last week. He will likely start for Kansas this week.

◆

BROTHER D. D. Horner, of Westmoreland Co., Pa., called on us last Thursday afternoon. He, wife and another sister are visiting among relatives. They go from here to Iowa, and then to Kansas.

◆

ALL orders for Bro. Stein's pamphlet on "Non-Conformity to the World," are now filled. The little work deserves an extensive circulation and will do good wherever read. It contains 40 pages, and is put up in a neat paper cover. Price 10 cents; 12 copies, $1.00. Send for a dozen and distribute them among your neighbors.

◆

CONSIDERABLE interest is being manifested regarding the written discussion, and there will be great efforts made to have it extensively circulated outside of the church. Hope our people will do their best to get it into as many families as possible. Those who contemplate traveling will send for a bunch of our circulars to distribute on the cars, in towns, and every place where reading people can be found. Send for some to hand around at your Love-feast.

◆

DEATH spares no one: it spared not even Jesus. As we write this, the people are gathering opposite our office to convey to the tomb a dear little boy who has fallen asleep. Some day he will awake, and, like all others, come forth to receive of Jesus that which is reserved for him. At that time many whom Jesus loves, can exclaim, "Death where is thy sting? O grave, where is thy victory?" Fall into the ranks where those stand over whom the second death can have no power. Tenderly lay the dead to rest: disturb not their ashes, for God hath power over them.

◆

THERE is nothing wrong in sounding the trumpet of devotion to old principles and ancient landmarks so that it may be distinctly heard and understood, but when men keep up the constant blowing, even to the neglecting of little Christian duties that they owe to their families and neighbors, we begin to suspect that all is not right. Christianity, like good manners, should commence at home. While we are so earnest in blowing the trumpet to warn others to flee the wrath to come, let us be careful that we are not at the same time standing near a viper. One needs to watch himself in this life, as well as others. While we are trying to keep the enemy from getting over the wall, the viper may be crawling under it. High sins are not always the most dangerous.

◆

SOME men are too much disposed to abuse women for attempting to keep a neat, tidy house, and in this way discourage the weaker sex in their earnest efforts at making home pleasant and agreeable. There is no danger of any woman keeping her house too clean, though some of them work harder than they ought to. It is far better to encourage them, and instead of interfering, lend them a helping hand. They mean it all good, and not one of them, with the best of encouragement, will keep her house half so clean as heaven. Christian women want to keep clean, orderly houses. It becomes their profession to do so. Some of the cleanest houses I ever saw were log huts. Dirt and cobwebs were not made to adorn houses presided over by Christian women. Let them keep clean, neat houses, and God bless them in the work.

◆

FROM a reliable source, information reaches us that certain parties, who ought to know better, are publicly using against us, what Buck, in his Theological Dictionary, says about the Ephrata Dunkers, who, under the leadership of Conrad Beissel, drew off from the Brethren about the year 1726, and established a monastic society at Ephrata, Pa. The Ephrata Dunkers kept the seventh day, and differed from us in many particulars, and a failure to distinguish between the two bodies, shows a rather limited knowledge of history. However reliable Buck may be on other things, he is sadly mistaken when attempting to describe the Brethren. A man of his ability ought to have known better, or if not he, at least the revisers of his writings. If these men, who travel around and publicly misrepresent our people, by confounding them with the Seventh Day Dunkers, should attempt anything of the like again, we insist that some brother get permission to read this item before the same audience.

◆

ON another page will be found an article from the pen of Bro. D. P. Sayler, setting forth, among other things, some timely remarks regarding the Apostolic method of collecting money. To Bro. Sayler's views on that question, we say, amen, not because he says so, but because it is Bible, and hence must and will stand. This method of collecting money was adopted by this congregation some six months ago, and we find it to work well. A small box, with lock and key, is fastened to the wall near each door, and as the members pass out on the "first day of the week," they can drop into the box as the Lord has prospered them. We leave them and the Lord to settle what that amount should be. The Treasurer carries the key, and after the congregation has passed out, he takes the money from the boxes, and holds it in safe keeping. The plan gives satisfaction, and if all are prompt, all the money needed to defray the necessary church expenses can be raised without falling very heavily on any one person. We cheerfully recommend the Apostolic plan.

◆

MOST of our readers have perhaps heard of the "Seventh-day Advents," who date their origin from the year 1844, and now number about 30,000 communicants, having their head quarters at Battle Creek, Mich. They have already circulated over 200,000,000 copies of books, pamphlets and tracts in defense of their faith and practice. Their system, as at present advocated, banishes the use of tobacco in any and all its forms, none addicted to its use being received into the churches, except upon the promise and expectation of its immediate abandonment. The result is that, as a denomination, the sight and scent of tobacco are not found among them. They also exclude from their diet, pork, tea and coffee. Rich and higly-seasoned food is discarded. Grease and spice take a back seat in the culinary department. This feature is certainly commendable, and we would that our people were equally strict regarding the laws of health. Their religious doctrine we repudiate, but their strict adherence to the laws of health is to be admired.

CALIFORNIA COMMITTEE FUND

Hatfield church, Pa.,	$2.00
Rock River church, Ill.,	1.75
White Cloud church, Mo.,	1.00
Elkhart Valley church, Ind.,	2.25
J. Billheimer, Iowa,	1.30
South Bend church, Ind.,	1.00
English River church, Iowa,	1.00
Waterloo church, Iowa,	1.00
South Waterloo church, Iowa,	1.00
Salem church, Ill.,	1.00
Eight Mile church, Kan.,	1.00
Irvin Creek church, Wis.,	1.00
Clear Creek church, Ind.,	1.00
Daniel Stump,	.85
Mineral Creek church, Mo.,	1.00
Pleasant Hill church, Ill.,	1.00
West Otter Creek church, Ill.,	1.00
Sunfield church, Mich.,	1.00
Salimony church, Ind.,	1.35
Limestone church, Tenn.,	1.00
Previously reported.	45.20
	Total, $68.75

ECHOES FROM THE EAST.

NUMBER III.

A Small Meeting.—A Precious Promise.—Good Preaching.—Believers Comforted.

[From Our Special Correspondent.]

WAYNESBORO, PA., AUGUST 12.

YESTERDAY had a rainy morning, but notwithstanding, we gathered into the Snowberger meeting-house to perpetuate the worship of God. To every one who names the Name of Christ, an apostle says, "forsake not the assembling of yourselves together as the manner of some is." There are many ears in which this admonition should ring with deepest significance. There are some who go to the meeting only occasionally, just because they want it so. Others go provided it is near, or if the weather is fair. We have no censure to offer, because their stewardship must be accounted for to God. We would only rehearse the apostolic precept, "Forsake not the assembling." But we do feel satisfied that if every attendant at the meetings were to receive there a gift of *one dollar*, hardly a vacant seat would be seen. But this is not God's order in His Household of faith. "The kingdom of God is not meat and drink," nor money either, "but righteousness, and peace and joy in the Holy Ghost." This should be a precious incentive to every child of our Heavenly Father. And it is too. O that all could appreciate it! Then should we pluck the fruit from the trees of righteousness, and breathe the atmosphere of peace, and drink deep at the fountains of joy. These things are not found in the world, but only in Christ. We need a closer walk *with* Him, and a higher life *in* Him. And then, even if we have

SMALL MEETINGS,

we shall find no place so desirable as when we are gathered into the special worship of our God. Though we had a very small meeting yesterday, I am glad to tell that we had a *good* meeting. O what a precious promise is that of our blessed Savior: "Where two or three are gathered together in my name there am I in the midst of them." This has direct reference to small meetings. Christian brother, sister, have you not found more of the sweet presence of Jesus in small meetings than in large gatherings? If this has not been your experience, how will you interpret the precious promise above quoted? Remember this: the more alone we are with Jesus, the nearer we come to Him, and the less there will be to eclipse His appearance to us as the "One altogether lovely."

The 91st hymn was the introductory. After prayer the 1st chapter of 1st Corinthians was read. Then the ministering brother present made choice of the 9th verse, and spoke

1. Of the faithfulness of God.
2. Of our calling in Christ.
3. Of our fellowship in Christ.

After a few words of testimony the 205th hymn was sung, and we knelt to prayers. We spent the afternoon with several brethren at a brother's house, conversing much of "the things that concern the kingdom."

August 18th.—To-day we attended services at Price's meeting-house. Large attendance and a fine day. The 273rd hymn called forth the praises of the Lord's people. After prayers, the 16th chapter of Luke was read in the usual manner. One of the speakers then announced the 25th verse as the basis of the discourse. We concluded his theme was "The Three Graces." The points are evident:

1. Faith—as an active principle.
2. Hope—as an abiding principle.
3. Charity—as an all-pervading and controlling principle.

After testimony upon the operations of charity, the 320th hymn was sung and we engaged in devotion. Thus a season of sacred worship was spent, we trust, to much profit and advancement in the ever-unfolding life of grace.

In holy bonds,

D. B. M.

A PRIVATE letter, from Lena, Ill., last week, informs us that Bro. Enoch Eby took sick immediately after his return from Lanark, and was confined to his room. This will delay his trip South, some at least. Since writing the above, and just before going to press, we received a card from his son David, stating that Bro. Eby is sick with the intermittent fever, but is mending slowly, hence will not be able to do any missionary work at present. We therefore insist that some one or two, who can spare the time, attend to the mission work in Central Illinois. Bro. Hillery is going West, Bro. Fowler cannot leave home, Bro. Lehman has just been over the field, and in order that the work may not be neglected some one should go at once. Who will it be?

◆

A BARREL of beer costs the retailer, eight dollars; he sells it out by the glass for twenty dollars. His profits are, one hundred and fifty per cent., and that must be paid by men whose families need every cent they can get to ward off poverty. May heaven speed the time when intoxicating drinks shall be banished from our land, and the hard-working classes be permitted to enjoy the earnings of their hands, and appropriate their wages to the good of their families.

A HUNDRED YEARS FROM NOW.

The surging sea of human life forever onward rolls,
And bears to the eternal shore its daily freight of souls.
Though bravely sails our bark to-day, pale death sits at the prow,
And few shall know we ever lived, a hundred years from now.

O mighty human brotherhood! why fiercely war and strive,
While God's great world has ample space for every thing alive?
Broad fields, uncultured and unclaimed, are waiting for the plow
Of progress, that shall make them bloom, a hundred years from now.

Why should we try so earnestly in life's short narrow span,
On golden stairs to climb so high above our fellow-man?
Why blindly at an earthly shrine in lavish homage bow,
Our gold will rust, ourselves be dust, a hundred years from now.

Why prize so much the world's applause? Why dread so much its blame!
A fleeting echo is its voice of censure or of fame,
The praise that thrills the heart, the scorn that dyes with shame the brow,
Will be as long-forgotten dreams, a hundred years from now.

O patient hearts, that meekly bear your weary load of wrong!
O earnest hearts, that bravely dare, and striving, grow more strong.
Press on till perfect peace is won; you'll never dream of how
You struggled o'er life's thorny road, a hundred years from now.

Grand, lofty souls, who live and toil, that freedom, right and truth
Alone may rule the universe, for you is endless youth.
When 'mid the blest, with God you rest, the grateful land shall bow,
Above your clay in fervent love, a hundred years from now.

Earth's empires rise and fall, O Time, like breakers on thy shore,
They rush upon thy rocks of doom, go down, and are no more.
The starry wilderness of worlds that gem night's radiant brow,
Will light the skies for other eyes, a hundred years from now.

Our Father, to whose sleepless eyes the past and future stand
An open page, like babes we cling to thy protecting hand.
Change, sorrow, death are naught to us, if we can safely bow
Beneath the shadow of Thy throne, a hundred years from now.

—*Selected.*

* * *

SELECTED GEMS.

The sweetest blossoms of all the year
May soonest wither and disappear.

—Be not unmindful of the miseries of others.

—Honor is a divine good; no evil thing is honorable.

—Praise not a worthless man for the sake of his wealth.

—Do nothing which will occasion pain or grief to yourself or others.

—It is a proof of a weak and disordered mind to desire impossibilities.

—The greatest infelicity is, not to be able to endure misfortune patiently.

—Wisdom and justice are desirable, because they procure us the enjoyment of pleasure.

—Lay in wisdom as a store for your journey from youth to old age, for it is the most certain possession.

—"I had rather," said Seneca to Nero, "offend you by speaking the truth, than please you by lying and flattery."

—To detract anything from another, and for one man to multiply his own conveniences of another, is more against nature than death, than poverty, than pain, and the rest of external accidents.

—A man may plunder your home in the dead hour of night, may defraud you of your property, or even rob you on the highway; yet he is a saint, compared to him who would destroy your soul—and that the rum-seller does.

—That every day hath its pains and sorrows is universally experienced, and almost universally confessed; but let us not only attend to mournful truths; if we look impartially about us, we shall find that every day has likewise its pleasures and its joys.

—Peace does not dwell in outward things, but within the soul. We may preserve it in the midst of the bitterest pain, if you will remain firm and submissive. Peace in this life springs from acquiescense even in disagreeable things, not in an exemption from suffering.

ABOUNDING LOVE.

BY WM. EISENBISE.

THE more I learn of Christ and of His great mission in the world, the more I think of His abounding love toward the human family; not only to those that obey Him, but the sinner also, that is away from Him. Remember, dear reader, you who are away from Christ, aliens and strangers from the commonwealth of Israel, that it is you that Jesus came to call, not the righteous, "but sinners to repentance." You remember that there were ninety and nine that were safely in the fold, but one was gone astray. Jesus leaves the ninety and nine and goes after the one that was lost.

You remember too, dear sinner, that He said on one occasion, "They that are whole need not a physician, but they that are sick." Those that are sick of sin, come to Jesus, who is standing with outstretched arms, and He will make you whole. If the world were all converted but one soul, He would still yearn after that one who is away from Him. If the world could only realize the love of God as it is in Jesus, they would be won by His affection; their eyes would melt to tears; they would join in with the people of His choice, and rejoice in the God of their salvation. Jesus loves you, sinner, with a love past description, such as no earthly friend ever had—loves you in your wickedness, if you are wicked, loves to save you from it. He died upon the cross to save you from your sins. It is a rare thing that a man lays down his life for his friend, but Jesus died for His enemies. If I only could make this truth plain to you, and the importance of obeying Him, it is worth more than all the world; for what can you give in exchange for your soul? If you accept Him and obey Him, it will be well with you in this life and in the life to come.

Kent, Ill.

* * *

VENGEANCE IS MINE.

BY S. COBRELL.

THIS subject is so often transgressed by those who profess to be the followers of that great Moral Law. How often do we find men taking revenge—that which belongs to God. When a brother or neighbor does something wrong, do we take revenge on him? When we find him in the mire, do we help him out according to Scripture? Ah, how many will trample him down farther? Is this the spirit of God? Ah, no; but the spirit of the adversary. If one makes a misstep, the first thing is, we must take revenge on him. The Gospel will not let us go to law, but we will take advantage any how. We will take the coward's plan. We will slip around and tell some lies to the grand jury, and have our revenge in that way. We will cause him some trouble at any rate. Is this the spirit of a true follower of Christ? Ah, no! Paul says, "Be not overcome of evil, but overcome evil with good." Rom. 12: 21. We know it is according to the carnal nature to be revengeful, but we must be born again, and walk after the spirit, if we would be free from condemnation. Rom. 8: 1. The Lord would have us fulfill all His Will; this is one reason why David was a man after God's own heart. Acts 13: 22.

We will also mention a few more reasons why we believe that David was a man after God's own heart. One was, because he was not revengeful. When the enemy sought to kill Saul, and the Lord delivered him to David, yet he would do him no harm. 1 Sam. 24: 10, 28, 9. Another reason was because of his candid acknowledgement. We would not have our readers to think that David never did wrong; but when he did do wrong, he did not try to screen himself, and put the blame on some innocent person. Ah, no; but he acknowledged his wrong, and addressed a throne of grace for forgiveness.

* * *

SEEKING THE REPUTATION OF MEN.

BY WM. R. HARRIS.

THERE seems to be a great desire on the part of men to acquire reputation, but we do not believe it is desired by the true and devoted follower of Christ. We read that Jesus, our great examplar, made Himself of no reputation. On several occasions He positively refused the honor that men were wont to bestow upon Him, and apparently took a place where He knew honor would not be given Him. He was of humble parentage; His life was one of poverty, and all through His earthly career there was no seeking after honor or reputation. When He went about doing His Father's work, He never sought the applause of the great, but on the other hand, we find Him associating with the lowly of the earth; He sat at meat with those who had been rejected and spurned. In consequence of this, He was maligned, slandered, and reproached by the great, until finally He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.

But His day of honor came; the days of mockery, shame and persecution came to an end. After He had bowed His head and given up the ghost, His heavenly Father exalted Him and gave Him a name which is above every name; that at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father.

Now, brethren and sisters, we think, from the life of Christ, we may learn very certainly, that the desire for reputation and honor in the world, is an unholy one. Jesus made Himself of no reputation; He did not desire the applause of the world, and we believe if we are His followers we will not desire it, neither will we have it. Those who follow the humble teachings of Jesus, cannot expect to be popular in the world. Christ tells His disciples, "If ye were of the world, the world would love its own, but because ye are not of the world, therefore the world hateth you." Why is it, brethren and sisters, that we are so much concerned about what the world will say about us? Should we not be contented to live beneath the cloud of human displeasure and human reproach for a little while, when we have the assurance that if we are faithful and true to Him who hath redeemed us, our light shall finally break forth like the rays of the morning, and our sun shall never go down?

* * *

"WE HAVE NO SUCH CUSTOM."

BY E. A. ORR.

WHAT would be thought of a minister who would preach a sermon on baptism, demonstrating by the Scriptures with great zeal and firmness that it is a God-given means of salvation and then, before closing, he would rehearse all the evidence, and cry out, "We have no such custom neither the churches of God?" Or, suppose he were to discourse with great force and earnestness on the essentiality and sacredness of the Lord's Supper, and then say it is not necessary to "keep the ordinances as I have delivered them to you." Suppose he should deliver another discourse with equal force and earnestness, on the subject of women praying with their heads covered, proving, beyond a doubt, that it is a dishonor to her head, and an insult to angels not to comply with the commandment, and yet after all of this, just because some one *seems* to be *contentious*, he will say, "We have no such custom." Such a minister would be hooted out of the pulpit. But be careful or you will drive brother Paul, the great Apostle out; for if we believe modern theorists' comments on the 11th chapter of Corinthians, he did just such preaching. Better be more on the guard, lest you be found fighting against God.

How does it come that some will be contentious? Let Solomon answer: "Contention cometh *only* by pride." Prov. 13: 10. This is the whole secret; if you can get pride out of the heart, there will be no more contention—no trouble to get them to do all the Master says. May the Lord give us humble hearts, for He "resisteth the proud and giveth grace to the humble." 1 Peter 5: 5.

* * *

SLURS ON WOMEN.

OF all evils prevalent among young, we know of none more blighting in its moral effects than to speak lightly of the virtues of women. Nor is there anything in which young men are so thoroughly mistaken as the low estimate they form as to the integrity of women. Not of their own mothers and sisters, but of others, who, they forget, are somebody else's mothers and sisters. As a rule, no person who surrenders to this debasing habit is to be trusted with an enterprise requiring integrity of character. Plain words should be spoken on this subject, for the evil is a general one, and deep-rooted. If young men are sometimes thrown into the society of depraved or thoughtless women, they have no more right to measure all women by what they see of these, than they have to estimate the character of honest and respectable citizens by the developments of crime in our police courts. Let our young men remember that their chief happiness in life depends upon their utter faith in woman. No worldly wisdom, no misanthropic philosophy, no generalization can cover or weaken this truth. It stands like the record of itself—for it is nothing less than this—and should put an everlasting seal upon lips that are wont to speak slightly of woman and her mission. If there were more morality among young men, we might hope for a more virtuous race of women.

* * *

LOVE FOR THE CHURCH.

BY N. S. DALE.

WHAT is more beautiful to behold, than to see that we love the church of the living God—His body—the glorious body of believers in Christ, founded on the Gospel of our Lord and Savior Jesus Christ? That is a glorious foundation. When we obey, God will give us peace and happiness in this world, and in the world to come, life everlasting. The church below should resemble the glorious church above, united as dear children together. We are reminded in the Gospel, to be as little children in love and union, loving our heavenly Father with a true love, and the body of Christ, as dear children, not to be puffed up one against another, for this is not like children. We should be as children in not doing evil, and in every way be wise as serpents, and harmless as doves. Not wise in worldly wisdom, but in spiritual—not the wisdom of this world, for they are not children that are schooled in the wisdom of this world. Those who are schooled in this world, love not the church of the living God.

How glorious is our lot when united with the church below and in the one to come. We have regard for each other in our sufferings, and persecutions in this world; and great is the reward of the followers of the Lamb. The treasures in heaven are promised to the faithful servants of the Lord—those who do His commandments. Those who take hold of the plow and look back, are not fit for the kingdom of heaven. How beautiful to behold the children of God doing their duty with cheerfulness and love. But how sorrowful to see brethren drawing back and disregarding the commandments of the Gospel of our Lord and Savior.

Dear brethren, sisters, and readers, let us all be faithful in our calling, that we may be the children of God, so that we can meet one another in heaven, where parting will be no more. If we love one another as Christ tells us, we are then called His children or servants.

* * *

HE THAT RUNS MAY READ.

BY SAMUEL SALA.

"Neither do men put new wine in old bottles: else the bottles break, and the wine runneth out and the bottles perish: but they put new wine into new bottles, and both are preserved." Matt. 9: 17.

THE Savior's object in the language above, was to teach John's disciples why His disciples did not fast, and of course He designed that they should understand Him. But if He, by the old and new bottles, meant the Old and New Covenants they could not understand Him, for they knew but little, if anything, about the New Covenant, as it had not been written at that time, and but a small portion revealed even to the chosen twelve. And if He, by the bottles, meant our bodies, and by the wine, the Holy Spirit, then must there be old and new bodies in this life, (for we now want the Spirit to lead us into all truth), and there must be an old and a new Holy Spirit, which is absurd. But if He meant that it was as impossible for His disciples to fast, (which is an indication of mourning), while enjoying the society of their Deliverer and Messiah, and while their hearts were filled with the glad tidings of great joy which should be to all people, as it was for old bottles to hold new wine, then He meant about what He said and they could easily understand Him.

* * *

CROSSING THE RIVER.

A CHRISTIAN man was dying in Scotland. His daughter Nellie sat by his bedside. It was Sunday evening, and the bell of the Scotch kirk was ringing, calling people to church. The good old man, in his dying dream, thought he was on his way to church as he used to be, when he went in his sleigh across the river, and as the evening bell struck up, in his dying dream he thought it was the call to church. He said: "Hark, children, the bells are ringing; we must make the mare step out quick!" He shivered, and then said: "Pull the robe up closer, my lass! It is cold crossing the river, but we will soon be there!" And he smiled as he said: "Just there now!" No wonder he smiled. The good old man had gone to church. Not to the old Scotch kirk, but to the temple in the skies. Just across the river.

MONEY LIST.

N Reed, .90; D A Norcross, .35; W K Simmons, 2 25; J M Carpenter, 1 50; W A Peters, 2 35; D C Riggle, .75; A B Hull, .50; N Early, 1 00; E Bowers; 1 25; S Longanecker, 6 00; J Diehl, 1 00; J Kniseley, 1 00; D Funk, .50; J Y Heckler, 3 00; H Stitzel, 1 00; J P Miller, 1 00; A W Vaniman, .50; T M Calvert, 5 60, A Miller; 1 50, J R Marquis, 1 00; S K Krans, 55; I Stees, .50; O O Short, .25; B W Neff, 2 00; I Burket, .25; G M S Shick, .40; J Heistand, .20; J Flory, 3 00; Mitchel, 2 00; D Heise, 5 00; C Mummert, 1 20; E Gary, 3 00; D B Heiney, 1 50; Z B Puterbaugh, 5 50; S K Gascho, 1 00; P R Wrightsman, 1 00; J W Metzger, 1 00; I Roop, .55; C D Hylton, .75; U Shick, 1 25; J E Studebaker, 1 30; J H Miller, 1 00; J Huff, .30; D C Cripe, 1 00; W C Teeter, 3 15; J Wildfong, 2 00; J P Lerew, 2 00; J Mohler, 1 00; E Heunck, 1 00; D Bechtelheimer, 7 00; J Spangle, 1 45; J Forney. 1 25; H W Strickler, 1 00; J Arnold, 5 00; C Conant, 3 00; M JStees, 1 00; J D Trostle, 1 00; E Dye, 1 50; W C Teeter, 3 15; D Clum, 1 00; J S Mohler, 6 50; A C Snowberger, 2 90; M L Wenger, 1 00; D Wysong, 1 00; B Bowman, 1 00; H Berkman. 5 00; S S Miller, 1 00; G Sprang, .50; D Zuck, .50; S A Bailey, 1 25; J Meyers, 1 50; J Goughnour, .25; I Meyers, .30; M J Stees, 1 00; L Ketring, .25; R F Nair, 1 75; D F Duffey, .87; P Mc Laughlin, .50; A Rowland, 5 15; S Hockert, 2 00; M R Snavely, 1 00; H P Strickler, 1 00; I H Crist. 2 00; S J Hutchison, 2 00; D C Swadley, 3 00; D Bollinger, 1 50; S Smith, 2 00; W L Hunsaker, 2 00; S Bechtelheimer, 1 00; A H Hamm, 3 25; V E Plum, 1 50; C Burkholder, .25; D Whitmer, 2 00; J J Hoover, .25; A Barklow, 1 00; H Hamilton, 1 00; J W Southwood, 1 00; W Noffsinger, 1 10; S M Smith, 1 75; W C Teeter, 3 60; B Rohrer, 1 00; J R Cripe, 4 00; A B Hough, .50; E B Winslow, 1 00; D Zuck, 1 00; A Leedy, 2 00; J Metzger, 4 00; J H Wisler, 1 50; D Studebaker, 1 50; D C Moomaw, 2 00; M Swank, 1 00; S Harshman, 1 50; J W Fitzgerald, 1 50; J H Miller, 1 45; M Snyder, .65; Noah Longanecker, 1 60; J Weaver, 1 50.

CORRESPONDENCE.

From England to America.

Dear Brethren:—

THROUGH the mercies of our Heavenly Father, in preserving our lives and granting to us a safe voyage and journey from home to the free shores of America, we are enabled to pen you a few lines, which shall be only traveling notes by the way, leaving the important news relative to the Brethren, the accounts of travel in England, and the probable success of an extended and well-directed mission by two or three brethren, for another article.

I started from home, Rimpton, Somersetshire, on the 9th day of Aug., at 9:40 A. M., traveling through some places of note in England, Chippenham, being the place where father and mother were born and raised; Oxford, where one of the Universities of England is located; Birmingham, one of the central cities, and noted for iron and coal trade. and Birkenhead opposite the large city of Liverpool, where we could see four miles of lights along the beach, filled with the masts of vessels from all parts of the world. We also on the journey passed through Wales. Enjoyed the privileges afforded by scenery, among the Welsh Mountains. Arrived at Birkenhead, at 11:30 P. M., we were met by Cunard Company's agent, and convey-across the river Mersey to Liverpool, and to the hotel of our friend, where we at once took out a ticket from Liverpool to Chicago, via Pennsylvania Central route. After a few hours refreshing sleep, we awoke and at once commenced moving around, for we were told at 9 A. M., they required all steerage passengers to be on board the steamship, Bothnia. After breakfast some of the boys went up in town to buy a few of the necessaries for the journey, and a few things as relics of old England; which are cheaper and better quality than here. From the City to the docks at 9 A. M. tender Satellite conveyed us to the ship, where we found ninety-nine passengers and two hundred and eighty or more in cabin, the last named arriving at 12 M. The mail, about twenty tons, having arrived, the anchor was hoisted, and at the return of tide, our large vessel weighing and displacing her weight of 4,553 tons, moved gently away about 4:15 P. M. We all looked to see our native country as we passed along, a number thinking they would never return, whilst others may have been sorry to leave. Many of the cabin passengers and some steerage were excursionists to Paris to the Exposition.—Amongst them Captain Bogardus, the crack pigeon shooter of Illinois or America, who has been to England and beaten at several places, the best shots of England. He also showed us all his medals, and the large silver cup worth 50 guineas, given as a reward to the one who should win at the London match of $2,500 a side. Arrived in Queenstown, Ireland, Sunday afternoon, received mail and passengers, and started at 3 P. M. for Jersey City, our next station, over 2,000 miles distant.

Nothing of note across the Atlantic, pleasant voyage. Had the prophesied rough weather from New York at the day we were to start (11th), and it lasted all night and next day; making many passengers very sea-sick, ourselves included, but when that was over, which took five days with your correspondent, we were ready to enjoy the remainder of the trip.

Arrived in sight of land 20th inst., Long Island being the point, and soon State of New Jersey on the other side. The cannons sounded the departure of the sun, when we were opposite them, but we had not passed the Quarantine. So we were not allowed in New York till next morning. The U. S. Surgeon arrived at the Quarantine, to examine passengers, accompanied by U. S. Marshal, Berwhard and another detective, who were on the search of a certain German, who could not beat the cable in travelling. He was found and arrested for murder of a man in Sweden, and forgery, and conveyed back by U. S. Marshal, who took him to Stockholm for trial, etc.

After arrival in New York next morning 21st, we passed the day in the city, visiting Central Park, which is certainly ahead of any nobleman's park in England, for natural scenery and other things. At 5 P. M. we were at Pier No. 1, to again start to Jersey City, and to pass on to Philadelphia. Arrived in the city 12:30 A. M., and at breakfast time, found ourselves at Harrisburg. Pa. At Mifflin we sent a telegram, to meet editors of *Primitive Christian* at the depot, which we did; we not having seen any brethren since Brn. Eby and Fry left England, were becoming impatient. Could not stop on account of through ticket, and also had a number of emigrants, who were depending on me to tell them what to do, change their money, and see they get their right change, etc. Arrived in Chicago at 7 P. M., 23rd inst. and took cars next morning for Lanark at 9 A. M.; was obliged to lay over at Freeport, Ill., from 3 P. M. till past one Sunday morning, and only about eighteen miles from Lanark, nevertheless we were there and made the best of it, by going to the post-office, and finding out who took the Brethren at Work, and also found sister Baker and her estimable husband, who, though not a brother, certainly ought to be one; whose kindness and hospitality I shall not soon forget At 1:15 for Lanark, where I arrived at 2 A. M. and found Bro. Moore's residence in time to have a few hours rest before going to the Cherry Grove meeting at 10 A. M., the first Brethren's meeting in America on return, the last one being, as some remember in Philadelphia. Bro. J. R. Gish, of Woodford Co., Ill., preached an excellent discourse from Eph. 2: 1, 2.

Truly brethren and sisters I can say, I enjoyed the meeting, I was again with those I could worship with, according to the dictates of our own hearts, those of the same faith, *one faith*, and I can sympathize with those isolated members who also are deprived of meeting with their brethren and sisters in divine fellowship. A little deprivation of these blessings will enable us to know their real value. More anon.

H. P. Brinkworth.

By-Laws of Ashland College.

AT the request of a number of Brethren and for the benefit of all interested in this institution, I submit an abstract of the *Preamble* and *By-Laws* attached to the charter by which said institution is to be governed.

PREAMBLE.

Whereas, the Ashland College is permanently organized and the Trustees having met to transact business as set forth in the charter granted Feb. 22nd, 1878, Therefore *resolved*, that the entire control of said institution shall be in the hands of members of the German Baptist (Brethren) church and all business pertaining to the College be regulated by the following

BY-LAWS.

Art. 1.—None shall be eligible to office but Brethren who are in good standing in the general brotherhood and are zealous advocates of the faith and practice of the Brethren's church.

Art. 2.—Sec. 1. The number of Trustees shall be fifteen, five of whom shall constitute a quorum.

Sec. 2. The present Trustees shall remain in office one year, or until such time as may be suitable to commence the regular annual election, at which time one third of the required number shall be elected for one year, one third for two years and one third for three years.—Voting may be done by proxy.

Art. 3. The officers of the Board shall be President, Vice president, Secretary, Treasurer, Librarian and register of scholarships,

(Article 4th defines the duties of each officer, which is as usual in such bodies.)

Art. 5. The committee of the Board shall be four in number: Executive, Finance, Building and Instruction.

(Article 6th defines the duties of each committee, requiring each to make a full report to the Board.)

Art. 7.—Sec. 1. The meetings of the Board shall be governed by the same Parliamentary rules as other deliberative bodies.

Art. 8. The President of the College shall be *ex officio* member of the Board.

Art. 9. All papers requiring the College seal shall be signed by the President and Trustees of the College.

Without going into a lengthy description I need only say that the institution is well guarded against running into debt, or into pride, for in regard to the latter, the same rule will be followed in regard to teachers who are members, as directed by the Annual Meeting in reference to evangelists. We would be glad to give the entire Charter and By-Laws, did we not fear to trespass on the columns of the paper.

S. Z. Sharp.

Stray Thoughts.

WHILE "waiting for the train," I will arrest a few thoughts for the benefit of those way off readers to whom the Brethren at Work makes its weekly visits, for I am certain there are thousands of its readers who would like to have a nearer view of the place where it is published and those who publish it, so I will lend them my spectacles, and even my eyes just for a moment.

THE PLACE

is Lanark, of about fifteen hundred inhabitants, and quite a number of churches, with tall spires, (I mean those not blown down). The Brethren and the Disciples seem to have the chief influence in the town, while the other denominations are struggling to pay their ministers and the ministers are struggling with small salaries to keep up their churches. The Brethren have only of late built a church and already possess the best Sabbath-school and the best filled house during times of preaching.

THE PRINTING-OFFICE

where the Brethren at Work and the Children at Work are published, is in a two-story brick building, every available space of which is well occupied. In the lower front room is our Danish brother binding books, with neatness and dispatch to reflect honor to himself.—His modest Quaker face and general intelligence makes a good impression on the visitor. In the room just behind, is the steam-power press, which prints three weekly papers, numbering not far from——thousand copies weekly, besides an immense amount of job work. pamphlets, books, etc., — all under the skill of Bro Sword who has the happy faculty of being engineer, pressman and a man of several other trades combined. In the second story and front room, is the editors' *sanctum*, where sit our two editors at whom our readers want to take a special look. Well there is brother Moore, editor-in-chief of the Brethren at Work. He is a portly man, about 32 years old and weighing over two hundred, with rich brown hair and beard, rather small, restless eyes and a smile always lurking in the corners of his mouth, ready to break out into a good laugh on the slightest provocation, but kept in subjection by something behind. I would tell you more of those piercing eyes, did his modesty not forbid. At his elbow sits brother Eshelman, the editor of the Children at Work, and if ever a man found his place, Bro. E. did. A small man, pale-faced, of scanty beard and serene countenance with all the manners suited to make the children feel that he is one of their number, in heart, in sympathy, if not in age and knowledge, and I am certain if the children have the chance to select their editor, the Children at Work will be their paper. On the side of the room opposite the editors is the mailing clerk, Bro. S. M. Eshelman, with his addressing machine. Behind the *sanctum* is the compositors' room, where Bro. Plate, a thorough practical printer, is foreman, and is assisted by the nimble fingers of six female hands. I observed, that if you want work done rapidly and neatly, employ females. Now my paper is full and I have drawn a pretty accurate picture for my readers to look at, but how I am to get it into the paper without the watchful eyes of the editors to detect it I hardly know. I think I will do this: I will be responsible for its very personal character myself and send it to Bro. Plate and tell him to slip it into the paper just as it goes to press, and the editors can't help it.

S. Z. Sharp.

From Mc'Donalds, Virginia.

Dear Brethren:—

WE are realizing our brightest anticipations to which we gave expression in our former communications. Baptisms are constituents of most of our Lord's day meetings, and as omens of decidedly happier times in the future, our accessions are from the most influential members of the neighboring denominations, persons of deep personal piety and thoughtfulness.

With the intention to the suggestion of prudence on the part of our minister and members, which means upright lives and industrious application of those agencies appointed for the conversion of sinners, we will be able to establish a combination of influences, that will perpetuate our peculiar principles to remote posterity.

I see in your edition of number thirty-two, page eight, you make me to say substantially that the "Baptists cannot *classify* their theology of baptism." Did I not say *clarify* in the manuscript? The fact is, Brethren, the classification of their baptism would be very uncomplimentary. Eunomius' *one idea religion* third century, English *one idea burial* sixteenth century. It would better suit their purposes not to attempt to classify it.

They cannot clarify it with much better success. The removal of the corrupt elements would not have enough of the "pale original" to tell what it was. Very much it would be, like the historical pantaloons of the cotton field negro, which had been patched and quilted till there was nothing left of the original article.

I advise them, not to attempt either but to fold them up, baptism and all, label them in large Roman capitals, MAN'S INVENTIONS, put in a neat wrapper on which write the word *Error*, and deposit alongside with the musty exploded religious, philosophical, scientific, and political theories of the departed ages.

I essayed to preach at a place in our field called Den Hill on last Sunday from the 5: 20 of Matt. It was a new theme to the audience, judging from the attention they gave during its delivery. The 23rd chapter was read in connection therewith. The gist of the discourse, was the tendency of modern Christianity to ignore practical and exalt the ritual, to burnish the shell and neglect the kernel.

Let your ministerial workers study up the subject of that verse, and report the same to their congregations at their next meeting, and in the application of the significant text let the Brethren's church have the first benefit, for "judgment must begin at the house of God.—We need a severe purging experience in some places just now.

D. W. Moomaw.

GLEANINGS.

From John C. Mays.—We were out to Baptist meeting a few days ago and had the pleasure of hearing a graduate preach. This man has been studying in college about five years. "Thou shalt love thy neighbor as thyself." He said, "This we cannot do and God does not require it of us." If he had been studying the Gospel five years, he would have learned better; we yet think he was studying something else.

From J. J. Hoover.—On last Sunday the 11th of August, two young men were drowned in the Congress Lake near Hartville, Ohio. It is supposed they were under the influence of liquor. So much for Sabbath breaking.

From C. H. Balsbaugh.—Wrong impressions should be obliterated as soon as possible. They may seem insignificant, but they have all future history, Eternity included, for their operation, and many minds in which to work, and the result may be tremendous. The difference between *Fame* and *Fane*, in the sense in which the word is used in Brethren at Work, current volume No. 33, first page, second column, 29th line from the top, is just the difference between carnality and holiness, Heaven and Hell. There is indeed an "Eternal Fame of Grace," which is the glory of the Saint, and the marvel of the Trinity but this will not fill out the figure in the passage referred to. To be a *Fane* *of Grace*, an Eternal Fane, requires a good deal more chipping and chiseling, and hammering, and testing, than most of us are willing to endure. To be masoned under the hand and hammer and plummet of the Great Architect, means our best blood and all of it, and the blood of Christ besides. Our blood represents our all, as in Christ it represents the all of both Redeemer and redeemed. To be a living gem in the "Eternal Fane of Grace," we must keep the nail and spear wounds of the Cross ever open, crucified with Christ, so that the old man may constantly decrease. "I die daily." "I live, yet not I, but Christ liveth in me." Where Esau and Jacob wrestle in one matrix, it is a mighty work to keep Esau's heel from slipping out of Jacob's hand. Gen. 25: 21, 26.

From Lemuel Hillery.—Those of you who are interested in us moving West, will please remember that the former notice in the BRETHREN AT WORK did not state that I had found the place where we would locate our colony, but from Jewell Co., Kansas, I would look at the country, making the Solomon River country a special point. We intend yet to do so —The Lord willing, we shall start next week to fully complete our work. It is our intention to look in Southern Nebraska, if we can not find any thing in Northern Kansas. It is further our intention to settle in as good country as there is in Northern Kansas or Southern Nebraska, where land is cheap, rich soil, good water and some timber or coal. I would also state that our rules will be published in the BRETHREN AT WORK in a few weeks. I am constantly receiving letters of inquiry as to when we will organize and when the colony will start. We will organize between this and January next. Some will move out in Feb. next, while the most will move out one year from this Fall. I have now thirty applicants for membership in our colony, but that will do no good unless they move out. I have written these few lines in order that the many who have written to me for information may be patient until I can answer all. I have just returned home from Central Illinois, and now have much to do before I can answer all of your letters. But you will be informed in the BRETHREN AT WORK as to where I am and what I am doing, and about the prospects.

Shannon, Ill., August 28th.

From Michael Forney.—On the 31st of July, I met with the brethren and sisters near Henderson, Kentucky. Found members in love and union with each other. Had fifteen meetings with them while there. Held a Communion on the 6th of Aug., six precious souls united with the church by baptism. The members are much encouraged, they desire ministers to visit them as often as possible. There seems to be a good opening for doing good. Arrived safe home on the evening of the 14th, enjoyed good health.

From John S. Buck.—A poor man came to my place late one evening, in May last, and wished to stay all night, and I took him in and there was one of your papers lying on the table. He took it up and commenced reading and bcome very much interested in it, as he had never heard of the Brethren. The next morning he took a paper with him, and wished me to send some to his wife, which I did. His family is in Arkansas. On last Thursday he came this way again on his way home and he had bebecome very much interested in the Brethren. He would like to have the BRETHREN AT WORK sent to him. He was raised a Baptist, and said he belonged to the Baptists; but he said he saw that their persuasion was not right. Said he had become very much enlightened since he has read your paper. He is a man that has been much sick, yet seems to be a good, moral man. Has been very unfortunate, lost every thing he had, and was begging to try and get his family out of Arkansas. If you can, send him the BRETHREN AT WORK.

[We gladly send him the paper, hoping it may be the means of leading him to the whole truth.—EDS.]

From T. D. Lyon.—We are still in the land, and among the living. Are enjoying good health. Our paper finds us regularly, bringing good news from the various parts of the great Brotherhood, and is always hailed with joy by us. And while we are the "Little Sister," perhaps those sailing more smoothly, and more able to overcome opposing obstacles, would be glad to hear, that we too, are made to rejoice occasionally. On last Lord's day, we had the pleasure of receiving by baptism, a young man, in the prime of life, whose complete surrender, and commendable zeal and hearty response to the usual questions in the water, sent a thrill of good feeling to all on the shore. O for more such seasons!

From Middletown, Connecticut.—I arrived at this place three weeks ago. Find spiritual things very low; no Brethren here. Find some that would unite with such a church as I describe, if there was one here. They admit the doctrine to be correct as far as I was able to tell them. I am no minister, but when we read those passages like Rev. 22: 17, how can we sit still and see our fellow-men die with thirst, lost unto all eyes, and we being the ones that have failed to declare what God has made us the stewards of? "Freely ye have received, freely give." A minister may administer all the ordinances, a layman should labor faithfully, where-ever the opportunity is offered. We should be a peculiar people, zealous of good works, letting our light shine in the dark places as Christ requires, not neglecting one thing, but fullfilling all that the Gospel sets forth, that they may know we are more than good moral men; yea returning thanks in our families for all things at all times, that we may be faithful servants of Christ; who shall say, "Enter into the joy of thy Lord,', when time ends here below.

C. R. CONANT.

[Send us the names of a few dozen living there and we will send them samples, and work up a list of subscribers.—EDS.]

From Mary A. Riggle.—I feel that I should add my experimental testimony to your "Thoughts for Christians" in No. 30 of the BRETHREN AT WORK, and many more, I have no doubt, could do the same. I did not wish as the younger girl said, that I had never joined the church, but I often become weary struggling alone; for no one seems to think that I needed anything more, and instead of receiving the milk, that my weakness required, strong meat was dealt out, which I was not able to manage; and therefore had to tug and toil along as best I could, to live through it, or die trying. O, if only the minister would once learn to take care of the tender lambs, as babes of the household of God! how many an innocent soul might be saved, and kind and weary hearts lifted up, which are left to sink into darkness by the perplexities of life, and the neglect of the ministers and fathers and mothers in Israel. Oh I think I must awaken an interest in the hearts of all to look around and see whether there is not some weak one perishing and ready to die for the want of kind words and a little attention to pull them up and help them along

From Greasy Creek, Va.—According to previous arrangments, our Brethren held a meeting in Patrick, an adjoining Co., on last Sunday, the 11th. Notwithstanding the inclemency of the weather, there was a large congregation assembled. Being one of the first meetings the Brethren ever held in that vicinity, all seemed to have an anxiety in hearing the word preached. After preaching, we assembled at the water side, where we received one dear Bro. by baptism. Never in my life did I behold such a scene. It was a heart-rendring one, to see the anxious lookers-on.—Some ascended the mountain side in order to see the ordinance performed, some ascended bushes and trees to see; all seemed to take an interest in the Brother. We heard the expression made, that a Dunkard baptism would be as much to those people as a circus would. Now we have three dear lambs in that part of God's moral vineyard. May our heavenly Father help them to so live, that others may see their good works and glorify our Father in heaven. We think and even heard it said, if we only had preaching here, we would soon have a large church. Brethren come to our aid.

C. D. HYLTON.

From Marietta Swank.—We were made to rejoice while the A. M. was in progress.—Thought we would have some preaching after meeting was over, but failed. I think it would have had a good effect, as a great many were waked up during the meeting, but I fear they will go to sleep again. Our meeting was as a light to the world; the people in general speak well of the way the work was carried on. Let us be a light to the world, so others may see our good works and glorify our Father in heaven.

So may the unbelieving world,
See how true Christians love
And glorify our Savior's grace
And seek that grace to prove.

North Manchester, Ind.

From D. B. Gibson.—By request of my correspondents, I will say that my address from the 7th to the 15th of Sept. will be, Farmington, Fulton Co., Ill., care Eld. Jacob Negley.—I expect to be at Franklin Grove, Ill., from the 27th of Sept. till the 4th of Oct. That is as far as I have made appointments at present.—The calls that I have, that conflict with the above, will have to be deferred for the present. Am in correspondence with Bro. John Barnhart, in regard to the time, from the 15th to the 27th. Those desiring my labors, will have regard to the above appointments.

Perrin, Mo.

From Little Traverse, Mich.—According to request, I will try and give a short report of our Communion meeting, which was celebrated in the evening of the 10th of August. The ministers present were, Elder Long, Brn Winnee, and Kepner, from Thorne Apple district, Ionee Co., Mich. This was the first Communion meeting ever held in Emmet Co., Mich., and was one long to be remembered by the little band of brethren and sisters, that assembled at the house of Bro. and sister Noss. Oh how we were made to sympathize with the dear members who have lived here for three long years, and have not had a sermon preached! But now their joy is complete. A choice was held for deacons. The lot fell on Bro. John R. Stutzman and Bro. John Noss. May the Lord bless these two brethren, and give them grace sufficient for their day and trial. Twenty-three members communed, and I must say, we had one of the best little meetings I ever enjoyed. Indeed we felt loath to leave the place, where Jesus showed his smiling face. Now I would say, we are a little flock, scattered far away from the body of the church and have no ministering brethren among us. We pray the Lord to send laborers into his little vineyard here!

LYDIA A. KRISE.

From Henderson, Ky.—Our Love-feast, the the sixth of August, passed off pleasantly. It was a time of refreshing to our little church. We were all made to rejoice. Bro. Michael Forney was with us. He preached the Word in its purity, so that on the sixth, four come out on the Lord's and were baptized. On Sunday following, two more came over on the Lord's side and were baptized to rise and walk in newness of life. May the work of the Lord revive every-where, is my prayer!

JOHN B. GISH.

ANNOUNCEMENTS.

NOTICES of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

Beatrice church, Gage Co., Neb., September 7th and 8th, commencing at 2 o'clock.

Sugar Creek congregation, Sangamon Co., Ill., Oct. 3 and 4, commencing at 10 o'clock.

Iowa Center, at residence of Bro. O. W. Boltnotts, Sept. 7th and 8th.

Paint Creek congregation, Bourbon Co., Kansas, October 3rd and 4th, commencing at 2 o'clock.

Mineral Creek, Johnson Co., Mo., Tuesday, Oct. 1.

Stanislaus church, Cal, first Saturday in October.

Whitesville, Mo, Sept. 7th.

Arnold's Grove, Sept. 10th and 11th, commencing at 1 o'clock, P. M.

Mulberry congregation, Bond Co., Ill., Oct. 9th.

Camp Creek congregation, Sept. 14.

Cottonwood congregation, Lyon Co. Kan., Sept. 7th and 8th.

Bethel church, Filmore Co., Neb., Sept. 14th and 15th.

Franklin church, four and a half miles North-east of Leon, Decatur Co, Iowa, Oct. 10th.

White Rock congregation, Kansas, Sept. 21st.

Lower Fall Creek church, Madison Co., Ind., Oct. 11.

Logan church, Logan Co., O., Oct 12th at 2 o'clock.

Peabody church, Oct. 5th and 6th at residence of Bro. Henry Shomber, three and a half miles North-West of Peabody, Marion Co., Kan.

Wyandot congregation, near little York, Wyandot Co., O., Sept 14th and 15th, at 10 o'clock.

Beaver Creek church, York Co., Neb., September 21 and 22.

Pokagon congregation, Cass Co., Mich., October 5th at five o'clock, P. M

Grasshopper Valley church, Jefferson Co., Kansas, Oct. 5th and 6th.

Donald's Creek, seven miles North-west of Springfield, Clark Co., Ohio, Oct. 9th at 10 o'clock.

One mile East of Dallas Center, Dallas Co., Iowa, October 12th and 13th at one o'clock.

Nettle Creek congregation, near Hagerstown, Wayne Co., Ind., Oct. 9th at 10 o'clock.

English Prairie church, La Grange Co., Ind, Oct. 10th at 10 o'clock.

Mill Creek, Adams Co., Ill., Sept. 14th.

Honey Creek church, Nodaway Co., Mo., Sept, 14.

Eagle Creek church, Hancock Co., Ohio, October 17th at 5 o'clock.

Desmoines Valley, Polk Co., Ia., ten miles North of Desmoines, Oct. 5th and 6th at 1 o'clock.

Springfield church, Summit Co., Ohio, Oct. 8th, at 10 o'clock.

Clear Creek church, near Huntington, Ind., Sept. 27th at 10 o'clock.

Bear Creek church, near Bloomfield, Ind., Sept. 12, at 2 o'clock

Union City church, near Union City, Ind., Oct. 10, at 10 o'clock.

Camp-meting on the West side of the San Joaquin River, within 200 yards of U. P. R. R. bridge, Cal., Sept. 20th.

Yellow Creek, Stephenson Co., Ill., Oct. 15th and 16th at 1 P. M.

Shannon, Carroll Co., Ill., Oct. 10th commencing at 10 A, M.

Knob Creek, Washington Co., Tenn., Oct. 5th and 6th, at 10 o'clock, A. M.

Neosho church, Oct. 8th and 9th, three miles North east of Galesburg.

The 25th of September, commencing at 2 o'clock, P. M., 2 miles East of Dorchester, Saline Co., Neb.

Panora, Iowa, September 12th and 13th.

Bethel church, Holt Co., Mo., October 5th, at 4 o'clock.

Bell Creek church, Neb., about eight miles West of Tekamah, Burt Co., the 14th and 15th of Sept.

At Hudson Ill., October, 12th.

Johnson county, Ia., Sept., 7th and 8th.

North Fork church of Wild Cat, Carroll county, Ind., Oct., 9th, at 10 o'clock A. M.

Cole Creek church, Sept., 14th and 15th. in Fulton county, Ill.

Spring Creek congregation, Kosciusco co., Ind., six miles South of Pierceton, Oct., 4th, to commence at ten o'clock.

Urbana church, Champaign co., Ill., Sept. 14 and 15.

Howard congregation Ind., Oct. 4th, at ten A. M.

Pine Creek, Ill., Oct. 3 and 4, at 1 P. M.

Seneca church, Ohio, Oct. 10.

Oct 10th, at 4 o'clock, three miles East of Parkersburg.

Maple Valley church, Cherokee co., Iowa, 5th and 6th of Oct.

Coventry, Chester co., Pa., Oct. 5th, at 2 P. M.

Burr Oak church, near Salem, Kan., Sept. 28th and 29th, at ten A. M.

Limestone congregation, three and one half miles East, and one and one half miles South of Iona and Jewell City R. R., Oct, 5th and 6th.

Solomon Valley congregation, Osborn co., Neb., Oct. 12th and 13th.

☞ The Brethren and sisters of the Ashland church, Ashland Co., O, expect to hold their Communion meeting Oct. 12th, at our meeting-house, four miles South-east of Ashland City, to commence at 5 P. M. D. N. WORKMAN.

☞ The Brethren intend to hold a special meeting at Haw Patch, Lagrange Co., Ind., Sept. 15. JOHN KEIM.

☞ The Brethren composing the Huntingdon church, Huntingdon Co., Ind., intend to hold their Communion meeting Oct. 9th, beginning at 4 o'clock, P. M. W. W. SUMMERS.

☞ The Love-feast of the California church will commence, God willing, Sept. 26th, to be continued over two Sundays. W. MEYERS.

☞ The Brethren of the Salem congregation, will hold their Love-feast, at their meeting-house, four miles East of Salem Marion Co., Ill., on the 12th day of Oct., commencing at 2 o'clock. J. F. NEHER.

☞ The Brethren of the Marion congregation, Marion, Grant Co., Ind., expect to hold a Love-feast on Wednesday Oct. 9th, commencing at 10 A. M. Preaching also next day.

J. C. TINKEL.

☞ There will be a Communion meeting in Keokuk Co., Iowa, in the English River congregation, two and one half miles East of South English, and six and one half miles North of Harper, on the 8th and 9th of Oct., meeting to commence in the forenoon. Those coming by R. R., will stop off at Harper, where they will be met the day before the meeting.

S. FLORY.

☞ The Brethren of the Four-mile church, intend the Lord willing, to hold their Communion meeting on the 18th of September, at the White Water meeting-house, three miles North-east of Cannersville, Fayette Co., Ind., commencing at 10 o'clock A. M.

W. McWHORTER.

Trine Immersion Traced to the Apostles.—Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors. By J. H. Moore. 64 pages price, 15 cents; ten copies, $1 00.

Children at Work.

The Bright, Sparkling Youth's Paper.
PUBLISHED WEEKLY.

It will tell you of Bible facts, commands, and promises.

It is for Bible Songs, Bible Poetry, Bible Prophecy, Bible Doctrine.

It will teach your children how to be good and how to do good.

Its handsome engravings are drawn from Bible events and Bible characters

It points to the way of happiness, both in this life and the life to come.

Christ says, "Feed my lambs," — that is just what this paper intends doing. Samples cheerfully sent.

PRICE 50 CENTS PER ANNUM.

Address: MOORE & ESHELMAN,
LANARK, CARROLL CO., ILL.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M., and arrives in Racine at 6:48 P. M.

Day passenger train going west leaves Lanark at 2.06 P. M., and arrives at Rock Island at 5·50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9.00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12: 10 A. M., 8.10 A. M., and east at 12: 10 A. M. and 5: 15 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

Vol. III. Lanark, Ill., September 12, 1878. No. 37.

The Brethren at Work.
EDITED AND PUBLISHED WEEKLY
—BY—
J. H. MOORE & M. M. ESHELMAN.

—:o:—

SPECIAL CONTRIBUTORS:
R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

NO FRIEND LIKE JESUS.

There is no friend like Jesus,
In this wide world of ours,
For he from sorrow frees us,
And strews our path with flowers.

There is no friend like Jesus,
When darkness gathers round,
For then with joy and gladness,
He makes our hearts to bound.

There is no friend like Jesus,
So constant true and kind;
So full of love and pity—
So holy and refined.

There is no friend like Jesus
To succor the oppressed,
To help the poor and needy,
And comfort the distressed.

There is no friend like Jesus,
To drive away our fears,
To heal our wounded spirits,
And wipe away our tears.

There'll be no friend like Jesus,
When at death's door we lay,
There'll be no friend like Jesus,
When comes the judgment day.

Selected by MOLLIE UMBAUGH.

GROWTH IN GRACE.

BY DANIEL VANIMAN.

"But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen."—2 Pet 3: 18.

THERE can be no growth without life. In the kingdom of grace as well as in the animal and vegetable kingdoms, there must not only be a seed, but a seed having life in it. Man cannot originate life. All life comes from God, the only Source and Fountain of life. In the kingdom of grace, the Word is the living Seed. "My words they are spirit and they are life." Next to the living seed is a congenial soil, (a good and honest heart). With this living Seed in a good and honest heart, we may look for a growth in grace. Without it we might as well look for a field of wheat or corn without living seed to start from. After man is begotten by the Word of truth and born (baptized) into the family of God, he is only a babe, and like the natural babe needs pure atmosphere to breathe, proper food, tender care, and proper exercise. As atmosphere to breathe, the child of grace should have the pure atmosphere of the Spirit of God, and the holy associations of the children of God. The food like that of the natural babe must be such as he can appreciate, the sincere milk of the Word, being the best suited to his infantile state. Like the mother watches over and cares for her tender infant; so should the older members of the church watch over and care for the new-born babes in Christ; and for exercise there is nothing better than earnest work for Jesus, remembering always to work with the older brethren and sisters who are already at work for Him and not against them.

With all the above and true humility, there will certainly be a rapid growth in grace. Now in addition to a rapid growth in grace, a rapid growth in the knowledge of our Lord and Savior Jesus Christ, is also desirable. To secure this, an earnest, diligent study of the life, character, and teaching of Jesus, are essential, having at the same time all the curtains removed from the windows of the soul, so that the pure light from the Fountain of Life and Truth may pour in without interruption.

He must not, like the papist, shut himself up in the narrow limits assigned him by predecessors, and neglect reading and thinking for himself; but with Bible in hand, soar out into the great world of truth, and by careful reading, meditation, conversation and observation, add daily to his store of knowledge, remembering always that our growth in the knowledge of our Lord and Savior, depends upon our own proper efforts in studying His life, character and teaching, and living out the same as near as possible.

JOHN RANDOLPH AND THE BIBLE.

"I WAS raised by a pious mother (God bless her memory), who taught me the Christian religion in all its requirements. But, alas! I grew up an infidel; if not an infidel complete, a decided deist. But when I became a man, in this, as well as in other matters, I resolved to examine for myself, and never to pin my faith to any other man's sleeve. So I bought that Bible; I pored over it; I examined it carefully; I sought and procured those books for and against; and when my labors were ended, I came to this irresistible conclusion: 'That the Bible is true. It would have been as easy for a mole to have written Sir Isaac Newton's treatise on optics, as for uninspired men to have written the Bible.'"

DO WHAT HE SAYS.

BY A. JULIUS.

"Whatsoever he says unto you, do it."—John 2: 5.

THIS is the language of the mother of our dear Lord and Savior Jesus Christ at the marriage in Canaan of Galilee, thus commanding the servants of the feast, to observe, in order that satisfaction may be given to the guests of the marriage; hence by the obedience to the command given, they were partakers of the good wine that was furnished by our Savior. Do we not see a place to apply this passage of Scripture to ourselves? "Whatsoever he says unto you, *do it.*" When we behold what followed the obedience of this command, we may heartily apply it to ourselves. Let us who confess the Lord Jesus to be our Savior, put Him on in sincerity; take heed that we do not look over this without a thought. Man is so apt to neglect many of the things that attain to salvation, without the least willingness to do the commands of the Savior. How oft we come short in our weakness of doing the will of God! Do we not often even neglect to pause for a moment and see the goodness of God, calculated for our welfare, not thinking that the Lord has any reason to sustain us from day to day? We can plainly see how the Lord does not wish the death of one sinner; for he says, "that he delighteth not in the death of one sinner, but would that all should come to the knowledge of the truth and live."

The Lord was so gracious and kind to us as to suffer even death, which is set forth as the last enemy to overcome. He did this just for our sake, that we might have free access to His grace, and imbibe sweetness from His truth. We are taught, "Thy word is truth." Do we love our neighbor or do we despise him. Christ says, "do good to them that hate you." Do we still try to give them an opportunity to speak reproachfully of us? Oh my dear reader, let not your good be evil spoken of; "and whatsoever He says unto you, do it." Behold the result of the obedience of Abraham, how he endured! There must have been great pain and sorrow in his trial, but God knew for what purpose he called him to go, not knowing whither he went.

Sometimes when we meet with losses and crosses in our temporal affairs, we are almost ready to give up in despair, and when we are called on to lend a helping hand to the furtherance of the Gospel, or the great cause, or duty to be living instuments in the hand of God, to bring souls to Christ, we feel careless about doing whatsoever he says, or even not willing to give of our abundance to defray the expenses of those brethren who are willing to spread the Gospel. Oh let us all feel an interest in the welfare of our fellow-beings.

The Savior says, "One soul is of more value than the whole world." Let us take courage and press forward toward the mark for the prize of the high calling of God in Christ Jesus. We have a consolation that will not be denied to us, if we simply remember to do, "Whatsoever He says unto us."

FAMILY WORSHIP.

BY I. H. CRIST.

THIS evening while reading the BRETHREN AT WORK, my soul was stirred within me, by reading brother William Cook's exhortation to duty, No. 3, page 7. He says, "may the spirit of prayer be instilled abundantly into the hearts of all our dear brethren and sisters." This truly is an exhortation that will do us much good. If put into practice, we will receive the blessing in this life, and have a rich treasure laid up in heaven. Where is the brother who cannot tell his desires and confess his faults to a trusty friend of his? It is just as easy to call our dear family together around the family altar, and humbly come before the Lord on our bended knees and confess our faults and weaknesses and ask Him to grant us such things as we need. An open confession is good for the soul. "Ask in faith and ye shall receive."

Prayer is a command and should be observed. I believe there is more good received by erecting a family altar, dedicated to the Lord, and there present our bodies a living sacrifice, than in any other duty we can engage in. I once heard a brother say, that he and his companion did not erect an altar when they started out in the world; so when they would lie down to rest, sleep would flee from them and their spirits were troubled within them. On a Sabbath evening after they had fed the outer man, they retired for the night, but there was a hungering of the inner man, calling aloud to be fed. The brother spoke to the sister saying, let us arise and erect an altar and offer up prayer to God. They did so, and although years have gone by, that altar is still frequented. Prayer to the soul is as food to the outer man. His returning wants must be satisfied time after time, only to cease in death.

We often feel weak and come short of our duty in many things, then how sweet it is to commune with our best Friend, to ask him to aid and assist us. I heard an aged brother say, when called on to lead in family worship, "I can't pray in public." Perhaps he was like many others, never tried. It is not alone the long and fluent prayer that is attended with the greatest blessing. The Lord wants an humble heart and a contrite spirit, let the words be few or many.

LOVE.

BY G. W. BOTELER.

THERE was not an act, of our Savior, which does not express *love* in the highest degree. When we see articles written by brethren (on various subjects) whose views differ from each other, we cannot think that *love* prompts any to write in a sarcastic manner; we feel that it is too often the case; and hope with brother J. H. Moore (article on Original Ground Again) that the brethren will endeavor to deal more kindly with one another in the future. Love is the well-spring of goodness, the overflowing fountain of all generous and God-like deeds. *Love* is the soul of virtue, the moving spirit of every high and holy enterprise, of every plan and undertaking calculated to bless mankind. Love is of God; it is the image of God, and it acts the part of God in the hearts and lives of men. Love is the germ of all things good; it is the fullness and completion of all moral and God-like excellence. Where love is wanting, there can be no true happiness; where love prevails, there everything that is calculated to raise and bless mankind, will abound.

Love alone can dry up the fountain of human tears, and turn the dwellings of our brethren throughout the entire brotherhood into one vast Paradise of joy. Love is the soul of the Gospel, and should be the moving spirit of the whole church. The aim and tendency of the whole system of the Gospel is to destroy the natural selfishness of man, and to fill his soul with pure, and ardent, and eternal *charity* toward all mankind. It commands us to, "Love our neighbor as ourselves;" "to love not in word and in tongue only, but in deed and in truth." Love illustrates and enforces the duty of charity in the most affecting and powerful manner. Love commands us to exercise charity to the whole human race, to help the afflicted and needy, to do good, as we have opportunity unto all men, "especially to the household of faith."

It requires us to exercise charity toward our enemies; to do good to them that hate us and persecute us, and to overcome evil with good. Love urges us to exercise charity toward the poor and needy; it teaches to regard the bonds of prisoners, the wrongs of the injured, and to spare no pains to extend consolation and relief to the sufferers. Love teaches us to feed the hungry, to clothe the naked; to visit the fatherless and widows in their affliction; to entertain strangers, and to shut up the bowels of our compassion from no unhappy brother upon earth. Love of our Savior will enjoin upon all men to do good to the extent of their ability. The rich it requires to be rich in good works, ready to distribute; willing to make their wealth a common blessing; and even those who are not rich, it commands to labor with their hands that they may not only be able to support their families, but may have to give to him that needeth. It requires us especially to look after our fellow-Christians; to distribute to their necessities, to bear their burdens, and so fulfill the law of Christ. It requires us to mix charity with all we say, and with all we do; "speaking the truth in love." Charity is made the mark of a true Christian. "By this shall men know that ye are my disciples, if ye have love one to another." "We know that we have passed from death unto life, because we love the brethren."

The word of truth exalts charity above all things, and represents it as the end and fulfillment of all the dispensations of heaven. Love is the first and great commandment, the fulfilling of the law, the sum of the Gospel, the highest, the best beloved, and the most God-like of all Christian graces. Without it, the tongues of men and of angels are but as sounding brass or as a tinkling cymbal; the knowledge of all mysteries and the possession of faith to remove mountains, and all the outward framings of beneficence, are nothing. And to conclude the charity which is enjoined, is a charity that suffereth long and is kind; a charity that envieth not; a charity that vaunteth not itself; is not puffed up, doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth. A charity that beareth all things, hopeth all things, endureth all things; a charity that never faileth. "And now abide faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. 10: 3.

BELSHAZZAR.

THE midnight hour was drawing on;
Hushed into rest lay Babylon.

All save the royal palace, where
Was the din of revel, and torches' flare.

There high within his royal hall
Belshazzar the king held festival.

His nobles around him in splendor shine,
And drain down goblets of sparkling wine.

The nobles shout, and goblets ring;
'Twas sweet to the heart of the stiff-necked king.

The cheeks of the king, they flushed with fire
And still as he drank, his conceit grew higher.

And, maddened with pride, his lips let fall
Wild words that blaspheme the great Lord of all.

More vaunting he grew, and his blasphemous sneers
Were hailed by his lordly rout with cheers.

Proudly the king has a mandate passed;
Away hie the slaves, and come back full fast.

Many gold vessels they bring with them,
The spoils of God's house in Jerusalem.

With impious hand the king caught up;
Filled to the brim, a sacred cup;

And down to the bottom he drained it dry,—
And aloud with his mouth afoam did cry,

"Jehovah! I scoff at Thy greatness gone!
I am the king of Babylon."

The terrible words were ringing still,
When the king at his heart felt a secret chill,

The laughter ceased, the lords held their breath
And all through the hall it was still as death.

And see, see there! on the white wall, see,
Comes forth what seems a man's hand to be!

And it wrote and wrote in letters of flame,
On the white wall, then vanished the way it came.

The king sat staring, he could not speak,
His knees knocked together death-pale was his cheek.

With cold fear creeping his lords sat round
They sat dumb-stricken, with never a sound.

The Magians came, but not one of them all
Could interpret the writing upon the wall.

That self-same night—his soul God sain!—
Was Belshazzar the king by his nobles slain.

Selected.

HISTORY OF THE BEARD.

"FULL beards were cultivated among Eastern nations in early times, and have always been regarded by them as a badge of dignity. The fact that the ancient Egyptian pictures frequently represent the human male figure, especially when of a king or dignitary, without the beard, would seem to indicate that it was a mark of rank in Egypt to be devoid of that appendage. In ancient India, Persia, and Assyria, however, the beard was allowed to grow long, and was always esteemed as a symbol of wisdom and dignity. The Turks let the beard grow in full luxuriance, while the Persians cut and trim that upon the chin and the sides of the face according to fashion. In Turkey it is considered an infamy to have the beard cut off, and the slaves of the seraglio are shaved as a mark of their servile condition.

Previous to the reign of Alexander the Great the Greeks wore beards, but during the wars of that monarch they commenced shaving, the practice having been suggested, it is said, by Alexander for the purpose of depriving the enemy of an opportunity of catching the soldiers by the beard. The fashion thus begun, continued until the reign of Justinian, when long beards again become customary. The year 300 B. C. is given as the time, about which the Romans commenced the practice of shaving, and Scipio Africanus was, according to Pliny, the first of Romans who daily submitted to the razor. The antique busts and coins prove that the Roman Emperors shaved until the time of Hadrian, who is said to have let his beard grow to conceal an ugly scar. The philosophers, however, from the earliest periods seem to have affected the full-grown beard, it being esteemed by them, as among the Greeks, a symbol of wisdom. All the ancient inhabitants of Europe wore beards at the earliest period of which any record exists. The fashion, however, seems to have varied with them subsequently at different times. The Lombards or Longobards derived their name from the practice of going unshaved. We learn from Tacitus, that the ancient Germans cultivated the beard from its first growth until they had killed an enemy in battle, and from Julias Cæsar that the Britons merely allowed the mustache to grow. Until the introduction of Christianity, the Anglo Saxons all wore beards without distinction; but then the clergy were compelled by law to shave.

The English princes were in the habit of wearing mustaches till the conquest of William I., and they felt it to be a very great indignity when the conqueror compelled them to cut them off, in accordance with the Norman fashion. The practice and precepts of Christian fathers, who, like the Jewish rabbis, denounced shaving as a violation of the law of God, made the wearing of the beard during the early mediaeval centuries a distinguishing fashion of the continental kings, nobles, and dignitaries. Royal personages were in the habit of weaving gold with the beard, or ornamenting it with the tags of that metal. Of long beards, one of the most wonderful, was that of a German artist by the name of John Mayo, who was called John the Bearded; it reached the ground when he stood up, and he was consequently obliged to tuck it into his girdle. Till the separation of the Greek from the Latin church, which began in the 8th century, the pope, emperors, nobles, and except in England, the priests had scrupulously abstained from the use of the razor. Leo III, to distinguish himself from the patriarch of Constantinople, removed his beard. Thirty years later Gregory IV, pursuing the same system, enjoined fealties upon every bearded priest. In the twelvth century the prescription which required all the clergy to shave their faces, was extended to the laity, and even to monarchs. Godefroi, bishop of Amiens, refused the offerings of any one who wore a beard.

A preacher directed his eloquence against king Henry I of England because he wore a beard, and the monarch yielded. Frederick Barbarossa offered a similar example of resignation. The confession of Louis VII, of France refused him absolution till he submitted to lose his beard. This was not long kept up. In the thirteenth century Pope Honorius III, in order to conceal a disfigured lip, allowed his beard to grow, and inaugurated a new fashion, which became prevalent in Europe in the age of Francis I. The right of the clergy to wear their beards was then again disputed. Francis imposed a heavy tax upon every bearded bishop, and in 1561 the college of the Sorbonne decided after mature deliberation that a beard was contrary to sacerdotal modesty. In the reign of Henry IX, there were various styles, distinguished as the pointed beard, the square beard, the round beard, the aureole beard, the fan-shaped beard, and the artichoke-leaf beard. In England, during the reign of Queen Elizabeth, the beard was worn generally by those of higher ranks, and was trimmed in a style more or less distinctive of each class.

The fashion of wearing the beard declined under the Stuarts, and at the restoration there was no hair worn upon the face, but the moustache, which however, was luxuriantly cultivated by the courtiers and gallants of those days. The decline of the beard in France dates from Louis XIII, and in Spain from the accession of Philip 8. The Russians retained their beards until Peter the Great returned from his Western tour, when one of his first edicts toward the compulsory civilization of his people had reference to the beard. He taxed this appendage, and afterward ordered all those he found bearded to have the hair plucked out with pincers or shaven with a blunt razor. Thus the practice of shaving became almost universal in Europe, until a comparatively recent period.

France was the first to return to the old fashion of wearing the beard, and England was the last.—*Am. Encl.*

FASHION.

BY JOHN FORNEY.

WHAT is fashion? 1. The make or form of anything; pattern, model, workmanship, execution.

2. Prevailing mode or style, especially of dress. 3. Mode of action, manner, sort way.—*Webster.*

According to the above definitions, fashion is something of a life-long work to catch or keep up with, as will be seen from this essay. Fashion in its various aspects, is very difficult to learn or keep up with. It costs a great deal of sacrifice of study, labor and money. We will cite the reader to the visible works of God, how wonderful he fashioned the firmament. Behold the sun, moon, and stars innumerable. Then turn your eye and behold this globe, with the animal and vegetable kingdoms—with the watery worlds, and you with me will at once acknowledge that it requires a life-long study to learn fully the form or fashion and beauty of it. You see there is room plenty for the astrologer, the astronomer, the botanist and philosopher to spend a life-time to learn the fashion of God's handiwork. I ask you, dear reader, to spend a few moments with me, and look at the changes of the fashions of this world, and you will see what trouble of mind, what expense of labor and money it costs to keep apace.

Let us stop a little with the farmer, as I am with him just now. He is not so fast as some others, but he, too, is changeable in fashion. I know him more than fifty years, and saw the fashion of his tools and labor. I handled the wooden plow with its wooden mold-board, the cheap harness, collar, bridle, and a leather strap over the back, to hold the iron traces, and a single line; this formed the harness to plow. The reaper was a crooked pence of steel plated iron about two feet long with fine teeth and wooden handle to fit the hand of the man, and cost from fifty to seventy-five cents. This we took in one hand and smote the grain, holding it the same time with the other hand; when all the hand could hold was cut, it was laid on the ground and picked up and bound while walking back, after we had cut to the end of the field. The grain was only cut one way. The mower was a thin blade of German steel. This was hammered about once a day by the user, along the edge with a hammer, on a steel-faced stock, to sharpen instead of grinding, as in later years we used English steel scythes as we then called them.

All the hay raking was done with the hand rake by men and women. His threshing machine was two sticks of round wood, one about four feet, the other two feet and a half long bound together by two leather straps, and called a flail. This machine the user took in his hands and brought down on the grain he had laid on the floor, for days and weeks. This machine a man could make in one hour, and use it for years without much repairing. We will not forget the farmer's wife. She too had things in fashion then as well as now. Fifty years ago her musical instrument was a flax heckle, a spinning wheel and weaving loom. These you could hear her sound a great part of her time, and in the cold Winter days from early in the morning till late at night, while she sung her sweet songs for the baby, and if it would sleep then her soul would swell loud songs of praise to God, while her busy hands spun the thread, and the daughter also followed after her mother in the same fashion, in using the same instruments. Methinks I can almost see and hear them now. I have not time nor space to tell you half of the fashion of the farmer's wife in that day; but I can tell you one thing more. Her meals were prepared, simple and healthful and nutritious. And she also knew what side of the plate her husband would eat from, and she had a fashion to always put that side up, when placed on the table. And you would be astonished if I would tell how her bread pans were made, and her washing machine and many other things that were then in fashion, but I forbear at this time. She now has an organ, a piano, costing from two to three hundred dollars, in place of the former articles which cost twenty-five to thirty dollars.

I might here note the mechanic, and see how he has done. He used to make his horse shoes and nails all by hand, and put a shoe on for twenty-five cents. Now he gets both shoe and nail from the factory, and he now charges fifty to seventy-five cents a shoe. And in many other things he has changed his fashion. The cabinet maker used to make what he sold and would sell many things for one half what he now charges. For a bureau, fifty years ago, he charged ten to twelve dollars, now twenty to twenty-five dollars. For a coffin, he used to charge one dollar per foot in length; now from three to five dollars, and so changed his fashion of doing business.

The tobacco consumer also changed fashion. He must now smoke five cent cigars, instead of five for one cent, and one at ten cents, in place of one cent fifty years ago.

We come now into the printing office, and we also find the fashion of things greatly changed since the last fifty years. From the old Washington hand press, we have come to the Hoe cylinder, the Bullock and other noted presses by which from one thousand to twenty thousand copies can be printed in an hour. To get a paper ready, the fashion of writing, the fashion of type-setting, printing, folding and mailing must be followed. These are necessary fashions, and like the farmer who follows the fashion of plowing, must be resorted to in order to do good. The best mode of dressing, we all follow, but we need not follow unnecessary, foolish dressing. This God forbids.

We will next take a look at Christendom. It also has changed its fashions very much in fifty years. I well remember the time when the ministry of nearly all the sects in the Union, wore plain clothing, and the women young and old covered their heads at the time of worship, as Paul instructed in 1 Cor. 11.

Many of the ministers were so conscientious, that they would not perform the marriage ceremony unless the bride had a proper covering on — a cap, such as was in use in the house of worship. One reason for this may have been, the fashion was then, the minister had always prayer before the marriage. 1 Tim. 2:1. Nor would he have broken the bread of Communion to her without being thus covered. Neither would the minister introduce the latest change of dress into the church, or himself belong to any worldly, secret order, or use the mourner's bench. But the fashion of these things has also changed; even the fashion of singing, of praying and of preaching. And I might note a thousand other things by the way that changed its fashion, some for the better and some for the worse. But both editors and the readers would become weary, if I would lead them the rounds and show them how often, and in what way, the world has changed its fashions, in farming, in buying and selling; in shipping goods, by water and land; in sending news with lightning speed. The steam thresher worth, 2,000 dollars, has taken the place of two round sticks of wood and two little leather straps, in all worth twenty-five cents. The great steam plow steps in place of the one with the wooden mold-board. The three-hundred-dollar self-binding reaper machine, took the place of the seventy-five cent little crooked hand sickle of my boyhood days.

Behold the steam ship, the locomotive, the steam power printing press,—all these are now in fashion. As Paul said, time would fail me, if I would tell of the changes of the fashions, in the various educational departments, and fashions of the world in dress, since my boyhood days. We all know what the fashions of things are at the present time; but who can tell what will be next year?

I will now come to the important part of fashion, that which more particularly interests me and my brethren and sisters, and God-fearing people. I was a boy fond of fashion, when in my unconverted state, but found it very annoying to the mind, trouble to the person and very expensive, because of its frequent changes. One cannot be in fashion unless he conforms pretty closely to the order. As I was a reader of the Bible when a schoolboy, I had learned at school that costly array, worldly fashions of gay clothing and pride, were not found among God's people. But Christ said, those in fine and soft raiment are found in king's courts. These things with many others, in which I lived in fashion of the world, in conversation, in jesting, in laughter and in a number of other things which the Scripture forbids, these things became very soul-condemning to me. And a man of fashion I was, and a man of fashion I wanted to be. I found I could be no longer in fashion with the world, because of its opposition to God's Law. What must take place here? A change, a new birth, a new man. This new man must have a new fashion of life, of conduct, of conversation. For a man of fashion I still was, and remain to be one to-day. But the apostle gave advice, 1 Peter 1:13, 14, 15. "Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the Revelation of Jesus Christ, as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which has called you is holy, so be ye holy in all manner of conversation." This Jesus Christ is the One that has called us to fashion after him. I have covenanted over forty years ago that I would fashion after him, and find it a life-long work; not because he changes his fashion of life or dress yearly, like the world does. That is not the trouble, that it costs me so much labor.

You know dear reader, the world has a book to describe the many fashions of the world. It gives the pictures and describes every article of dress. God also gave us a book, the Holy Bible. In this Book we can learn the whole fashion of Christ, our Elder Brother. This Book I carried in my pocket for a number of years, read it again and again, to learn the conduct of Jesus, that I may be conformed unto him.

You know brethren, the world is very particular to come right up to every fashion, even to the trimming of the hair and beard. How much more should we see to it, that we come up to the whole fashion of Christ's life and image. We should walk as he walked, and talk as he talked, pray as he prayed, love as he loved, weep as he wept, be clothed as he was, with humility, preach like he preached, suffer shame and persecution as he did, bless when we are cursed, pray for those who despitefully use us,—in short, we must fashion after him in every example he gave us, as near as we can learn it; if it comes to the trimming of the hair or the wearing of the beard; for he said, "He that is ashamed of me, and my words, of him will I be ashamed also, before my Father and his holy an- angels." We have no right to protest against the fashion of our Lord and Master.

I said in the beginning of my article, that fashion is a life-long work to catch up with. So is the fashion of the life of Jesus. I have labored long and hard for many years, and still find plenty to do; to become more fully conformed to his image, that I may be made conformable to his death; that I may be like him when he comes, and see him as he is.

Oh what a pity it is that once in a while, one falls by the way, or gets tired of the fashion of the life of Christ, goes back into the low, filthy and hurtful fashions of the world, to fulfill the lust of the flesh. Let us pray brethren, that we may be led by the Spirit of Christ; that the same Spirit which raised up Christ, will also quicken our mortal body, and fashion it as his own glorious body, is my prayer.

THE RESULT OF GOD'S GRACE IS MANIFESTED IN OBEDIENCE.

BY D. L. WILLIAMS.

> "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Rom. 12:2.

HERE is a command that is just as binding as any other command in the New Testament, and if disregarded and disobeyed, we certainly will have to account for it, and answer for our rebellious character. It is not safe to deviate a particle from God's holy commands given us by his authorized servants.

See how Moses failed of the promised inheritance, just because he failed to obey God's command in part, in just one single instance, and this is given as an example. We have decided advantage over Moses, of the abundance of God's grace under this the covenant of grace; so we certainly will be more responsible for our disobedience than Moses; for God's grace under the present dispensation, is also sufficient for our every demand and need, so that we need not excuse ourselves and say, that we can't—that we are too weak to obey God, in this as well as all other commands; because we are not to trust or rely upon self in our services to God. If we do, we will always find that we can't—that we are too weak; but Paul says, that, "I can do all things through Christ that strengthens me." When Paul prayed for the thorn in his flesh to be removed, then God told him, you and me, that his grace is sufficient.

So it is dear reader, in every point of duty that is enjoined upon us, and when we find ourselves too weak to obey any of God's commands, we may know that we have not a sufficiency of God's grace to cleanse our hearts and to purify our souls, and to present our bodies a living sacrifice before God, hence our case is critical, deplorable. We claim, we can't, we are too weak, but whose fault is it? Certainly, not God's; for he says, "my grace is sufficient." It is well enough that we feel our weakness in the obedience of every command. Let us go to the inexhaustible fountain of his grace and draw a sufficiency of that divine power to enable us to overcome the weakness of the flesh; then in our obedience to God, we will feel very sensibly that it is no more *I* that do it, but it is the grace of God which is in me; then we can experimentally say, "My Lord is my helper in every time of need."

The Lord is very gracious and lovingly disposed toward us, that he always makes a way possible for our escape, and it is by and through the power of his grace. We are tempted sometimes of Satan not to obey, and he will do it by working upon our fallen nature, causing us to feel too weak, and at the same time causing us to feel secure; will cause us to reason with ourselves thus, that God is too merciful to condemn us, for not doing a thing, that we are even too weak to do; but he fails to impress our minds with the understanding that he has made a way for us to escape this great weakness of ours. If God's grace were not sufficient for all this, I would not give a farthing for it; for without it, we are poor, helpless creatures, so much so that we can do nothing except the Lord be with us. Then in regard to the whole line of duty as commanded us of our Divine Father in the Gospel, we must lean upon his staff, trusting in his strength and the power of his might. Every command naturally draws us to God to find grace and strength to do it. As remarked, the above command is just as binding as any other command; and I will further say, that God has desired something good and noble in commanding us to be non-conformed to this world. And there is just as much importance in it as in every command given. It tends in its nature to mould and form characters; create and establish holiness, and beget within us godly reverence and a filial fear, because we are surrounded with much of the world, and even so much of it in our fallen nature, that we have got to be very watchful and prayerful, so as to abstain from the very appearance of evil, especially in dress; for there is apparently no excess so great in the world in anything else, than there is in dress. And nothing else tends so greatly to destroy the sociability of the human family.

The poor are not able, and cannot cope with the wealthy; and on the account of fashion, of fine dressing they are driven from the sanctuary of the Lord. But, says one, I can't see any harm in dressing fine, just so one is not proud with it; and another will say, there is no harm in having our clothes made in the fashion, for we are not commanded how to cut and make our clothes. But dear reader, we are positively commanded by the great Law-Giver not to conform to this world.

Now to try your assertions as above, suppose that we all at this time belonged to a fashionable church, and about next year the world changes its fashions, can we in the name of our God and in the name of our holy religion, conform to the world in fashion the next year too, and do no violence to this command? Certainly not. Then the next query is, does God give a command and leave it at our option to obey it or not? or can we stand justified in the sight of God, whether we obey or disobey? Certainly not. Then suppose we are determined by the grace of God, to be obedient and faithful servants, though we are fashionable at this time; but about the next year, the world begins to leave us in fashion, and the next a little more and so on; how long do you suppose it would be until we would be odd and peculiar in the sight of the world and fashionable Christians.

Now this is just the way the Brethren got their present order. It was once the fashion of the world, but they, respecting the above command, and fearing to disobey it, stood steadfast and have partly retained it until the present time.

THE INFLUENCE OF FICTION ON THE MIND.

I AM not about to enter upon a crusade against the perusal of works of fiction. I should be sorry to debar any from "Prince of the House of David," or "Pilgrim's Progress." But I do protest against the constant and indiscriminate perusal of romance in which so many indulge. In the use of such stimulants, I am an advocate, not of total abstinence, but of temperance principles.

Carefully read and digest several books of history or of biography, several books of voyages and travels, several books of good theology, and, at least, a book or two of science. If you examine some of our circulating libraries, you will find a very different proportion—far more works of fiction than works of truth. Those who consume this garbage will soon take its hue, as the worm takes the color of the green herbage on which it feeds; and the furnishing of their mind becomes excessively like the circulating libraries to which I have referred; a strange medley, in which the vain and fictitious occupies a far larger place than the real and the solid. Nor let it be urged by the novel reader that he does not believe the tale when he reads it, so no evil can possibly arise from the perusal of it; for the mischief may be produced altogether independent of his belief or disbelief. It arises from the impressions produced, unconsciously abiding and unconsciously operating. Like the poison caught from visiting an infected district, it is drawn into the system without one's being aware of the precise spot from which it comes, or even of its existence.—*Sel.*

◆

We gain nothing by falsehood, but the disadvantage of not being believed when we speak the truth.

◆

The best and sweetest flowers of Paradise God gives to his people when they are upon their knees. Prayer is the gate of heaven, or key to let us into Paradise.

The Brethren at Work.
PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

BRO. S. H. BASHOR is duly authorised, by us as our traveling correspondent and agent for the BRETHREN AT WORK and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15 00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., SEPTEMBER 12, 1878.

FRAGMENTS FOR THE HUNGRY.

Anger—Knowing God—A Bottle In The Smoke—First Lord's Day In September—Baptists And Bible Christians—Yellow Fever Sufferers—How We Are Saved—The Bereaved Mother.

SENECA says: "Anger is an agitation of the mind that proceeds to the resolution of a revenge, the mind assenting to it. It is an idle theory to pretend that we cannot govern our anger; for some things that we do, are much harder than others that we ought to do. Thrasippus, in his drink, fell foul upon the cruelties of Pisistratus; who, when he was urged by several to make an example of him said: 'Why should I be angry with a man who stumbles upon me blindfold?' The moderation of Antigonus was remarkable. Some of his soldiers were railing at him one night, where there was but a hanging between them. Antigonus overheard them, and putting it gently aside, 'Soldiers,' said he, 'stand a little farther off, for fear the king should hear you.'" At another time his soldiers were taken into a foul road and then they began to curse their leader. He went to them, without making himself known, and helped them out. "Now," said he, "you may curse him who brought you into the mire, provided you bless him who took you out." Philip of Macedonia, the great king, was visited once by ambassadors from Athens. "Tell me, gentlemen," said he, "what is there that I can do to oblige the Athenians?" Democharos, one of the ambassadors replied, that they would regard it as a great favor if he would be pleased to hang himself. Those around the king became very angry at this insult, but Philip coolly replied: "You, the rest of the ambassadors, pray tell the Athenians, that it is worse to speak such things than to hear and forgive them." Many Christian professors could learn lessons from those heathen philosophers. So many cannot understand how a man can endure the hard looks, the hard speeches of those who are angry. It is more easy to bear all in meekness, than to wallow in the mire of anger with them. He who returns anger for anger is no better than he who was first angry. If the outward appearance of anger is so hideous, what must the mind look like? Reason cannot dwell where anger is; nor will good manners, friendship, good counsel and sincere devotion find a lodgment in the angry heart. It is a vice that has neither pleasure nor profit in it.

IT is true that "we know that we are of God." 1 John 5: 19. The apostles did not go about in a cringing, doubting manner, saying, "We *think* that we are of God, or we *feel* that God is in us," but boldly declared, we *know* that we are of God. *Of God*, not of Jupiter, not of Diana, but of God—the true and the living Father. They *knew* that the Son of God "is come;" they *knew* that he had given them an understanding; they *knew* that they were in Him, and He in them; they *knew* that he who is born of God, sinneth not; they *knew* that those who believe the Son of God will overcome the world. Yes, they knew, too, that He will come again to receive them where He is. This is the knowledge which is from above,—the knowledge that puffeth not up, but brings forth the fruit of meekness, of godliness, of faithfulness.

David's soul longed for the deliverance of the Lord. Persecuted, driven, tossed about by those who should have befriended him, he declared that he had become "like a bottle in the smoke"—was covered and hid, yet not destroyed. Smoke around a bottle, may make it seem dark and dreary, may, to other eyes, look fearful, yet the bottle is just as much a bottle as ever. Smoke will not consume a bottle; it only makes the bottle look cloudy to *us;* still the bottle is all right. Though Saul and his hosts were smoke to David—made him trouble and vexation—dug pits for him that were not according to the law of the Lord, yet he was the Lord's David as much as ever. The smoke did him no harm: it only made him the brighter when it cleared away. So with you, dear brother, dear sister; when the smoke of persecution has cleared away—when the hard speeches made in secret against you, when the angry looks, the cold hands, unkind eyes have gone the way of all evil, then you shall shine all the brighter. With these around, above and beneath, you are "like a bottle in the smoke"—still you are a good, sound bottle. Only the Lord has the power to let the smoke do you harm: and we are certain, He will not let, if you longingly, pleadingly, lovingly look to Him. There is still pleasure in being "wrongfully persecuted," and I am certain if those who send the smoke could *see* how much good the "bottle" gets out of it, they would not send any smoke; for the object of those who treat ill, is to hurt, not to do good. Happy is the one who gets food, who gets patience and eternal hope out of the stripes which others lay on.

THE first "Lord's day" in September was unusually interesting to the writer, it being his thirty-fourth birthday. After reading the 64th of Isaiah, I devoted an hour writing to our beloved brother H. C. Butterbaugh of North Manchester, Ind., who, less than one year ago at this place, set his face to follow Jesus. God bless him and all other young disciples in Christ!

Meeting at 10 A. M. brother Brinkworth first addressed the audience from Eccl. 12: 13. Showed that God gave conclusion to the whole matter: 1. Fear God. 2. Keep His commandments. All know duty, but fail to perform it. The little girl says: "Mother, I love you." "Very well, if you love me," says the mother, "bring me some wood." "O no," says the child, "let some one else do that; I want to stay in here and love you." Does that child love its mother? The child that loves its mother will obey her. The man who loves God will obey Him.

Once on my way to meeting in England, and before I came to the Brethren, I went to a meeting held by a class of people styling themselves, "Bible Christians." This term I liked very well, and while passing along I overtook one of them. In our conversation, he told me he was a "Bible Christian." I replied, then you are a Baptist. "O no," said he, "I am no Baptist." I took the ground that a Bible Christian must be a Baptist, for the Bible teaches baptism, and a Baptist must be a Bible Christian. I could not see how a man could be a Bible Christian, yet no Baptist, no more than I could see how a man could be a Baptist and still no Bible Christian. These things puzzled me some, but I soon solved the matter when I found that those Bible Christians believed in sprinkling a little water on a person for baptism.

Brother Moore followed, stating that we owe duty (1) to God; (2), to one another. To do our duty to our fellow-man, will not save us; we must do our duty to God and to man. A man may be a good, moral man, yet not a Christian; but a man cannot be a Christian without also being a good, moral man. A man should be a Christian,

1. In his worship; 2. In his conversation; 3. In his dealings; 4. In his appearance. To be otherwise, is to be a hypocrite, and a hypocrite is one of the worst persons in the world.

At the close of the meeting an appeal was made in behalf of the Yellow Fever Sufferers in the Southern States, and each seemed willing to lend substantial sympathy. Too often we say, "I pity them," and pray the Lord to bless the sick, and then refuse to lend a helping hand when needed. Remember, God has many ways of trying us, and if He should make use of a pestilence to try our love for money, do not be surprised. When people and nations run into pride, into covetousness, and unholy desires for gain and honor, the Lord knows how to humble them. May the scourge now upon many of our fellow-citizens greatly humble us, and drive us "nearer to God."

The lesson at 3 P. M. was Matt. 6: 24–34. We were taught that the disciples of Jesus cannot serve two masters; that they shall take no thought for life, for food, for raiment, but trust in the living God; to seek first the riches of God and his righteousness and then food, raiment, health, and all the comforts of life will God supply.

At 7:30 P. M. the house was well filled to listen to the preaching of the Gospel. Brother Moore reasoned, that we are saved by faith, saved by repentance, saved by baptism, by the blood of Christ, by grace, by works, by the power of God; not by any one of these means, not by a few or a part of them, but by all of them. Those who are saved by the blood of Christ are also saved by baptism, by grace, by faith, by works—by every other means ordained by the Lord. The question is not, "Am I saved by baptism alone, or by the blood of Christ *and* baptism, but am I saved by all the means set forth in the Divine Record?" The man that claims to be saved by all the means of Inspiration, is not troubled with doubts and perplexities—he *knows* he is safe beyond question.

KIND, good mother, weep not for your darling child that has gone to rest. Though it was young and tender, your pride, your joy, your hope for future comfort in old age perhaps, yet it belonged to God. How often you looked into its smiling, tender face, and kissed its lips in token of your love, still it was the Lord's. It has gone; God is able to bring it back in His own good time. O how you loved to look after your child's wants! How careful you were to clothe and feed it, to watch its steps lest it be burned, or fall and be hurt, or be injured by some other means. Day and night your thoughts were upon your darling child. Well, who had a better right to be concerned than you? Who could love more? Who could watch better? No one. God bless you for your love, your care, your watchfulness! Over yonder, when the heart-pangs, when the bitter sorrows, the trials of life are all gone, you can join the dear little one in one harmonious song of praise to God for His mercy—His eternal goodness. O will, not that be sweet? Look to your beloved Lord—your Savior who will heal all your wounds—soothe every sorrows, dry up every tear. O bless the name of Jesus! M. M. E.

ONE was baptized one-half mile North of Lanark last week. She was quite young, but it is well to "remember thy Creator in the days of thy youth."

◆

ELDERS Martin Meyer and Daniel Fry are North on the Wisconsin mission. They will likely remain about three weeks. The mission is becoming not only profitable but interesting.

◆

MANUSCRIPT TABLETS.—We have just made arrangements to supply a long felt want among our correspondents. We are now prepared to furnish Manuscript Tablets, containing one hundred sheets of manuscript paper, put up in a substantial manner with rules, giving directions how to write for the press. These Tablets will be found useful, not only when writing for the press, but for colleges and counting rooms. Sent post paid for 20 cents each.

◆

THE deacons and laity are sometimes to blame for these "sing-song" preachers. It is their duty—especially the deacons'—to keep a careful watch over the ministers, and when they observe them falling into an unbecoming habit, calculated to injure their preaching, they should at once gently remind them of it, that the cause be not made to suffer thereby. Any minister of good judgment would gladly receive such advice and profit by it. Do not talk about the preacher's unbecoming habits behind his back, but go to him, and in a brotherly way, tell him all about it, and if he is the right kind of a man it will do him good. Remember, the more you rub good metal the brighter it gets, but do not batter and hammer it around. Preachers, like everything else, need watching and training. If the church would look after the wants of her ministers more, and give them more encouragement, we might have a better set of preachers.

CONVERSION OF CORNELIUS.

CORNELIUS, the centurian of the Italian band, was the best unconverted man of which we have any account in the New Testament. He was devout, and feared God with all his house; gave much alms to the people and prayed to God always. That was much better than many professing Christians do now. Who is it that gives much alms to the people? Who prays to God always?—prays without ceasing? Cornelius did that, and yet he was not in a saved condition, for he was told to send men to Joppa, and call for Peter, "Who shall tell thee words whereby thou and all thy house shall be saved." Acts 11: 14. This is proof that Cornelius was not in a saved condition when he sent for Peter. Peter was to tell him words whereby he might be saved.

He had even seen an angel and conversed with it, and was told that his alms and prayers had gone up for a memorial before God. Most people would have taken an incident of this kind as evidence of special conversion, and of course could have told a nice experience. But if some Gospel preacher would have the boldness to dispute it, he would have been branded as a disturber of the peace, and counted out of the orthodox ring.

Cornelius was honest—he did just what the angel told him. But why should he send to Joppa for a preacher? He might have asked, "What good can a preacher do me? I am a just man and fear God with all my house. I give much alms to the people and keep up regular seasons of prayer. Besides this, the angel has just told me, that my prayers have been heard in heaven. What more do I want? I am not a bad man, and am doing all the good I can. Of what use can that preacher down at Joppa be to me? Supposing I were to die just as I am, I do not see why I would not be saved." Thus he might have reasoned, and had far better excuses for doing so than any of our modern critics.

One may ask, Why did not the angel tell Cornelius words whereby he and his house might be saved, and thus save the trouble of sending down to Joppa for a preacher? We answer, it was not the Lord's way of doing business. He had committed his Word to earthen vessels to be proclaimed, and not to angels. When he wanted the eunuch converted, he sent a preacher to him, not an angel. Even in the case of Saul we find the Lord clinging to this plan, for though he appeared to Saul in person, yet he sent him to Ananias in order that he might be told what he ought to do. The Lord's method is to make use of his preachers, and for that reason he has commanded them to go into all the world, and preach the Gospel to every creature.

Cornelius being a Gentile, his conversion was to be a special case, for God had made choice of Peter, that by his mouth the Gentiles should hear the word of the Gospel, and believe, Acts 15: 7, and thus break down the middle wall of partition between the Jews and the Gentiles. It was a special occasion of unusual importance, for Peter, to whom the keys of the kingdom had been given by the Savior, was to unlock the kingdom to the Gentiles, that God might take out of them a people for his name.

Peter had to be prepared for that special work, for he was a Jew, and had some Jewish prejudice in him yet, therefore, while upon the housetop, he fell into a trance, and God showed him that he should call nothing common or unclean which he had made, but to go down and go with the men waiting for him at the gate, doubting nothing. When Peter reached the house of Cornelius, and found the congregation assembled to hear the word, he said, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God has showed me that I should not call any man common or unclean." Acts 10: 28. "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." 10: 34, 35. Thus he continued his Gospel discourse, and while yet speaking the Holy Ghost fell on them that heard the word, and astonished the Jews who had accompanied Peter from Joppa, "because that on the Gentiles also was poured out the Holy Ghost. For they heard them speak with tongues and magnify God." Acts 10: 45, 46.

When Peter saw this miraculous manifestation—to him a token that God had accepted the Gentiles—the first thing he thought of was baptism. He did not ask the people to tell their experience, nor did he tell them to wait six months, but said, "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?" Acts 10: 47. Why ask that question? Cornelius had already received the Holy Ghost, and why need he be baptized in water? Peter remembered the last words of his Master when he said, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Mark 16: 16. He was among those who were commanded to "Go, teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19. And desiring to be faithful to the one who had called him, he commanded Cornelius and his household to be baptized in the name of the Lord.

From this case some important lessons may be learned. 1st, Cornelius, the best unconverted man mentioned in the Bible, was not too good to be baptized. Even Christ himself, though without sin, submitted to the same rite. Men and women, who claim they are good enough without baptism, need to study this case carefully. 2nd, Those who claim they have received the Holy Ghost, and therefore do not need baptism, act directly opposite of what Peter commanded Cornelius.

The angel had told Cornelius that Peter would tell him words whereby he and his house should be saved, and among these words of salvation was baptism, to which those who believed cheerfully submitted, thus showing their willingness to surrender to the divine institution. Though the case was an extraordinary one, yet the ordinary means pertaining to salvation were not omitted. Let it be borne in mind that it had been a mystery from ages past "That the Gentiles should be fellow-heirs, and partakers of his promise by Christ in his Gospel." Eph. 3: 6. The opening up of this work was allotted to Peter, and it was needful that there should be some public and extraordinary demonstration of God's divine purpose to receive the Gentiles upon an equality with the Jews in the kingdom.

This extraordinary and supernatural demonstration was not intended for the benefit of Cornelius and his family in particular, but for the benefit of the entire Gentile world to whom the door of the kingdom of God's dear Son was about to be opened. Hence the necessity of the trance into which Peter fell where, it was told him that he should call no man common or unclean, and was thereby made to perceive that God was no respecter of persons, but that even among the Gentile nations he that feared God and worked righteousness, should become fellow-heirs of the same inheritance. And to carry the conviction still farther in the mind of Peter and other Jews who were with him, the Holy Ghost was poured out on all them that heard the word as spoken by Peter, and they spake with tongues and magnified God. Peter seeing this, was fully convinced that it was the work of God, and as a minister of the Gospel, proceeded to recommend the ordinary means of salvation, the first of which, in that case, was baptism, the tokens of faith and repentance having already been manifested. The appearing of the angel, Peter's trance, the pouring out of the Holy Ghost before baptism, and the speaking with tongues, were special, divine manifestations—an unmistakable demonstration of God's purpose to receive the Gentiles. It was special, miraculous and extraordinary. But the hearing of the word, believing it, turning to God, and being baptized, were the ordinary and general means of salvation intended for all nations and every creature. Even in the conversion of Saul some extraordinary means were used, but not to the omission of the ordinary or general. Another case like that of Cornelius never has nor will ever occur again. Once for all ages it was demonstrated that those among the Gentiles who believe, have a right to be baptized in water and enjoy the benefits of the kingdom.

J. H. M.

We call special attentian to "Our Bible Class" department on fifth page. Having on hand more queries than we have time to answer, we give them place on that page, asking our contributors to assist in making that deparment as interesting as possible. Come let us search the Scriptures.

Names for sample copies are beginning to come in from the State of Maine. We will forward samples to all names sent us.

◆

Two persons were recently received into the church by baptism in the Colorado congregation. Success to their efforts.

◆

The District Meeting of Southern Ill., will be held at Pleasant Hill, Macoupin Co., Oct. 7th, 1878.

◆

The Brethren of Croton, New Jersey, have torn down their old meeting-house and are erecting a new one 32x48.

◆

Arrangements are being made to commence publishing the *Children at Work* weekly, about the first of October. This will be a nice thing for the little folks.

◆

Brother Lemuel Hillery left here last Thursday morning *en route* for Kansas. He goes by private conveyance, his family remaining at Shannon for the time being.

◆

To keep apples and peaches from spoiling, when you have more than you can take care of. give them to the poor. In this way you will not only save the fruit, but be amply rewarded besides.

◆

We have sent *Non-Conformity to the World*, by brother J. W. Stein, to all who have sent in one new subscriber at $1.75, from Oct. 1st to Jan. 1st, 1880. Should any fail to get it, they will please notify us.

◆

Love-feast notices are quite numerous this Fall. We published 65 last week. Hope to have a short report from all of them. Our readers would like to know how you prosper in the Lord.

◆

Men who cannot govern their own tongue, are ill qualified to govern others, and he that can successfully govern self is sometimes greater than those who pretend to rule nations. Self-government is an important attainment.

◆

If some men who are doing their utmost to *defend* the Bible, would spend more time in obeying and teaching it, they would be of much greater worth to the cause of Christianity. Just study the Bible and obey it, and it will defend itself. God will take care of the Book if people will only study and obey it.

◆

An influx of Mennonites is anticipated between this and 1880, in which year their military service will end in Russia, where they number 200,000. They have the reputation of being industrious and honest. Their non-resistant principles subject them to much persecution in Russia and elsewhere.

◆

Short, pointed articles are read and relished far more than long ones. People never get tired reading short, interesting essays. If you want everybody, who gets the paper, to read your article, let it be short and to the point Short articles, like short sermons, well compacted, make a telling effect. Familiar words and short sentences give an article much power.

◆

He that would live long and enjoy life, must strictly obey the laws of health. If young men, instead of lounging around places of amusement, would spend their leisure time studying some good work on Physiology and Hygiene, we would have a much healthier race of men. Learn to govern self and take good care of the body, which, when properly subdued is the temple of the Holy Ghost.

◆

It is a violation of both economy and good sense for either professing Christians or anybody else to change the fashion of their garments every year. Let them adopt a plain, comfortable and economical mode of dress, and stick to it. This thing of constantly changing, is evidence of instability. Strong-minded people of good, sound judgment, denounce it. Whenever people learn to let good enough alone, and be contented with that which is in exact harmony with reason, they will have gained an important point.

◆

We sometimes hear members talking about the "presiding elders" of the church. The term is unscriptural, and therefore not supported by Bible usage. We read of "elders," "bishops," "shepherds," "housekeepers," "overseers," and "pastors," but not one word about "presiding elders." Such things were unknown in the apostolic church. To talk about the "heads of the church" is equally unscriptural. Christ is the Head of the church, and is the only divinely authorized Head the church has. The Bible says not one word about elders being the "heads of the church," nor is it right to call them by that name. Call them elders, bishops, &c., but never heads of the church; it is dishonoring Christ.

◆

A gentleman writes us, "There was one of your brethren in my office telling me of your faith and practice. He told me to send for your paper. Now send me a few copies and if he has told me the truth about it, I will subscribe for it at once." Of course we sent samples, and want the Brethren to continue telling of our faith and practice. Let the sound go out into all the world for it will do good. Do not think you are too weak to do good, there is a work for all.

◆

It is due the churches of this city to remark that a mistake occurred in Bro. Sharp's "Stray Thoughts," last week, in stating "The Disciples seem to have the chief influence in town," besides the Brethren. The Methodists are pretty well represented. There are also Baptist, Lutheran and Congregational congregations. As we did not see the article till after it was printed we could not correct it in time. Even *Sharp* people will sometimes make mistakes.

◆

Brother S. H. Bashor and wife reached Lanark last Friday noon. He remains here while his book is being printed, that he may have an opportunity of looking over the proof. He is making preparations to travel extensively during the Fall and Winter. Hope success may crown his efforts as in former years. His correspondents will address him at this place the next few weeks.

◆

What would you think of a sheep that would leave the flock and associate with the wolves on certain occasions? You would certainly denounce such an animal. Well, what do you suppose the Lord thinks when he sees professing Christians leaving the Master's flock and associating with and having a high-old time at festivals, theatres and other places of amusement, with sinners of every grade and order? Whenever we see professing Christians running after the ways of the world, it does seem as though they had not yet fully forsaken the world and the sinful pleasures thereof. Heaven speed the time when people will be consistent and stand up to what they profess.

◆

The Buffalo Express asks: Can these be very hard times? can a country be very "hard up," which consumes fifty million gallons of whisky, ten million barrels of beer, and two thousand million cigars in a single year? That looks bad enough, and in fact too bad, when it is remembered that many professing Christians spend more for these things than they do for the spreading of the Gospel. But look at the money that is spent yearly for fashions, fine churches, rich and costly diet and then talk about hard times! The people of the United States waste and spend enough for luxuries to keep another nation and then grumble about hard times; it is folly. It is more in bad management, poor financiering and downright extravagance and wickedness that is the matter with people than anything else.

◆

Samuel Miller, a Richmond miser, left $850,000 as an endowment for a school for the education of one hundred poor children of Albemarle Co., Virginia. This is certainly a commendable act for a miser, and one that others would do well to imitate. Hundreds, even among professing Christians, work hard, accumulate large fortunes and leave them in a shape that they will accomplish but little good when they are dead and gone. A few hundred thousand dollars could be admirably used in the brotherhood at the present time. An "Orphan Home," for the benefit of poor, homeless children is much needed. God pity the thousands o' little creatures who are without a home, or even a father or mother to look after their wants. Thousands of dollars could be judiciously spent distributing pamphlets and tracts in defense of the Brethren's faith and practice. We know of one denomination that has distributed 200,000,000 copies of pamphlets and tracts and they are accomplishing wonders in this direction. We can accomplish even more, if the proper efforts are made, and certainly the cause is worthy.

◆

The length of a minister's sermon has something to do with the effect it produces. Many good sermons are spoiled by their great length. To weary a congregation with a long, tedious sermon does the cause more harm than good. Let every thing be done to edification. That which does not edify is not profitable unto godliness. Long sermons are not always an indication of learning, but often show the want of good judgment. The best way is to quit when you get done, and do not tire the congregation. Men who hold congregations well, always let the people go away a little hungry. Never aim to tell all you know at one time, but what you do say, tell it well, and be sure that it is the truth. Do your best to make your points distinct, and have the people understand you fully. When you preach, do it with pleasure, just as though you took delight in proclaiming the Gospel. Study the Bible well, and always be ready to proclaim the truth when called on. Frequently consult the deacons and laity regarding improvements in your manner of preaching, and the length of your sermons. If you would learn to be a good workman, learn to do your work well.

◆

The Yellow Fever.—The news from the South during the last ten days has been startling, and the gloom and despair is still increasing, with little prospects of abating soon. Death is said to have visited nearly every door in Memphis, sparing neither rich nor poor, great nor small. Hundreds have died, many of whom could not be buried at the proper time, for the want of help. Grave diggers work day and night. Doctors wear out, drop down and die; others take their places to meet with the same fate. Late news report it necessary to commence burning the dead bodies as the best way to dispose of them. Nurses are employed by the hundreds, many of whom die from over work and the disease. Business is paralyzed, and gloom and despair have settled down upon the plague ridden cities.

New Orleans has had a desperate siege of it. Every part of the city has been visited by the fatal disease, and not far from one thousand deaths have occurred; they continue to die at the rate of nearly one hundred daily. In fact, general despair has spread over that part of the country lying along the Mississippi River, and an appeal for help has gone forth to the civilized world. They need doctors, nurses, money and provisions. Many places have responded liberally. New York has already sent over $175,000, and other cities are doing well.

The calamity is a great one, a sore affliction on the South, but affords the North an excellent opportunity of exhibiting that charity she is so abundantly able to show. The Southern people are said to be much to blame for the disease, as it would seldom, or ever occur if they would keep their cities and premises clean.

MONEY LIST.

Below is given a list of money received at this office by mail and not otherwise receipted for. Should any errors occur, report them immediately:

J J Cart, .50; Benson Crownover, 1.00; D H Wampler, 60; Noah Bowman, 1.10; D Stump, 1.15; S S Mohler, 4 15; John Neher, 2.50; Anna Watters, 1.00; Jacob Leider, 10.00; J B Ellen, 3.00; C W Martin, .40; J W Jarboe, 1.00; Jacob Hiestand, 2.00; D Hodgden, 1.75; J L Zook, .50; J H Fahnestock, 2.00; D S T Butterbaugh, 2.00; Dan R Kleim, 1.00; H Hildreth, 2 00; Laura Kuster, 1 50; John Gehr .50; John Shirk, 3.00; V S Fisher, 2.55; Benj. Stanton, 1.50; Benj. Hazell, 1.50; A Michael, 3.00; L E Prickett, 14.45; Levi Stump, 4.50; Asa Bearss, 1 00; S Bechtelheimer, .80; E Fausler, .50; D Barklow, 1 00; M Butterbaugh, .50; J C Murray, 1 40; Tense Howell, 1.00; E W Stoner. 3.75; Samuel Ross, 5.00; D Vaniman, 2 00; W G Lint, 2.00; Simon Greek, 7.00.

CALIFORNIA COMMITTEE FUND

D. S. T. Butterbaugh, Ind.,	2.00
Burr Oak church, Kan.,	1.00
Dry Creek church, Iowa,	1.00
Union Centre church, Ind.,	1.00
Sugar Creek church, Ohio,	1.00
Big Creek church, Ill.,	1.00
Pigeon River church, Ind.	1.00
Coquille church, Oregon,	1.00
Monticello church, Ind.,	1.00
Ten Mile church, Pa.,	1.00
Spring Creek church, Ind.,	1.00
Log Creek church, Mo.,	1 00
Squirrel Creek church, Ind.,	1.00
Thornapple church, Mich.,	1.00
Hickory Grove church, Ill.,	1.00
Van Buren church, Ind.,	1.00
Abraham Beeghley, Ohio,	1 00
Indian Creek church, Iowa,	1.00
Sugar Creek church, Ill.,	1.00
Previously reported,	68.75
Total,	$88.75

Non-Conformity to the World, by J. W. Stein, a well written pamphlet of 41 pages. Price, only ten cents; one dollar per dozen.

Perfect Plan of Salvation, 10 Cents.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible, in order to promote Bible Truth. Articles for this department must be short and to the point.

Please give an explanation of Matt. 21: 2; also Mark 11: 2. Do both mean the same? If so, what is meant by the ass tied and the colt with her; loose them and bring them unto me? Did he ride both, or only the colt? **I. H. Crist.**

Will some one please give information concerning 1 John 3: 8, 9, 10? **W. H. Miller.**

Please give us your views on the covering spoken of by Paul in 1 Cor. 11; also tell us who, or what that head is, the women dishonor by praying or prophesying with her head uncovered, both the married and unmarried? By doing so you may do a good work for some of our members out here in the far West and oblige **David Bowers.**

Please explain 2 Thess. 2: 9. It reads thus: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders. **M. C. Czigans.**

The eight souls that were saved by water, was that water literal water or was it some other kind of water? 1 Peter 3: 20, 21; also Acts 22: 16, where it is said, Arise and be baptized and wash away thy sins, was this literal water, that was to wash away his sins? **M. F.**

Please tell me who that man was, Paul spoke of in 2 Cor. 12. 2, that was caught up to the third heaven. **Samuel Crist.**

Please explain Rev. 20: 13, 14, and give us an insight into them. **J. M. Ridenour.**

1. Please give your views on Luke 10: 4. "Carry neither purse, nor scrip, nor shoes: and salute no man by the way."

2. Also Matt. 23: 9: "And call no man your father upon the earth. for one is your father which is in heaven"

3. Also 1 Cor. 7; 39: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord"

Emma Fisher.

A DIFFICULTY EXPLAINED.

[Review and Herald.]

How is the genealogy of Christ as given in Matt. 1, to be reconciled with the account given in Luke 3? **A. M. O.**

THE Jews never allowed the name of a woman in their genealogical tables. Hence, when a line of descendants ended with a woman, they did not put in the name of that woman, but the name of her husband, who was only the son-in-law of the woman's father. Luke reckons according to this custom, and puts into his table two persons who were only sons-in-law of the persons named as their fathers; whereas Matthew confines his table to those who were sons strictly speaking. Thus Joseph is called by Luke the son of Heli, because he having no sons, his daughter Mary married Joseph, and the name of Joseph therefore stands as the son of Heli, whereas he was in reality only his son-in-law, but really the son of Jacob. Again, Luke places Salathiel as the son of Neri, and Matthew makes him the son of Jechonias, but the son-in-law of Neri, having married a daughter of Neri. Their son was Zorobabel, a name which appears in both tables. From Abraham to David the tables of Matthew and Luke agree. From David Matthew comes down through the line of Nathan, both of them sons of David. These lines meet in Zorobabel, a son of Salathiel of the line of Solomon, who married a daughter of Neri, of the line of Nathan. From Zorobabel Matthew comes down through the line of Abiud, his son, and Luke through the line of Rhesa, another son. These two lines again meet in Christ, the reputed son of Joseph of the line of Abiud, who had married Mary, a daughter of Heli, of the line of Rhesa. Thus Luke gives us the genealogy through the line of Mary, and Matthew that through the line of Joseph. These lines meet in Zorobabel and David. From this point the tables agree back to Abraham, with whom Matthew stops, while Luke goes all the way back to Adam. There is really no more discrepancy between the accounts of Matthew and Luke than there would be between the letters of a person who should give to a friend his pedigree on his father's side, and to another on his mother's side. And if the two lines should meet in some celebrated person of past generations, as they do twice in the case of Christ, he would have double proof that he was the descendant of that individual. See Dr. Clarke, and the Religious Encyclopedia.

—There is no slavery so abject as that in which the drunkard's wife and children have to toil. We can conceive of no degradation so sweeping and overwhelming as that produced by the traffic.

"NOW WHEN I AM OLD AND GRAY-HEADED"

Psalm 71: 18.

[Religious Herald.]

Not now as in days long since passed by,
When my step was strong, undimmed my eye;
The dew of my youth lay all around,
And hope leaped forth with joyful bound;
But now I am old, my head is gray,
The days of my youth have passed away.

Like a young lion, my sinews strong,
Fearless I gazed at the journey long;
While my proud heart did exultant beat,
I feared not the frost or Summer's heat;
But now I am old, my head is gray,
The strength of my youth has passed away.

Hope built her castle, fair to my sight,
Painted it o'er with her colors bright;
Gilded the landscape, garnished the sky,
Leading me on as the years rolled by;
But now I am old, my head is gray,
The hopes of my youth have passed away.

Joy filled my heart from the opening morn,
To the evening hours when stars are born;
Too short was the day for all their store,
The morrow glowed with abundance more:
Now when I am old and my head is gray,
All the joys of youth have passed away.

The days of my youth have passed away,
The strength of my youth has gone to decay,
The hopes of my youth have mostly fled,
The joys of my youth are cold and dead;
Oh God, I am old, my head is gray,
Sustain my heart till I pass away.

More blessed my age than in days of youth,
More strong my age in eternal truth,
Hopes of my age have their home on high,
Joys of my age they can never die;
Though I am old and my head is gray,
God will support till I pass away.

THE RESTORATION OF THE JEWS.

UNDER this heading, the following letter, signed by "F. R. G. S.," appears in the London *Morning Post*, of August 10: "It is a singular coincidence, to say the least of, considering the exertions made of late years by Sir Moses Montefiore on behalf of the Jews in and about Jerusalem for its restoration, and making it literally, if not a *Mon tefiore*, at least *ungiardino di fiori* by the beauty of such contemplated restoration that the words of the last verse of the 8th chapter of Zachariah, viz., 'In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you,' should bear so great a resemblance to the doings of the Congress and of him who ruled there. Surely God must have been with the Disraeli when He allowed him to secure His greatest of all blessings—peace for mankind in general, and a bright future for Asia. Besides the seven Signatory Powers, the representatives of Greece, Roumania, and Servia, who were admitted to the bar of Congress, made up the 'ten men who shall take hold out of all languages of the nations.' Having lived some years in Roumania, and knowing how shamefully the Jews have been treated in all the Sclavonic States I cannot but feel infinite satisfaction at observing, as a result of all the recent political negotiations, that the lot of the Jew has been cared for, and that their position, social, civil and political, has been relieved from the unjust and tyrannical yoke of oppression which they have been forced to wear."

TRANSGRESSION.

BY N. B. HEETER.

"Whosoever committeth sin transgresseth also the law."—1 John 3: 4.

THE first question that presents itself to the mind from reading the above language is, what is it to commit sin? but we need not hesitate long to find an answer to this; read the remainder of the verse, and we find the answer in the following language: "For sin is a transgression of the law." Again in Rom. 4: 15, "Where no law is, there is no transgression." Hence we conclude that where there is law there is transgression, and any transgression of that law is sin. But what is it to transgress? It is nothing more nor less than to disobey the Gospel, and we dare not disobey in one point, from the fact the Apostle James says, "He that keepeth the whole law and yet offendeth in one point, is guilty of all." Hence we find no non-essentials in the Bible; but all that we find in the Gospel is intended for us to observe.

Where then do we get the authority to leave off feet-washing that Jesus says we ought to observe, in order to be His true disciples? We need not observe it, if we do not wish to, just as Peter did, but what is the result if we disobey? Observe the language of Jesus to Peter, and we can find out. Again, where do we find the authority to lay aside the salutation or holy kiss that is so plainly given as a command, not only once, but five times in the Gospel? We think we have none, and if we do not observe it, it is a transgression of the law. Besides the above there are many other points that we have not mentioned; among them is trine immersion, the only valid baptism that can be established by the Gospel, and the only one that dates back beyond the middle of the third century. Also, non-conformity to the world is plainly taught us, when Paul says, "Be ye not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Therefore let us place our affections upon heaven and not upon this world.

Again Jesus says, "Search the Scriptures." Hence we find it a duty to search the Word of God that we may know what is required of us, for without a knowledge of the Gospel we cannot comply with its ordinances, and if we fail to search it, but hire some one else to search for and teach us, and he tells us that feet-washing, the salutation, the Lord's Supper, and about all the remainder of the principles of the Gospel, are non-essentials, and we thus fail to obey, we will be transgressors, and when we come up to judgment we will be weighed in the balance and found wanting; for whosoever transgresseth the law committeth sin.

"'TIS A CASE THAT YOU CAN HOLD."

BY S. T. BOSSERMAN.

OBJECTS suggestive of thought and reflection are incidental to daily life. In everything surrounding us we see the work of a nobler being than that of man. And in this field of nature we find many texts susceptible of reflection and carry the mind aloft to soar among higher and nobler things. To any person who can see God in nature, like the dying Milton, a straw may be an agreeable companion,—teaching him that he too is doomed to pass away. The leaf of the forest growing into size and shades of varied hue, teaches us the solemn fact that this is not our abiding place. Thus everything in nature above and below us; the works of man—*everything* may teach us many useful and instructive lessons. However comprehensive the finite mind may be, and enthusiastic in its undertakings, it can but faintly grasp the idea of the Infinite. It is something too vast, too wonderful—something that it cannot hold. There are other things that also enchant the mind with suggestive thoughts that mortals cannot hold. Circumstances in life may be ennobling and pleasant—a paradise to the finite mind, yet they charm but for awhile. We may have friends that are dear to us whose company is ever agreeable, their instructions are valuable and their words are cheering, yet they, however valuable to us, pass away in silence, death wraps them up in his strong hands and we see them no more. We can go with them down the dark valley to give them words of comfort, but we cannot stay them on their journey. 'Tis a case we *cannot* hold. Wealth and affluence may attend our efforts, we live in easy circumstances, may feel to say, "soul take thine ease, thou hast much goods," but how soon sudden destruction cometh; our wealth and honor is but a dream.

We have secured a great name, honored with distinction everywhere, yet we are not secure from the gossip of enemies, our name is defamed, we lose our honor, though not through any fault of our own, and however much ambitious we were to be honored, it is lost, and all our efforts to retain it, prove futile. While many undertakings in this life may fail, yet there *is* a case that we *can* hold. And upon this thought the mind is pleased to dwell. It reveals to us thoughts that are higher and more ennobling than those of earth—it is the religion of Jesus Christ. Man detaching himself from divine power, his efforts will fail. But by placing himself in such relationship with his Master that he may be a co-worker with Him, he *can* secure and be able to *hold* that godliness and holiness which is not only profitable in this life, but also of that which is to come. To secure this power, certain conditions must be complied with. If we associate ourselves with others having superior power and success, we are led to inquire into the secret of his success. He being anxious to impart to you says, "By my careful and simple habits of living, I have obtained great strength of body, clearness of mind, and my retentive powers have become strong. And in connection with my careful economy, laboring systematically and trusting in God is the secret of my success." Being desirous of the same power, by living out his principles, he may become assimilated to the character and power of his associate and have the same characteristics of success. We may admire man and aspire to his accomplishments, but we must reverence God and worship him. To inquire into His law we find the conditions to be complied with, systematically arranged, not one to be excluded from His law; and by the careful observation of all His divine commands we become assimilated to His character and power, as He is the object of our worship. By this assimilation we have power that is heavenly, it is divine. This, then, is a power, a case we *can* hold. A tower of strength for us and a refuge in time of trouble. It is my Master that makes me strong. I love Him because He first loved me, and this is but the case of every Christian and the universal result of their experience.

Reader, would you have that power that will enable you to guide your bark safely across the dark waters of the Jordan of death, to "hold *your* case" at the tribunal bar? I know you would. Then come to Christ. Comply with His commands—the conditions of pardon, and the power is yours. It is then you can realize the truth of the sweet exclamation of the good Mr. Ritchie: "Oh! what must Christ be in himself, when he can sweeten heaven, sweeten Scriptures, sweeten ordinances, sweeten earth, and sweeten trials?" Good old Stephen realized this sweetness, this power when he was stoned to death, and why? Because he obeyed his Master, and though, in the dark hour of his trouble, he could see Jesus, and triumphantly he died. Why was it that the Lady Ann——, when offered a pardon at the place of execution, said, "I came not here to deny my Lord and Master." It was, that she had made her peace with God and girded with this strength she could withstand all. It *was* a case that she *could* hold.

This, then, is the confidence of the Christian, that in Christ there is power unexcelled, and as he is about to wind up his pilgrimage of usefulness on earth, hopefully he says, "My journey is almost ended now—old age will win the race. You see my hands are trembly, and I cannot hold a case; but I've made an application to the city built of gold, and I long to hear the answer, ''Tis a case that you *can* hold.'"

Maple Home, Dunkirk, Ohio.

SELECTED GEMS.

How sweet the words of truth
Breathed from the lips we love.

—Deeds are fruit; words are but leaves.

—The same sun that melts wax, hardens clay.

—Aim high; but not so high as not to be able to hit anything.

—Time is gold; throw not one minute away, but place each one to account.

—To keep moths out of old clothing, it is recommended to give the clothing to the poor.

—Out of Christ as the way, there is nothing but wandering; out of Christ as the truth, nothing but error; out of Christ as the life, nothing but eternal death.

—Every man, woman and child has got something to do, and an opportunity for doing it. Remember that in a little well done, much has been accomplished.

—There are many more blossoms upon a tree in Spring than there will be apples in Autumn. Yet we are glad to see blossoms, because we know that if there are no blossoms, there can be no fruit.

—A tree will not only lie as it falls, but it will fall as it leans. And the great question every one should bring home to himself is this: "What is the inclination of my soul? Does it, with all its affections, lean toward God, or away from Him?"

—Mr. Spurgeon is reported to have said that, the manner of some clergymen, in addressing the young, made him think they must have understood the Lord to say, "Feed my camelopards," rather than "Feed my lambs," and the hit was a capital one.

—Whether women are inferior, superior, the equals, or the complements of men, is not ours to say; but her physical, moral and mental growth, and culture, can never receive too much aid; and the widest liberty should be given to her usefulness, in the limitless fields of opportunity. A noble and exalted manhood, requires as a precedent, a noble and exalted motherhood.

—We ought to think much more of walking in the right path than of reaching our end. We should desire virtue more than success. If by one wrong deed we could accomplish the liberation of millions, and in no other way, we ought to feel that this good, for which, perhaps, we had prayed with an agony of desire, was denied us by God, and was reserved for other times and other hands.

Items of Interest.

Mr. Sankey is to spend the coming Winter in England, going next month with his family. Moody is to remain in the United States.

The New Testament revision company recently met at New Haven, and completed the first eleven chapters of Revelation.

It is said that in Nevada, cottonwood telegraph poles have sprouted and are making a nice line of trees.

The Lake Shore Railroad Company has paid over $453,000 damages for the Ashtabula disaster.

According to careful calculation, it has been estimated that over 6,000,000 persons have died of starvation in South India during the past year.

A piece of marble slab from the wreck of a ship sunk twenty years ago off Long Island, has just been recovered and found to have been completely honey-combed by sea worms.

In Berlin, with a population of 1,000,000, only 35,000 persons attend public worship, and there are 20,000 burials every year without any religious service.

In Maine both parties endorse prohibition.—They dare not oppose it. To oppose is to court certain defeat.

The population of the continent of America averages five to the square mile; that of Europe, seventy-nine; Asia, thirty-five; Africa, six; Oceanica, five; and of the whole earth the average is about twenty to the square mile.

The Bible work among the Turks is very interesting. The Scriptures are sold all over the empire. The Bible House at Constantinople is quite as prominent a building as Bible houses of New York or London are for those localities, and Scriptures are publicly exposed for sale in more than thirty languages.

There is a church built of paper near Berlin, Prussia, which can contain 1,000 people. It is circular within, octagonal without, the reliefs outside and statues within, the roof, ceiling, the Corinthian capitals, are all paper mache, rendered water-proof by saturating in vitriol, lime water, whey, and white of eggs.

It is announced that Mr. Rassam has found at Nineveh, imbedded in a wall of the palace of Assur-Bani-Palo, a round clay cylinder divided into ten compartments, and containing nearly 1, 300 lines of fine description. What this description means, has yet to be determined.

Jews of past centuries have always been depicted as bearded, and it was only towards the last century that any of them shaved. An ancient law forbade the use of any metal instrument in removing the beard, and any one desiring a smooth face was required to rasp the beard with pumice-stone. The process being anything but agreeable, of course few or none adopted it.

Gen. Stone, now engaged in the military service of the Khedive of Egypt, has sent to this country a lot of red date seed, which is to be planted in the Colorado desert. Gen. Stone thinks that in this region the date palm will flourish as well as in its native clime. If the experiment is successful, this vast waste will become one of the most productive sections of the country.

The number of destructive earthquakes recorded in Japan during the past fifteen hundred years, is 149. The ninth century was most prolific in these, reaching 28; in the fifteenth century there were fifteen; the same in the seventeenth; 13 in the eighteenth; and 16 in the present century. The recorded average is one great earthquake every ten years, but the nineteenth century give one every five years.

For bleeding at the nose, the best remedy, as given by Dr. Gleason, in one of his lectures, is a vigorous motion of the jaws, as if in the act of mestication. In the case of a child, a wad of paper should be placed in its mouth, and the child instructed to chew it hard. It is the motion of the jaws that stops the flow of blood. This remedy is so very simple that many will feel inclined to laugh at it, but it has never been known to fail in a single instance, even in very severe cases.

The latest estimate of the total population of the earth is 1,439,145,300. Europe has 312,398,480; Asia, 831,000,000; Africa, 205,219,500; Australia and Polynesia, 4,411,300; America, 80,116,000; from which it will be seen that Asia contains more than one half the population of of the world. The population of some of the principal countries is set down as follows: Germany, 42,757,369; Austria, 37,350,000; Russia in Europe, 72,302,770; France, 36,905,788; Great Britian, 84,242,966; Italy, 27,769,475; Turkey in Europe (before division), 9,573,000; Russia in Asia, 4,505,876; Turkey in Asia, 17,880,000; China proper, 405,000,000; Chinese border lands, 29,580,000; Britsh India, 188,421,264; Japan; 33,623,878; Egypt, 17,000,000; Equatorial Africa, 44,000,000; Brazil, 11,108,291.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

SHADOW.—In Washington district, Kosciusko Co., Ind., August 26th, of fever, brother Joseph Shadow, aged 79 years, 2 months and 25 days. JESSE CALVERT.

GLICK.—Sister Susana Glick departed this life August 11th, 1878, near Mound City, Holt Co., Missouri, aged 79 years, 8 months and 26 days. Her funeral was largely attended. Text Isaiah 38: 1. S. A. HONBERGER.

GLICK.—In the Pleasant Valley congregation, Augusta Co, Virginia, August 19th, 1878, sister Mary, wife of Bro Daniel Glick, deceased, aged 84 years, 9 months and 22 days. A. D. GARBER.

HARON.—Died near Hamlin, Brown Co., Kansas, August 9th, 1878, sister Sarah, daughter of Bro. Jacob and sister Mary Haron, aged 22 years, 4 months and 27 days.

Her death was caused by a complication of diseases. She bore her sufferings during a period of four years, with Christian fortitude, and by word and example, admonished her Christian friends to hold out faithful. And from her young friends she received the promise, that they would forsake sin and prepare to meet her in heaven. Such faithful characters of Christianity deserve more than passing notice, and young and old do well to follow the example.

Funeral services in Christian church at Hamlin to an immense assemblage of friends.—Words selected from 1 Thess. 4: 13.

JONATHAN LICHTY.

BREYMAN.—In Humbolt, Richardson Co., Nebraska, July 13th, 1878, Allen Breyman, aged 29 years, 5 months and 10 days.

ZOLLERS.—In the Arnold's Grove district, Carroll Co., Ill., August 21st, 1878, sister Mary E. Zollers, aged 33 years, 7 months and 2 days.

The subject of this notice was an example of Christian patience and resignation, while under the most dreadful suffering night and day for near four years, but finally her sufferings ended, and she gently fell asleep in Jesus, in hope of a glorious immortality,

The funeral was attended by a large concourse of relatives and sympathizing friends. Services by Bro. Enoch Eby from Phil. 1: 21-24.

J. J. EMMERT.

HARDMAN.—In the Fairview congregation, Appanoose Co., Iowa, July 30th, 1878, Bro. Israel Hardman, aged 76 years, 9 months and 21 days.

He was a deacon of the above named church near 22 years. Faithful to duty to the close of his days on earth. Funeral improved to a large concourse of people by William E. Strickler. JOSEPH ZOOK.

NEWCOMER.—In the Ashland church Ashland Co., Ohio, sister Catharine, wife of Bro. Peter Newcomer, aged 55, years 11 months and 23 days.

She leaves a husband and nine children to mourn their loss. A short time before she died, she called her children (that were at home) to her, pressing their hands between her own she bade them the long farewell, telling them, that she was prepared to go, and that she was going home to her two little children that had gone before her. Bro. Peter and sister Catharine were married January 5th, 1841, and lived together as husband and wife 37 years 7 months, and 16 days, then bidding her husband farewell, she took her flight and went to her long home, after an illness of between six and seven years during which time we often looked for her to say farewell to her kind friends. Her disease was supposed to be consumption. She was buried on the 22nd day of August, 1878. Funeral services by the writer and Bro. I Killhefner from Rev. 14: 13 to a large and very attentive congregation. Oh how hard it seemed to be for her family to give her up; yet they sorraw not as those which have no hope Some of the children are members and some are not. I do hope that the day will soon come, when all of them will be on their way to meet a Christian mother in a brighter clime. Savior help them, is my prayer. D. N. WORKMAN.

CORRESPONDENCE.

Notes of Travel.

SOME of the brethren and sisters are no doubt waiting to hear something about England the custom of the people, and other things relative to my stay there through last Winter and this Summer. I have promised the editors a few thoughts, and will commence by relating first,

THE NATURE OF THE COUNTRY

in the part I travelled. Around my old home in Somerset, you can always find any kind of soil; there are hills that appear like mountains, gradually arising from the lowlands, and often the ascent to those hills will be covered with a thick growth of underbrush, or woods as called there; also plenty of heavy forest trees. These woods are nearly full of rabbits, foxes, game as pheasants, hares, etc., and furnish sport for the nobleman, lords and squires, who infest the country, and are almost looked up to, as though they were more than mere creatures with the rest of God's creation. *They* are the land owners; the farmers, the renters, the laboring classes working for each, and of course each party knows its friends and keeps themselves to themselves. You will find none of the social, free and easy disposition that characterizes the people of the United States. I have left the nature of the country, and you can see just where I branched off I will return to the moors for a few moments. As you have ascended with me, the hills spoken of, you can now from the top look over a vast expanse of country, and such a sight,—almost indescribable! You can see villages every few miles, with perhaps from 200 to 500 inhabitants, the tall spires of the Established Church of England rising amongst the trees. And the sight enchants the eye of the traveler, you can turn your gaze in another direction and see the level, dreary moors, with ditches cut to drain off the water, averaging six feet wide, these are sometimes flooded for a long time. In these fields you find a good many cows, as Somerset is a cheese-making Co. It also makes a lot of cider, which accounts for the many orchards.

The observer will also find clay lands on top the hills, which yield fair returns of wheat, barley, peas or beans, to the industrious and frugal farmer. We see red lands that look poor and don't deceive their looks; they are generally with others in their turn, dressed with heavy costs of artificial and other manures.

THE FARM HOUSES

often present a pretty looking appearance; they are not wood, but massive structures of stone or brick. Walls three feet thick, and oftentimes may contain eight to ten bedrooms, kitchen, dairy, and back kitchen, cellars, parlor and sitting-room, with hall and outhouses in abundance to suit the convenience of a large dairy, stock and grain farm. Barns are large, also stone; and covered with thatch, reed and tiles. The residences of the squires are in the country, amidst the farms of their estate, and have splendidly arranged lawns, carriage drives, and private walks, with gardens attached. Many of the houses are very old, and the architecture of course being ancient, is looked upon as grand, but the houses or mansions of modern date, suit my taste the best; they are costly edifices, generally two or three times larger than really needed. The

HOUSES OF THE PEASANTRY.

or laborers come next. Are of very low stature as a rule, and thatched with straw, very old-fashioned and none too much room, as generally large families are found occupying the small cottages.

I have now described, I think, the land as a rule through all the part I visited, also the houses. The people I will leave till another article with their customs, and the probable success, attending a well directed mission to the island.

I had forgotten to state when describing the nature of the country, that the fields are irregular in shape. They are not square as here, but just to suit the taste of landowners and tennant; the roads also wind in every direction, with sign-posts at every cross-road, to tell the traveler his way, and the distance. The turnpikes, which keep these roads in order, are nearly done away with, and the expense falls on the farmer. Times with him are very close at present: American competion rendering prices low, in stock, cheese and some of the manufacturing articles of cutlery and other things, so that the English way of hand-labor is superseded by the machinery of other nations Wearing apparel is much cheaper there, than here. Wages of the laborers are higher than when I left England first in 1869. Hence that class of people might do better now than in years gone by, if they desired to. H. P. BRINKWORTH.

Lanark, Ill.

More Light.

THERE are manifold indications of perplexity in the Brotherhood in relation to the Lord's Supper. I am frequently written to for explication of the apparent discrepancies of the Sacred Record on this point. The truth does not lie so near the surface respecting the ordinance as some others. It requires more investigation and collation.

The want of strength and still more the want of means precludes my present elaboration of the subject. It seems to me I can do no better than urge all such members to procure Bro. J. W. Beer's book on the "Lord's Supper." The subject not only requires study but deserves it. Bro. Beer has given the church an excellent monograph, and all who desire light in that direction will find 60 cents a cheap investment for so large a fund of information. The significance of the Divine Institution should incite us to avail ourselves of every ray of light that confirms its authority and perpetuity. No matter what the materials of which the supper was composed, or what the conception of the apostle in its preparation, it was not the passover as to its symbolic purpose. Bro. Beer's book will prove an excellent mental discipline, as well as an exhaustive historical argument for "the truth as it is in Jesus" C. H. BALSBAUGH.

[For the book send 60 cents, with your name and address plainly written to J. W. Beer, Meyersdale, Somerset Co., Pa.]

From Ohio.

BY your permission, I will inform the readers of your excellent paper that I am now in Ohio. I left Huntington Co., Indiana, on the 6th of August. Got in the vicinity of Hagerstown, Wayne Co., Indiana on Friday the 9th. Met with the members of the Nettlecreek arm of church, near Hagerstown, on Saturday in church counsel. Not much business. The propriety of building a house for their poor members, was discussed at length and finally postponed till after their next District meeting. A choice was held for visiting brethren, the lot falling on Abraham Holler and a young brother Bowman, two active young Brethren. Daniel and Jacob Bowman and John Holler are the elders here. David Bowman, Lewis Kinney and Jacob Hoover are in the second grade of the ministry, and Lewis W. Teeter and B. F. Wisler in the first; hence the ministry here is strong. On Lord's day morning we met with them in Sabbath-school. Not as large an attendance as I expected. At 10 o'clock A. M. and in the evening we preached for them as best we could. On Monday morning we started for Ohio. Got to Newhope in Preble Co., in the evening where we met some of our relations. Did some visiting in this vicinity. On Tuesday evening we preached in a United Brethren meeting-house in Newhope. A full house, for the short notice. Next day went to Eaton, the county seat of Preble Co. From there went to Winchester, where we visited quite a number of relatives and friends. On Thursday evening we preached in a Methodist church in town. On Friday 16th we went to John Hart's, a brother-in-law of ours. On Saturday did some visiting, one place of visit was the old cemetery where my first wife was buried some forty years ago. This brought fresh to our mind, when we had to stand and see our dear young companion sunk in the silent tomb. O how sad we felt! In as much as this grave-yard was much neglected, we made some arrangements to have it put in a better condition. Next day being Lord's day we went to church at Sugar-Hill. Tried to preach at 10 A. M., in afternoon visited old Bro. Daniel Miller, who is quite poorly. In the evening came here to our youngest sister. Found all well. We expect to visit two weeks in this county (Montgomery), then to Miami Co, then Darke Co. We expect to get to Huntington Co., Indiana, by the 25th of September. All who desire my help in the ministry in the Fall and Winter, please address me at Huntington, Ind., by the first of Oct. I have been pretty well since I started on my visit, thank the Lord. Oh Lord help all to be faithful. SAMUEL MURRAY.

"Watch, for the night cometh!"

From Fairplay, Washington Co., Md.

THE Brethren of the several churches, composing the Western District of Maryland, are generally aware that at our late District meeting, held in the Bear Creek congregation, Garret Co, Maryland, there was a missionary plan represented and adopted, called the Western District of Maryland Missionary Association. The object being more particularly to get the Gospel preached in the outskirts of our immediate congregation, at places where the Brethren have seldom, if ever preached. And it may be said there are thousands of such places, and in many of these places there are calls for us to come; and yet their wants are not supplied, and why is it? Because we have not the ministers with ability, energy and courage to present the truth of the Gospel in such a manner as to commend them to the consideration and the acceptance of men and women desiring to be saved? Surely we have brethren who are workmen that need not be ashamed, but are able rightly to divide the truth, and can give meat in due season, both to saint and sinner.—Is it then because such brethren already have so much to do, so many appointments to fill that they cannot be sent on a preaching tour of a few weeks, to declare the truths of the Gospel to souls that would only need to hear, and to have an opportunity to obey, and they would be ready to accept of this great salvation? Then if these are not the causes, what are they?—We cannot reason away the necessity of supplying the wants of the soul as long as we recognize the language of Montgomery, the poet:

> O, where shall rest be found,
> Rest for the weary soul?
> 'Twere vain the ocean depths to sound,
> Or pierce to either pole.
>
> The world can never give,
> The bliss for which we sigh;
> 'Tis not the whole of life to live,
> Nor all of death to die.

And in order that the souls may enjoy the rest that the world cannot give, the Savior has commanded us to go into all the world and preach the Gospel to every creature: and he that believeth and is baptized shall be saved. And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? Rom. 10: 14–15. Now we discover the means whereby this great demand can be supplied, and hungry starving souls can have the bread of life broken unto them, and the thirsty that are perishing for the want of the waters of life, may be made to drink deep out of the wells of salvation. And O, who should remain deaf to the glorious invitation? Now Jesus invites, and the Spirit says come, and angels are waiting to welcome you home. And in these means we find that by the foolishness of preaching, God is pleased to save those that believe. Hence there is a necessity for preaching, but how can we preach except we be sent? We have admitted that there is not as much preaching within our border as there should be, not for the want of preachers altogether, for this want the Lord has, through the church been supplying. If the one means comes through the church, most surely the others do. Then among the other requisite means named in the Word of the Lord, we discover that *sending* is necessary, and it will be found, not only the direction to go, but also the wherewith to go; because we are commanded to bear each other's burdens, and also that we be co-workers with God. Now all these things God has given, they are all right at hand. And all that is wanting, is to supply the means, and set the ready materials in operation, and the machinery will work smoothly as running in well grooves, being oiled by the love and grace of God, that all friction will be obviated.

And now in conclusion, we wish to refer to our Missionary Association, which we designed to more fully fulfill the great commission so far as we can, as an organized district, for it is generally admitted that charity begins at home, and that while large ships may venture more, little boats should keep near the shore.—Therefore that we might endeavor to have the Gospel preached at places where it is desired, and also create a desire for it by offering appointments where places can be found for that purpose, there was provision made in the plan as adopted for our Missionary Association, that district meeting annually appoint an Executive Committee to attend to those duties as set forth in the plan. One brother from each arm of the church comprising the Western District of Maryland to constitute said committee, and I believe a copy of the plan was sent to each member of the committee. But we do not hear that the work is being carried on, although some months have gone by. Brethren do not sit down, but be up and doing, lest it will be said, "the harvest is passed and the Summer is ended, and souls not saved." In order that all who desire to have preaching through this organized association may know where to apply, I will give the names of the Executive Committee to whom application may be made, and that they may be better able to arrange appointments to greater advantage if they start out Brethren on a preaching tour:

Abraham Barnhart, Hagerstown.

Samuel Jennings, Brownsville; David Schindle, Funkstown; Dr. V. Richard, Cor. Secretary, Fairplay, Washington Co., Maryland; David Merrill, Lanconing; Samuel Miller, Engle's Mill, Garret Co., Maryland.

DANIEL WOLF,
Treasurer.

* * *

A Peculiar Case.

SISTER Mary Zollers, of whose death an account will be found elsewhere, took sick about four years ago, with a strange disease, that baffled all medical science. Physicians pronounced it something similar to the Asiatic leprosy. The skin on her limbs, and part of the body gradually hardened until about two years ago, it became hard and stiff as sole leather, with several openings, as running sores; out of which her life seemed to ooze away. Encased in this coat of mail, some of the joints were perfectly stiff.

That which she suffered for the last several years is utterly indescribale, day and night without a moment of rest. To look upon her was to remind one of the terrible suffering of Job. But her patience was equal to her suffering. Her mind was clear until the end, when she bade adieu to her mother and sister, and we trust, was bourne by the angels into Paradise, to come again, when the Lord shall descend from Heaven with a shout, and the dead in Christ shall rise first. J. Y. HECKLER.

Mt. Carroll, Ill.

GLEANINGS.

From David Bowman.—We have had a season of refreshing among us. Brother J. S. and S. S. Mohler were among us and preached the Word with power and demonstration of the Spirit, which made saints rejoice and sinners to reflect upon the future destiny. Our Love-feast was one of the best meetings we ever attended. I will say here that Brethren seeking homes in the West, would do well to give us a call, as land is low here. It can almost be bought for what the improvements are worth.

St. Martins, Mo.

From M. J. Smith.—Those books and pamphlets you sent me came to hand all right and gave entire satisfaction. I think they ought to be distributed around more than they are. The "Passover and Supper," ought to be read by every one that is not well read in the Scripture, and those pamphlets I love to read. I think there is good reading in all of them, such as all worldly people ought to have before them. I intend to lend mine and see if they will turn some to a saving of the soul. I don't belong to the church, but expect to soon; perhaps before this reaches you, and my husband is going with me. We expect to be baptized next Sunday.

Northhampton, Ohio.

From John Metzger—The first day of Aug. I started for Pennfield, Champaign Co., Ill. Came to Pennfield the second. The people soon made arrangments to have meeting. After preaching several times, two Campbellites came forward and said they wanted to be baptized. After making the necessary arrangments to go to the water to administer the holy ordinance of baptism, quite a crowd of people accompanied us to the water, as it was the first time the Brethren ever baptized at that place. After all met in a beautiful grove at the water side, we sang a few verses, then I made a few remarks of the necessity of prayer at the water side. Then I told the people it would be pleasant, and do them good, if we would all kneel down and have a word of prayer. So they all knelt down, old and young, and many tears were shed. Brethren go and preach for them.

From Donnell Creek church, Ohio.—Our church seems to be in a healthy condition, still contending for the faith once delivered to the saints. With all the earnest labors of our ministers, accessions have been few this Summer. Thanks be to God, prospects are looming up favorably for an ingathering. Within the last two weeks four precious souls have been brought in favor and fellowship with the blessed Redeemer. Quite a number assembled at the water side to witness the baptismal ordinance. One had formerly been a member of the Baptist church, two had belonged to the German Reformed church. I think we all felt rejoiced to see them leave the elements of this world and join in with the people of God. Hope they with us, will grow in grace and in the knowledge of the truth, and finally be so unspeakably happy as to reach the immortal climes of glory, where we may ever be enabled to sing the songs of praises to the Lamb forever and ever. D. B. HIRT.

From Levi Stump.—Samuel Croy of Newaygo Co., Mich., Etna P. O., Whitecloud Stat'n, wants some brother to come and preach, as he and his companion are all alone.

From Limestone, Tenn.—We have just passed through a series of meetings, commencing with harvest or thanksgiving meeting on Friday the 23rd inst. Annual visit meeting on Saturday, and regular exercises on Sunday. The meetings were well attended and interesting.—Bro. C. Diehl of Pleasant Valley labored with us. J. B. PENCE.

From Marshall Co., Iowa.—On the 24th of August, Bro. Bashor came to us, but am sorry to say, that he had taken cold and was scarcely able to preach the first four days, but happy to say that his health improved, the last two sermons were strong and powerful. Only two baptized and one reclaimed while he was here, but we do not attribute the cause of no ingathering to the preaching as much as to a trouble that has just taken place in the neighborhood. Trust Bro. Bashor will be spared, and at a time when things are more favorably, will come to us again, and I ask the Brethren every-where to remember us in their prayers, that God may grant us grace and ability, that the cloud may soon be removed from us.

JOHN MURRAY.

ANNOUNCEMENTS.

NOTICES of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

Sugar Creek congregation, Sangamon co., Ill., Oct. 3 and 4, commencing at 10 o'clock.
Paint Creek congregation, Bourbon Co., Kansas, October 3rd and 4th, commencing at 2 o'clock.
Mineral Creek, Johnson Co., Mo., Tuesday, Oct. 1.
Stanislaus church, Cal., first Saturday in October.
Mulberry Grove church, Bond Co., Ill., Oct. 9th.
Camp Creek congregation, Sept. 14.
Bethel church, Filmore Co., Neb., Sept. 14th and 15th.
Franklin church, four and a half miles North-east of Leon, Decatur Co., Iowa, Oct. 10th.
White Rock congregation, Kansas, Sept. 21st.
Lower Fall Creek church, Madison Co., Ind., Oct. 11.
Logan church, Logan Co., O., Oct 12th at 2 o'clock.
Peabody church, Oct. 5th and 6th at residence of Bro. Henry Shomber, three and a half miles North-West of Peabody, Marion Co., Kan.
Wyandot congregation, near little York, Wyandot Co., O., Sept 14th and 15th, at 10 o'clock.
Beaver Creek church, York Co., Neb, September 21 and 22.
Pokagon congregation, Cass co., Mich., October 5th at five o'clock, P. M
Grasshopper Valley church, Jefferson co., Kansas, Oct. 5th and 6th.

☞ The Lord willing, there will be a Communion meeting in the Bear Creek church, Christian Co., Ill., on the 28th and 29th of Sept., 1878, commencing at 4 o'clock in the evening, at the house of Bro. John S. Stutzman, three miles South-east of Morrisonville. Invitations to all that wish to be with us.

J. S. STUTZMAN.

☞ There will be a Love-feast at Milledgeville, Carroll Co., Ill., October 8th and 9th, commencing at 10 A. M. Invitation extended as usual.

☞ The Brethren of the Black River congregation, Medina Co., Ohio, the Lord willing, will hold their Love-feast on the fourth of Oct., commencing at 3 o'clock.

TOBIAS HOOVER.

☞ There will be a Communion meeting, the Lord willing, in the Log Creek congregation, Caldwell Co., North Missouri district, Oct., 5th and 6th, commencing at 2 o'clock on Saturday, at the residence of the undersigned, three miles West of Polo. A hearty invitation extended. I. E. BOSSERMAN.

☞ The Communion meeting in the Silver Creek congregation, Ogle Co., Ill., will be the Lord willing, on Tuesday and Wednesday the 8th and 9th of Oct., commencing at ten o'clock, to which the usual invitation is extended.

D. E. PRICE.

☞ We, the Linn Co., church, the Lord willing, will hold a Love-feast on the 10th of Oct., commencing at ten o'clock A. M. to which we extend a hearty invitation to all the surrounding churches of the Brethren.

J. C. MILLER.

☞ There will be a Communion meeting in the Monticello district, White Co., Ind, on the first day of November, 1878, commencing at four o'clock P. M. and meeting to continue for some time after Love-feast.

JOHN S. SNOWBERGER.

☞ We will hold our Love-feast at Smith Fork church, Clinton Co., Mo, October 12th, at 1 o'clock P. M. We design to continue meeting for a week. Ministers travelling West will make a note of this and give us a call.—Those coming by R. R. will stop at Platt Spring, one and one half miles South of the meeting-house. D. B. GIBSON.

☞ There will be a Love-feast in the Van-Buren congregation, Oct., 15th at Baer's, two miles West of White Pigeon, St. Joseph Co., Michigan, commencing at 10 o'clock.

G. SPRANG.

☞ We the Brethren of the Fairview church, Tippecanoe Co., Indiana, will have our Communion Oct. 5th, commencing at 4 o'clock in the evening. SAMUEL ULERY.

☞ The Brethren of the Root River congregation, Fillmore Co., Minnesota, intend holding their Communion on the 5th of Oct., 1878, commencing at 10 A. M. JOSEPH OGG.

☞ The Brethren of Deep River church, Poweshiek Co., Iowa, intend holding a Communion on Friday and Saturday, Oct. 4th and 5th, commencing at 10 o'clock. Preaching on Sunday the 6th, at 10 o'clock. All are invited, especially ministering brethren.

G. W. HOPWOOD.

☞ Our Love-feast will be the 14th of Sept., Boulder Co., Colorado. Will hold a series of meetings during the week previous.

J. S. FLORY.

The Brethren at Work.

A RELIGIOUS WEEKLY.
EDITED AND PUBLISHED BY
J. H. MOORE & M. M. ESHELMAN.

THE BRETHREN AT WORK is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice,

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11; 4, 5.

It also advocates the scriptural duty of Anointing the sick with oil in the name of the Lord.

In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price, per Annum, $1.50.

Address: MOORE & ESHELMAN,
LANARK, CARROLL CO, ILL.

Children at Work.

The Bright, Sparkling Youth's Paper.
PUBLISHED WEEKLY.

It will tell you of Bible facts, commands, and promises.

It is for Bible Songs, Bible Poetry, Bible Prophecy, Bible Doctrine.

It will teach your children how to be good and how to do good.

Its handsome engravings are drawn from Bible events and Bible characters.

It points to the way of happiness, both in this life and the life to come.

Christ says. "Feed my lambs," — that is just what this paper intends doing. Samples cheerfully sent.

PRICE 50 CENTS PER ANNUM,

Address: MOORE & ESHELMAN,
LANARK, CARROLL CO., ILL.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M., and arrives in Racine at 6:45 P. M.

Day passenger train going west leaves Lanark at 2:06 P. M, and arrives at Rock Island at 5:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M, arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12:10 A. M, 8:10 A. M., and east at 12:10 A. M. and 5:15 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

O. A. SMITH, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*" — LUKE 2: 10.

Vol. III. Lanark, Ill., September 19, 1878. No. 38.

The Brethren at Work.
EDITED AND PUBLISHED WEEKLY
—BY—
J. H. MOORE & M. M. ESHELMAN.
——:o:——
SPECIAL CONTRIBUTORS:

R. H. MILLER,	LADOGA, IND.
J. W. STEIN,	NEWTONIA, MO.
D. VANIMAN,	VIRDEN, ILL.
D. B. MENTZER,	WAYNESBORO, PA.
MATTIE A. LEAR,	URBANA, ILL.

THEY'RE DEAR TO GOD.

"Beloved, it is a sad thing, and truly so sad, that it may make our very hearts bleed within us, to think of the Lamb's little party, who are to strength the weakest, in riches the poorest, in number the fewest, and shall they in love be the coldest, in judgment the most divided! Is not this sad now, that the little ones of Jesus Christ, that the lambs of Jesus Christ, should love one another no better? O Christians! either lay your malice aside, or else God will lay you aside, as He hath done too many of us at this day, to our great sorrow."—DYER, 1655.

O that, when Christians meet and part,
These words were graved on every heart—
They're dear to God!
However wilful and unwise,
We'll look on them with loving eyes—
They're dear to God,
O wonder! to the Eternal One,
Dear as His own beloved Son;
Dearer to Jesus than His own blood,
Dear as the Spirit's fixed abode—
They're dear to God.

When tempted to give pain for pain,
How would this thought our words restrain,
They're dear to God,
When truth compels us to contend,
What love with all our strife should blend—
They're dear to God.
When they would shun the pilgrim's lot
For this vain world, forget them not;
But win them back with love and prayer,
They never can be happy there,
If dear to God.

O how return a brother's blow!
The heart whose harshness wounds thee so
Is dear to God.
Oh! who beneath the Cross can stand,
And there from one hold back the hand—
Dear to our God?
How with rough words can we conflict,
Knowing each pang our words inflict,
Touches the heart once pierced for us?
The hearts we wring and torture thus,
Are dear to God?

For is there here no strength in love—
The love that knits in joy above
All dear to God?
Shall we be there so near, so dear,
And be estranged and cold whilst here—
All dear to God?
By the same cares and toils oppressed,
We lean upon one faithful breast,
We hasten to the same repose;
How hear or dear enough for those
So dear to God!

—*Golden Grain.*

◆

ECHOES FROM THE CENTER.

Christ Our Center—Visiting A Co-laborer—Educational Interests—Our Lord's Day Improvement—Sunday-school Work—The Sermon—Golden Moments—A Higher Life—Immortality Gained—Another of The Lord's Afflicted.

THE center of attraction to every true Christian is Christ. He has ever been the nucleus of Christianity, and has been the "center" prospectively to the faithful in the past. Directly after the fall of man, this Day-star was placed in a prominent position in the dim vista of the future, and all the types and ceremonies shadowed forth of the good things to come. All pointed to the revelation of the Son of Man when He should bring salvation to a sin-cursed world. His mission upon earth was one of attraction, love and power, though He died, He yet lives, and now has all power in heaven and upon earth. *His* altar is the center around which the halo of Christian worship radiates, spreading the news of God's will to man, and preparing souls to revolve around this great center, in the regions of ethereal bliss.

Christ is the Sun of righteousness, shedding His rays into the hearts of men. And like the luminary of the day, His orbit is higher than that of earth, it is elevating, and as He is thus lifted up, will draw all men unto Him. We learn that the great planet of the day, is the center of attraction around which the orbs of lesser magnitude, revolve in humble obedience to the will of the Creator. So man may learn, and to be in harmony with nature's laws, must obey the great Head of the church in all His divine commands, whether it be in the giving of a cup of cold water, visiting the sick or of greater magnitude. All are essential to complete the worship of the Master, and by this humble obedience, we become assimilated to the character of the object worshiped, and when He comes, the saints of God shall appear with Him, and be like Him.

It affords me pleasure to leave the "humdrum" of business and resort to the country to enjoy the life of a rural home for a season, and with those anticipations of pleasure, in company with my family, we drove out in the country to visit our worthy brother J. Witmore and family. Found them reasonably well, and slowly improving. They also have been placed in the crucible of affliction, for sometime in the past, brother W., not being able to engage in his ministerial duties for the past eighteen months. But trusting in God, he says there is yet a brighter day coming, and that he yet will be able to pursue his calling as watchman on the walls of Zion proclaiming the news of salvation to a dying world. He humbly desires the prayers of all God's people, believing that there is great efficacy in the prayers of the righteous. Let us, my dear brethren and sisters, remember this family as God's afflicted.

Upon our return home, we found brother Packer, of Ashland, Ohio awaiting us. He remained with us over night, and had a pleasant interview together, in the interests of the Christian religion, social worship and the cause of education. He is soliciting in the interests of the Ashland College. He finds many friends to the cause, and is receiving contributions for the enterprise. We are glad that institutions of learning are under the instruction of the brethren, and we hope that they may prove a blessing to the church. Let us pray that they may be managed judiciously and hold the distinctions they claim, that while our youth may there receive superior advantages for mental improvement, they may also learn the plain, practical truths of the Gospel, and that *that* humility and pure religion may be taught them which is so characteristic of our fraternity.

Next day was Lord's day, and early in the morning we wended our way to the church (Eagle Creek) and arrived in time to engage in the Sunday-school work. Found Superintendent brother W. C. Teeter already engaged in the exercises. Had a good attendance and interesting workers. Our lesson was the trial and persecution of our blessed Master. How our hearts were melted with sympathy for Jesus as we read of his betrayal and sufferings. Who could not love such a patient and holy Being? Oh, he was lifted up. "And I, if I be lifted up from the earth, will draw all men unto me." Yes, how frequently He draws by His sweet influence. We feel the drawings of the Spirit in the Sunday-school room. How the little ones love to ask and answer questions? How their little minds are filled with useful instructions, drawing them to Jesus. The Sunday-school is an auxiliary to the church, and we are glad the noble work is carried on in the brotherhood, and hope the day is not far distant when every church district will join the army of workers for the benefit of the youth of our land. After a few minutes intermission, we met for preaching. A part of the 12th chapter of John's Gospel was read by one of the usual readers. Brother Beagle then selected, as a motto upon which to base his remarks, the 48th verse of the chapter read. "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." We learned from his discourse, that the *Word* of Jesus in his counsels and commands, and to reject them, it will be our own peril. He portrayed to our minds the solemn scene at the judgment, in such strong terms that it made us feel that we wanted to be prepared for the final day.

Oh dear brethren, let us be animated to greater action in the matter of spreading the Gospel, that all may be warned to shun the awful doom of the wicked. Brother B., was followed by one of the ministers present, selecting as a closing song of praise, the 27th hymn, portraying the judgment.

"That awful day will surely come,
Th' appointed hour makes haste,"

and then went to prayer, which was offered up in a very affecting manner in behalf of the security of the saints on earth, the spread of the Gospel and the salvation of the sinner. After dismissal, we dispersed, and repairing to our homes, we thought over the work of this another Lord's day gone to eternity, and of its improvement. And by close examination, we yet find room for improvement, and pray God for more light to guide us into the perfect way. While in this reflection, I thought of the many moments that are spent in vain, and that they are gone never more to return, and if unimproved by us, it is time lost forever. The present is ours, and by proper improvement, may prove a blessing to us and our associates. Why then be idle? Why act the part of the sluggard, that not even the temporal wants may be supplied? Why depend upon the cold charities of the public, that will neither clothe nor feed the destitute? Self-exertion and self-reliance must be at command to energize the body and soul into action. Then is not man wholly dependent upon his fellows, but within himself lies that power that will give him momentum sufficient to bear him onward and upward to a higher and nobler life, and will have that commanding principle within himself, that it is "God who helps those who help themselves," *i. e.*, He does that which man cannot do.

The proper improvement of present moments will strengthen our mental as well as our physical powers. It will qualify the mind for a higher and a nobler life. It is the only means of fitting us to reign in a nobler and holier sphere than that of earth. And if we would live in heaven, that life must be begun upon earth. By proper application the soul becomes stronger and stronger, as we go down the stream of time, affection for earth is lost, and that of heaven gained. Our pathway will be lit up by that light that shineth brighter and brighter unto the perfect day, and as mortality is coming to a close while at the brink of time, that holy and well-improved life will verge from mortal to immortality, and the triumphant song can be sung, "O death where is thy sting, oh grave where is thy victory;" for immortality is gained, and an eternity of happiness is ours to enjoy.

To-day went to visit the sick. Our dear Bro. King is much afflicted and is apparently growing weaker; disease, consumption. Brother Daniel feels that a better day is coming, and is resigned to his fate. He expresses his willingness to go when the Master calls. What a consolation in the religion of Jesus, it allays all pain, expells all fear and swells the soul with confidence, that to the departing it is just the happy exchanging of the cross, for the taking up of the crown, and to spend an eternity free from all affliction, and bask in the sunshine of the heavenly city forever.

S. T. BOSSERMAN.

◆

If we would have God be careful of us, we must be careful of the things He has committed to our trust.

TRUTH.

BY J. S. MOHLER.

"And ye shall know the truth, and the truth shall make you free." John 8: 32.

WHAT is truth? This question was asked by Pilate at the time of Christ's trial. Truth has a large application, and is somewhat difficult to define. It is from *Aletheia*, defined *truth, verity*. In opposition to what is false. *Love of truth, veracity, uprightness, probity, integrity, sincerity*. This is a very general definition. It might be added that truth is never contradictory; but is always consistent with itself, and harmonious in its results, and is as unchangeable as God Himself. To get the nature of religious truth before our minds fairly, we shall first refer to truth in nature, with which we are familiar. In the first place we might refer to

ASTRONOMICAL TRUTH.

By this we mean the order and harmony of all the heavenly bodies; the sun rises and sets at its regular time, and has for thousands of years, without the variation of a moment. The moon appears and disappears at its appointed seasons; the starry worlds are all governed by order and regularity; the seasons come and go as we need them. Were it not for astronomical truth *i. e.*, the order of the heavenly bodies, all would be confusion and disorder on earth. Suppose the sun was to rise to-morrow morning at six o'clock, the next morning at eight o'clock, the next at ten o'clock, the next back at four o'clock; what would the result be? We could make no calculation, could transact no business with certainty. Next we might notice

MATHEMATICAL TRUTH.

By this we mean the accuracy of numbers, their harmony. We say twice two make four. This is a simple mathematical truth the world over, and no law in the universe can change it without seriously affecting the whole commercial world, and introducing error. By mathematical truths being the same the world over, and all harmonizing in their result, the various nations of the world are prepared to enter into commerical transactions with each other in an intelligent, consistent manner, and mutually profitable. But suppose one nation would teach that twice two made five; another that twice two made six, and so on; the whole commerical machinery would be unhinged, confusion and disorder would be the result. Next we might notice

GEOGRAPHICAL TRUTH.

All truthful geographers locate the same towns and cities, rivers and oceans, countries and kingdoms in the same latitude and longitude. If this were not so, we could not tell which way to go to find any particular place. Suppose one author would locate Washington city on the Northern lakes; another on the Gulf of Mexico; another on the Pacific coast, the traveler would be at a loss to know which way to proceed to find the place. Hence the importance of geographical truth. We next notice

HISTORICAL TRUTH.

Unless historical readers agree in the main, history loses its importance. Suppose one author would place the birth of Christ at five hundred years; another at one thousand years; another at one thousand five hundred years; which one of these authors should we believe, had we no other source of information? Their record of facts would be so vastly at variance, that their testimony would be worthless. Thus we discover the importance of historical truth.

(To be concluded next week).

◆

Learn in childhood, if you can, that happiness is not outside, but inside. A good heart and a clear conscience bring happiness, which no riches and no circumstances alone ever do.

A LOUD CALL.

THERE lived a parson, as we're told
But when or where we know not,
Who oft his snoring flock would scold,
Threatening that they to heaven should go not
But rather down to hell be hurled,
If they would not abjure the world,
And count as dross its filthy mammon,—gold.

It chanced at length, this goodly wight,
Who stoutly fought the Christian fight,
Elsewhere received a louder call.
What though the stipend was a trifle more;
To one who placed in wealth so little store,
This had no weight, you know, at all;
'Twas not the cash, oh! no,
But 'twas the Lord commanded;
And though 'twas hard to go away,
Should he refuse the Lord to obey,
And be a careless servant branded?
No, sure, so he must go.

The parting Sabbath now arrived,
And all his simple flock contrived
To hear their priest's farewell,
He plied them long in righteous strain,
Bade them from darling sins refrain,
And in sweet concord dwell;
To hate the world, in holy ways be bold,
And shun the soul's seducer,—glittering gold.

The service o'er,
Before the door
The parish gentry gathered round.
Smiling the good man came among them,
Seized on their offered hands, and wrung them
"A saint on earth!" the grannies cried,
Then rolled their eye-balls up, and sighed,
And dropped their farewell courtesies to the ground.
Behind the rest,
To bid the priest good-bye,
In nature's sooty jacket dressed,
Old Cæsar came, a wag, and mighty sly,
Bowing, the stick of ebony began
A confab with the gold-despising man.

"And how good massa parson do?
Me hope me find him bery well."
"Well, Cæsar, well; and how do you?"
"Ah! massa, Cæsar hardly tell;
Dis good long twenty year,
Wid you he worship here,
And now he sorry from you flock you go."

"Ah! honest Cæsar, yes, it must be so.
I'm sorry, too, that I am forced away;
But then, you know, 'twould never do,
The Lord's loud call for me to disobey."
"Who? massa, who you say?
De Lord call you away?
Massa, how many poun's a year
De peoples pay for preaching here?
"Two hundred." "Todder place gib any more?"
"Why, Cæsar, yes; I think they offer four."

"Ah! may be 'tis the Lord who call;
But don't you think more loud you let him bawl,
Ay, call and call, till all be blue,
'Fore you come back from four to tu?!
De Lord he holler till he dumb,
'Fore massa parson eber come!"

—*The Health Reformer.*

HOW IS THE UNPARDONABLE SIN COMMITTED?

BY EMMA WATSON.

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but blasphemy against the Holy Ghost, shall not be forgiven unto men." Matt. 12: 31; Mark 3: 28; Luke 12: 10.

THE above quotation from Matthew, and to which the reader is also referred in Mark and Luke, has called forth probably, as much difference of opinion, as upon any other passage of Scripture, if not more; and to-day, there is likely more division of views, concerning it, among Christians, than upon any single thought or idea in the Scriptures. We may therefore not be in harmony with all the readers of this article, but we shall nevertheless briefly set forth our views upon the passage referred to, and give our reasons therefor. The preceding declaration of our Savior was made in response to the Pharisees, who said, "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils," Matt. 12: 24, which blasphemy issued from their evil hearts, and was prompted on account of Christ healing one "possessed with a devil." The Pharisees assailed the very Spirit of Christ, the holiest of the holy, the purest of the pure, yes, wickedly and maliciously assailing the very essence of the Godhead from which emanate the quickening and life-giving principle of the Trinity.

"Because they said, He hath an unclean spirit," Mark 3: 30, and that "He casteth out devils through Beelzebub, the chief of devils," Luke 11: 15, calling the Spirit of God the spirit of the devil, when from the very act of healing the blind and dumb, and casting out a devil, was so miraculous and supernatural, that it should have brought conviction of the Divinity of Christ, to each person not utterly given over "To hardness of heart and reprobacy of mind," and they, the Pharisees, must have known and been inwardly conscious of the Divinity of Christ, after seeing the miracles wrought by our Savior; but their hearts were so full of evil, and so steeped in prejudice, that they were swayed by the blackness and most infernal passions, so much so, that they called the Spirit of God the spirit of the devil. Can greater blasphemy and a more aggravated crime or sin be conceived against our Lord, than the Pharisees committed in charging the Spirit of God with the attributes of the powers of darkness, when the most callous wretch could have seen divine power evinced in the act that provoked them to commit the unpardonable sin? We shall now leave the subject of direct blasphemy against the Holy Spirit, and touch other sins, which we class in the catalogue of unpardonable sins although committed different from the above.

Paul says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17. Who is this temple, for which, we shall be destroyed? (And destroy here means, the death or eternal damnation of the soul). We think the temple, just mentioned, has a two-fold meaning; first, we, the members of the church of God, as a body, constitute the temple of God. Second the body of each believer is the temple of God; to further substantiate which, we quote 1 Cor. 6: 19. "What know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" How can we defile the temple of God in the first sense referred to? "In whom ye are also builded together for an habitation of God through the Spirit." Eph. 2: 29. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifice, acceptable to God by Jesus Christ." 1 Peter 2: 5. We, the members of the church of Christ, "as lively stones" "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Eph. 2: 20.

What vast responsibilities rest upon us members, "as lively stones" of the temple of God? How extremely careful should we be lest we defile the temple of God (the church of Christ) by bringing contention into the church, by preaching false doctrine, in the name of Christ; by stirring the brethren to strifes and wranglings. 1 Cor. 12: 12, 13, 14–25, 26, 27. "For as the body is one, and hath many members, and all the members of that one body being many, are one body; so also is Christ." "For by one spirit, are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one spirit." "For the body is not one member, but many." "That there should be no schism in the body; but that the members should have the same care one for another, and whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it." "Now ye are the body of Christ, and members in particular."

The preceding quotations are rather copious, but so apt and pertinent to our subject, that we feel justified in giving them place. We are one in Christ, and when one member is disowned all suffer. When one is honored all rejoice. How exceedingly jealous then, should we be of one another's welfare and reputation. As children of God, we should watch each other with tender care, and give timely warning, of the first approach of threatening danger to each other; for our interests are one in common in Christ, as we constitute the body of the church of Christ; and if a single member of the body be injured the integrity of the whole structure is so much impaired. "There should be no schism in the body." Schism means literally cutting in two; secondly and in the common acceptance of the word, divisions, strifes, wranglings, altercations and bitterness of feeling among the members of Christ; and how easily may they arise by giving offense on certain points of the doctrine of Christ; "For it must needs be that offenses come: but woe unto that man by whom the offense cometh."

"Watch and pray that ye enter not into temptation." Matt. 26: 41. Again, Paul 1 Cor. 1: 10 says, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." What a touching, tender, and solemn appeal of Paul to the church, to avoid divisons; an appeal in the sacred name of our Lord and Savior Jesus Christ. Were the sin of schism or division not of such vast magnitude, Paul would not have appealed to the church in such awful solemnity and tender pathos. Strifes and divisions, are the birth of Satan, the medium through which he seeks to pull down or defile the holy temple of God, "which temple ye are," Christ being the chief corner-stone. Then will we desecrate the holy temple of God? far be it from us; but we shall rather guard it with jealous and tender vigilance. What a glorious privilege; what a condescension of our dear Savior, in choosing sinful men, even us as "lively stones" of his holy temple. Let each of us be ever vigilant and "watch and pray" at our posts; and sound the alarm of coming danger to the holy temple of God, like faithful sentinels on the "watch tower" of truth; guarding the very outposts and inclosures of the temple. Then will none of us ever defile it, nor bring eternal destruction down upon any of us; but it will stand there in all its beauty, holiness and perfection, unmarred and unblemished, until it shall have accomplished its great mission; and its working members be ushered from the church militant below, into the church triumphant above.

We will now come to the last proposition *viz.*, the defiling of one's body or the temple of the Holy Ghost. We now refer the reader again to 1st Cor. 6: 19 quoted above, which verse follows the 18th of the same chapter, which reads as follows: "Flee fornication." "Every sin that a man doeth is without the body, but he that committeth fornication, sinneth against his own body." The 15th and 16th verses of the same chapter declare the following: "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of a harlot? God forbid." "What! know ye not, that he which is joined to a harlot is one body? for two (saith he) shall be one flesh. 1 Cor. 6: 20. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Yes we are redeemed with the precious blood of Christ, as of a lamb without blemish and without spot." Will we brethren walk in the flesh after being washed and cleansed of our sins? "Will we continue in sin that grace may abound? God forbid." "How shall we that are dead to sin continue any longer therein?" Moreover, the Holy Spirit will not dwell in an impure mansion, if we would have it dwell in us, we must keep our bodies pure and undefiled, a fit temple for the Holiest of the holy. Will pure water mingle with the stagnant pool of filth and stench, and retain its purity? The question is its own answer. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 16. Will the Holy Spirit bear witness that we are the children of God, if we live after the flesh? Never, the Spirit of God cannot, nor will it bear witness of a lie, which belongs to the power of darkness.

Let us as members of the church of Christ, who is the Author and Finisher of our faith, mind the things of the Spirit, lest it take its flight from us never to return. And we owe it to him, who redeemed us with his own life, never to betray the trust reposed in us; but we should look to him in filial affection, and let him be our guide in every thing that we do. If we pamper the diverse lusts of the flesh, we can never have a share with Christ; for if we would live, we must abide in him, and he in us. "If we have not the Spirit of Christ, we are none of his." Ye who worship mammon; ye who mingle with the world and bow at the shrine of fashion; ye who live in secret licentiousness; ye who hate your brethren; does the Spirit of Christ dwell in you? He who has the Spirit of Christ will follow his ways. "For as many as are led by the Spirit of God, they are the sons of God." To be safe, we should "avoid the very appearance of evil," "and work out our salvation with fear and trembling." A true child of God will not "crucify Christ in his body," no, "but delighteth in the law of God after the inward man." "For, to be carnally minded is death; but to be spiritually minded *is* life and peace: because the carnal mind is at enmity with God; for it is not subject to the law of God, neither indeed can be." "So then, they that are in the flesh cannot please God." Rom. 8: 6, 7, 8. Yes they who defile the temple of the Holy Spirit (their bodies) shall be destroyed and never inherit eternal life. "For if Christ be in us, the body is dead because of sin; but the Spirit is life because of righteousness." "Therefore, if we are Christ's, we will walk in his footsteps and bring forth good fruit; but a corrupt body bringeth forth corrupt fruit."

Doubtless many people never think when they are pampering the flesh, that they are surely drifting back with the world and to eternal destruction. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come. If they fall away, to renew them unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." "For the earth drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessings from God. But that which beareth thorns and briers, is rejected, and is nigh unto cursing, whose end is to be burned." Heb. 6: 4–8. How surpassingly important it is that we keep our lights burning on the vestal altars of purity; and keep our hearts free and spotless from all manner of evil and corruption. "We must mortify the deeds of the body," and even be on the alert for foes from without and from within; for the tiger of human passion is ever ready to devour us; therefore let us "watch and pray," and lest ere we are aware, we shall have committed the unpardonable sin, and the Spirit of Christ flee from us forevermore; for it we only yield to a single temptation, it may be our eternal death, as one sin prepares the way for another; until we become less able and fit to resist the evil one, and finally be given over to the desire of the flesh and the powers of Satan. The first sin we commit is only a little thread twined around us, then another and another, until they coil around us like iron cables, and we struggle in vain to free ourselves, but are held there forever and forever.

Habits of any kind, once formed, are almost impossible to break off; much less are we powerful enough to break off evil habits and practices, which become part of our very being, and are fully inwrought into our very souls; so that we cannot do good, if we would, but are held as helpless captives to the powers of darkness.

Let us be "Looking diligently, lest any man fail of the grace of God—lest any root of bitterness springing up, trouble you, and thereby many be defiled; lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright." "For ye know how that afterward when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he carefully sought it with tears" Heb. 2: 15–17. Who of us will sell his priceless birthright of Christ Jesus, for a miserable mess of pottage as Esau did, yielding his body to unrighteousness and uncleanness, making (the temple of the Holy Spirit) the dwelling-place of evil, lust and unrighteousness, all of which are born of the devil and whose abiding-place is hell.

Let us examine ourselves closely, and see if any one of us, is trampling under foot the Son of God, if the prince of darkness sways or controls any of our minds? We can readily see whom we serve. If we serve Christ, then will our works be good and pure, if Satan, then will they be corrupt and evil, and with such a one, Christ's Spirit will not commune or abide, for if we have his Spirit, we will follow the ways of the Spirit, and not of the flesh.

We may have been liberal with quotations, but the subject is a deep one; and one on which there is so much difference of views, that we think it justifiable. To sum up, we think there are three different ways of committing the "unpardonable sin."

1. By direct assault upon the very entity and purity of the Trinity or blasphemy against the Holy Spirit, charging it with uncleanness and satanic attributes.

2. By defiling the temple of God (which temple ye are), by bringing divisions, contentions, schisms and finally separation into the church of Christ.

3. By defiling our own bodies, following the yearnings of the flesh; "sinning willfully after we have received the knowledge of the truth, grieving the Spirit, corrupting our bodies which were bought with a great price; even by the blood of Christ, therefore are we not our own. We cannot walk too closely with our Savior, but if we follow the impulses of the natural man; worship the mammon of fashion; mingle with the world in their various amusements; our pure sentiments and holy qualities will surely become choked, and we believe of the world, worldly and sensual, and the Spirit of truth leaves us to our everlasting destruction. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." "For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. 6: 7, 8. May none of us ever betray his trust, but rather exclaim with Paul, "For I am persuaded, that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

CHRISTIAN RELIGION.

BY F. K. BOWMAN.

THE religion of Christ is the perfection of human nature, and the foundation of uniform Christianity, is the most excellent and the most useful institution, having the promise of the life that now is, and of that which is to come. It is the voice of reason, it is also the language of Scripture. The ways of wisdom, are ways of pleasantness, and all her paths are peace.

Our blessed Savior himself assures us, that his precepts are easy, and his burden of religion light. The sum of our duty consists in the love of God and of our neighbor, in denying ungodliness and worldly lusts and living soberly, righteously and godly in this present world. James says, "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1: 27. This it inculcates most earnestly, and upon this lays the greatest stress. This commandment no doubt, has been neglected by many Christian professors, though in many cases persons have degraded themselves that we could not visit them at all times. But we are commanded to visit them in their afflictions, and by so doing, we may be the means of reforming them.

The Gospel does not enjoin any duty, but what is fit and reasonable. It calls upon all its professors to do justice, speak the truth, be kind and affectionate toward all mankind, to practice reverence, submission and gratitude to God, to maintain the government of our own minds. This is the constant strain and tenor of the Gospel. Let us prove that we believe the superior excellency of the Christian dispensation by conforming to its precepts. Will we show that we are Christians in deed and in truth? not by endless disputes about trifles, which have no bearing except to turn us from the truth and make shipwreck of our faith, but by abounding in those traits of righteousness which lead us to the honor and glory of God.

THE PRAISE OF MEN.

BY WILFRED RICE.

"For they loved the praise of men more than the praise of God." John 12: 43.

THESE words our blessed Redeemer spake at Jerusalem, after telling the people what Esaias said, in verse forty of this chapter. "He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their hearts and be converted, and I should heal them." What a lamentable condition we are in, when the Lord once hardens our hearts and blinds our eyes! Methinks we could not find wisdom's pleasant ways, if we should make an effort. And how could we get in the way of that One that says, "I am the way, the truth and the life?"

Brethren, sisters and friends, we should always try and do what Jesus requires of us, at all times; for if we become neglectful of our duty, the Lord will perhaps blind our eyes and harden our hearts and leave us in a fearful situation, especially those who have not been converted, and received the Holy Spirit, which will lead us in the right way under all circumstances. If we will only give heed to its gentle warning and admonitions, which we as believing children can do, if we only don't give way to *big self*, or the carnal mind, and let that lead us. (I said big self, but it should be little self, for what can we do of ourselves?) If self gets the control of things right, once; we can easily be persuaded to do wrong, to neglect the assembling of ourselves together as the manner of some is. A little cloudy weather keeps us home, if it looks that way in the morning, when perhaps by noon it will be clear. But if it were to work for the wonderful dollar, we would go at once, either with the ax or plow—go to market or teach pupils in school, which I have done on rainy, cold, snowy days, and walked three or four miles to do it.

Perhaps, if we stay at home, we will study how to be men-pleasers, and thereby have the praise of men. Self may say, "you needn't be so particular about conforming to the Gospel, but say I can wear what I please; that will not hurt me, or any of the brethren." We may offend in deed; and wóe unto him by whom offense cometh. Self may tell us we can dress plain, and be transformed by the renewing of our minds on Sunday or meeting days, but when we go to the city or towns, we can dress superfluous and it will not make any difference. Yes, but it will show that we love "the praise of men more than the praise of God."

It makes one feel sad to think that any of us should give the world such a chance, to see works of this kind, and we profess to do otherwise. Not long ago I heard a person say, they would like to be what they profess, better than Mr. and Mrs. so and so, do. We all know that worldly-minded people are inclined to hunt something to hide behind. If they can find some brother or sister or myself to hide behind, or justify themselves, they will do it and say, they are just as good as so and so who belong to the church. We know that is a poor excuse for a sinner to offer, or even for us as Christians. We should at all times imitate our Savior, as he became our Examplar. We should not carry water on two shoulders, or try to please God and man. Christ says, "He that is ashamed of me, and of my words, of him will I also be ashamed before my Father and his holy angels."

Jesus says, "the world hated me before it hated you." So we should not wonder if the world hate us. In John 12: 42, we can read where the chief rulers believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue. See, what will not the praise of men cause us to do!

TRUE REPENTANCE.

BY J. C. MUMERT.

TRUE repentance is something that every child of God ought to have, but we are made to think as passing through this world, that some people's actions show that they got into Christ's church without first repenting of their sins. Our Lord and Master has told us in his sacred Volume, that we must truly repent of our sins and believe on the Lord with all our strength, and with all our might, and then we have the promise of being his children. Next to true repentance, is faith in the Lord of heaven and earth. If we have truly repented of our sins, then we are required of God to have faith in him who is mighty and able and willing to save even unto the uttermost part of the earth. We have the language of the apostle on this subject, after we have become God's children by adoption and by grace, when we have come in possession of that love which none but the children of God can have, then the apostle's words come home to us, and we are made to exclaim, with all the power that is in us, just like the apostle Paul did in Rom. 8: 38, 39, "I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God." Oh let us repent of our sins in an acceptable way to God, our heavenly Father.

Oh, I often think of my home over there, and know that my redemption draweth nigh. Soon we will have to lay our bodies down; our work will soon be finished, our tongues that are now speaking, will soon be cold and silent in the grave, and then who will give us credit for holding our peace? Perhaps I am talking too fast when I say something about this important subject. I think that there are better folks that could write a more promising letter; but our young members are backward in doing so.

I feel sometimes that there is too much resting on our ministers of the church. If our young members would take a part in trying to advance the cause of Christ, we would have a better neighborhood, better meetings and better Christians. Sometimes when I think over past and bygone days, even back to that time when my mother died and left me a wanderer through this wilderness of woe, and she knew that these words would be her last. She said, "take care of that little boy and see that he is brought up in the admonition of the Lord." My life since my mother's death has been very unfruitful, and oh, how many times I called to memory those words, although she has been dead over eighteen years; it seems to me that they were only spoken yesterday.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H MOORE, M. M. ESHELMAN, } EDITORS.

Bro. S. H. Bashor is duly authorized, by us as our traveling correspondent and agent for the Brethren at Work and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., SEPTEMBER 19, 1878.

ELECTIONEERING.

I DO not mean political electioneering, for that belongs to the world, and they have a right to their own. It is not my prerogative to interfere with their business, nor at present to dictate for them. I mean to talk of the church and her work, setting forth what is conceived to be her duty, regarding some features sometimes connected with the election of church officers. On this subject we cannot be too well posted. It is not written and preached on as much as circumstances demand.

There are two ways of electing officers, both of which are mentioned in the New Testament, but only the one is intended for us. 1. By *lot;* a method in which the party casting the lot has no choice in determining the result. 2. By *vote;* a method making the voter responsible for his vote. The latter we conceive to be the method fully sanctioned by the Scriptures, and intended for the church during the present dispensation.

From the narrative given in Acts 1: 15–26, regarding the election of Matthias, it is clear that the choice was made by lot and not by voting, for "they gave forth their lots, and the lot fell upon Matthias." But when the "seven" were chosen (Acts 6) it was done by *voting*, for they chose seven, having certain known qualifications, whom they set before the Apostles to be installed into office. This injunction, "Look ye out among you seven men of good report, full of the Holy Ghost and wisdom, whom we may appoint over this business," is proof that the choice was made by voting, and a careful consideration of the directions, to govern the choosing of church officers, laid down in the epistolary writings, is further proof in favor of voting instead of casting lots. But we have not time to consider this branch of the subject just now.

If our method of electing church officers were by *lot*, there would be no necessity of warning any against electioneering, for it is something that no one can effectually bring to bear where the choice is made by lot. But since God, in his infinite wisdom, has deemed it best that we elect our officers by *vote*, it is in our place to deal with things as they are, and not as we might suppose they should have been. With us there are chances for electioneering, and from what we occasionally learn, we have reason for supposing that it is sometimes done, and much to the injury of the cause too, at that. Believing it to be contrary to the tenor of the Gospel, and the cause of much and many evils, we deem it a duty to raise our voice against it, and save the church from what may prove a grievous sin.

Our readers are conscious of the evils resulting from electioneering in the political world, and know the extreme to which it is at times carried. With much propriety we may conclude that equal dangers and evils await the church, should she fall into the same habit, and permit her members to indulge in electioneering when a speaker or deacon is to be elected. The tendency of electioneering is to create strife, discord, and produce a bone of contention that may take a life-time to remove. It often divides the church into two parties, each having its representative, and whether elected or not, there remains an unpleasant and antagonistic feeling that seeks every opportunity to retaliate and carry its points.

Another tendency of electioneering is, to permit one or two persons, who understand how to influence other minds, to control the election and thus have the man chosen *they* select whether he is the right man or not. To do this they will talk up and magnify some one's qualifications, and run down and defame the character of another who may be equally as good, and as well qualified for the position as the other. There is too much talking about *my man* and not enough about the *Lord's man*. We talk a great deal about *our choice* and not enough of the *Master's choice*. To keep peace and harmony in the church, members do not want to tell each other who they are going to vote for, but keep it a secret between themselves and the Lord. If this is done, no evils will ever result from electioneering, nor will elections ever cause discord and contention in the church.

It is well that members frequently talk of the Bible qualifications that officers should possess, and in this way become much better acquainted with the will of God regarding the kind of men he wants in office. This subject is not studied as it ought to be, nor do our ministers preach on it as much as they should. How many of our readers ever heard a sermon, on the Bible qualifications of church officers?

The most dangerous piece of electioneering is, when the ministers get at it; for when once into it, and having more privileges than the laity, they may go still farther, and take the advantage of the laity, and thus bring reproach upon the church, besides setting a bad example, which, if followed by the members, would soon ruin any congregation.

The time for electing officers should be set, and the members requested to search the Scriptures carefully and learn the qualifications required of such. On the day of the election, and before taking the votes, all the Scripture relating to the qualifications of such officers as are to be chosen, should be read and clearly explained, that every member may know just what kind of men the Lord wants, and then instructed to cast their vote accordingly. Were this done more than what it is, the churches would make less mistakes. This thing of holding the election first, and then relate the qualifications afterwards, has no Bible precedent, and should be abandoned at once. Let us learn to do the Lord's work in the Lord's way. J. H. M.

WRITING FOR THE PRESS.

Whatever is worth doing at all, is worth doing well.
If at first you don't succeed, try, try again.

NEVER write for publication until you have something to write about, and be sure *that something* will be interesting and profitable to the reader. Understand your subject fully before you commence writing, and then do your best to make the article say just what you want printed. Be sure that you have the matter down correctly.

If you want your article read by every reader who gets the paper, make it short and to the point. People never get tired reading short articles. Good writers frequently rewrite their articles several times before sending them to the printer. Few preachers have over 400 hearers at their regular meetings, but those who have articles in the Brethren at Work address many thousand readers, hence the importance of using great care in preparing matter for publication

1. Write with black ink on white paper. Please do not use a pencil.

2. The sheets of paper on which you write, should not be over five inches wide. If foolscap is used, cut each sheet in two lengthwise.

3. Write on but one side of the paper.

4. Always dot the i's and cross the t's.

5. Separate your matter into suitable paragraphs.

6. Make no apologies at either the beginning or the close of your articles. They are not edifying.

7. Punctuate your articles the best you know how. If you do not understand punctuation, just omit it, and the printer will do that for you.

8. When quoting Scripture, be sure you have it just as it stands in the Book. Do not guess at it, but be sure of it.

9. When quoting Scripture or anything else, do not fail to place quotation marks before and after the parts quoted;—thus, "Jesus wept."

10. The names of persons and places should be written with great care, so that there may be no chance of misunderstanding them.

11. Never write between the lines, and if the paper is very closely ruled, it is best to write on every other line.

12. Write in as plain a hand as you can. We ask not for beauty, but something that can be easily read.

13. Do not use unfamiliar terms, but words that are simple and easy to be understood.

14. If you are not used to writing for the press, get some one to read your article over to you and see how it sounds.

15. Never write about business on the same paper that contains matter for the press. If you have anything to say to the editor, write it on a separate slip of paper.

16. Number the pages in the proper order and pin them together at the top.

17. Each article or essay should have a suitable heading.

18. Notes of travel should be as short as possible. You need not tell at what hour you took the train, where you ate dinner, nor where you put up at night, etc. Such things are not interesting, nor do they edify.

19. Church News should be brief, and as interesting as possible. Make no excuses, but write plainly just what you want in the paper.

20. Carefully guard against writing long Obituaries. The shorter, the better.

21. Do not waste time writing poetry, unless you are certain that you are a "born poet." "Poets are *born*, not made."

22. Avoid personalities and local reflections. If you have anything against a brother or sister go to them according to Matt: 18; do not write about them.

23. Do not mix business with matter intended for publication. Keep each item separate.

24. When writing for publication, keep constantly in view the fact, that you are writing for thousands of readers, and not just for a few individuals.

Those who write their articles over two or three times before sending them to the printer, will find it to their advantage to get a large slate, first write their articles on that and then copy them on paper. By doing this, they have better chances of improving their matter.

The Brethren in Christian Co., Ill., have purchased a new tent 40x50, in which they expect to hold their communion meeting this Fall.

◆

Brother John B. Wrightsman has changed his address from South Bend, Ind , to Huntingdon, Pa., and brother J. S. Mohler has changed his from La Due, Mo., to Clinton, same State.

◆

Brother J. W. Stein will remain at his home in Mo., the coming Winter, thinking it best not to make any change before Spring. He will soon have his work on baptism ready for the press. It will be a valuable book when published.

◆

Brother John Metzger, in addition to his former and present labors in the missionary field, is building a meeting-house in Cerro Gordo at his own expense, excepting a part of the basement story. The house is expected to be ready for services sometime this Fall.

◆

"Non-Conformity to the World, by brother Stein, should be extensively circulated," so says S. S. Mohler, of Johnson Co., Mo., after having ordered one dozen for use in his own neighborhood. Let some one in each congregation send one dollar and get a dozen. Every member should read the work and profit thereby.

◆

Jewett on Baptism is the title of an interesting little volume on the mode and subject of baptism, by Milton P. Jewett. The author handles his question well, making his arguments brief, but to the point. The book is well worth its price—40 cents. Address Dr. Geo. Ross, Lebanon, Lebanon Co., Pa.

◆

What is religion in the United States coming to? In place of a fair, or festival, a church in Wis. is reported to have had a horse race to aid its funds. This is just about what church festivals will yet lead to—a small and lamb-like beginning, but strong and lion-like, when fully matured.

A DREAM.

WE are not much of a believer in modern dreams, but the following clipped from an exchange, contains a lesson too valuable to be lost:

It is said that a minister who lived in the time of Wesley, being wearied of his morning sermon, he lay down to rest, and had a dream: He saw a man coming in the garden, a special friend of his, a minister of the Gospel, a man of great gifts, and high callings as a successful preacher. He went towards him and was not a little surprised that the face of his friend appeared very sad, which was something unusual with him.

After saluting each other, he asked his friend what time it was, and it was just twenty-five minutes after four o'clock. His friend said: "It is just one hour after my death, and I am condemned forever. Not because I did not preach the Gospel; not that I was not successful, for there are now many sheaves which through me have been gathered into the store-house of God, that will bear witness to my success.—But I am lost because I did not give God the honor, but sought to win the applause of the people to myself. Now I have my reward."

As he said this, he withdrew quickly, and I saw him no more. I then awakened, and the dream lay heavily on my mind. It was now time that I should again go to church to preach, and on my way thither a friend came to me and asked me if I had heard that Rev.——had died. I answered no! and upon further inquiry as to when he had died, I received the answer, "that to-day, afternoon, at twenty-five minutes after three o'clock." To preach to others and to be ones self a castaway, is according to the Holy Scriptures, possible.

Fahrney's Quarterly is the title of an interesting four page sheet published by Dr. P. Fahrney, 690 West Indiana St., Chicago.

◆

The Arnold's Grove feast last week, about eight miles West of here, was a very enjoyable affair. The interest was good and the attendance fair. The ministerial force was large, there being about 16 in attendance. Some of our Western churches will think this rather large, but in countries thickly settled with Brethren like this, it will frequently so happen, and of course they enjoy Christian associations as do others. During the meeting an election was held for one minister and one deacon. The choice for minister fell on Bro. Frank Meyers, and for deacon, on Bro. Noah Blough. — They are not only earnest workers in the Master's cause, but stand well as men of influence and Christian integrity, and will, no doubt, prove important helps to the older officials in the church. We would that all officers could fully realize the importance of serving the cause with the whole heart.

◆

Our nation has a world-wide fame for its freedom of speech and freedom to worship according to the dictates of our own consciences, and from this national characteristic not a few have concluded that they have a right to do about as they please, especially in talking. Freedom of speech is made to mean far more than either reason or revelation admits of. Not one of us is at liberty to swear, lie, slander or defame the good name of our neighbor, or any body else. In the freedom of speech no one has a right to go beyond the truth, and prudence should govern us under all circumstances, that we do not say things that are unbecoming. He who slanders his neighbor is abusing his liberties, and transcends the limits of justice, beyond which the liberties of speech should never extend.

◆

While in conversation with a gentleman, not long since, he remarked, when speaking of religion, that he was particularly given to the habit of having things arranged to suit his ideas, and therefore aimed to explain Scripture accordingly. He had fallen into a common error that is no less popular than it is dangerous, and is becoming a prolific source of disobedience. Instead of bending ourselves to suit the Book we are inclined to bend the Book to suit us, thinking the Word of the Lord is more easily changed than our carnal natures. Persisting in this course has a tendency of not only weakening the influence of divine revelation over us, but is a prolific generator of infidelity. Let us study the Word of the Lord with the intention of bending to it, for it is straight while we are crooked and perverse, but when we, in all departments of life, bend to the requirements of the Gospel, we become straight and upright in our life and character, and thereby partake more largely of the divine nature.

RAYS OF GOSPEL LIGHT

Buddhism and Christianity—Unequal Burdens—The Value of a Sinner—Fearless Papers—Choir Singing—Go to the Church—The Dying Paine—Taking out What Hurts.

BUDDHISM is a failure, because it can only bring the soul in contact with the laws of nature. There is no grace in the system, and he who believes in it, expects to be saved by his own righteousness. Its builder came from beneath the skies, hence its system is too low. It addresses itself to cold intellect, and has no power to warm the soul. It inspires no faith in the living God, hence can give no real hope for the future. It has no provisions for the emotional nature of man, other than purely selfish purposes. No Father, no Son, no Holy Ghost in Buddhism. It is only fit to be rejected.

THERE are altogether too many unequal burdens in the church. The minister is expected to do all the teaching—spend half or more of his time in looking after the wants of members—in attending funerals, visiting the sick, and comforting the dying. Sometimes a very strong horse refuses to pull because the load is a little heavy, and then the other horse must do both his and the other's share. So in the church. Those who ought to pull, and pull hard, too, sometimes refuse to pull a pound, and then some other one must do double work. This is not dividing the burden. A man is required to work according to his ability; and if two men have equal abilities they should bear equal burdens, Do not ask a few to do all the praying—all the singing—all the visiting of the sick, but take hold and help. You do not expect a few to get all the reward. You want to share in this, hence you should manfully help to bear the burdens.

SHOULD you lose a gold dollar, its intrinsic value would be the same; still it is valueless because it is entirely out of relation with the circulating medium. It does not represent anything in the commercial world. So with the sinner. He is of no value in his lost condition, because he is not in relation with the plan of salvation,—because his will is not in harmony with God's will. But when he is found, he is of the same value as he was before he was lost. Will you, my dear sinner, remember this, and at once turn to the living God?

WE are trying to make a paper to do good—one that fears not to reflect the whole counsel of God, and not one simply to please. A paper that will please the disciples of Christ by its fearlessness on God-given subjects, which are not popular, cannot fail to do good. A fearless exponent of divine things must deal with men and things as they are, and not attempt to cover up the insiduous workings of evil, with the glamour of false charity. A paper that "holds men's persons in admiration because of advantage" can never be one that speaks out boldly upon all subjects. Nor should it be a medium for brethren to carry on strifes over matters of judgment; but it should be able to say, "We have conquered a peace in this respect." But in holding this peace, we should not forget to watch. The camp-fires must be kept burning as brightly as ever, and the trained soldiers cannot afford to lay down their weapons and turn to dancing and music. Every man and woman should stand to the Post. It is no time to desert heaven's colors.

THERE is a church in Boston which pays six thousand five hundred dollars a year for a quartette choir; and the good professors go there to hear the tweedledee and the tweedledum that the choir grinds out. They are able to say it is a grand concert, but not Gospel singing. Go from the Atlantic to the Pacific, stop in the churches that dot our towns and cities; there you will see the organs and in many instances, the ungodly player or ungodly leader to lead out the hallelujah of Zion. How the minister can sound any of the Gospel of Jesus Christ under such circumstances is almost a mystery, and the lazy Christians will stand or sit there and look on, no hymn books in the pews, no Testaments, no hearts to sing—all at ease. The ungodly are hired to sing and play, after having spent the week in singing minstrel tunes. Is it any wonder that the Spirit of God is grieved, and the people of His choice made sad?

WHERE is the proper place for a Christian to labor? In and out of the church. Do you want temperance enforced? Go to the church. Do you want the poor fed and clothed? Go to the church. Do you want the sick and imprisoned visited? Go to the church. Do you want widows and orphans helped and cared for? Look to the church. Do you want the marriage relation maintained in its divine purity? Go to the church. Do you want warning against covetousness, gambling, horse-racing, theatre-going, drunkenness, and every other evil? Look to the church of God. Do you want the Gospel set before all men in its primitive purity? Go to the pillar and ground of the Truth—the church of the living God. If there is a church that will not uphold these holy principles, it has not built on the True Foundation. The church of Christ has in it every idea of reform and good works that is needful for the human family. To go out of it for divine principles is to go away from pure gold. There is work enough in the church for him who wants only what God gives him.

THE dying Paine said to his female attendant: "If ever the devil had an agent on earth, I have been one," and then asked her opinion of the "Age of Reason." She replied, that, believing it to have an evil tendency, she had burned it. He replied: "I wish all its readers had been as wise." One of his own faith said to him: "You have lived like a man; I hope you will die like one." Paine turned to others near by, and replied: "You see what miserable comforters I have." Yes, there is no comfort from those who fail to bring with them Jesus. Reason is a poor comforter on a dying bed. Had Paine put on Christ as he was commanded, he would not have had occasion to die among "miserable comforters." Sinner, go not Paine-way; but go the way of safety—the way of the Lord. Infidels say: "'Take the Scriptures out of the schools, they hurt our consciences and the Catholics; take the New Testament out of the Scriptures, it hurts the Jews; take out all that condemns division, for it hurts the sects; take out all referring to obedience, for as a man thinketh, so is he; take out all relating to hell and heaven, and creed and church.' And then what? eat, drink, dance and hop into the dark at death." M. M. E.

MONDAY NOON, SEPT. 16.—We are just in the midst of a glorious meeting. House crowded to its utmost capacity. One baptized yesterday, and other applicants to be baptized this afternoon, among them is Bro. Bashor's wife.—Great rejoicing among the saints.

WE hope all our readers will canvass their neighborhoods thoroughly so as to get all the names possible by the first of October, when the debate commences. We should like to have all the names sent to us in good time that all new subscribers may be able to commence with the beginning of the discussion. If each reader will make a little effort a few thousand new names can be secured and sent by the first of October. From our agents who have written us, we learn that they intend to canvass the towns where they live. This is a good idea, and may accomplish good. Thousands in both towns and country would subscribe if solicited to do so. We make this suggestion in order that all may be induced to enter on the work at once. New subscribers are coming in pretty fast already and promises to be still better the next few weeks.

THE Yellow Fever continues to rage in many places in the South. On the 11th inst there were 3,500 sick in Memphis, and 10,000 persons to provide for. About $11,000 are required each day to properly care for this great number of dependent persons, and if the fever continues one month longer, which is probable, it will require about $200,000 to feed and care for them. One thousand coffins have been ordered in which to bury the dead, over one hundred dying daily. In New Orleans about the same number die daily, and the small towns that have been visited, fare about the same. This is a time for prayer and substantial aid by all, and we are glad to know that the hearts of the people everywhere are nobly responding.

IT is quite common to hear men and women, who do not work, say, "The world owes me a living, and I am bound to have it," but these very people seldom stop to conclude that many of them have not yet half paid for their raising. Those who are poor, crippled and unable to make a living, are entitled to the charities of those who have plenty and to spare, but for men who are able to work and then will not, and yet claim that the world owes them a living, is ridiculous. Paul settles the matter fully when he says, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." 2 Thess. 3: 10. Men and women who talk so much about what the world owes them, would better consider what they owe the world for having fed and clothed them. We wonder if such people have ever done the world much good?

ECHOES FROM THE EAST

NUMBER IV.

Visiting the Sick—The Comforts of our Holy Religion—Our Sabbath Meetings—Interesting Jottings.

(From Our Special Correspondent.)

ON the 22nd ult., we were called upon to accompany a brother to the country to the bedside of one of our dear young sisters in Christ, who has been laid low by the hand of affliction. We were made glad to find this dear youthful disciple strong in the grace of God, though weak in the body. We were made to think that her snowy-white couch, as she sat upon it, was an emblem of the pure garments of the saints above. Less than two years ago this dear sister found Christ, and pledged obedience to His commandments. O what comfort is thrown around the sick-bed, when Jesus is near, and is the chosen physician of the soul! By request, we read the tenth chapter of John's Gospel, and found much consolation together in the great truth, that *Jesus is ours and we are His*. Verses 28 and 29, suggest that we are in our Father's House and in our Savior's Band, and "no man is able to pluck them out" of that Refuge. What comfort, what grace we have in the words of Jesus! Our holy religion is worth everything. From life's dawn to its close, the religion of Jesus spreads its healing, saving wings over us. After a season of fervent communion with God, and words of encouragement to each other, we had to return.

OUR SABBATH MEETING.

Our meeting to-day, August 25th, was in the Welty meeting-house.

"How sweet the name of Jesus sounds,
In a believer's ear!"

With these soothing words our exercises opened this morning. What joy is imparted to our inner man by such sacred words! This is true joy to the soul; but its sweetness is not realized without "singing with the spirit and the understanding also." If we sing such a hymn of sweet sentiments without thinking much and steadfastly of Jesus, what does He think of us? for we must remember that He is in the congregation of His Church. But when our thoughts are fixed on Him, O what comfort such holy words bring to our hearts! Wearied with the daily cares of the week and permitted by the goodness of God to gather into the place of prayer, such an exercise of praise is well calculated to bring us near the throne of grace, and into that communion of the saints and our Heavenly Master, which is the essential life of the Christian.

After kneeling in devotions, a stanza was sung:

"Father, I stretch my hands to Thee,
No other help I know."

By the usual request of the minister, a deacon brother read to the congregation, the chapter chosen for the lesson of the hour. A ministering brother then made use of the thirty-ninth verse as the basis of his remarks. He spoke of

1st. The mission of the Savior.
2nd. The power of His words.
3rd. The blindness of unfaithful professors of religion.

Then followed a testimonial of appropriate deductions, showing that the "judgment" spoken of, was vested in the word of God. Also that they who, in this time, judge themselves by the Word, shall be free from the great judgment in the end of the world. All were exhorted to "come and see," and live.

The 336th hymn was then sung, being very suggestive to all. After a season of devotion the first verse of the 114th hymn was sung, being a very beautiful closing sentiment. The announcements were made, and the congregation was dismissed.

We spent the afternoon in the family of a very dear brother, our youngest minister. May God bless our Christian conversation, and grant him the gift he so much seems to feel the need of. O my brethren and sisters, let us sympathize with and encourage our ministers who feel their unworthiness and inability. Such deserve our greatest sympathy, for with them is the least danger of a vain ambition or ill motive. Bear them up on your hands of peace and arms of prayer and faith, when you are secretly engaged with the Holy One of Israel. And don't forget when opportunity offers, to express your sympathy and solicitude. They beg your prayers. O give them more than they ask.

On last Lord's day, Sept. 1st, our services were in the Amsterdam meeting-house. The 158th hymn was sung by way of introduction. The 428th was then lined and sung. After prayer, we joined in

"Come, Holy Spirit, Heavenly Dove."

A deacon brother then read Matthew 6. A minister then chose for a text, the words: "Forgive us our debts, as we forgive our debtors." The following points are deduced:

1st. We are trespassers against God.
2nd. Others trespass against us.
3rd. We must needs forgive others before God will forgive us.

An applying testimonial was given, and the 555th hymn announced. After singing and prayer, a verse was sung, and the meeting dismissed.

PERSONAL.

A few evenings ago, we had the pleasure of entertaining our dear sister Barbara Royer, of Mt. Morris, Ill., who is on a visit here to her many friends, and is enjoying her visit very much. Yours in Christ.

D. B. M.

Waynesboro, Pa., Sept. 4, 1878.

BROTHER BASHOR'S NEW BOOK,

Entitled THE GOSPEL HAMMER AND HIGHWAY GRADER, or *Rubbish Cleaned from the Way of Life*, is now in press. The book is neatly bound in cloth, and will be issued by Sept. 25th. It should occupy a place in the library of every seeker after truth in the land. Buy it, read it, and it will do you good. Not only buy it yourself, but get your neighbor to purchase one too. During Bro. Bashor's rest, on account of weakness, from labor, he has written this defense of Gospel truth. He spends all his time in preaching, and now buy the work and help him along. The price of the work is 50 cents. The Highway of Holiness spoken of in Isaiah 35: 8, 9, and Nahum 2: 1, The hammer is come up before thy face; keep the munitions; watch the way; make thy loins strong; fortify thy power mightily, suggested the work. The title is characteristic of the contents of the work. We will be ready to fill orders by Sept. 28. Send them along at once. Address this office.

MONEY LIST.

Below is given a list of money received at this office by mail and not otherwise receipted for. Should any errors occur, report them immediately:

H B Whitmer, 1.00; J H Walton, 1.00; J B Tawzer, 2.65; Geo. Irvin, 1.00; H P Strickler, 1.00; M N Smith, 1.50; Moses Miller, 1.00; S S Mohler, 1.00; John Thomas, 1.00; Wm. Lewis, 1.00; M W Keim, 4 50; H G Breese, 3.50; J R Miller, .50; L E Prickett, 1.75; P Fahrney, 2.00; H H Troup, 2.50; Jos. John, 10.50; Hezekiah Tombaugh, 10.50; Wm. Clemmer, .65; David Eby, 1.90; Jacob Shirk, .50; John Leatherman, 1.75; M C Czigans, 1.00; M L Spire 1.00; Jacob Crouse, 1.00; Louisa J Welham, .50; A Bowman, 5.25; J C McMullen, .50; Hetty Engel; 5.25.

CALIFORNIA COMMITTEE FUND.

Panther Creek church, Ill.,	2.65
Jonathan's Creek church, Ohio,	1.00
Grundy church, Iowa,	1.00
Pleasant Hill church, Ind.,	1.00
Huntington church, Ind.,	1.00
Tippecanoe church, Ind.,	1.00
Crooked Creek church, Iowa,	1.00
Winona church, Minn.,	1.00
Beatrice church, Neb.,	1.00
Panther Creek church, Iowa,	1.00
Previously reported,	88.75
	Total, $100.40

A LETTER just received from Bro. R. H. Miller informs us that both he and his wife are sick. He is therefore not able to go on the California Committee which had intended starting this week.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible, in order to promote Bible Truth. Articles for this department, must be short and to the point

Please give an explanation of Matt. 21: 2; also Mark 11: 2. Do both mean the same? If so, what is meant by the ass tied and the colt with her; loose them and bring them unto me? Did he ride both, or only the colt? I. H. Crist.

Will some one please give information concerning 1 John 3: 8, 9, 10? W. H. Miller.

Please give us your views on the covering spoken of by Paul in 1 Cor. 11; also tell us who, or what that head is, the women dishonor by praying or prophesying with her head uncovered, both the married and unmarried? By doing so you may do a good work for some of our members out here in the far West and oblige David Bowers.

Please explain 2 Thess. 2: 9. It reads thus: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders. M. C. Czigans.

The eight souls that were saved by water, was that water literal water or was it some other kind of water? 1 Peter 3: 20, 21; also Acts 22: 16, where it is said, Arise and be baptized and wash away thy sins, was this literal water, that was to wash away his sins? M. F.

Please tell me who that man was, Paul spoke of in 2 Cor. 12: 2, that was caught up to the third heaven. Samuel Crist.

Please explain Rev. 20: 13, 14, and give us an insight into them. J. M. Ridenour.

1. Please give your views on Luke 10: 4. "Carry neither purse, nor scrip, nor shoes: and salute no man by the way."

2. Also Matt. 23: 9: "And call no man your father upon the earth: for one is your father which is in heaven."

3. Also 1 Cor. 7; 39: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." Emma Fisher.

Please give an explanation of the following words: "Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." 1 John 3: 9. Mollie Umbaugh.

MARRIAGE.

Please give your opinion of 1 Cor. 7. 15. R. S

THE management of cases where a husband or wife became a Christian, and the other party remained a heathen, was troublesome. Paul taught that the marriage relation ought not to be disturbed on that account (verses 10-14). Yet he recognizes that under some circumstances the Christian husband or wife would be justified in leaving the other party, provided he or she remained unmarried. These were exceptional cases. The rule was, Let them continue to live together. But another case comes up: suppose the heathen party breaks up the relationship, and goes away—what then? "Let him depart," says Paul; "a brother or sister is not under bondage in such cases." That is, is not bound to follow them, or to continue to live with them. But we take it in this case, as in that mentioned in verse 11, while released from the bondage of such a heathen companionship, they are not at liberty to marry again. As God has called them to peace, they must seek peace in the relationship in which the Gospel found them; if this could not be had, and the heathen party went away, they were at liberty to enjoy the peace that came from their absence—*Isaac Errett.*

WHAT WE SEE AND HEAR.

BY LYDIA M. ELLENBERGER.

IT is a conceded fact, that we all exert an influence, either for good or evil; yet quite often do we hear persons say, "I am tired of of life; it possesses no charms for me." Such speech might well be termed despondency, and when uttered by lips that have named the name of God, how it chills to the heart's core, all the energy and zeal of every true Christian. How our sympathies go out for them; that they live not to spend a life-time in God's service; to leave behind them an influence for good; a beacon light for others to follow; and that they do not enjoy all the grandeur and beauty of nature, which certainly was brought into existence for our pleasure and comfort,—we the crowning piece of His workmanship. Yet, after all that has been done to make us happy, we often hear it said, "Life is only a burden, and everything is vexation;" perfectly ignoring the fact, that our lives ought to be one continual round of pleasure, and benefit to our fellow-man, instead of a positive stumbling-block.

We walk away from care at evening time, and view the glorious sunset. How it fills the breast of the good with an emotion unutterable, and we feel within us something that does not belong to earth; as we watch the ever changing hues of a glorious sunset, ever new, ever changing; yet always the same. This is our time to think and wonder. How our breath almost ceases, when we suddenly recollect that it is the death of a day, and that it has hurried us one step farther toward the time when friends will watch the setting of life's sun for us; and whether it will be one of glory to witness, or like the sun suddenly vanishing behind the terrible storm cloud, that rolls with awful majesty through the atmosphere, and is set before the proper time; telling in thunder tones, that death, to some, is terrible, depends entirely upon our conduct through life.

Then we turn to the grand old hills and mountains, and view them in all their sublimity. At times we think there never was anything so grand and sublime. Look at the huge rocks, and the giant trees; the little pebble and the shrub; the blades of grass, and the beautiful little flower which we may probably have almost crushed beneath our foot. If we should take the pains to pluck it, we would find a new field to study, probably conclude it the most beautiful of all, because of its silent helplessness, for had we not seen it, we would, no doubt, have passed it by unnoticed. Then, too, we find innumerable insects, and the birds of every description provided for by nature, they make our earth almost a paradise of song.

The waters are teeming with millions, from the huge sea monster to the tiny animalcula, each filling the place that has been allotted to him. In the grand ocean of water we find superior and inferior races of creatures. Some soar away upward, and enjoy all that is fresh and pure, while those of their inferior neighbors are forever wallowing in the dregs and mire at the bottom of the sea; yet they are forever among the untold riches that abound there, even if they know nothing of the beauties that abound at the surface. All creation is contented with that which has been allotted him, except man, who was the noblest part of His work; and we still refuse to give Him the praise. We ever imagine that we are of vast importance, forgetting that we, like the inferior races at the bottom of the sea, are ever plunging through the dregs of the base of the grand ocean of air, and must be content therewith; God has designed it so, and we must ever remain here while the birds are permitted to soar away into the ethereal blueness, among the majestic clouds that we are permitted only to see and admire. But He has promised to exalt us in due time, it we obey His law and commandments. But, "Oh!" says some one, "how are we to know what He requires of us?" The Savior says, "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me." And it also says, "The wise shall understand," and Solomon says, "In all thy getting, get wisdom."

We walk into the popular church and we hear long prayers offered. We see much devotion, and the minister will read his text, and deliver a lengthy and polished discourse from his *notes*. He will tell of all the wickedness that is going on in the world abroad, but never touches that which is at home. He will tell of the heathen Chinese, who are groping in the darkness, torturing their bodies, binding their feet in iron shoes, disfiguring themselves, worshipping at the shrine of idolatry, and that they are much in need of the light of the Gospel. He will tell of many other nations who are yet groping in the dark, while he entirely neglects those at home, sitting under the sound of his voice, with ribbons and laces, and flowers, and feathers and jewels, and not only their feet, but their bodies tortured out of symmetry, thus despoiling the figure which God has given to them, and which He pronounced "*very good*, and perfect," as are all His works. They are sacrificing health at the shrine of fashion, and when they are wasting away prematurely to the grave, they call it a "dispensation of Providence," and think they are objects of pity, when it is their own fault. For God is a God of order, and His laws are not to be gainsaid; for with every one there is a penalty attached, and sure to be inflicted when those laws are violated. He knows our every thought, and sees our every action, be they good or bad. Some will say, "It is impossible to be good—there is too much required." This is not so, for He is just and merciful, and He requires of us just what will fit us for His celestial abode, and the capacity to do all He requires of us is given, if it is our will. To some are more talents given than to others, but to whom there is much given, there will be much required.

While we are seeking to know our duty, we turn from the popular churches to the professed meek and lowly—those who profess to be a separate people. Surely, we conclude, we have found the right people. We will see how their light shines. They walk into their places of worship, perfect patterns of humility. If you ask them, What is the first duty of man? they will tell you, "Son, give me thy heart." "Fear God and keep his commandments." "But how are we to do that?" By doing justly, loving mercy, and walking humbly before our God; all this they say, and much more. But how often do we find it, that they fail to let their lights shine by not exerting the right influence. They dress plainly, give much to the poor, visit the sick, and one thinks this certainly is right. We watch more closely, and lo! spots there are, and blemishes to be seen; for although they pray much in their churches, and look very pious, when they are alone at home, they do not have worship, neither do they return thanks at their tables, and instead of a quiet, peaceful circle, there are quarrels and dissensions. Either they strive to accumulate great wealth, or they loiter in idleness. If they bestow alms, they are sure to tell of it, that others may know of their good works. They are ever telling their neighbors, brethren and sisters, and other people's children to become more humble, and dress more plainly when they are proud themselves and lavish all manner of extravagance on their own children. When those children are seen, they are perfect fashion plates, are haughty and vain, and would not be taken for children of pious parents All this we *see* and *hear*, and much more, and an evil influence is exerted. One who is indeed an earnest seeker after righteousness, exclaims, "Where is Christ to be found?" But, sinner, despair not, for Christ stooped low. He has prepared for you a Mansion eternal, and those who love God and obey His commandments, in His own time, He will exalt. As the birds you shall rise and soar away into the ethereal blueness of the heavens and be forever blessed, in that homestead over whose spires and pinnacles there fall no shadows or even clouds, and whose threshold the voice of sorrow is never heard, neither sickness, pain or death can enter there.

WE ARE ONLY SOJOURNERS HERE ON EARTH.

BY ANNA SIDERS.

WE are only sojourners in this world; we dwell here as strangers and pilgrims, only for a short time; we have no continuing city, no abiding home here. Soon we must be called from our weary pilgrimage, and go to try the realities of a vast eternity, there to be happy or miserable forever. O, how much depends upon the way in which we spend our short lives in this world! How needful that we heed the admonition, to pass the time of our sojourning here in fear, as it is so very short, and is the only time we have wherein to prepare for eternity! Death often comes suddenly and unexpectedly, and spoils our plans and calculations of finding a more convenient time or season to prepare for eternity. Therefore, "While it is called to-day, harden not your hearts;" "Prepare to meet thy God," as we know not what a day, much less what a year may bring forth. Another year will soon have passed by, which brings us so much nearer to the grave and eternal judgment. So much of the short time of our sojourning here will then have fled, never to return. Time is never standing still, but is continually hurrying us onward

"Where'er we go, where'er we be,
We're trav'ling to the grave."

Perhaps, before this year will have closed, some of us who are reading these lines, will die. Are we, then, ready for such a great change? Do we feel that we could meet our God in peace? O! how important it is, that we pass the remainder of the time of our sojourning here in peace. Fear God and keep His commandments, which is the whole duty of man; for God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil. Let us bear in mind, that this world is not our home; that we are but strangers and pilgrims on earth and that we are speedily traveling to eternity. The evening of our short life may suddenly close upon us. Let us not neglect, while it is yet to-day, to seek for ourselves a sweet home in heaven.

CHRIST WILL COME.

LEVI F. FELLMAN.

BEHOLD, saith the Lord, I come as a thief, that is, unexpectedly; but know this, that if the good man of the house had known what hour the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh. Behold, I come as a thief, that is, in the dead of night, when men are all fast asleep, so will the Lord Jesus come at a time when the world is altogether asleep in spirit, altogether unaware and thoughtless; none of them thinking of any such thing at all,—all just thinking that things are going on as usual, and will go on as usual for their time at least. Behold, I come as a thief, that is, to find men unprepared for as in the days that were before the flood they were eating and drinking, marrying and given in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of God be. Behold, I come as a thief, that is, suddenly, for as the lightning cometh out of the East and shineth even to the West, so shall also the coming of the Son of man be. Solemn, awful, startling words! Full of comfort, indeed to those who know and love the Lord Jesus Christ as their Savior and their Friend, whose they are and whom they serve; but full of terror, alarm, destruction and despair, to those who know Him not, and love Him not. To those who love Him and are looking for Him, Christ will come to bring blessings and glory. To those who love Him not, but love the world and live for it, He will come to bring judgment and punishment, the day of perdition of ungodly men. Yes, there is an awful day coming for the world. Some morning when all are going about their day's business or pleasure just as usual, or some night when people are asleep in their beds, or awake for deeds of darkness; when the adulterer has waited for the twilight, saying, "No eye shall see me," and thieves in the dark break through houses, which they marked for themselves in the day-time,—suddenly in a moment, in the twinkling of an eye, the heavens will open,—a light brighter than the sun will make the noonday look pale, or break in upon the darkness of night. And then shall they see the Son of God coming in the clouds of heaven with power and great glory. Then what will sinners do, when the angels' trumpet blast shall resound through earth and heaven, and they shall feel in that tremendous moment, that they have trifled too long, and that now it is too late and all is lost forever and ever?

HOME OF THE SOUL.

C. H. Balsbaugh, Respected Friend:—In complimentary to your article entitled "Home of the Soul," in Brethren at Work, No. 33, I will copy a song which I sing, and think it appropriate:

"I will sing you a song of that beautiful land,
The far away home of the soul,
Where no storms ever beat on that glittering strand,
While the years of eternity roll.

Oh, that home of the soul, in my visions and dreams,
Its bright jasper walls I can see,
Till I fancy but thinly, the vail intervenes,
Between the fair city and me.

That unchangeable house is for you and for me,
Where Jesus of Nazareth stands;
The King of all kingdoms forever is He,
And he holdeth our crowns in His hands,

O how sweet will it be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again.

Selected by Ida Bell Riggle.

SELECTED GEMS.

—Every inordinate cup is unblessed, and the ingredient is a devil.

—A prudent man is like a pin; his head prevents him from going too far.

—What you leave at your death, let it be without controversy, else the lawyers will be your heirs.

—The gleeful laugh of happy children is the best home music; and the graceful figures of childhood are the best statuary.

—How many think to atone for the evil they have done by the good they intend to do, and are only virtuous in the prospective.

—We should manage our fortune as we do our health—enjoy it when good, be patient when it is bad, and never apply violent remedies except in extreme necessity.

—Man, being essentially active, must find in activity, his joy, as well as his beauty and glory, and labor, like everything else that is good, it is its own reward.

—The Bible does not need defense so much as proclamation. It defends itself whenever it is known. Deep in every soul there dwells forever a witness to the truth, whose clear eye and steady voice will see and respond to it whenever it is known.

Items of Interest.

The Russian Greek church has 56,500,000 members, and 38,605 churches.

During the last year the 16,000 members of the Moravian Church raised $85,000 for missions, nearly $5 50 each member.

A coal field has been found in Peru, which it is estimated, has enough coal to supply the whole of South America.

The Norfolk (Va) *Landmarks* says that Northern men are gradually getting possesions of the best landed estates in Virginia.

It has been noticed that in late years the earthquakes in California have diminished in frequency and violence, and scientists have been questioning as to the reason.

The yellow fever is ravaging the West coast of Africa. In several of the West India Islands, and in South America, the pest is prevailing in malignant form.

Cyprus, England's newly acquired island, was once the seat of a flourishing Jewish colony, and our London contemporary, the *Chronicle*, asks: "Why should it not be so again?" Why indeed? May it not serve as a refuge for the unhappy Jews of Palestine?—*The Reformer*.

The special correspondent of the *Standard* at Constantinople, states "that a Franco-Jewish Company has obtained a concession for the extraction of bitumen from the Dead Sea. It is supposed that this body, in some mysterious way, is to work for the benefit of the Company which is going to construct the railway between Jaffa and Jerusalem. General Mott, an American who has long been in the Turkish capital, has obtained the concession for the construction of the railway.

To all lovers of the pure Word of God," says the *Canadian Baptist*, "it will be a matter of congratulation that we are assured of two important features in the new Bible Revision.—While the text will be preserved, so far as is consistent with accuracy, the absurd and utterly indefensible verse system—by which every rule of continuity is violated, will disappear, and instead the text will be divided into proper chapters and paragraphs. The poetry of the Bible will also be put into proper metrical form. This will give the revised Bible a little more bulk than the present Bible. But it can scarcely be doubted that to scholars and intelligent readers these changes will be welcome, and ultimately will prevail universally."

CORRESPONDENCE.

Customs of the Country and People of England.

NUMBER II.

I HARDLY know how to commence, but brethren and sisters when you stop on English shores remember this, you will undoubtedly have to leave your American customs on the ship you leave. They will not correspond, therefore better learn that whilst in Rome, you also will be, Roman.

One custom I hardly can recommend, is the

RAISING OF THE HAT,

or lifting the hand to the hat to all of the nobility or even squires. We must pay the respect to the gentlemen of our land, else we would undoubtedly lose favor with them. Some might think I will not do that. In order to sometimes do our neighbors good, it is necessary to not be always looking for *our own* interest, as I shall show further on, when describing my efforts to introduce the doctrine of the Brethren in the old country. Another custom of the country, is to meet a certain day of the week for

MARKETS,

not like we do here, any day. You will find that one will take Tuesday, another Friday and Saturday, and so on. Each being known to the farming community, they all that day arrive in town, put up at some hotel, for there we are not allowed to have our teams on the street even to go in a shop or store, as you would say. No, we must put our team and conveyance away, (no buggies there), and the hostler will charge you for taking care of everything, and bringing your horses and conveyance to you, six cents or three pence. This I think

A PRETTY GOOD CUSTOM,

for it saves a person's clothes, if they go to town to meeting. When the town market is a butter market, you will find the farmers' wives assembled, and such a chatter! you can hardly hear your own ears. They have their baskets of butter, their eggs, and poultry, and now they set their price, and the dealers have a time, I assure you. So also with monthly cheese markets and cattle, only farmers here may be found, instead of their "better halves."

In farming, the custom is to rent for a lease of seven, fourteen or twenty-one years, the crops to be alternately divided, and specified, so as not to injure the land, but on the contrary rather improve.

LARGE FLOCKS OF SHEEP

are pastured on arable land, to enrich the same, and large quantities of artificial and home manures are used on the pastures and arable land.

THE ESTABLISHED CHURCH

is a State church, and of course all farmers feel it to be so, for in conversation the week I left England with the farmer, my brother rents his dairy of, he told me the amount of tithes he paid to two of the State churches. To the one he was living close to, and attending, about £20 or $100, to the opposite district, which was a mile distant, £40 or $200, thus making a tithe of $300, to be paid to the clergy-man on a certain evening named; and now let me tell you in conclusion this farmer was

ONLY A RENTER,

and his landlord went up with him. for I saw them both go, and he also had to pay a much larger amount as he owned all the village of Rimpton. Now see if the "Lines on the Times" in Bro. Eshelman's book, dont come true.—

> "They keep dumb dogs in pomp and ease,
> Who will not bark without large fees."

And these very churches are becoming so ritualistic, there's no keeping up with them: requiring, or at least desiring the congregation to rise as they enter the church, with their long, flowing surplice, of white cambric, with black and red or blue thrown over, and candles and crucifixes in abundance on the altar. But I will leave this for the religious part of my conversration with you, when I shall minutely detail the proceedings of each body of believers I am getting a little lengthy and am afraid some will say, "when are you going to quit?" They like short sermons, short essays, and in fact short everything, even short people.

The people of England are

A PECULIAR PEOPLE.

and you will think so when I tell you, that many a one knows not his neighbor's name, and they join houses, and if that neighbor should die they would no more think of attending the funeral than I would think of going back to the old country. Relatives alone, with doctor, undertaker, pall-bearers and coffin-bearers attending funerals,

ALL DRESSED IN BLACK,

trimmed according to the relative, whether close or distant, in crape. Again we find those who often visit their friends, act not like Americans. They do not feel so much at home as we do here, in conversation etc., but on the other hand are particular in what they say; and one thing sure is this, we might copy, they talk but little about their neighbors, brethren or sisters in the church; in fact, I don't believe I ever heard one say any thing against his fellow-members. This is commendable, and should be practiced more by us.

In visiting or at home, you will find the head of the house sitting invariably at the head of the table and carve, so that no one helps themselves, the worthy wife assisting at the other end of the table to vegetables, etc., and always to the pastry alone. After a

BLESSING IS ASKED,

we do as we do here, only more slowly, and when through, we wait on one another, as some return thanks before rising from the table, never rising unless business calls away, and all will excuse them. Customary also if you have visitors on Sunday, to take them all to church, for we don't stay at home for any one. The variety is small at table, yet substantial; and Sunday visitors generally get a good supper after church, of cold eatables, as we do not believe as some do, of cooking all day Sunday, and then hear the woman say, "Well I am more tired than any day of the week."

Brethren and sisters, I would

DO THE SAME;

you can if you like. Don't think if a preacher should come to your place, that you must provide extra. Don't you know you kill your own preaching? You expect him to preach, and to do the best. Well, then

HALF STARVE HIM,

that is my advice, and if you are going along, don't eat more than your preacher, and you will hear and understand better, and he will undoubtedly speak better. A word to the wise is sufficient.

The custom or fashion is, to dress according to your rank in life. The clothes that suit some best, are the most costly. And we often find those that could barely afford to dress costly, do so. This, brethren and sisters, we will not follow. We live not far from Paris, where fashions start, and it does not take long to come here to England, and then to your country. The prevailing fashion now, is, long trails for the ladies. I often have stepped on the same, thinking they were in the other room, or further on, and accidentally pulled out the tucking. Well I apologized of course, and then told them, I do hope they will carry their dresses over their arms, or some where else. Enough of fashion,—

I DETEST IT,

and hope soon to see sensible people walking in sensible clothes.

The custom is for any one to give their seat to an older person, and

NEVER USE TOBACCO,

where the ladies are. In fact we would not think of doing so; and as the only way of using the same is smoking, they have their smoking rooms. It is bad enough to make a chimney of their mouths, but when it comes to fairly eating it, that they will not do. We, as an English people stand aloof, we don't believe in it, neither will we practice it, for the Scripture says, "nothing unclean," and so say we. If the female portion of our people would say so, and stick to it, we should have

A REFORMATION

amongst our people equal to Luther in Germany. Hundreds of dollars would be saved, now unnecessarily used, if our people would not be under the influence of the narcotic weed, and would then have a free use of their reasoning faculties, not being dulled by the use of a stupefying and altogether useless article, costly too, and which becomes no one. I speak plainly, for I am a plain person, and this is a

PLAIN FACT,

and tobacco users know it, but the trouble is they want their own way. I ask if you are following Jesus, did you ever read of him smoking a cigar or chewing tobacco? If so, when and where? I want to follow Him.

I might communicate custom of people all day and then not have done, and I know that you are getting tired of this censuring what is not just right. Well, all I have to say is this, Let us all try and be better and do better, for we all know what is right.

H. P. BRINKWORTH.

From Salem, Marion Co., Oregon.

I WILL say to your many readers, that on last Sunday there was one more accession to the church here, by baptism, who united with Christ in his very old age. His name is, George Ulery. Was 85 years old last December. In his younger days he was a coverlet weaver. He resided near Dayton, Ohio at one time, at another time in Northern Indiana, at a late time in Butler Co., Iowa. Came to this valley in 1865. He now resides with his son-in-law, near Aurora, Marion Co., Oregon, about thirty miles North of us. As soon as he heard of us up here, in this part of the country, he made arrangements to become united with the church. Last Sunday was the first meeting of the Brethren, he has had the privilege to attend for many years. He seemed to have a very great desire to become united with the Brethren, but had no chance since leaving Indiana in 1852. I believe I can safely say the members here are generally in love and union. Health in general very good, except sister Mary Leedy, wife of Bro. Daniel Leedy, of Albany, Linn Co., was very low, the 21st of this month and not expected to recover. We are still trying to labor for the advancement of our dear Redeemer's kingdom, have meeting every Sunday. God willing expect to hold a series of meetings in Multomah Co., Oregon, seventeen miles East of Portland, to commence on the evening of the 6th of September, and continue over Sunday. Truly the harvest is very great here in the far West, but the laborers are very few. Brethren think of us and pray earnestly in our behalf.

DAVID BROWER.

From Gainesville, Texas.

AS I am asked so much how I like Texas, I will try and give your readers some idea of this country. I came to Grayson Co. in 1876, and remained there till January 1878. Then I moved to Cook Co. In Grayson I lived on sandy land. I now live on what is called, black-sandy or lime land. I like the black land the best for most things. It is the best for most all grains, and especially for wheat. The section that I am in at this time is just settling up, but as far as I have been able to try, everything does well here. All kinds of grain and vegetables do well when cared for, I think I can safely say for Texas. There are not many farmers yet in Texas; the most that farm, only farm at it. One reason that this country has such a bad name, is because many have come here thinking that they could make money without labor, find the mistake, and become dissatisfied and return home and give all the bad traits and none of the good.

I have had meeting in several counties, and better behavior I never saw. I think if care is taken, the day is not far distant when we can have a church here. When I got in the State there were two members, and at this time we have twenty-four. I will not persuade any one to come here, but I am satisfied it would be much the best for many to come here.

As for the health of the country there is not enough care taken in a wet Summer, and the consequence is, as Summer closes there are chills and fevers along the creeks and timber. When young men come to Texas, they ought to remember that father, mother, and sister are not with them to keep every thing in order. They must rely on themselves, and men with families must not think that in a new country like this, they are going to find fine dwellings ready prepared for them, unless they have a large roll of money to back them. Men must remember that a child must crawl before it can walk, so must men be contented to put up with a cabin, till they can do better. As for myself and family, and all the members that are here, are well pleased with Texas. There are many drawbacks in all new countries, but to my knowledge there are less here than in others. Short Winters and long Summers here, the hottest day of this Summer at my place, was 96° in the shade and 103° in the sun, but in the timber it is some warmer. I prefer the prairie. As for fruit when it has been cared for, it does well, especially peaches. You can raise any thing here in Texas, that can be raised in the United States. The crops this year are fine. Brother Jacob Berkey has been down this month; he came to look at Grayson, Cook, Montague and Clay counties, but by the time he reached my place, it being the Western part of Cook Co., he said he had seen enough to satisfy him, that this was a good county and he would return home and get ready and move down this Fall. He will bring as many as five or seven families with him. This is cheering to the few members that are here; it wont be long I hope, till the Gospel is preached in the South as it is in the East and West. I think the people here, will take it as well as any where. Brother Jacob Berkey says, he was surprised to find the people as kind as he did.

Now Brethren and friends, you who contemplate moving, I want you to have some thought in regard to Texas, and if you decide to come to Texas, just come along, but if you are bent on some other place, go ahead, I won't persuade you to come here, for fear you might not like it, but I am satisfied that a man can do here with as little labor as any where. I have been here two seasons. The health last year was fine, but not so good now. Some fevers this year, but not fatal; some chills, lasting but a few days.

I will say this, all who write to me after this, instead of writing to me at Gainesville, Cook Co., direct to St. Joe, Montague Co., Texas.

JOSEPH H. SOWDER.

Almost (?) a Debate.

I TAKE this brief, yet extensive method of answering many inquiries; "How did you and your assailant come out?" At one of our regular points we spoke on the subject of baptism, and at some length on the mode of trine and forward immersion. At the conclusion of our services, Mr. Hider, of the Disciples rose and announced that in three weeks from that day he would review our sermon and prove to the people, that single immersion was valid Christian baptism, and would prove that we do not baptize by trine immersion, but only half do so. Thereupon I announced, that on Sunday after his "review" I would continue the subject, by a reply to his review and by leaving him more to review. So I attended his review, after which I renewed my intention of replying on Sunday after, but proposed, that if our occasional appointments for deliberation were too tedious, that I would rather set a day and try and answer all the objections as they were offered; whereupon Mr. Hider rose and said he would discuss these questions with me, provided we could agree upon the propositions. Next I made the three following requests prerequisite to further arrangments, to wit:

1. That both be indorsed by our respective churches as responsible and properly authorized ministers of the Gospel, and that each so engage in this work in the name of his respective church.

2. That each claim to be able to show from history, that his mode of baptism contended for, was practiced during first two centuries of the Christian era.

3. That each claim to be able to show from history, the origin of the other's mode contended for this side of the apostolic age.

But when I went back the 8th day after, to finish up what was commenced and to hear farther from them, and Mr. Hider came not forth, and the rest saw and heard from our books, and saw our assailant's arguments cast in a balance, and themselves instructed more perfectly in the ways of the Lord, they simply but publicly asked us to "quit!" and said they would not endorse their man on the ground, that he had not his membership there, although he lives within a mile of their church, where all this occurred. Others of them objected to indorsing it, because there was history to be used, just as if their great men, even their leader, Campbell, never used history in defending his position on baptism. So we dismissed the subject and pronounced it concluded for the present. C. C. ROOT.

GLEANINGS.

From George Witwer.—Having just returned home after a week's labor in the church, we feel pressed to drop a few items for the BRETHREN AT WORK. Elder D. B. Gibson and and the writer commenced a series of meetings at the Union church, Davis Co., Mo., on the evening of the 10th of August, and continued to the evening of the 15th The glorious result was five additions, and a general reviving and building up of the members. An excellent interest was manifested by those attending with the best of order. We only regretted that other duties and engagements in the vineyard of the Lord called us away so soon. We think the seed sown will produce a copious fruit. This place is in the bounds of the Hamilton church. On the 17th we left Hamilton (Bro. Gibson remaining with us over the 16th) for Log Creek church. Met in council with the members, advanced Bro. Zaccheus Henricks to the second degree of the ministry, and ordained Bro. C. C. Root by the imposition of hands. Returned to our home at Hamilton same evening, Bro. D. B. Gibson leaving on the morning train, 18th, expecting to reach the Plattsburg meeting-house in time for morning service. Thus ended our week's labors, to God be all the praise.

Hamilton, Mo.

From James R. Gish.—We left our home in Woodford Co., Ill., on the 6th of August, 1878, for a tour through the central mission of Illinois, visiting the scattered members and churches as we could; traveling by private conveyance, through the counties of Marshall, Bureau, Whiteside, Carroll, Ogle, Lee, Lasalle and Putnam; then through the Eastern part of Marshall. Arrived home on the evening of September the 2nd. Were out just four weeks. Made a short visit at the office of the BRETHREN AT WORK, found all hands busy as usual. Called with Bro. Lemuel Hillery at Shannon. Feel sorry that he has decided to go West, but hope the blessings of the Lord may go with him to his new field of labor. In all had rather a pleasant trip. Formed or renewed the acquaintance of many kind brethren and sisters, who have our thanks for their kindness to us while we were with them, and if we meet no more on earth, may we all meet in heaven, is my prayer.

Roanoke, Ill.

From the Logerville church.—Health is good. As a church, we have our bitters and our sweets, but are still moving slowly hoping for the better.

Bad some excitement a few weeks ago about the Red man, as he is called, but all is calm now. Some hundreds came into camp only seventy miles East of this. They said they were not warriors, that they were good Indians, and that they bad to fight if they staid with the tribe and that they were to come in their own country before the resurrection. They were peaceable, got tired of waiting for the resurrection; and they were wrong it wasn't the time yet. These poor creatures a number of years ago at a total eclipse of the sun, supposing the resurrection to be at hand, made up a fire, knelt around it with their hands stretched toward heaven, making a terrible noise, they came offering tobacco, by laying it on the fire and, at the end of the ring they had one of their children ready to lay on for an offering to the Great Spirit if the tobacco was not good enough. But it is said the sun began to shine just before they got around to the child. The child would surely have been sacrificed if the sun had not begun to shine at that time.

Many wonder how the Indian got here on this Island, or from whom did they spring.—My father used to tell me he believed they were a part of the tribe of Manasseh because of their general customs. But we see something in them worthy of our notice. One thing we certainly see, is poor fallen humanity.

DAVID BARKLOW.

From Wabash church, Ind.—It is through the kind mercies of God, that I am spared to inform you that the ark of the Lord is still moving onward and upward. We were made to rejoice some time since, by the aid of Eld. Samuel Murray, who delivered two able discourses, the result of which is, two young men were persuaded to forsake sin and the world, and close in with the people of God. The church rejoiced and we have reason to believe the angels in heaven rejoiced. My prayer to God is they may ever prove faithful looking to God, who is the Author and Finisher of our eternal salvation through Christ our Redeemer, amen. We had our council meeting yesterday and there was such a union prevailed among us that I could say with Peter, it was good to be there.

N. F. BRUBAKER.

From E. Showalter.—On Tuesday evening, the 3rd inst, Bro. S. H. Bashor preached a farewell sermon in the South Waterloo church to a vast assembly of people. He read for the basis of his remarks the last three verses of the 8th chapter of Paul to the Romans. The address was delivered with power, designed for the encouragement of those present, who were in the fold of Christ and a caution to such as had not yet embraced Christianity. The many friends he has made while with us, wish for him abundant success in his ministerial labors, wherever he may be called to declare the Gospel of Christ.

Bro. J. A. Murray is slowly recovering and is now able to get about some, by the aid of crutches. It will be a long while before he gets the full use of his injured limb, in walking, if he ever gets it.

From Beech Grove, Ohio.—Our church is in a healthy condition. We have lately received four into the fold. Our Sunday-school is doing well. GEORGE IRVIN.

From Nora Springs, Iowa.—Having been urged by many to give myself over to evangelistic labors, I have concluded to do so during the coming Fall and Winter, and take this method of informing those who have requested me to labor for them, that I will if still desired, comply with their request, if life and health are spared. Please address me at once so that I may be enabled to make my arrangements accordingly. W. J. H. BAUMAN.

From Grenada, Miss.—There have been two hundred and twenty-five deaths in our town and seventy-five cases on hand, averaging from six to fifteen deaths per day. There are about six well men in town, the others have taken refuge in the country and other towns. The resident doctors and nurses have taken the disease and several of them have died. Undertakers have all fled and no burial ceremonies are had. Some pass into eternity with no one to close their eyes. It is beyond the power of man to describe the misery and sufferings of the people. J. E. LAYCOOK.

From Swedonia, Sumner Co., Kan.—At Bro. Abija Holloways, on State Creek, fourteen miles West of Wellington, on the 20th day of Sept. we will hold our Love-feast,

We shall be pleased to have Brethren traveling West in search of homes, to stop with us then. There is plenty of good government land within eight or ten miles of us, and a railroad within thirty miles. Our country is settling up fast and it can not be long until we shall have plenty of railroads. Health is good, crops splendid and we think fruit will do well.

There are many calls for preaching though we have but one speaker Those attending our Love-feast, will address, J. Troxel, A. Holloway or Stewart Hunbarger, Swedonia, Summer Co., Kan. Any of these brethren will meet you at Witchita. FRANCIS REPLOGLE.

From Jacob Mishler.—I hereby acknowledge the receipt of a package of valuable works for the Ashland College Library, kindly donated by the editors of the BRETHREN AT WORK. Also several valuable books donated by brother Kinsey of the *Vindicator*. A copy of the "Doctrine of the Brethren Defended," donated by the author, Bro. R. H. Miller. Two copies of the "Passover and Lord's Supper," donated by the author, Bro. J. W. Beer. Thirty-five volumes on various subjects, donated by Van Antwerp, Bragg & Co., Cincinnati, Ohio. Twenty-five volumes, donated by Harper & Bro's, N. Y. One copy "Worcester's unabridged Dictionary," donated by the publishers, J. B. Lippencott & Co., Phil. One copy "Webster's unabridged Dictionary," donated by the publishers, Springfield, Mass. Brethren Isaac Price and D. P. Saylor have each signified their willingness to donate a suitable copy of the "Holy Scriptures" for the use of the College.

A good many of the friends of the school have consented to donate books, and I hope by a little effort of the friends of education we shall be able to have a library commensurate with the design of the college.

ANNOUNCEMENTS.

NOTICES of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

Sugar Creek congregation, Sangamon co., Ill., Oct. 3 and 4, commencing at 10 o'clock.

Paint Creek congregation, Bourbon Co., Kansas, October 3rd and 4th, commencing at 2 o'clock

Mineral Creek, Johnson Co, Mo, Tuesday, Oct. 1.

Stanislaus church, Cal, first Saturday in October.

Mulberry Grove church, Bond Co., Ill., Oct. 9th.

Franklin church, four and a half miles North-east of Leon, Decatur Co., Iowa, Oct. 10th.

Lower Fall Creek church, Madison Co., Ind., Oct. 11.

Logan church, Logan Co., O., Oct 12th at 2 o'clock.

Peabody church, Oct. 5th and 6th at residence of Bro. Henry Shomber, three and a half miles North-West of Peabody, Marion Co, Kan

Pokagon congregation, Cass co, Mich, October 5th at five o'clock, P. M.

Grasshopper Valley church, Jefferson co., Kansas, Oct. 5th and 6th

Donald's Creek, seven miles North-west of Springfield, Clark co., Ohio, Oct. 9th at 10 o'clock.

One mile East of Dallas Center, Dallas co., Iowa, October 12th and 13th at one o'clock.

Nettle Creek congregation, near Hagerstown, Wayne co., Ind., Oct. 9th at 10 o'clock.

English Prairie church, La Grange co., Ind, Oct. 10th at 10 o'clock.

Eagle Creek church, Hancock co., Ohio, October 17th at 5 o'clock.

Desmoines Valley, Polk co., Ia, ten miles North of Desmoines, Oct 5th and 6th at 1 o'clock.

Springfield church, Summit Co, Ohio, Oct. 8th, at 10 o'clock.

White Rock congregation, Kansas, Sept. 21st.

Beaver Creek church, York Co., Neb., September 21 and 22.

Clear Creek church, near Huntington, Ind., Sept. 27th at 10 o'clock.

Union City church, near Union City, Ind., Oct. 10, at 10 o'clock.

Camp-meeting on the West side of the San Joaquin River, within 200 yards of U. P. R. R. bridge, Cal., Sept. 20th.

Yellow Creek, Stephenson Co, Ill, Oct 15th and 16th at 1 P. M.

Shannon, Carroll co., Ill, Oct. 10th commencing at 10 A. M

Knob Creek, Washington co, Tenn., Oct. 5th and 6th, at 10 o'clock, A. M.

Neosho church, Oct. 8th and 9th, three miles North east of Galesburg

The 25th of September, commencing at 2 o'clock, P. M., 2 miles East of Dorchester, Saline Co., Neb.

At Hudson Il., October, 12th.

North Fork church of Wild Cat, Carroll county, Ind, Oct., 9th, at 10 o'clock A. M.

Spring Creek congregation, Kosciusco co., Ind., six miles South of Pierceton, Oct., 4th, to commence at ten o'clock.

Howard congregation Ind., Oct. 4th, at ten A. M.

Pine Creek, Ill, Oct. 3 and 4, at 4 P. M.

Seneca church, Ohio, Oct. 10.

Oct 10th, at 4 o'clock, three miles East of Parkersburg.

Maple Valley church, Cherokee co., Iowa, 5th and 6th of Oct.

Coventry, Chester co, Pa, Oct. 5th, at 2 P. M

Burr Oak church, near Salem, Kan., Sept. 28th and 29th, at ten A. M.

Limestone congregation, three and one half miles East, and one and one half miles South of Iona and Jewell City R. R., Oct., 5th and 6th.

Solomon Valley congregation, Osborn co., Kan., Oct. 12th and 13th.

Ashland church, Ashland co., O., Oct. 12th, four miles South-east of Ashland City, at 5 P.

Haw Patch, Lagrange co., Ind., Sept. 15.

Huntington church, Huntington co, Ind., Oct. 9th, at 4 P. M.

California church, Sept. 26th, continue over two Sundays.

Salem congregation, four miles East of Salem, Marion co., Ill., Oct, 12th, at 2 P. M.

Marion congregation, Marion, Grant co., Ind., Oct. 9th, at 10 A. M.

English River congregation, Keokuk co., Iowa, two and one half miles East of South English, and six and one half miles North of Harper, Oct. 8th and 9th.

Bear Creek church, Christian co., Ill., Sept. 28th and 29th at 4 P. M., at the house of Bro. J. S. Stutzman.

Milledgeville, Carroll co., Ill., Oct. 8th and 9th, at 10 A. M,

Black River congregation, Medina co., O., Oct. 4th at 3 P. M.

Log Creek congregation, Caldwell co., North Mo. district, Oct. 5th and 6th, at 2 o'clock, at the residence of I. E. Bosserman, three miles West of Polo.

Silver Creek Congregation, Ogle co., Ill., Oct. 8th and 9th, At 10 A. M.

Linn co., church, Iowa, Oct. 10th, at 10 P. M

Monticello district, White co, Ind., November 1st, at 1 P. M.

Smith Fork church, Clinton co., Mo., Oct. 12th at 1 o'clock; meeting to continue for a week.

Van Buren congregation, Oct., 15th, two miles West of White Pigeon, St. Joseph co., Mich. at 10 o'clock.

Fairview church, Tippecanoe co., Ind., Oct. 5th, at 4 o'clock

Root River congregation, Fillmore co., Minn. Oct. 5th, at 10 o'clock.

Deep River church, Poweshiek co., Ia., Oct. 4th and 5th, at 10 o'clock. Preaching on Sunday the 6th.

The Perfect Plan of Salvation, or Safe Ground. By J. H Moore, Showing that the position occupied by the Brethren, is infallibly safe. Price 1 copy, 10 cents; 12 copies, $1 00

Sabbatism.—By M. M. Eshelman. 16 pages, price 10 cents, 20 copies $1 00 Treats the Sabbath question, briefly showing that the observance of the seventh-day Sabbath passed away with all other Jewish days, and that the "first day of the week," is the preferred day for Christians to assemble in worship

One Baptism.—A dialogue showing that trine immersion is the only ground of union, that can be conscientiously occupied by the leading denominations of Christendom. By J. H. Moore One copy 10 cents, 12 copies, $1 00,

Campbellism Weighed in the Balance, and Found Wanting.—A written sermon in reply to Elder P——. By J. H. Moore. It is a well printed tract of sixteen pages. Should be circulated by the hundreds in almost every locality Price, 2 copies, 10 cents, 40 copies $1 00

Why I left the Baptist Church—By J. W. Stein A tract of 16 pages and intended for an extensive circulation among the Baptist people Price, 2 copies, 10 cents; 40 copies $1 00.

Brethren's Envelopes.—Prepared especially for the use of our people. They contain, neatly printed on the back, a complete summary of our position as a religious body. Price 15 cts. per package—25 in a package—or 50 cts. per hundred,

☞ Any of the above works sent post-paid on receipt of the annexed price Address:

MOORE & ESHELMAN,
LANARK, Carroll Co., Ill.

The Brethren at Work.

A RELIGIOUS WEEKLY.
EDITED AND PUBLISHED BY
J. H. MOORE & M. M ESHELMAN.

THE BRETHREN AT WORK is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor 11:4, 5.

It also advocates the scriptural duty of Anointing the sick with oil in the name of the Lord.

In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe. Price, per Annum, $1.50.

Address: MOORE & ESHELMAN,
LANARK, CARROLL CO, ILL.

Children at Work.

The Bright, Sparkling Youth's Paper.
PUBLISHED WEEKLY.

It will tell you of Bible facts, commands, and promises.

It is for Bible Songs, Bible Poetry, Bible Prophecy, Bible Doctrine.

It will teach your children how to be good and how to do good.

Its handsome engravings are drawn from Bible events and Bible characters.

It points to the way of happiness, both in this life and the life to come.

Christ says, "Feed my lambs," — that is just what this paper intends doing. Samples cheerfully sent.

PRICE 50 CENTS PER ANNUM,

Address. MOORE & ESHELMAN,
LANARK, CARROLL CO., ILL.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12.00 P. M., and arrives in Racine at 6.11 P. M

Day passenger train going west leaves Lanark at 2.06 P. M., and arrives at Rock Island at 5:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12. 10 A. M., 8 10 A. M., and east at 12: 10 A. M and 6: 15 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*" — LUKE 2: 10.

Vol. III. Lanark, Ill., September 26, 1878. No. 39.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
O. B. MENTZER, - - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

THE KING WILL COME

BY CARRIE L. ROELKEY.

The King will come, the Lord of all,
To judge the high, the great, the small,
The ones who serve Him here on earth,
Born of the holy, heavenly birth.

The King will come in holy might,
Like as a thief within the night;
All nations of the world shall come
Before Him then to hear their doom.

The King will come, the trump will sound,
And make the dead now in the ground;
The just and the unjust as well;
Some wake for heaven and some for hell.

Fire shall consume this world of ours,
Created by the heavenly powers;
For in that great and awful day,
The former things must pass away.

Our hearts may fail us now for fear,
For many live in trembling here;
But may a mighty band that day
Be given robes of white array.

The host that cannot numbered be,
Their heavenly Father's face shall see;
And gain a home of peace so bright,
The wicked one as dark as night.

GOD S FIRE AND HAMMER

BY C. H. BALSBAUGH.

Jeremiah 23: 29.

To Many Inquirers:—

PAPERS, pamphlets, and scissorings. Lots. All to be reviewed, and the authors smashed. Cannot be done. My nerves are not made of Cast Steel, neither can I metamorphose spoollables into postage stamps. It requires a strong incentive to spend a week in thumbing through the Bible, and wading through a thousand pages of history for a fact or principle, and start the sweat at every pore to get our whole subject into a periscope, and lie awake at night for hours sifting principles, only to prepare a hand full of fodder for the wastebasket. And yet the very love of pressing some great truth not unfrequently constrains me even to this fruitless labor.

I am too thoroughly at odds with blind conventionalism to handle Christ-disowning errors in the kid-gloved style that suits popular taste. Tradition has but little weight with me, if it be not an unquestionable outgrowth of the Divine Life. Truth is every thing. I cannot make such large concessions to custom and prejudice as some of us regard as the very pith of religion. Truth as a whole must govern our conception of particular parts, no matter who is hit, or how many stones come back. We dare call no man father or master on earth He who is both, knows nothing of compromise. With Him truth is a clear crystal. So it should be with us. We may not maim Christ to spare ourselves. Loyalty to our Redeemer is the all-controlling duty. It is a dishonor to any brother to fall flat on his face before the Dagon of sectarianism for fear of being charged with bigotry. Serpents crawl on their bellies, but "God made man upright."

But truth is not always truth, and this often causes it to be trampled under the feet of swine. "*I am the truth.*" "*God is Love.*" This synonym is ignored; so that truth in the letter becomes a gross practical falsehood. All the utterances of Christ are Truth *and* Love, and *therefore* they are "the power of God unto salvation." Even His most scathing denunciations are no exceptions. He opens hell for the damned with the same key with which he unlocks the Gates of Pearl for the blood-washed He that knows "the *Truth* as it is in *Jesus*," has a *right* to speak, and no one has a right to consign his message to the waste-box. If their is one gift of superlative value to contributors and editors, it is the "*discerning of spirits.*" Predilection is a heavy screen that shuts out the Divine illumination. *Openness to God* is a glorious state. It is the crown of regeneration It puts into the hands of God all our possibilities, and effects the grand transformation contemplated in the Incarnation. This is why some with one pound accomplish more than others with five or ten. "Born of blood" is the great antithesis that turns the God-birth into a poor dwarfish vapidity.

ECHOES FROM THE WEST.

Essentials to Church Progress — The World Moves On—Somebody Will Work—The Right Kind of Work Necessary—

[From Our Special Correspondent.]

1. Union must be the purpose of all, otherwise nothing can be accomplished. When we are united in purpose and act accordingly in the design and purpose of God, our efforts will be crowned with success. When the purpose of God becomes our purpose, it is impossible for us to fail. God's Word never returns unto Him void, but always accomplishes that for which it was sent.

2. In the church there is something for each brother and sister to do, and unless that is done, somebody has been neglecting his duty, and the progress of the church depends upon the performance of duty, upon the part of her adherents. We may sometimes wonder why the church does not prosper more. We may safely answer, we neglect duty.

There are usually about two purposes in view by each member in the church, which should be:

1. To lay up treasures in heaven, or with Mary of old, choose that good part which shall not be taken away.

2. To provide for them of his own household. All this we owe as a duty to God. Many brethren misapprehend the idea of providing for them of their own household, and act as if they thought the Lord meant they should provide for two or three generations to come, and on that account, never have any time or money to give to accomplish the Lord's purposes.

The world moves on. No time or money is withheld that might be necessary to accomplish her purposes, no difference how much the work and progress of the church may be neglected, somebody will work. Satan's ministers are constantly at work in trying to accomplish his purposes. Pleasure-seekers are always ready to spend both time and money to gratify their own carnal desires. The flesh must be satisfied, even if at the expense of God's wishes. We sometimes fear that Satan's adherents are more zealously and unanimously engaged in trying to lead souls to ruin, than ministers of the Gospel and Christian professors generally are in pointing sinners to Christ, and the humiliating principles He taught. We should work for Jesus every day as if we knew our life would close with the setting sun.

The right kind of work is necessary. Many work who are ever learning, but never able to come to a knowledge of the truth, who are either controled by their feelings or by what somebody else said. "Why call ye me Lord, Lord and do not the things which I say unto you." It is not zealous work only, but the right kind of work that makes us acceptable to God. Those who had cast out devils in the name of Jesus, as they thought undoubtedly, did some work, but it must have been wanting in the kind of work. C. F.

OF THE EXTERNAL AND INTERNAL WORD.

BY W. H. CARRIER.

WHEN the Lord God formerly manifested to His people his law by Moses; He wrote it upon two tables of stone, and gave them to Moses, who was to put them into the ark of the covenant. Deut. 10: 1-5; Heb. 9: 4. They were to make a copy of the laws and place them upon the posts of their houses. Deut. 6: 6, 9. It is said, that the words of the commandments should be in their hearts, of which they should talk to their children, bind them for a sign upon their hands, and write them upon the posts of their houses and gates. That external copy now was to be nothing else, much less anything to the contrary, but a faithful transcript of that which God Himself had written on the tables of stone, and which was laid up in the Holy of Holies, hidden within the ark of the covenant, so that the external and internal laws were of the same import.

Now what the ark of the covenant was in the Holy of Holies, in which the tables of the law were kept, that is now in the new covenant, every believer's heart, in which also most surely will be found the tables of the law of his God, with the law written on their hearts, not by the hand of man, but by the Holy Ghost. And this law, which is internally by the Spirit of God, is altogether one and the same with that externally written in the New Testament, which has preceded from the internal, and is an express image of that internal, living Word of God. But where a person proudly says, that the law of his God is in his heart, while he still opposes the commandments, statutes and laws, which the Son of God and His apostles have instituted, and whereof the Scriptures externally testify,—then we may safely believe, that such a person is yet carnal; and that the law, which he says is in his heart, has been written there by the spirit of error and falsehood.

Again, herein is a plain token of the law of God and of the law of the deceiving spirit. For all in whose hearts the law of God is written, are united in the one faith, in the one baptism and in the one Spirit according to Jesus Christ, for it is the will of the true Law-giver, that his own should all be one, even as the Father and Son are one. John 17: 21. But the law which the spirit of error by his false gospel, writes in the hearts, is of such a kind, that it is in the first place quite uncertain concerning divine testimonies. Psalms 5: 10. In the second place, it separates men from the commandments and ordinances of God, and divides them into a multitude of different confessions and opinions. There are times in which we need good discerning eyesight to know and distinguish the true and false. I have observed this in many who say, they are a free people; they need not subject themselves to the Scriptures of the New Testament in the letter; for the law of God is written in their hearts. But likewise have I seen and known that not two of them were agreed concerning the beginning of a Christian life or the principles of the doctrine of Christ according to Scripture, but that so many as had such a haughty disposition, just so many were the laws which they had, and I have been led to think what a curious spirit that must be, that would write such different laws into the hearts of men. Of this the Lord God complained already through the prophet Jeremiah, that the people of Israel were led astray by false prophets, forsook the only law of God and the only altar of the Lord, and in their false liberty made for themselves gods and altars according to their own notions. Jeremiah 11: 13. The same is the case with people in our time, who boast of great liberty, without obeying the divine counsel and commandments according to the Holy Scriptures. Truly it may be said, "as many men, as many spirits, and as many laws."

Now here we may see and know of the true and false law, how both may be written in the hearts of men. The false law will be written by the spirit of error in the hearts of the unbelieving; the true law of life is written by the Holy Spirit of truth in the hearts of the children of the New Covenant in the true believers, and is altogether one and the same, and consists with what Christ externally commanded, and with what the apostles have written. But however great the spiritual pretensions are, it still continues to be Babylon, confusion and discord. Yet such builders will not desist from their intentions, though they see themselves that the Lord has confused their language. Yea, they see how so many learned and wise people have built in that manner, contrary to the order of the Lord Jesus, and have been brought to shame and have become fools; still new builders begin again and again to erect this building of confusion. Things become more and more confused and abominable, and if they will not soon cease, there will be at last men of corrupt minds, reprobate minds, concerning the faith, and at last their folly shall be manifest unto all men, as theirs also was. 2 Tim. 3: 8, 9.

THE POWER OF THE BIBLE.

THE chief duty of Protestantism is with the Scriptures. It is clearly to declare and publish them abroad. The Bible does not need any defense, so much as it needs proclamation. It defends itself wherever it is known. Deep in every soul there dwells forever a witness to the truth, whose clear eye and steady voice will see and respond to it wherever it is known. We do not need to implore men to believe the truth. We only need that they shall apprehend it, and then we may defy them to deny it. And thus the Bible, as eternal truth, needs no other argument for its support than itself clearly preached. There are defenders of the truth who think it otherwise. They treat the Bible as a weakly infant which must be bolstered up and carefully sustained, lest it fall. And so they bring together their learning and philosophy, their human reasoning and research, which they use as proof to keep the Bible up, trembling all the while lest one of these should fail, and the truth unsupported, sink to its hurt. But the Bible disdains all these appliances. It is no weakly infant. It has more than a giant's strength, and cannot only stand unaided, but can walk forth alone, conquering and to conquer.

A PLUCKY WOMAN.

A DESERTED house near Haverhill, Mass., has a singular history. Twelve years ago an energetic young mechanic was engaged to marry a young woman of that city, and worked hard to lay up money enough to buy a home to which to take his bride. One morning he invited her to drive, and halted at last in front of a handsome brick house in the suburbs. He invited her in, showed her that it was nicely furnished, and at last told her he was the owner. To her inquiry as to how he obtained it, he at last admitted that he had been fortunate enough to buy a lottery ticket which had drawn a prize of 20,000 dollars, with which he had bought and furnished the house. She was a girl of strict principles, and declared she would never marry him until he gave back the money, and, on his refusing, left him forever, and the house still stands tenantless.—*Sel.*

BE CAREFUL WHAT YOU SAY.

IN speaking of a person's faults,
Pray don't forget your own,
Remember those with homes of glass,
Should seldom throw a stone,
If we have nothing else to do,
But to talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man,
Until he's fairly tried,
Should we not like his company,
We know the world is wide,
Some may have faults and who have not?
The old as well as young,
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And one that works full well,
I try my own defects to cure
Ere I of others tell;
And though I sometimes hope to be
No more than some I know;
My own short-comings bid me let
The faults of others go.

Then let us all when we commence
To slander friend or foe,
Think of the harm one word may do
To those who little know,
Remember curses, sometimes like
Our chickens, roost at home;
Don't speak of other's faults until
We have none of our own.

Selected by M. A. Beere.

TRUTH.

BY J. S. MOHLER.

"And ye shall know the truth, and the truth shall make you free." John 8: 32.

THEN, while astronomical, mathematical, geographical, historical as well as all truths harmonize in their results, and are always consistent, can we not expect the same result from religious truth? Is religious truth not as harmonious in its results, and as consistent as other truths? Certainly! If this were not so, we would not have religious truth in the Gospel, but a bungling error. Christ says, "I am the truth." But the question arises, where shall we go to learn religious truth? "To the Bible, says one. Very well, to the Bible we will go. Then we understand that the Bible, or rather the Gospel, teaches a system of religious truth. It is because of this that Christ prayed, "*That they all be one.*" John 17: 21. This oneness is the result of religious truth. Paul says, "So we being many are one body in Christ." Rom. 12: 5. Again, "Be of the same mind one toward another." Rom. 12: 16. Again, "that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10. "There is one body and one spirit, even as ye are called in one hope of your calling." Eph. 4: 4. These, and many other kindred Scriptures, all prove the harmony, or sameness of the result of religious truth; that if the Gospel is obeyed in its simplicity, it will mould a sameness of character, uniting us in love into one body, all speaking the same thing.

But while this is the nature of religious truth, why is it that there are so many divisions of the church? being divided and subdivided into hundreds of fragments. One will say, this is just right, it gives a person an opportunity of joining just that church he likes best. He considers the divided state of the church, a great privilege; but how does this accord with Paul's teaching? "Now I beseech you brethren, *mark them which cause divisions and offenses contrary to* the doctrine which ye have learned, and avoid them." Rom. 16: 17. Again, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions *among you.*" 1 Cor. 1: 10. From these Scriptures, it is clear, that the apostle would not countenance any division, but would have the members *mark* the man that caused the division, and avoid him, *i.e.*, disregard him as unworthy of your association, because of his heresy. But if the modern doctrine be true, that the division of the church is a blessing, then the apostle should have written, "honor *the man that causeth division among you, for this is in harmony with the divine Will and suits the convenience of the people.*" It is clear that either the apostle instructed wrong, or our theologians are much at variance with divine truth.

Again, if one man has the right to divide the church to suit his convenience, so has another. If the various churches now in existence, do not suit me, I can make one that does; if division is the criterion to go by, so can my neighbor and everybody else. The doctrine of division, is from the devil; is heresy of the worst kind. It is a sad commentary on Christianity that the church is divided as it is; it has been a prolific source of infidelity. But another will say, that it makes no difference what our church relations are, just so we are sincere; that all those divisions of the church are similar to the various tributaries that form the mighty river; after the water gets into the river, from the various branches or divisions, it is all water, and there is no difference from what tributary it came. Let us examine this comparison briefly. Suppose that all the tributaries on one side of the river pour in salt water, and all those on the other side pour in fresh water; now what is the character of the water? It is neither salt nor fresh, but is perfectly adulterated. The water in the river can only be the same as the water in the tributaries, when the water in tributaries are all alike. It is thus with the divisions of the church; when they are all brought together, they cannot form *one united body in Christ*, because the elements of division still remain, and the body would be adulterated. First remove the cause of division, and make the branches all the same in doctrine, faith and practice; then, and then only will the entire body be perfectly joined together, because the elements of unity and truth were in the branches.

Another prolific source of division is, the *modern doctrine* that men and women are so constituted, that they cannot see alike. A defect is in our organism, that Christ and the apostles failed to discover, when they so earnestly urge unity in all things. This doctrine is very dangerous. As soon as people are taught they cannot see the Scriptures alike, just that soon they will begin to interpret them to suit their own inclinations. What would be thought of the teacher who would tell his pupils to solve all the problems just as they understood them? From that time on, there would be but little hard study, and there would be as much division in the result of their solutions, as there is in the religious world. It is clear that there is an unwillingness to yield to the more humiliating part of the Gospel, hence their excuses and divisions. Another source of division is, a high-salaried ministry. When men have spent from one to five years at some collegiate institution, in the interest of some particular church, for the ministry, they are brought under the influence of such a church largely; and if the salary is good, they will defend the tenets of their church to the very utmost, when their *craft* is in danger. Reduce the salary to an ordinary living, and if such ministers continue to preach, they will preach more independent and more truthful, than while under the influence of a *fat purse.*

We have, we think, briefly referred to some of the causes of division in the churches, and how people are striving to justify themselves in their peculiar notion of things. But while men and women are trying to justify themselves by raising excuses, in not obeying all the doctrine of Christ, let it be understood that *religious truth* will not allow itself to be divided and contradicted. There is as much unity in it to-day, as in the days of Christ, though men and women are divided among themselves, religiously on account of error. We do not mean, that to understand religious truth so as to make it available for our salvation, we must also understand astronomical, mathematical, geographical and historical truth. A man's knowledge of these truths may be very limited, yet he may understand religious truth sufficiently well for his salvation. We have only referred to these truths to show, if possible the harmony and unity of all truth. One of the very best ways to understand religious truth, is to *obey it.* But one will say, "What must I do?" This is an important question, and concerns us all. One of the most eminent apostles asked this question, when he was in search of religious truth. At Damascus, he was told to arise and be baptized. The safe way is to do what Jesus, the Author of religious truth bids us do. Jesus bids us repent, believe, be baptized, wash one another's feet, observe the Lord's Supper and Communion, be non-conformed to the world, non-resistant, non-lawing, non-swearing, humble obedient, prayerful, charitable, sociable, honest, truthful &c. If all professors of religion would strictly obey the Gospel in these plain commands, there would soon be as much unity and consistency in the church as there is in any natural truth. Harmony, union and love, would be the result, and religious truth with all its excellency would be manifested.

But one is ready to say, "If we obeyed the Gospel in all its requirements, we would all become members of the Dunkard church; for that is the very way they do." Suppose that to be the result, what of it? What is a Dunkard? I never knew one in my life. Never saw one as a Dunkard, but we have seen a great many persons who loved the Lord Jesus just well enough to obey him in all things, and because of this, somebody else calls them *Dunkards.* But the mere name, is a very small matter. It makes us neither better nor worse. "If they have called the householder Beelzebub, what will they call those of his household," says Christ; hence to be called an odd or ugly name, whether it be *Dunkard, Lollard, Waldense, Donatist,* or any other outlandish name, is no evidence that we are not Christians, or obeying the truth. Our whole aim should be to obey the truth, the whole truth and nothing but the truth, and the result is, Christian character produced from the Gospel mould, harmonizing in all its parts, and in full unison with the body spiritual; and let the world call us just what it pleases. Christians do not measure their character from a worldly standpoint, but from the standard of divine truth.

AWAKE AND REPENT.

BY W. W. WARNER.

WHEN we take the Bible in our hand and read the sacred teachings, and then look at the ways of the world, we see much that is very distressing, we see many persons about whose souls, we are exceedingly afraid. We see many, who, if Bible words mean any thing, have not yet been converted and born again. They are not satisfied; they have not the Spirit; they have no grace; their sins are not forgiven; their hearts are not changed; they are not ready to die; they are not ready for heaven; they are neither godly nor righteous, nor saints. If they are, Bible words mean nothing at all. Reader, are you one of these? If you are, awake and repent.

We see many who to all appearance think no more about their souls than the beasts that perish; there is nothing to show that they think of a life to come, any more than the dumb brutes which have no understanding. Their treasure is evidently upon earth; their good things are plainly all on this side of the grave; their attention is swallowed up by the perishable things of time, meat, drink, clothing, money, lands, politics—these are the things which fill their hearts. They live as though there was no such a Book as the Bible. They go on as if the resurrection and eternal judgment were not true. As to grace, and conversion, and justification, and truth, and holiness, they are things which, like Gallileo, they care not for; they are only words and names to be despised; they are all going to die; they are all going to be judged, and yet they seem to be even more hardened than the devil, for they appear neither to believe nor tremble. Alas! what a state this is for an immortal soul; but how common.

Reader, are you one of these? If you are, awake and repent. We see many who have a form of religion, but after all is nothing but a form; they profess and call themselves Christians; they go to a place of worship, on Sabbath and when you have said that, you have said all. Where is the religion of the New Testament to be seen in their lives? nowhere at all. Sin is plainly not considered their worst enemy, nor the Lord Jesus, their best Friend, nor the will of God their rule of life, nor salvation the great end of their existence. The spirit of slumber keeps possession of their hearts and they are at ease, self-satisfied and contented. They are in a Laodicean form of mind, and fancy they have enough religion. Reader, are you one of these? If you are, awake and repent. We put it solemnly to your conscience, as in the sight of God. Are you one of those persons whom we have just described? There are thousands of such people in our land, in our towns, in our churches, and among rich and poor; now are you one of them? If you are, we fear for *you*, we tremble for *you*, we are alarmed for *you*, we fear lest *you* be given over to a reprobate mind and awake no more; lest you come to such deadness and hardness of heart, that nothing but the voice of the arch-angel and the trump of God will break *your* sleep, lest *you* cling to this vain world so closely that nothing but death will part it and *you* We fear lest *you* should live without Christ, die without pardon, rise again without hope, receive judgment without mercy, and sink into everlasting punishment without remedy.

We entreat you to remember that Christ's teachings are all true, and must all be fulfilled, that the end of your present ways, is misery and sorrow, "that without holiness no man shall see the Lord," that "the wicked shall be turned into hell and all the nations that forget God;" will one day take account of all your doings, and that a sinner can never stand in his sight.

Oh! that we might consider these things. Who shall dwell with everlasting burning? We beseech you in all affection to break off your sins, to repent and be converted, change your course. No man was left to invent a religion for his own use, and after his own mind. If God did not give a revelation of himself, the inventions of men, in religious things would be endless error, involving itself in contortions of unlimited confusion. But God gives, in his mercy to man, a form of sound words or doctrine,—a perfect plan of salvation, well defined outlines of everything which concerns the present and eternal welfare of man and his own glory. Search the Scriptures,—read them and make them your study. It cleanses us from all unrighteousness, it purifies us unto God, and makes us fervent and abundant in good works. Awake, do not the work of the Lord carelessly. And when this Gospel is preached faithfully and zealously, how shall the people escape who neglect so great a salvation? To neglect, in such a case, is the highest contempt, which man can offer to his Maker. Surely such conduct, must expect judgment without a mixture of mercy.

Reader, lay this to heart, awake and repent, believe, pray while it is called to-day, and be saved.

GOD'S GRACIOUSNESS.

BY RUTH L. BLUE.

"O Lord how manifold are thy works. In wisdom hast thou made them all; the earth is full of thy riches." Psalms 114: 24.

TRULY how grand, how sublime are the works of God. We cannot cast our eyes in any direction without beholding some object to show his great wisdom and power. If we look above us, we behold the beautiful moon and stars, all performing their work that he has in his wisdom appointed for them to do. When we look over the beautiful earth, we see that it is full of his riches. When we ramble through the forest, we hear the little birds warbling their beautiful songs, they seem as if trying to praise their Creator. When our eyes behold the wide spread prairies decorated with pretty flowers and beautiful fields of waving grain, and when we consider what wonderful power he has over all things, and how manifold are all his works, we feel to exclaim, "What is man that thou art mindful of him, or the Son of man that thou visiteth him."

Man is his noblest works, and yet he seems to be the most disobedient. Why should we be so disobedient? Just think for a moment how much he has done for us. He has even sent his only Son into the world to suffer and die upon the cross, that poor, sinful man might be saved from everlasting punishment. Sinner, do you ever think of these things? Do you ever think what a sacrifice has been made for you, what wondrous love God has shown to you? If you have never thought of this, it is certainly time you were beginning to think. Perhaps you think, well, I am young yet, when I have enjoyed all the pleasures this world can afford, then I will give my heart to the Savior; when I get too old to go to balls, pic-nics, shows and all such places, then I will devote the rest of my time to the cause of Christ. But how ungrateful, after you have spent the most useful part of your life in the service of Satan—then, after you are almost old enough to go to your grave, to turn to the Savior. We have no assurance of our lives,—we may be in in good health to-day and to-morrow we may be wrapt in the winding sheet. God is no respecter of persons, he calls the young as well as the old. If you walk into the graveyard, you will there see that he takes from the old down to the little innocent child.

Dear reader, if you have never made a start for heaven, do not put it off any longer. "To-day, if ye will hear his voice, harden not your heart." "Remember thy Creator in the days of thy youth, while the evil days come not; or the years draw nigh when thou shalt say, I have no pleasure in them."

A SUGGESTION.

BY M. A. RIGGLE.

"And the Scribes and Pharisees murmured saying, this man receiveth sinners and eateth with them." Luke 15: 2.

AS the mission of Jesus to this earth was to call sinners home to God, it became necessary for him to call their attention to his work by going to them or by receiving them when they came to him, then show his love for them that He might win them over to the Father, through his teaching; and he said otherwise the world never had known Him and his mission upon this earth.

While we travel over the world among people of all professions and customs, we learn to understand the reason why the Savior made use of the various ways and means to draw the attention of the world to his teaching. I think if those who are traveling and living in different neighborhoods would work on the same plan, and teach those around them of the evil in the customs of the world, then teach Christ and him crucified, instead of abruptly rebuking and condemning all for doing what they were brought up to do, and yet without giving a Gospel reason, no doubt many a one might be won over kindly, instead of driven away, feeling grieved, which is more apt to make infidels than Christians.

A brother and sister were living all alone in a neighborhood with a large family of children, and only one daughter, no other members living in that part. As surprise parties were the order of evening amusements, the young people together with their parties, agreed to give them a surprise, for the benefit of the daughter, but the mother hearing of their intended visit, sent word they should not come, which wounded the feelings of all very much.

People who are not acquainted with our ways and manners, do not know that we oppose all such amusements, as they are practiced among a large number of professing people, and wish to show us this respect with all others; we can expect such, while out in the world, and should always be ready to give an answer of the hope that is within us. When it becomes necessary to denounce their customs, do it with kindness, to the respect they manifest towards us and our children, accompanied with our reasons by the Gospel, and perhaps they would see the error of their ways and join in with us, or at least retain a good feeling toward us, and try to learn more of our peculiarties. Would not this have been a great opportunity to receive them kindly as the Savior did? Then after learning their object in coming, tell them of our disapproval of such amusements, giving our reasons for our belief. Then pass the hymn books around and make use of the time in singing and talking upon Scripture; for while in our own house we can make use of the time according to our own wishes. This might have made lasting impressions upon the young of that neighborhood, as well as the older who were of a different faith and never considered the folly of such amusements, and the daughter have retained a good feeling toward her mother and confirmed her in her confidence to rely upon her counsel, and the modesty of the daughter won the confidence of her associates, and all see a beauty in the change of amusements which perhaps would have aroused the feelings of the people of that neighborhood to seek and search after the things most needful.

We find the apostles in the midst of sinners and unbelievers, teaching the Gospel of Christ. I find in my travels, that we can often awake an alarm in the minds of the people by going to their homes and talking to them kindly of a loving Savior. Then with the same spirit we can sharply rebuke the sinfulness of the worldly amusements, by applying the Word of God, or by receiving them into our houses. We can do as much to convert souls in this way, as the greatest orator could by preaching a powerful sermon. Paul says, he became a Jew that he might gain the Jews, but we need not become an infidel. May we all learn to become "wise as serpents and harmless as doves."

THOU GOD SEEST ME.

BY H. P. BRINKWORTH.

"And she called the name of the Lord that spake unto her, Thou God seest me; for she said, Have I also here looked after him that seeth me?"

WHEN we can thoroughly realize the truth of the above words, and feel conscious of the fact, that our God is an omniscient as well as omnipresent Being; then, and not until then, will our moral actions be restrained by the force of Scriptural language. We are sensible of the fact that it is wrong to transgress the laws of nature, and that a violation of the same, brings its punishment; also, that it is wrong in us to rebel, or set at naught the wise counsels and admonitions of our older brethren, especially when they are sent for our good, and their labors are to promote health in the affected parts of the brotherhood; oftentimes they incur our displeasure. This should not be, for *they* are in duty bound to act as they do, and cannot please both parties, but with an eye single to the good of the church, and to the glory of God, they labor, and watch, and pray. Should we not then turn our eyes within, and for a moment think to ourselves, what are we doing? Are we contending against Scriptural truth, against brotherly love and advice; thereby wounding the feelings of many, and wounding also the Spirit, (for the church, we believe has the Spirit of Christ), opening the wounds of a crucified, yet risen and pleading Savior? Are we doing all this? "Thou God seest me." Are we tempted to give up part of our work in the ministry, to gratify our own selfish appetites? "Thou God seest me." Are we willing to leave our Sunday-school work for others, or care not to go at all?

The thought again arises, yes, Thou all-seeing God; Thou knowest the heart, Thou seest all things. But perhaps we don't belong to the church, and therefore none of these things touch our condition; we are without and intend remaining there. The awful thought, must again be heard, the language to both saint and sinner, "Thou God seest me." Yes, unconverted ones, he sees you every day, and not only sees *you*, but declares he is angry with the wicked every day. He loves *you*, through the work of a Savior, and pleads with you to return. Have you not felt the gentle drawing of the Spirit, saying to you in unmistakable words, "come now?" Have you not felt *yourselves almost persuaded* to join in with the people of God? It is the Spirit. Grieve not that Spirit. It will not always strive with you. Let it not take its sad departure to return no more. Remember, how God sees you. How do you expect to meet him in your sins? Where God and Christ are, you can never go. You have heard Gospel sermons,—Gospel invitations, and earnest pleadings in *your* behalf; doubtless your mother talks, invites and reasons, but all to no purpose. Why is it? And now as you read this, think within yourselves, oh, will we have plenty of time? You carelessly read it, and carelessly go on, or throw aside the paper. Well, never mind, the thought, the heading of this article, I hope you will not forget, "Thou God seest me," and should *you* forget it, God will not. In eternity it stands for or against you.

Brethren and sisters, let this thought keep us out of danger. Our members may be far away, God sees us. Young men and young ladies, with myself, I say to all; remember, "Thou God seest me."

DREAMS.

WHAT wondrous consolation comes to us in those blessed hours when the body lies resting. The spirit roams at will, no distance, space nor time can separate us from our loved. The treasures snatched away by death are ours again. Forms only dust to-day are with us as in by-gone years. The same tint of hair, the same shade of eyes; the same rich coloring of lip and expanse of brow; the same expression; the little peculiarities which endeared them to our hearts, make dreaming a blessed reality.

How apt we are to exclaim, when waking, "Oh how I wish I could dream the same again!" bereaved mother, you are comforted when your babe nestles in your arms again: the little fingers thrill you when wandering as of old. The wee face breaks into smiles at your caress! You would hold baby thus forever. Alas! you must awake—awake to find an empty cradle, empty arms, and a longing heart.

There is more pleasure in dreams than in realities. The awakening embitters both. My sister, my brother, have you awakened from the sunny dreams of youth? Are the hopes you cherished dead? Have friends forsaken you? Has disease claimed *you* for its *prey?* Because that was so bright, and this so dark, will *you* allow *your* life to be a failure? If you cannot be what you would, will *you* not be what *you* can? Can *you* kindle ashes? Will *you* live aright?—*Sel.*

◆

If you would win success, be punctual, courteous, honest, economical, agreeable in your personal habits and regardful of your health.

◆

Wickedness resides in the very hesitation about an act, even though it be not perpetrated.

The Brethren at Work.
PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

BRO. S. H. BASHOR is duly authorized, by us as our traveling correspondent and agent for the BRETHREN AT WORK and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., SEPTEMBER 26, 1878.

"STAND ASIDE,—GET AWAY, OR KEEP QUIET."

POSITIVE commands indeed! Turning to the Holy Oracles we learn that we should "stand, having our loins girt about with truth" (Eph. 6: 14), that we should "*stand fast* in the liberty wherewith Christ has made us free" (Eph. 5: 1); "stand fast in one spirit" (Phil. 1: 27); that our faith should not "stand in the wisdom of men" (1 Cor. 2: 5); that Paul and Epaphras labored fervently in prayers that their brethren might "stand perfect in the will of God" (Col. 4: 12); but nowhere do we find apostles, prophets and men of God commanding and declaring that their "mistaken old brethren must stand aside,—get away, or keep quiet." Not that the "mistaken old brethren would *better* stand aside,—get away or keep quiet," but that they *must*. There is meaning in that word *must*. Not that the reformers simply ask them to stand aside, but they *must*. This is the decree; there is no evading it. Reform talks not of *persuading* men, but the other word that commences with a p— "pushing." God calls upon men to repent, to turn and do right, but be nowhere talks about *pushing* men to repent—to reform.

When I find a pious, humble, devoted man, trying to persuade others to adopt better methods of working—trying to induce all to come closer to the apostolic order, I conclude that reform under his counsels would be grandly glorious; but when men who hold positions are approached by would-be reformers and are told that. "If you want to be considered in this move, and have the benefits that will accrue," by way of temporal gain, there is a screw lose in that reform machine. Bribery may do for this world—may set a man up in ease, honor and plenty, but it counts nothing for glory in the world to come. When self-conceit, love of honor from men, and obstinacy enwrap a man's heart, so that he begins to talk about "damning with faint praise," and making men stand aside, it takes all the genuine reformatory power out of him. The reformatory power of God's Word needs to be turned on such; they need to be laid under the fountain of Divine truth and receive a glorious shower of Divine grace.

The Divine Spirit that tells of the love of God—of the suffering of Jesus—of the way of life—how men must believe, live and act to be saved, also tells of those who "are not afraid to speak evil of dignities, who speak evil of the things which they understand not"—who take pleasure in "sporting themselves with their own deceivings while they feast with you."—The apostles were annoyed with such, and we may look for the same class to annoy the faithful. You may say we are unduly harsh—are unnecessarily alarmed—are whining. Not at all! We know whereof we affirm, and loving the praise of God more than the praise of men, we write boldly for your sakes. There never was an age for withholding the truth—there never will be until the last trump, calling forth the dead, shall sound. As heralds of the whole counsel of God—as those who watch for your souls and must give an account, we must give no uncertain sound. The dilly-dallying to sin—the cringing for mere peace-on-the-surface sake counts nothing for God or mankind.

Under the plea of reform, the political place-seeker attempts to hoist himself into positions of honor and profit. The more he desires position and power, the more he will cry "Reform!" yet at the same time his hands may not be free of public plunder. Such are not safe leaders—make poor laws, and cannot be trusted with administering justice. So in the church of the living God; men who are not established in the whole doctrine of the cross, are tossed to and fro by every *wind* of doctrine as well as the doctrines themselves. Such are poor leaders. Bible reform—Bible progression, getting back to the original ground, the primitive religious practice,—back to the apostolic order of things, will make the heart rejoice and grow fat in the Lord. But if, under the plea of reform, men declare that "mistaken old brethren must stand aside—get away or keep quiet," then the plea amounts to nothing, and such men can make no headway; for not only will the church be against them, but God will withstand them also. It is not maintained by those self-styled reformers that the "mistaken old brethren" ought to change, come and do better and help rescue the perishing, but they "*must stand aside—get away, or keep quiet*."

Now *why* are any of those old, gray-headed veterans mistaken? Are they mistaken because, for the past one hundred and fifty years, they have gone into the mountains, the villages and on the plains and declared the unsearchable riches of Christ without money and without price? Is it because they have labored to maintain the purity of the church, sought to circumscribe pride, cheating, worldliness in general by the Word of Truth—the power of God? Are they mistaken because they have planted and watered hundreds of churches from the Atlantic to the Pacific, and put them to work in no uncertain manner? Are they mistaken because in their humble, unpretentious way they sent conviction to thousands of precious souls, and helped to make them lively stones in the grand temple of God? Are they mistaken because, in seeing the rapid speed with which others have gone over to the world in pride, debt and extravagance, they aimed to restrain those of like precious faith from going that way too? Or, should they "stand aside—get away, or keep quiet," so that the would-be reformers may heap to themselves honor and position? *Must* they "stand aside" so that the pocket-books of the inexperienced may be more readily opened for "reform movements?" Must they "get away or keep quiet" so that a great and ineffectual door may be opened to pride, extravagance and vanity? "O, no, no!" replies the reformer, "but that souls may be saved—that those on the mountains, in the valleys and on the plains may have the sincere milk of the Word, the faith and practice set up in Palestine more than eighteen hundred years ago." Very well, if this be the object—the pure motive that moves the great wheel of reform, we thank God and take courage. We are always glad to get "nearer to God"—to turn from error and receive the right. But pray *why* must certain ones stand aside—get away or keep quiet, in order to persuade those who are out on the barren ground? Why not ask "the mistaken old brethren" to change their views a little and come over and help to plant the standard of primitive Christianity on the mountains, in the valleys and on plains? Why insist that they "must stand aside" in the grand reformatory movement, when every soldier is so greatly needed?

Reformers generally have large hearts—usually feel to have "mistaken brethren," whether old or young, to reform and come to labor for the conversion of those who are smitten with blindness? Can they all tell why they are so anxious—have such an abounding love for sinners, who are eating husks, and are so little concerned about the "mistaken" sheep—the sheep whom they maintain are feeding on noxious weeds? This is the key that unlocks the motives. Let him that will unlock, open the door and look in. Mistaken brethren need to be set aright, (not aside) as well as those who have not yet put on Christ. How can they be set in the apostolic order if they are made to "stand aside"—made to "get away?" Come now, ye who would reform the world—the church—and all the inhabitants of the Islands and Continents, drink of the Fountain of Life, and then shall ye clearly see to cast out the mistakes from the lives of your brethren. Less presumption, less self-will and arrogance and more meekness and patient submission will weigh tons for reform. No one need be set aside, no one need to be told to get away or keep quiet, when Christ is the center and circumference of the motive.

Do not understand me as condoning the intentional and premeditated faults of any one, whether old or young. Not by any means, for wilful sinning deserves the denunciations hurled against it by the Law of the Lord; and if any class deserves severer chastisement than others, the old do, for they have more knowledge, more experience than the young, hence better prepared to shun the evils. But we are not of those who denounce the faithful veterans of the cross simply because they may chance to differ from us as to the best method of doing certain things. Because some "old brethren" may hold the reins a little tight and cause us to champ on the bits, I see no necessity of commanding them to "stand aside." Because they do not allow us to run at a gallop, but try to hold us back at a good, lively, walking pace so that they may keep up, I see no reason why they should be made to "get away." They love our company, want to go along with us and work with us, hence we should not ask them to "stand aside, or get away." Every man is needed to present a solid front to the enemy. The ranks should not be broken. No one should be asked to "stand aside—get away"—fall back or run ahead. Keep in line. Pell-mell, helter-skelter marching will do for Satan's soldiers, but not for the Lord's.

To be successful in Bible work a man must first be converted himself. This is self-evident. Second, his motives must be right Third, he must have experience, judgment, stability.—Fourth, he must love the work. And if he would remedy evils, there must be concert of action—a pulling together, a oneness of spirit, doing the same things, following the One Rule. No one should be made to "stand aside" because he will not make large leaps at our command. The Lord knows how to command—has set the bounds, established the points and we do our duty when we point these out. No one shall be pushed aside, nor be told to "get away." Whom the Lord accepteth, *we must*. So long as a man walks by the Law of the Lord, complies with all of its demands, but differs from us in opinion, we have no divinely authorized right to tell him to "stand aside." We are for giving the inhabitants of the vales, the mountains and plains the pure Gospel, but it must be in harmony with the prescribed rules of the Lord. We go to the apostolic age, see how they did the work, their success, the rejoicing of God's people, the conflicts, the buffetings, the separateness from the world, and then we get the idea. Extensive organizations with "plans" and "resolves" and "rules" were unknown to the grand laborers in the apostolic age. Prescribed limits in which to work, "orders upon treasury for services rendered," concern as to the source from which myself, my family and my work are to be supported, was not known among those heroes in the Lord's cause. They "went everywhere preaching the Gospel of the kingdom," persuading men to turn to Christ and live. And all their wants were supplied. Stones for pillows, locusts for meat, imprisonments the results in many instances—all because they loved the Lord. Faith. This tells the story. Unbelief always wants to walk by sight—must *see* where the bread and butter, the railroad fare, the pay for pillows, the delicacies—where all the support comes from.

"Now, stop your croaking—stop your whining or you will lose subscribers," cries a reformer. Is that your *best* answer to the undeniable facts given you? A *few* will not get much meat from our very plainly presented arguments, but then the church will. The great majority are for the old doctrine—the old Gospel, and are not quite ready to strike out after the new and the uncertain. Bible equality, Bible progression, Bible humility, Bible living, Bible missions, Bible *work*—who is not for them? We have planted ourselves squarely upon the Bible—are for all its poetry, doctrine, prophecy—the facts, commands and promises of God. Upon and for these, His people stand. They will not be moved to follow uncertainties thanks be to God who gives us the victory through our Lord Jesus Christ. M. M. E.

REASON COOLLY.

IN order to succeed there are many questions that must be handled with great care, otherwise no good will grow out of considering them. The mere denouncing of sin of certain kinds, is not always sufficient. The people want to know the *reason* for opposing it, and why it is wrong. I believe it our duty to give good reason for that which we teach and do, believing it to have more effect on other minds. To illustrate: a man preaches against the use of tobacco—denounces it, calls it filthy, indecent, unchristian and many other hard names, and woefully abuses the man who has fallen into the habit of using it. However true this may be, such talk will not likely convert any body, nor does it add to the credit of the cause of Christianity.

I am no advocate of tobacco,—never used it, nor is it allowed in this office, but I do believe that cool and candid reasoning will have more effect on men than all the severe terms that can be hurled against their practice. I find that most people would like to do right about things of this kind, and when once convinced that using tobacco is not altogether becoming, will make an effort to quit it. But they do not want to be abused about it, but are willing to reason the question.

My method of working is this: I do not talk much with old people about it, for I am aware that it is difficult for them to quit, though I believe by the grace of God they could do it, and what a noble example to the young if older persons would make some sacrifice in this. But I feel it my duty to talk much with the ministers, and younger and middle-aged men. These are the classes I prefer working with, and work in a way that good, instead of evil may grow out of the effort.

I prefer telling the minister, that there are several reasons why it would be advisable for him not to use tobacco. 1st. It is spending the Lord's money in a way that does not advance His cause. 2nd. If used to excess, it may paralyze the nerves to a certain extent, and even render saluting with the kiss of love a little unpleasant to some good brethren. 3rd. It is not a good example to set before the rising generation. Faithful and earnest ministers have their influence, and others will imitote them, therefore they should be very careful what kind of examples they set before the church and the world. Talking to a minister in this way will accomplish more good than all the abusive language that can be used against the habit into which he has fallen.

I also prefer talking kindly to the young brethren. They can be told how much easier it is to break off from a habit while young, than after becoming old. It is good to talk of the practice from a financial point of view. This they will comprehend fully, and it is an excellent feature to put to practice.

With the middle aged, and those having families, it is well to reason coolly. They want to raise their children so they will grow up into usefulness, and will listen to good advice if presented in a Christian spirit. It does little or no good to expose habits of this charecter in abusive language. What we most need, is soft words and hard arguments. "A soft answer turneth away wrath, but grievous words stirreth up strife." J. H. M.

GENTLE reader, do not heap too much blame on young members. Sometimes they are not able to bear it, not having so much experience as others. If you see them do that which is wrong, go to them in the spirit of meekness, and admonish them in gentle terms, doing what you can to win them over to that which is right and good. Remember that you was once young too, and perhaps, had it not been for the gentle admonitions of some kind-hearted brother or sister you might have been enticed into things sinful. Let us learn to help each other and thus fulfill the law of Christ.

◆

LATEST reports from the South, show that the Yellow Fever suffering is slightly subsiding in Memphis, but little or no change in New Orleans and other places. The people of the North have responded nobly to the repeated calls for help. The total deaths throughout the South, from the scourge, up to the present time, is nearly 6,000.

PRIMITIVE PRACTICE.

> With Bro. A. S Hayden's conclusion as to the obligation of the Lord's day, I fully concur, but not with his method of arriving at it He emphasizes the preliminary principle. "Hence the practice of the primitive church is binding on the saints for all time." Not making any distinction, we suppose it is meant ALL the practice is binding. This would impose upon us "feet washing," Jno 13 14; 1 Tim. 5: 10, the "holy kiss," 1 Cor. 16:20, 2 Cor 13: 12; 1 Thess. 5: 26; 1 Peter 5: 14, and our practice will be found sadly in fault both in what it contains and what it omits.

THE above is clipped from a late issue of the *Christian Standard*, was written by A. M. Weston, and shows how sensitive some men are about certain commands not practiced in their church. This Mr. Hayden had written, "*Hence the practice of the primitive church is binding on the saints for all times,*" but to leave it stand that way would prove feet-washing and the holy kiss, and that does not suit carnality: it does not suit the man-made churches of modern times, hence Mr. Hayden had to write to the *Standard* and get the thing corrected.

These men are extremely careful about what goes before the world through their papers; it would never do to have feet-washing and the holy kiss proven *binding on the saints for all time* for that would be centrary to the teaching of their church. Of course it makes no difference what the Bible says for they have the peculiar faculty of reading to suit the occasion, for

"Some read to prove a pre-adopted creed,
Thus understand but little what they read,
For every passage in the Book they bend,
To make it suit that all important end".

Among them it is understood, that feet-washing and the holy kiss must be evaded with great care, for if that part of the Bible is not very adroitly handled, people will finally come to the conclusion, that "the practice of the primitive church is binding on the saints for all time."—This is the conclusion that Mr. Hayden came to, but it would seem that he had not so fully learned the art of deceiving the hearts of the simple by vain words and fair speeches. These men who are so particular, fearing the propositions of others will result in teaching feet-washing and the holy kiss, need be watched; they have another gospel—if it be lawful to call it a gospel (good news)—a gospel that is of men and not of God. Bid not such God speed, but withstand them with the truth. J. H. M.

AN EVENTFUL WEEK IN LANARK.

THE past week has been one of particular interest to the saints at Lanark. We began a series of meetings on the 11th inst., with the assistance of Bro. Bashor, which increased in interest from the beginning until the house was filled to overflowing, and a few times many could not obtain sitting room.

Bro. Bashor, after his Summer's rest, labored with all the power and force of his nature, and wielded the sword of the Spirit with a vigorous hand. The members were much revived on their way Zionward. Some were made to feel the need of a Savior, and came out on the Lord's side. Among them was Bro. Bashor's wife, whose coming to the church was hailed with general good feeling, as it will be a great help to him in his ministerial work. May her life be one of great usefulness, as the companions of ministers can be of much assistance to them in their ministerial labors.

THE ELECTION.

For sometime the Brethren here have felt the need of more help in the ministry and deacon's office, hence set apart Wednesday, Sept. 18th for the purpose of electing one minister and two deacons. Four adjoinining elders were present by invitation. Enoch Eby and J. J. Emmert officiated in the election duties and installation services.

Before the election was entered into, the Scriptures relating to the qualifications of ministers and deacons, was read and carefully explained, showing just what kind of men the Lord wants. It was mentioned that the New Testament was written under the influence of the Spirit, laying down the qualifications, church officers should possess, and it is our duty to examine the Scriptures with care to learn what kind of men the Spirit wants, and then use our own judgment in finding and casting our vote for that man. In this way the choice will be made by the authority of the Spirit. If our readers will examine the selection of Mathias and the election of the seven, they will find that the needed qualifications were mentioned before the election was held. This is the Bible order and should be heeded by all the congregations in the brotherhood.

The election resulted in choosing M. M. Eshelman to the ministry and David F. Eby and John H. Peck deacons. They accepted the positions, to which they were duly installed according to the regular established order of the church.

Our meetings closed on Thursday evening with the best of feelings. On Friday morning we went to where there was much water and baptized two more young sisters. Thus ended our week's work.

The church here looks forward with zeal to the conversion of many souls. Altogether we have had an eventful week and may the day of final accounts demonstrate that the transpiring events here were to the glory of God and Gospel success. J. H. M.

SEVERAL have requested us to publish the "Stein and Ray Debate" in pamphlet form. This we cannot do, as the discussion when completed will be sufficient to fill one large volume of over four hundred pages. What may be done after the discussion is finished we cannot tell, hence every person who wants to read the discussion should subscribe for the paper.

◆

A LIVING language like ours is constantly changing. Formerly "imp" meant a most lovely child, hence Bacon once prayed the Lord to bless the King's "most angelic imp," meaning the King's beloved little son. "Rascal" at one time meant servant, and in an early translation of the New Testament, Titus 1: 1 is rendered: "Paul, a rascal of God, etc," meaning "Paul a *servant* of God."

◆

A NUMBER of our correspondents when writing to this office on business, address their letters to one or the other of the editors, which does well enough when we are both at home, but quite frequently one of us is away, and the other does not open letters addressed to him.—Any thing pertaining to business with the office or paper, should be addressed Moore & Eshelman. Private letters should be addressed to the party for whom they are intended.

◆

IT does seem to us, that there are chances for improvements in the manner of conducting the preaching exercises at some of our communion meetings. As a general thing, the more preachers there are behind the table, the more difficult it is to get any of them to lead off, thus often throwing a chill over the meeting at the very commencement. Of course no one wants to take the lead, and it does not look prudent to name any one out, though it is frequently done. When a number of ministers are present it would be wisdom for them to get together before the meeting commences, and decide who should speak first, and who next and so on to the close of the meeting, and then when the meeting is opened the work might go on smoothly and to the edification of all. Hope our older Brethren will give this matter some attention, and see if the preaching exercises at some of our meetings cannot be made a little more edifying.

GIVING

BY DANIEL VANIMAN.

> "As I have given order to the churches of Galatia, even so do ye; upon the first day of the week let every one of you lay by him in store as God hath prospered him."—1 Cor. 16: 1, 2.

FROM the above language we learn:

1st. Who should give something, "*every* one of you." Greek, "*Each* one of you."

2nd. The time to give, "on the *first day of the week.*" Greek, "*every first of week.*"

3rd. How much to give, "as God has prospered him."

4th. Where to put it, "lay by him in store." Greek, "*by itself let him place.*"

Reasons why *every* one should give something:

1st. Because commanded by the Holy Ghost, and therefore right.

2nd. Because there is a reward, or blessing attached to giving when done as commanded, and every one should have that blessing. Even the giving of a cup of cold water shall in no wise be without a reward, if properly given. The liberal soul shall be made fat; and he that watereth shall be watered also himself" (Prov. 11: 25).

3rd. Because when everyone gives, means for benevolent purposes will be more abundant.

Reasons why it should be done on the first day of the week:

1st. Because commanded and therefore right.

2nd. Because being on that day freed from ordinary labor and business care, it is therefore the most favorable to contemplate the wants of the poor and determine how much the Lord has prospered us.

Reasons why it should be "laid *by him* in store"—placed by itself:

1st. Because commanded and therefore right.

2nd. Because it will then be ready when needed. The language "lay by him in store," or "by itself let him place," does not imply that it must necessarily be put into the common treasury of the church every first day of the week, but simply laid by in store, or "placed by itself." In the Macoupin Creek church it is understood that each one may *deposit* his or her portion in the common treasury on a regular contribution day, or at any other convenient time.

Reasons why the giving should be as God has prospered us:

1st. Because commanded and therefore right.

2nd. Because it will cultivate a liberality of soul that will be a noble safe-guard against covetousness. Under the Mosaic dispensation the Lord specified even the per cent. that must be given. One tenth of all the income must be given to the Lord.

Oh! that all the redeemed of the present day would stop giving weekly contributions for tobacco and other soul-destroying superfluities, and would regulate all their giving as well as everything else, by the Word of the Lord, and thus do "all that we do to the glory of God." Then would we go forth in our strength, and to Satan's hosts be more terrible than an army with lances.

ECHOES FROM THE EAST.

NUMBER V.

At Home—A Comforting Reflection—An Evening Meeting—A Farewell Sermon—The Last Farewell.

[From Our Special Correspondent.]

WE know by many happy experiences that it is a very pleasant thing to meet with the believers in the public congregation to pray and praise, to hear and learn. But sometimes this loved privilege is denied us individually.—This may happen for numerous reasons. But when we are kept from the house of Divine worship on account of illness, we must admit such are excusable for the time being. For we must believe that such also will spend the day profitably at home.

ALONE WITH JESUS,

is the motto of a Christian indeed, and often will he be found in the closet of prayer, talking with his Master. When we remain at home from preaching, we should think of the duties of the day of rest and worship. About the hour of meeting, we should be there too "in spirit." Our minds, our thoughts, our sympathies should be there. What a comfort it is in illness on the Lord's day morning to sing or read a hymn about the time our brethren and sisters are convening in the house of the Lord! Then to pray and read and reflect. O, what consolation there is in Christ at home or abroad! We can pray for the minister, or the preaching of the Word, probably more fervently than if we were present. And the Master of solemn assemblies will hear such prayers. This is

A COMFORTING THOUGHT

indeed. Our Lord is with his children whether they are at home or away, provided indeed they are with Him. Our God is everywhere present, and His presence shall go with us if our feet walk in His foot-prints. To-day I am thinking of my brethren far and near who seldom have the pleasure of meeting with those of like precious faith. To such I would offer a word of comfort. You are cut off from the main, visible Body, but are you indeed united by faith and practice, with the Body of Christ? Then, be of good cheer. Though you seem desolate and alone, you have Christ near you, Christ with you, "Christ in you the Hope of Glory." You can sing in very earnest,

"Prisons would palaces prove
If Jesus would dwell with me there."

Let me recommend to you Phil. 2: 15, 16, according to the marginal reading: "Shine ye as lights in the world; holding forth the work of life." Many hold it forth by a dim light, and it attracts little attention. Rather do much and say little, than say much and do little.—*Shine* ye, O, ye dear disciples of Jesus, shine ye as lights, that those who sit in darkness may see plainly how to come to Jesus. This is a comforting thought to you that you can do such blessed service for the Master. Never give up. Grow in grace, and the God of grace will be with you.

This evening we attended our meeting in the village, in our meeting-house, to hear the

PARTING WORDS

of our loved, and venerable brother Henry Koontz. He is about to leave us and make the home of his last days in the neighborhood of Mt. Morris. Ill., not far from Lanark. He has been so well known to our Brotherhood that I need not specify much of the past. He has been a servant of the church for many years, both as a minister and a bishop. He is now old and almost blind, yet he has "the preaching of the Word" at heart. We shall not soon forget this farewell address. After the services were inaugurated, he arose and opened not The Book, but quoted a familiar scripture: "I take you to record this day, that I am free from the blood of all men, for I have not shunned to declare unto you all the counsel of God." He said many good words, and we felt edified.—Among other things he said that though he was once a lively and leading young man, he never swore an oath in his life. He was at one time a class-leader in the —— church, but was a diligent reader of the Scriptures. A few years before he united with the Brethren, he took sick, and when nigh unto death, he saw a dove appear, and it alighted upon his breast, and spoke to him the marvelous message: "You shall not die; you shall yet preach the Gospel of the Son of God." No one else knew of the vision, and he soon began to recover. He told us many things from his personal experience, claiming that he had the right to do so as it is apostolic. With many words he admonished us, and expressed a hope of a blessed reunion in heaven. May peace go with him.

THE LAST FAREWELL

of our earthly career, I was made to think of. Soon, ah! soon, the parting hour will come to all of us, when we must take our little all, and depart. We brought nothing, and with nothing we shall go—nothing but a soul to be saved or lost. What yawning gulf between the two words—*saved—lost!* We can not think of loss, but we love to cherish the "hope of salvation." O may our life be such indeed that we can say a glad "Farewell" to earth at last, and without one lingering look, "soar away and be at rest"—sweet rest. In joyous hope, D. B. M.

Waynesboro, Pa., Sept. 4, 1878.

BRETHREN Daniel Frey and Martin Meyer have returned from their trip to the Wisconsin Mission field, and report excellent meetings and the best of prospects. While there they held seventeen meetings, four council meetings and two elections. The church was divided into two congregations, by a line running North and South. Bro. Caleb Fogle was advanced to the second degree, and George Turner elected to the ministry. One was expelled, two reclaimed, and seven others baptized. Those baptized were from other denominations, excepting one. There are about seventy members in that part of Wis. They have two deacons in each congregation. The prospects for many more members are said to be excellent.

◆

BROTHER Bashor commenced meeting at the Milledgeville church last Friday evening. Interest good and congregations large. Two were baptized Sunday afternoon.

MONEY LIST.

Below is given a list of money received at this office by mail and not otherwise receipted for. Should any errors occur, report them immediately:

S S Lindeman, 50; R Arnold, 1.00; Ozias Metz, 1.00; C R Conant, 3 00; L P Long, 4 40; Jacob Delp, 75; J W Southword, 2.00; Elias Lehman, 1.00; J T Meyers, 25; J B Miller, 1 00; David Funk, 4.80; John Keim, 4 55; J H Tucker, 1 45; D M Puterbaugh, 40; D B Gibson, 2 00; D D Sell, 1.00; W H Meyers, 1.10; John Kinsley, 90; Susan Stump, 1.75; J A Leedy, 2.00; D Bomgardner, 50; O Clapper, 10; L W Teeter, 2.00; J M Mohler, 12 95; H H Arnold, 2 65; N. Butterbaugh, 1.75; C D Hylton, 10; E George, 5.00; J G Wright, 1.75; Peter Deardorff, 1.75; J A Yost, 8 00; R E Hillery, 65; R F Moulray, 16; C D Hylton, 1.00.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible, in order to promote Bible Truth. Articles for this department, must be short and to the point.

Please give an explanation of Matt. 21: 2; also Mark 11: 2. Do both mean the same? If so, what is meant by the ass tied and the colt with her, loose them and bring them unto me? Did he ride both, or only the colt? I. H. CRIST.

Will some one please give information concerning 1 John 3: 8, 9, 10? W. H. MILLER.

Please give us your views on the covering spoken of by Paul in 1 Cor. 11; also tell us who, or what that head is, the women dishonor by praying or prophesying with her head uncovered, both the married and unmarried? By doing so you may do a good work for some of our members out here in the far West and oblige DAVID BOWERS.

Please explain 2nd Thess 2: 9. It readsthus: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders. M. C. CZIGANS.

The eight souls that were saved by water, was that water literal water or was it some other kind of water? 1 Peter 3: 20, 21; also Acts 22: 16, where it is said, Arise and be baptized and wash away thy sins, was this literal water, that was to wash away his sins? M. F.

Please tell me who that man was, Paul spoke of in 2 Cor. 12: 2, that was caught up to the third heaven. SAMUEL CRIST.

Please explain Rev. 20: 13, 14, and give us an insight into them. J. M. RIDENOUR.

1. Please give your views on Luke 10: 4. "Carry neither purse, nor scrip, nor shoes and salute no man by the way."

2. Also Matt. 23: 9: "And call no man your father upon the earth: for one is your father which is in heaven."

3. Also 1 Cor. 7; 39: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord."

EMMA FISHER.

Please give an explanation of the following words: "Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." 1 John 3: 9. MOLLIE UMBAUGH.

THE RICH MAN AND LAZARUS.

BY KATE KRINER.

WE read of a rich man clothed in purple and fine linen, who fared sumptuously every day, and of a beggar named Lazarus who laid at the rich man's gate, full of sores, desiring to be fed from the crumbs which fell from the rich man's table. The greatest attention given this poor man, was from dogs which licked his sores.

These men died. Lazarus was carried by the angels to Abraham's bosom. The rich man was buried and in hell he lifted up his eyes, being in torment. He saw Lazarus in Abraham's bosom, and cried, "Father Abraham, have mercy on me, send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame."

Kind reader, did you ever think how the cry went, "O for water to cool my burning tongue?" It seems that little unruly member was suffering the most. If we seem to be religious and bridle not our tongue, our religion is vain.

EXPLANATION.

BY G. W. BRICKER.

"If any man's work be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire."

THE apostle as a wise master builder laid on the foundation, but other men built on the same foundation, and if the material was good, he received a reward, if it was bad he suffered loss, because he labored and toiled and all his labor was lost, and as every man's work shall be tried by fire, it must be such material as will stand the test, if not, it will be all lost. If he, as a minister of the Gospel, stands firm he shall be saved, although all his labor be lost, he "shall be saved yet so as by fire." The "fire" will try his work as well as the material, which is his members. Paul was speaking to the Corinthians, and was trying to show the danger of not fully complying with all the requirements of the Gospel, and Paul says that in a great house there are not only vessels of gold and of silver, but also of wood and of earth; some to honor and some to dishonor. Now, as every man's work shall be tried by fire, if it is not gold or silver and precious stones, it will be burnt up. Yet he, as a preacher, shall be saved, "yet so as by fire," and as being tried by fire and stands the test. I understand the apostle to mean teachers, when he said "every man's work shall be tried." He, the builder; the members, the material.

ASSYRIAN ANTIQUITIES.

MR. Rassam has just deposited his latest collection of Assyrian antiquities in the British Museum. The excavations carried on by him on the site of Ninevah proper have, says the *Manchester Guardian*, produced more than 1,400 specimens of cuniform inscriptions, among which are many fragments of great value. There are, for instance, some portions of the famous Creation series. The explorations carried on at Nimroud have produced valuable results to students of archæology. There it was that Mr. Rassam discovered a vast edifice, with seats, altar, and all the arrangements of a temple, which was cotemporaneous with that of Solomon. New sites and scenes of discovery have been opened up. At the Mount of Balawat there has been found a temple exclusively dedicated to the male and female deities of battle, where were deposited the trophies of the expeditions of the kings of the middle Assyrian Empire. Amongst them may be noticed a monument perfectly unique in character, a bronze of over 20 feet high, recording the particulars of a warlike expedition of the ninth century, B. C.—*The Reformer.*

CHARITY.

BY JESSE CULBERTSON.

WHAT is charity? It is love to God and man. Charity "suffereth long with patience under injuries, and it is kind, not to friends only, but to foes." It is not uneasy at the prosperity of others, and it does not boast of its own excellence. It seeketh not its own as the chief end; is not selfish, but benevolent; it is not disposed to impute to others evil designs; it rejoiceth not in the vices or calamities even of enemies, nor in hearing or reporting evil concerning them. Whoever may be the instruments, and whatever the effect on us, charity beareth all things implied by others. so far as is consistent with duty, without being disposed to publish their misconduct or to punish it. Charity is disposed to put the best construction upon men's conduct, and hopes the best concerning them. Charity will continue to eternity, and will outlive all miraculous gifts of faith, hope, and charity; it sees that the latter is the greatest in influence and importance, for love is so active in its nature and marked in its effects, that none need or ought to be in doubt whether to possess it, for things which are only temporary should never awaken our deepest interest or be our chief concern. Nothing should do this that will not last forever.

OBEDIENCE.

BY JAMES WIRT.

THE Creator has given sufficient motives and invested man with the power to comply with all of the mandates required at his hand. He does not require impossibilities. The Christian should feel grateful that the yoke of Christ is easy and that His burden is light, enabling him to perform all the commands. A contemplation of the subject permits us to freely acknowledge the wisdom manifested in the great plan of salvation, to restore finite man to a reconciled relation to God, his Maker.

Obedience to his laws will always accomplish the wise designs intended in their promulgation among the children of men.

We should be willing to obey from the heart that form of doctrine once delivered to the saints. It is through great tribulation that we enter the kingdom of heaven.

Our duties are many, and by a judicious application of the means given into our hands we can obtain that incorruptible crown reserved in heaven for all the faithful followers of Christ.

It is necessary to appreciate the many advantages enjoyed by those who are fellow-heirs of heaven. Man is susceptible of many inherent powers that are latent in his nature, and are capable of various degrees of improvement in the line of spiritual progress towards a higher and better life.. Considering all the difficulties and obstructions thrown in his way, it appears marvelous that so much can be performed by mortal man.

Now it will appear evident to all that a full compliance to the truth as it is in Jesus will insure to us an approbation from Him with whom we have to do. There can no inconsistency arise by fully obeying the Gospel of our Lord Jesus Christ. We should earnestly contend for the faith as it is in Jesus, who was obedient in all things, even the death of the cross, that by thus suffering He might draw all men unto Him. He says, "No man cometh to the Father but by me." Then let us persuade others to embrace Christianity and enjoy its blessed influence. Let us live a life devoted to the cause of our blessed Master who has done so much for us, who gave Himself for us as a ransom to redeem fallen man from the penalty incurred by violating the law of God, enabling man to come into a reconciled relation to God who willeth not that any should die in their sins, but that all would repent and live in strict obedience to all the requirements of the New Testament.

Obedience to God's law insures to us the approbation of Him with whom we have to do.—In working out our soul's salvation we set examples of piety; this will be a motive for others to imitate us and cause them to adhere to Christian principles.

PRAY WITHOUT CEASING.

THERE is reference made to the above subject in No. 6, of its excellence and propriety, of which it is so full and in our weak understanding implies more, oft times, than we apprehend or put to practice. Hence our inability to do it justice.

The word "prayer" is very prominent in the Bible, being frequently used as a direct command. Doubtless the inspired writers knew man's proneness to evil, to deceitfulness and the doing of his own will.

Luke says, "Watch and pray always," that we may be accounted worthy to escape the temptations, cares and besetting sins, and that we may stand acceptable before the Son of man.

In Paul's writing to the Thessalonians, expressing his love for them, his desire to see them, and in his hortatory calls to holiness and brotherly love, he says to them "pray without ceasing." He having prayed night and day exceedingly that he might see them and perfect them in what was lacking in their faith, inviting them also to pray for him that the word of the Lord may have free course, and that he may be delivered from wicked and unreasonable men, and while we ever have the wicked and unreasonable among us, trying to prevent and confound, it is evident that Paul's idea would convey the idea that we cease not praying, that we cease not seeking the unforbidden paths, and in as much as we are ever ready, and the evil spirit with its various defilements is continually on the alert, seeking, alluring and enticing man, trying to increase haughtiness and to swell proud hearts, and to bring man to forget the elements needful and reasonable in God's service, it becomes man, at least a true disciple of Christ, to watch carefully and pray unceasingly, pleading continually for God's blessing, grace and assistance in the lawful striving for a temporal livelihood and a home in the world eternal. J. R. L.

A FEW THOUGHTS TO OUR YOUNG FRIENDS.

BY S. BRUMBAUGH

AS I am left alone this afternoon, and meditating upon the good lessons I heard last evening and to-day by brethren Jesse Stutsman and John Fitzgerald, I am made to think of the many young men and women that are spending their best days in the service of the enemy. I am also young, but, thank God, I have taken passage on the OLD SHIP ZION, and I feel as one of old, that I would rather be a door-keeper in the house of my God than to dwell in the tents of sin. A few days ago I attended a church meeting when I was made glad to see an old man, well stricken in years, take passage on the "old ship," concluding to give God the service of his few last days here upon earth. But oh! young friends, do not wait on old age to work for the Lord. The Master has need of all your time. How many we see giving Satan the service of their young and vigorous days. Why not come into the vineyard of the Lord and work there.

Last Sunday I was made to rejoice to hear the good news that my brother and his wife concluded to work for Jesus. This takes in the last one of our family, consisting of seven children, father and mother, making one undivided family on the "old ship," sailing for glory, with Jesus for our Captain. Oh! how rejoicing it must be to a father and mother to have all their family on board, leaving none behind. Brethren, pray for us that we may hold out faithful to our journey's end. Do you not believe that we have relieved our poor old father and mother of a heavy load? Children, did you ever stop and think how many long, long nights your parents have passed, lying upon their beds, thinking about the welfare of their dear children, breathing prayers to their good Master in heaven, to draw you by his love, but you would not come, but still refused? Oh! dear children how sad it must be for your dear old father and mother who has brought you up and cared for you from time to time, and ministered unto your wants in time of need, how sad it must be now to them to see you on your way down, down, down toward that awful place of destruction where the worm dieth not and the fire is not quenched! Many a tear is shed for you but you heed them not. Children, how would you enjoy yourselves were you to get on board the train for some far-distant place and your dear parents be left behind, never to see you any more? Could you enjoy yourselves? No. So it is also sad and mournful to your parents who have stepped on board the "old ship" to sail for heaven to look back and see you still sporting on the banks of ruin, with no God in the world. It is sad indeed. But a short time ago a beloved brother was talking to me with his eyes filled with tears, concerning his children which he loved so dearly, about how happy he would be to see them come flocking home. How many cheerful hours could be spent together as one undivided family in Christ! What a pleasure it would be to him when they surrounded the family altar for worship, to see them all in Christ asking for His blessings.—Oh! dear children, how much good counsel from your parents do you reject! How will it be, when that great day of judgment comes, when your mother and father will be seen flying off with the angels, crowned with glory, dressed in a lily-white robe, with palms of victory in their hands, singing the sweet songs of Moses and the Lamb, and you must take up your abode in darkness forever, and hear nothing but groaning and gnashing of teeth from such great pain, burning forever and ever? Horrible thought! Now is your time, while you are yet living, to prepare for that hour of death which will take you before the Judge just as you are. Oh! prepare! prepare! You would even cause the angels in heaven to rejoice were you to step on board the vessel, and when death comes with his sickle keen, you need not fear him, for if he strike you, your Father will send his angels to carry you home, where you can meet your little brothers and sisters, father and mother, and wear a lily-white robe, walking the golden streets of that New Jerusalem with a golden harp within your hand and a crown of glory on your head, singing with the holy angels and praising God. Blessed thought! What a happy time that will be! Now, consider these thoughts, because I am concerned about you. I am also young and we want more young soldiers in Christ's army; so come and enlist and we will fight together until the end, and then we can go home to glory.—Amen.

SELECTED GEMS.

—Our remembering an injury does us more harm than our receiving of it.

—Learn not to judge too harshly of any one, either in respect to good or evil.

—A man is called selfish, not for pursuing his own good, but for neglecting that of his neighbor.

—Take away ambition and vanity, and where will be your heroes and patriots?

—Aristotle says there is one thing which God cannot change, and that is yesterday.

—Our greatest glory consists not in never falling, but in rising every time we fall.

—Literary men can never be sure of having said a smart thing unless they see the "proof."

—With love, the heart becomes a fair and fertile garden, glowing with sunshine and hues, and exhaling sweet odors.

—It requires a great deal of boldness and a great deal of caution to make a great fortune, and when you have got it, it requires ten times as much wit to keep it.

—Mental pleasures never cloy. Unlike those of the body, they are increased by repetition, improved by reflection, and strengthend by enjoyment.

—If infidelity succeeds in teaching man that he will die like a beast, it will at the same time succeed in teaching him to live like one.

—Meddlers are sure to hurt their own characters; if you scrub other people's pigs you will soon need scrubbing yourself.

—A newspaper is the only instrument that can drop the same thought in a thousand minds at the same moment.

Items of Interest.

It is said it cost $177,444 a year to supply the American army with tobacco.

There are 9,000 papers in North and South America. The number in the whole world is 23,000.

It has been computed that on an average every person has two years' sickness, before he reaches the age of seventy.

A Caledonia man found a man's finger pressed in a plug of tobacco he was chewing. The discovery cured him of chewing tobacco.

The Bible has been printed in thirty different languages for the benefit of the aborigines of this country, and of Greenland, British America, and Mexico.

Mickalez, a Hungarian city of 20,000 inhabitants, has been the scene of a terrific storm, in which 1,000 houses were destroyed and 400 persons killed.

The first news journal was issued in Rome 2,000 years ago. It was engraved on wood, instead of being printed, and was issued once a year at first, but a daily edition was finally issued.

The largest of the pyramids is 481 feet high and 693 feet on the sides; its base covers eleven acres. The stones are above 30 feet in length, and the layers are 208; 360,000 employed in its erection.

In the 12th century, carpets were articles of luxury; and in, England it is mentioned as an instance of Becket's splendid style of living, that his sumptuous apartments were every day in Winter strewed with clean straw or hay.

It is most generally known that the majority of the most troublesome weeds have been imported from other countries, the seeds being brought here with garden or field seeds of various sorts, in the wool of sheep, and in various other ways.

It is estimated that two thousand human beings die every hour. At that rate it would take a century to depopulate the whole earth. But it is estimated that about twenty-three hundred human beings are born every hour, which makes up the loss, and gives a net gain of over two and a half millions a year.

A frightful disaster occurred the 3ed of Sept. on the Thames, near London. The steam collier, Bywell Castle, ran into the steamer, Princess Alice, which immediately went down, drowning between 500 and 600 people. There were about 800 on board, and it is believed that not more than 150 escaped.

Dr. Beveridge, a noted British naval surgeon, states that blowing forcibly into the ear of the patient will give immediate relief in cases of choking from foreign bodies in the throat. The act excites so powerful reflex action that the obstruction is expelled from the windpipe. The plan is certainly worth a trial.

According to the latest figures, the entire population of the whole American continent is but a trifle over eighty-five and a half millions, while the Russian empire alone contains eighty-six and a half millions. The population of Africa is nearly two hundred millions; of Europe, over three hundred and nine millions; while Asia, the cradle of the human race, has the enormous number of 824,548,500 inabitants. The entire population of the globe is 1,423,816,800.

Prof. Marsh still continues to exhume monstrous specimens of the uncouth giant reptiles that roamed the wilds of the continents ages ago. Among the most recent finds, was a reptile sixty feet in height, which walked upon its hind limbs like a kangaroo. Skeletons of mammoth flying reptiles are also found in immense numbers, one of them measuring forty feet from tip to tip of its wings.

Dr. Muller. a scientist engaged in studying the insects of Brazil, report the alleged discovery in that country of a strange animal of immense size, that buries in the ground, scooping immense ditches, and throwing up such quantities of earth in its travels as to sometimes obstruct the channels of rivers. It is called the Minhocao. Its strength and size are said to be enormous.

Scattered about the earth there are supposed to be 10,000,000 or 11,000,000 of Jews alive. Thousands of these people are rich; some of them own colossal fortunes. Rothschild could buy up the fee simple of Palestine. Goldsmidt might rebuild the Temple of Herod. Montefiore has money enough to cast a golden stature of King Solomon. But of these wealthy Hebrews, not one is willing to at present become a permanent resident of the land of his fathers!

With both eyes on America the Pope has issued a circular against the public school system. The decision from Rome now is, that "fathers and mothers of families become guilty of the *most grievous sin* who, so truly cruel to the offspring, *send them to Protestant schools*, or, what is still worse, compel them to receive their instruction against their will," and that until they remove their children from such schools and repent of the wicked act, they must be regarded as unfit to receive the sacraments.

CORRESPONDENCE.

Ashland College.

THE regular monthly meeting of the Trustees of this institution took place on Sept. 10th. The members in a body carefully inspected the building in process of construction and expressed themselves very much pleased with the excellent work done. In the selection of materials and of workmen, the building committee deserve much credit thus far. There are thirty hands engaged in making and laying, and have at this time laid more than half a million into the wall. The building is up to the top of the second story, and from its elevated position ranges above the top of the highest church steeple in town. This position was chosen to afford good drainage and promote health. It is the aim of the Trustees, to put the building under roof. floor it, and let it settle until Spring, before plastering it. Among the most important actions taken by the Trustees, was to authorize the building committee to have two hundred thousand bricks burnt this Autumn, with a view of putting up a boarding-house early next Summer, and have the institution ready for a teachers' normal class, by the middle of next Summer. The money needed just now, is for the building of boarding-halls, and as the Trustees wish to "square up" each Saturday evening, all funds donated and dues paid in, are received with the best thanks.

S. Z. SHARP.

Report of Funds.

Two sisters, South Bend, Ind.,	$ .20
J. C. Harsh,	1.00
H. B. Mitchell,	1.00
A Widow,	1.00
Sarah Varner,	2.57
B. Gragg and wife,	2.00
T. G. and C. Snyder,	3.95
John H. Miller,	2.00
T. J. Robinson,	1.00
Libby Lesley,	1.00
Ella Schoonover,	.25
Phoebe Zook,	3.00
N. Wiland,	1.00
William Haw,	3.00
John S. Fox,	1.14
Hettie Engle,	5.00
Josiah Berkley,	2.06
N. B. Woodward and wife.	1.00
Nancy R. Rey,	.12
Total,	$32.29

SILAS MORTON.
N. C. WORKMAN.

(*Primitive Christian, please copy*).

From Middle River District, Virginia.

Dear Brethren:—

OUR annual visit was a few weeks ago. Had our council meeting on Saturday, the 17th of August. The church is in a healthy condition. Nothing but love and union prevail.—Business all passed off pleasantly.

As the harvest is plenteous, and the laborers are few, the church set apart more laborers in the vineyard of the Lord. So we chose a speaker and a deacon. The choice for speaker was John W. Click, who accepted the call, and was legally installed into office. The choice for deacon was a brother who would not accept the call at that time, and has not yet been installed into office.

The time was there and then fixed for our Communion meeting, which will be held at our Old Brick meeting-house. near New Hope, on the 11th day of October, next, the meeting to continue over Lord's day.

In connection with this district, we have charge of a small body of members in Nelson, and Amherst counties, a place where we commenced preaching about two years ago, where the Brethren never were known to preach before. But there seems to be considerable interest manifested among the people. There have been twenty-six added since we have labored in that field. By the blessing of God, the writer in company with brother A. D. Garber, were permitted to meet with the little band, on the 24th of Aug., where we examined them in regard to their faith in the Gospel. We found them in full faith, peace and love. We then proceeded to hold an election for deacon, all of which passed off pleasantly. Brother Jacob Hamilton was unanimously elected, accepted the call, and was duly installed into office.

In the evening we conducted services in commemoration of the sufferings and death of our Lord and Savior. It was the first Communion meeting ever held in that section of country by the Brethren. The meeting was well attended. It was altogether a pleasant, and we hope a profitable one. The next day being Lord's day, had preaching in the forenoon and afternoon. Closed Monday morning with one addition by baptism. Returned to our neighborhood on Tuesday, just in time to attend the funeral services of brother Abraham May, aged 84 years. He had been a great sufferer for many years, having lost his eyesight some twenty years ago, and suffered other bodily afflictions in his last days. But his sufferings are now over, and we hope he has gone to rest. Reached home in the evening, found all well, for which we have great cause to thank the Lord. Just five weeks previous to this time, I had been from home one week in the same section of country above named, and on my return home, found my dear companion very ill, which illness resulted in her death in eight days thereafter.—Her obituary notice was published in No. 35 of the BRETHREN AT WORK, giving her age 55 years, 5 months and 7 days, which should have been 53 years, 5 months and 7 days.

LEVI GARBER.

Some Interesting Reminiscences of the old Hopewell Baptist Church.

IT was so called from the township in which its meeting-house stands, in Hunterdon Co., New Jersey, built in 1747. One of these families, who first settled the tract, now called Hopewell, was that of Jonathan Stout, a Primitive Baptist, who arrived here from Middletown about 1706. The place was a wilderness and full of Indians. He had nine children; and as the Brethren's church of Hunterdon was not organized then yet, six of them went over to Pennsylvania for baptism. Thus the Stout's family including the father and mother furnished eight of the fifteen members. Among the seven others were Benjamin Drake, Ruth Stout, Alice Curtis, Rachel Hyde and Mary Drake. These fifteen, with the assistance of Abel Morgan, were organized into a church in April, 1715. The preaching of believers' baptism had such an effect, that out of a thinly settled country fifty-five were added to their number by 1747, when the meeting-house was built.—They also had several remarkable revivals since.

But the most remarkable part of its history, is that of the *Stout's family*, of which we will give a brief sketch. Romantic as it may appear, we believe it strictly true; and furnishes a most remarkable instance of the watchful care and protection of an over-ruling Providence for a special purpose.

As already seen Jonathan Stout and family were the *seed* of the church and the beginning of the settlement; and also, that of the fifteen, which constituted the church. nine were Stouts, that it was constituted at the house of a Stout, the meetings were held in the dwellings of the Stouts for forty-one years, or till the meeting-house was built—from first to last about half the members were Stouts—for in looking over the church books we find about two hundred of the name. Besides about as many were of the blood, who had lost the name by marriage. And what is wonderful—all sprang from one woman, and she as good as dead. Her history is carefully preserved by her posterity and is told as following: she was born at Amsterdam, about the year 1602. Her father's name was Vanprincis. She and her first husband (whose name is lost) sailed for New York (then called New Amsterdam) about the year 1620. The vessel was stranded at Sandy Hook about eighteen miles South of the harbor, the crew got ashore and marched towards the said New York. But Penelope's (that was her name) husband being so badly hurt in the wreck could not march with them. Therefore he and the wife tarried in the woods:—they had not been long in the place, before the Indians killed them both (as they thought) and stripped them both naked to the skin. However Penelope came to life again, though her skull was fractured and her left shoulder so hacked, that she could never use that arm like the other, she was also cut across the abdomen, so that her bowels appeared; these she kept in with her hand. She continued in this miserable situation for seven days, taking shelter in a hollow tree, and eating the excresence of it. The seventh day she saw a deer passing by with arrows sticking in it, and soon after two Indians appeared, whom she was glad to see, hoping they would put her out of her misery: accordingly one made towards her, to knock her on the head, but the other, who was an elderly man, prevented him, and throwing his match-coat about her to cover her nakedness. he carried her to his wigwam, and cured her of her wounds and bruises, after that, he took her to New York and made a present of her, to her country-men, that is an Indian present—expecting ten times the value in return. It was in New York not long after her arrival, that one Richard Stout married her. He was a native of England and of a good family. She was now in her 22nd year and he in his fortieth. She bore him seven sons and three daughters, viz. Jonathan, the founder of Hopewell, John, Richard, James, Peter, David, Benjamin, Mary. Sarah and Alice. The daughters married into the families of the Bounds', Pikes' and Skeltons'. The sons also married and had many children. The mother lived to the extraordinary age of one hundred and ten years and saw her offspring multiplied into five hundred and two, in about eighty-eight years.

ABRAHAM H. CASSEL.

From the Abilene Church.

WE had our Communion meeting in the Abilene church August 24th, without any ministerial help from any other district, not even one member, except one sister from Pennsylvania, which makes us think that this branch of church is but little known by the Brethren of other districts. I will say here to the brotherhood, this church was organized nine years ago with seven members; Jonas Dehaven minister in the second degree, now deceased. By election, John Hunberger was then elected to the ministry of first degree, and is now ordained to the eldership; while Michael Forney, and Abraham Bear are since chosen and put into the second degree of the ministry. We have five deacons, and myself, assistant elder, with a membership of seventy-six at present. One sister was added by baptism at our Love-feast, and one man since. So we have still reason to rejoice with the angels in heaven, because sinners repent and the labors of the Brethren prosper under God's blessings. I had forgotten Lewis Jordan, minister in second degree, also moved into this district. I think not one of the minister's names, of this church are in the Brethren's Almanac. except my own. I hope the ministers of other districts will make a note of this, and assist at another Love-feast.

JOHN FORNEY.

Report of Danish Mission Fund.

Naperville church, Ill.,	$15.00
Rock River church, Ill.,	20.00
Hickory Grove church, Ill.,	5.50
Yellow Creek church, Ill.,	18.20
Springfield church, Ohio,	5.00
Lanark church, Ill.,	19.00
Total,	$82.70

C. P. ROWLAND, Treasurer.

Lanark, Ill., Sept. 6th, 1878.

(P. C., please copy.)

From Raleigh, West Virginia.

Dear Brethren:—

THE health of this country is the most distressing I have ever known. I have lived here forty years and have never known so many deaths in this section, in so short a time. Notwithstanding the many warnings we have, the health of the people spiritually is just as bad as it is physically, and it has reached the Brethren spiritually, making great slaughter among us. The most lamentable case that I ever experienced, was here the 3rd of August. The whole clergy showed plainly that they were deranged and badly diseased in mind. As typhoid fever and diptheria are carrying a great many of our best citizens, young and old, just so is the disease of malice and envy cutting off some of the best members of our church; and the people are becoming hardened, so that few tears are shed when the messenger of death takes out of the family its best member, so with the church here. The 3rd day of August one of our best members went from the fold never to return, and it seemed that joy instead of sorrow was the result with the majority of the members present.

W. H. Bailey.

GLEANINGS.

From Dale City, Iowa.—Our Love-feast, the 12th and 13th of Sept., passed off pleasantly. It was not so largely attended, but good order was observed throughout the meeting. Brethren from the adjoining church (Dallas Co.), were present with us, labored very earnestly in the Master's cause, setting forth to us the necessity of living in close communion with God, and also spoke of things not of God, but of the world, and that if we, his professed followers, would indulge in them, would disqualify us for heaven. A choice was held for a speaker and a deacon. The lot fell on Bro. Moses Deardorff for speaker and Bro. Daniel Diehl for deacon. May the Lord bless them in the work He gave them to do.

A Brother.

From Croton, New Jersey.—The Brethren here are building a new meeting-house, which they hope to get completed before cold weather comes. They have the frame up and ready for the enclosure. Size 32x48, with a ceiling of 16 feet. It will be quite commodious when done.

We are having quite damp weather here now. Last Wednesday afternoon had the heaviest rain fall ever known here. Quite hard thunder. We heard of several buildings being struck by lightning. Great amount of damage done to roads, and bridges swept away. Little gullies swelled to great streams. In fact whole pieces of ground seemed to be covered with water.

Amos Chamberlain.

From D. B. Gibson.—I am now in Fulton Co., Ill. I began meeting last night. the prospect is good for a revival. I have preached only two sermons: The congregations are large and the interest good for the beginning. I will probably remain in Fulton Co. till the 25th, and then not get near through with the calls in this Co.

My health is fair,—better than for a year. Pray for the success of our holy Christianity. I have rented my farm and shall perhaps devote the most of my time to evangelization, and may change locations. I want to locate where I can do the most good for the cause of Christ.

From Pawnee City, Nebraska.—Three more precious souls were made willing to come out to serve the Lord in this congregation. A young man and his wife, were received by baptism on last Sunday and another young man on last Thursday after council meeting closed. May the Lord help them and all to hold out faithful to the end, is my prayer. Hope to be able to send in more good news soon.

Elizabeth Smith.

From Churubusco, Ind.—On Sunday, Bro. Henry Bradingum in company with two neighbor boys John and Walter Swihart, went into a small lake about four miles West from this place to take a bath. When the former swam into where the water was about twelve feet deep, and was suddenly taken with some nervous affection and uttered the exclamation "Oh!" and called John to assistance—he sank down in the water. The boy went to his assistance and when he rose to the surface, he grasped the boy and dragged him down in the water and with a hard struggle, the boy broke loose and thus escaped a watery grave. The alarm was spread, but it was a couple of hours before the body was recovered. It was found by the use of a large fish net. Brother Bradingum leaves a wife and two small children to mourn his loss. They do not mourn as those that have no hope. We trust their loss is his eternal gain. Oh, may they put their trust in God, who is able to raise him up again on the resurrection morn. The age of our departed brother was 26 years and some days. Funeral services by the Brethren, from Mark 13: 35.

C. K. Sumbern.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

CRIPE.—In the Pleasant Hill congregation Macoupin Co., Ill., Sept. 7th, sister Lydia Cripe, wife of Samuel Cripe; aged 34 years, 4 months and 8 days. George W. Gibson.

(*Primitive Christian, please copy*).

MUCK.—In the bounds of the Milledgeville church, Carroll Co., Ill., Leah Sinda Muck, died August 16th, 1878, aged 1 year, 10 mon. and 18 days. Services by Eld. J. S. Hauger.

SHOEMAKER.—In the Huntingdon congregation, August 27th, 1878, daughter of Bro. Jacob and sister Susan Shoemaker, aged 9 years, 10 months and 15 days. Funeral services from Isaiah 40: 8.

ALTMAN.—In the same congregation, Sept. 2nd, 1878, Jacob, infant son of brother Henry and sister Elizabeth Altman. Funeral services by R. K. Binkley and the writer from Rev. 14: 18. William Summers.

CRUME.—In the Springfield district, Ind., Sept. 13th, Sylvanis Crume, infant son of Bro. Levi and sister Mary Crume, aged 1 year, 11 months and 5 days. Funeral services by Elder David Bare, From Matt. 19: 14 and 15.

John Boldin.

HYRE.—In the Buntsville district, Ill., Aug. 26th, Bro Absalom Hyre, aged 64 years and 16 days. J. P. Horning.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business

LOVE-FEASTS.

Sugar Creek congregation, Sangamon co., Ill., Oct. 3 and 4, commencing at 10 o'clock.

Paint Creek congregation, Bourbon Co., Kansas, October 3rd and 4th, commencing at 2 o'clock.

Mineral Creek, Johnson Co., Mo., Tuesday, Oct. 1.

Stanislaus church, Cal., first Saturday in October.

Mulberry Grove church, Bond Co., Ill., Oct. 9th.

Franklin church, four and a half miles North-east of Leon, Decatur Co., Iowa, Oct. 10th.

Lower Fall Creek church, Madison Co., Ind., Oct. 11.

Logan church, Logan Co., O., Oct 12th at 2 o'clock.

Peabody church, Oct. 5th and 6th at residence of Bro. Henry Shomber, three and a half miles North-West of Peabody, Marion Co., Kan.

Pokagon congregation, Cass co., Mich., October 5th at five o'clock, P. M.

Grasshopper Valley church, Jefferson co., Kansas, Oct. 5th and 6th.

Donald's creek, seven miles North-west of Springfield, Clark co., Ohio, Oct. 9th at 10 o'clock.

One mile East of Dallas Center, Dallas co., Iowa, October 12th and 13th at one o'clock.

Nettle Creek congregation, near Hagerstown, Wayne co., Ind., Oct. 9th at 10 o'clock.

English Prairie church, La Grange co., Ind, Oct. 10th at 10 o'clock.

Eagle Creek church, Hancock co., Ohio, October 17th at 5 o'clock.

Desmoines Valley, Polk co., Ia., ten miles North of Desmoines, Oct. 5th and 6th at 1 o'clock.

Springfield church, Summit Co., Ohio, Oct. 8th, at 10 o'clock.

Clear Creek church, near Huntington, Ind., Sept. 27th at 10 o'clock.

Union City church, near Union City, Ind., Oct. 10, at 10 o'clock.

Yellow Creek, Stephenson Co., Ill., Oct. 15th and 16th at 1 P. M.

Shannon, Carroll co., Ill., Oct. 10th commencing at 10 A. M.

Knob Creek, Washington co., Tenn., Oct. 5th and 6th, at 10 o'clock, A. M.

Neosho church, Oct. 8th and 9th, three miles North east of Galesburg.

At Hudson Ill., October, 12th.

North Fork church of Wild Cat, Carroll county, Ind., Oct., 9th, at 10 o'clock A. M.

Spring Creek congregation, Kosciusco co., Ind., six miles South of Pierceton, Oct., 4th, to commence at ten o'clock.

Howard congregation Ind., Oct. 4th, at ten A. M.

Pine Creek, Ill., Oct. 3 and 4, at 4 P. M.

Seneca church, Ohio, Oct. 10.

Oct 10th, at 4 o'clock, three miles East of Parkersburg.

Maple Valley church, Cherokee co., Iowa, 5th and 6th of Oct.

Coventry, Chester co., Pa., Oct 5th, at 2 P. M.

Burr Oak church, near Salem, Kan., Sept. 28th and 29th, at ten A. M.

Limestone congregation, 16 miles N. W. of Beloit, Kansas, Oct. 5th and 6th.

Solomon Valley congregation, Osburn co., Kan., Oct. 12th and 13th.

Ashland church, Ashland co., O., Oct. 12th, four miles South-east of Ashland City, at 5 P.

Huntington church, Huntington co., Ind., Oct. 9th, at 4 P. M.

California church, Sept. 26th, continue over two Sundays.

Salem congregation, four miles East of Salem, Marion co., Ill., Oct, 12th, at 2 P. M.

Marion congregation, Marion, Grant co., Ind., Oct. 9th, at 10 A. M.

English River congregation, Keokuk co., Iowa, two and one half miles East of South English, and six and one half miles North of Harper, Oct. 8th and 9th.

Bear Creek church, Christian co., Ill., Sept. 28th and 29th at 4 P. M., at the house of Bro. J. S. Stutzman.

Milledgeville, Carroll co., Ill., Oct. 8th and 9th, at 10 A. M.

Black River congregation, Medina co., O., Oct. 4th at 3 P.

Log Creek congregation, Caldwell co., North Mo. district, Oct. 5th and 6th, at 2 o'clock, at the residence of I. E. Bosserman, three miles West of Polo.

Silver Creek Congregation, Ogle co., Ill., Oct. 8th and 9th, At 10 A. M.

Linn co., church, Iowa, Oct. 10th, at 10 P. M.

Monticello district, White co., Ind., November 1st, at 4 P. M.

Smith Fork church, Clinton co., Mo., Oct. 12th at 1 o'clock; meeting to continue for a week.

Van Buren congregation, Oct., 15th, two miles West of White Pigeon, St. Joseph co., Mich. at 10 o'clock.

Fairview church, Tippecanoe co., Ind., Oct. 5th, at 4 o'clock.

Root River congregation, Fillmore co., Minn. Oct. 5th, at 10 o'clock.

Deep River church, Poweshiek co., Ia., Oct. 4th and 5th, at 10 o'clock. Preaching on Sunday the 6th.

☞ We, the Brethren of the Wabash church, intend holding our Communion, the Lork willing, Sept. 28th, commencing at 10 A. M.

☞ The Waddams Grove, Ill., feast will be on the 8th and 9th of Oct., commencing at one o'clock P. M. A general invitation.

Enoch Eby.

☞ The West Otter Creek church will hold their Love-feast, the Lord willing, on the 11th and 12th of Oct.; nine miles West of Virden, Macoupin Co., Ill. Isaac H. Crist.

☞ The Brethren of Rock River church, intend holding their Love-feast on the 4th of Oct., commencing at 4 P. M. L. Raff.

☞ We, the Plattsburg church, will, the Lord willing, hold our Love-feast Oct. 5th and 6th, at the house of Bro. Benjamin Keller, Butler Co., Neb., eight miles South of Schuyler.

J. T. Moomaw.

☞ The Brethren of the Brick church, Floyd Co., Virginia, will hold a Love feast Oct. 5th and 6th, commencing at 11 A. M. A general invitation. C. D. Hylton.

☞ The Lord willing; the Brethren of the Antioch church, expect to hold a Communion at Antioch, on the 15th of Oct., commencing at 2 P. M. J. W. Southwood.

☞ The Brethren of the Spring River Valley church, intend holding their Love-feast Oct. 15th and 16th, commencing, at 10 o'clock, at the house of Bro. John Wampler, two miles North-west of Carthage, Missouri.

W. M. Harvey.

☞ The Brethren of the Silver Creek congregation, expect to hold their Communion meeting the 16th and 17th of Oct., nine miles South east of Winfield, Kan. Brethren traveling through will please remember this.

L. E. Prickett.

☞ The Brethren of the Turkey Creek congregation propose, the Lord willing, to hold a Love-feast the 28th and 29th of Sept., seven miles South-east of Pawnee City, Nebraska.

E. Smith.

☞ Our District meeting will be held at the Pleasant Hill church, Macoupin Co., Ill., October 7th. Those coming by R. R. from the North, will please stop off at Virden, and those from the South at Girard. Those wishing conveyance, will notify the writer in due time at Girard. Joseph Filburn.

☞ There will be a Communion meeting in the Pleasant Hill church, Macoupin Co., Ill., October 5th, at 10 o'clock.

☞ There will be a Communion meeting on the 6th of October, in the Yellow River congregation, Marshall Co., Indiana, three miles North-west of Bourbon, at Bro. Jacob Lints.

Darlin S. Hale.

☞ The Pipe Creek congregation, Madison Co., Ind., will hold their Communion meeting, near Summitville Madison Co., Indiana, Oct. 4th, commencing at 10 o'clock.

John R. Wellington.

☞ The Brethren of the Lick Creek church of Owen and Clay counties, Ind., expect to hold their Communion meeting Oct 16th, at the Brethren's meeting-house, at Denmark, five miles East of Clay City, to which place the cars run from Terre Haute. Should any members from the South, North, East or West come by R. R., they can come to Terre Haute, to Clay City, where they will be conveyed to place of meeting, if informed by letter to the undersigned. John Long.

BOOKS, PAMPHLETS, ETC.,

FOR SALE

AT THIS OFFICE.

The Perfect Plan of Salvation, or Safe Ground By J. H. Moore Showing that the position occupied by the Brethren, is infallibly safe Price 1 copy, 10 cents, 12 copies, $1 00.

Sabbatism.—By M. M. Eshelman. 16 pages, price 10 cents, 20 copies $1 00. Treats the Sabbath question, briefly showing that the observance of the seventh-day Sabbath passed away with all other Jewish days, and that the "first day of the week," is the preferred day for Christians to assemble in worship.

One Baptism.—A dialogue showing that trine immersion is the only ground of union, that can be conscientiously occupied by the leading denominations of Christendom By J. H. Moore. One copy 10 cents; 12 copies, $1 00.

Campbellism Weighed in the Balance, and Found Wanting.—A written sermon in reply to Elder C——. By J. H. Moore. It is a well printed tract of sixteen pages Should be circulated by the hundreds in almost every locality. Price, 2 copies, 10 cents; 40 copies $1 00.

Why I left the Baptist Church.—By J. W. Stein. A tract of 16 pages and intended for an extensive circulation among the Baptist people. Price, 2 copies, 10 cents; 40 copies $1 00.

Brethren's Envelopes.—Prepared especially for the use of our people. They contain, neatly printed on the back, a complete summary of our position as a religious body Price 15 cts per package—25 in a package—or 50 cts. per hundred.

The Last Supper.—A beautiful, colored picture, showing Jesus and his disciples at the table, with the supper spread before them, He has just announced that one of them should betray him. Each of the twelve present is pointed out by name in the margin of the picture. Price, one copy, 15 cents; 2 copies, 25 cents, 10 copies $1 00.

Voice of the Seven Thunders; Or, Lectures on the Book of Revelations By J. L. Martin. Among modern books this is really a curiosity. You can't help but understand it. $1 50.

True Evangelical Obedience, its nature and necessity, as taught and practiced among the Brethren or German Baptists. By J. W. Stein, being one of his twenty reasons for a change in church relations This is an excellent work, and should be circulated by the thousands all over the country. Price, 25 cents; 10 copies, $1 00.

The "One Faith," Vindicated.—By M. M. Eshelman. 40 pages, price 10 cents, 12 copies $1 00 Advocates and "earnestly contends for the faith once delivered to the saints."

Trine Immersion Traced to the Apostles.—Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors By J. H. Moore, 64 pages. price, 15 cents; ten copies, $1 00.

☞ Any of the above works sent, post-paid on receipt of the annexed price Address

MOORE & ESHELMAN,
LANARK, Carroll Co., Ill.

THE
GOSPEL HAMMER
AND
HIGHWAY GRADER,

Or Rubbish Cleaned from the Way of Life. By S. H. Bashor. Bound in Cloth, Price 50 Cents. Address this office.

The Brethren at Work.

A RELIGIOUS WEEKLY.
EDITED AND PUBLISHED BY
J. H. Moore & M. M. Eshelman.

THE BRETHREN AT WORK is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11, 4, 5.

It also advocates the scriptural duty of Anointing the sick with oil in the name of the Lord.

In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price, per Annum, $1.50.

Address: MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

Children at Work.

The Bright, Sparkling Youth's Paper.

PUBLISHED WEEKLY.

It will tell you of Bible facts, commands, and promises.

It is for Bible Songs, Bible Poetry, Bible Prophecy, Bible Doctrine.

It will teach your children how to be good and how to do good.

Its handsome engravings are drawn from Bible events and Bible characters.

It points to the way of happiness, both in this life and the life to come.

Christ says, "Feed my lambs,"—that is just what this paper intends doing Samples cheerfully sent.

PRICE 50 CENTS PER ANNUM,

Address MOORE & ESHELMAN,
LANARK, CARROLL CO., ILL.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M., and arrives in Racine at 6:43 P. M.

Day passenger train going west leaves Lanark at 2 06 P. M., and arrives at Rock Island at 5:50 P. M.

Night passenger trains, going east and west meet and leave Lanark at 2:18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6.00 A. M.

Freight and Accommodation Trains will run west at 12: 10 A. M., 8:10 A. M., and east at 12: 10 A. M. and 5: 15 P. M.

Tickets are sold for above trains only Passenger trains make close connection at Western Union Junction.

G. A. Smith, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*"—LUKE 2: 10.

Vol. III. Lanark, Ill., October 10, 1878. No. 41.

The Brethren at Work.
EDITED AND PUBLISHED WEEKLY
—BY—
J. H. MOORE & M. M. ESHELMAN.
—:o:—
SPECIAL CONTRIBUTORS:
R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

THE TONGUE

BY JAS. Y. HECKLER.

It seems no man can tame the tongue,
Save he to whom it doth belong:
He can, through watchfulness and prayer,
Bridle his tongue with godly fear.

'Tis strange that such a little thing
Should people into trouble bring,
Since each his tongue could bridle well,
Were it not touched with fire of hell.

Of beasts and birds without a soul,
Mankind can tame them and control—
But less in size, though not in tame,
'Tis said, "The tongue can no man tame"

It will run wild to the extreme,
Take things for granted as they seem,
And in excitement oft surmise,
Through vicious malice, strenuous lies.

A little member is the tongue,
It boasts of greatness, vaunteth long,
And in its word we sometimes see
A world of vast iniquity.

The tongue that flatters men with praise,
Will turn their infamy to raise;
And oft in secret, speak a word,
Which from that tongue should ne'er be heard.

But then the secret will come out
For other folks to talk about:
The evil news will spread as soon
As chaff that by the wind is blown.

Much can be done by effort strong,
To govern and control the tongue;
When evil thoughts pervade the heart,
Speak not until those thoughts depart,

Resolve to keep your passions down,
Subdue ill feelings, do not frown:—
Take this advice while you are young,
If you love peace, refrain your tongue.

FROM C. H. BALSBAUGH

To Ida Bell Riggle, of Sacramento, Cal.:—

IT became a proverb, "Is Saul also among the prophets?" I would it were a proverb among angels and men, C. H. Balsbaugh is also among the *children*. This is my highest ambition. I care not to ride in the chariot of Cesar, or to rock on the wave of popularity, but my soul yearns to get back into my little petticoat, into the life of innocence and purity that filled my happy child-heart when I sat on my sainted mother's lap.

I received your former letter, but had no stamps to reply. I have a pack of letters ready for mail, waiting for some raven to bring me a beak full of stamps. I wish some of the fine ladies and gentlemen of Sacramento would follow the example of Exodus 35: 22, and let me share the result for the maintenance of my pen-ministry. Millions of souls are starved because the gold of the Great Proprietor is turned into trinkets for the lust of the eye.

I am too weak and in suffering to write you a long letter. I am under the harrow of neuralgia. My head and face and mouth are so bruised under the flail of affliction, that to partake of food is agony. In a most loving farewell I will call your attention to a passage of great beauty and import, which is adapted to little girls and boys, no less than to the hoary head. It is found in 1 Pet. 3: 4. "*The* ORNAMENT *of a meek and quiet spirit, which is* IN THE SIGHT OF GOD OF GREAT PRICE." You can find nothing in all Sacramento city, or in all the fashion-marts in the world, that will adorn you like this. It is the most precious pearl-gem in the cabinet of redemption. Wear it in your heart of hearts, and on your forehead, and you will have a passport that will admit you at the crystal Gate into the bliss and glory of God's own eternity.

THE EVIDENCE OF FAITH.

BY LEWIS O. HUMMER.

IS there any way of knowing whether we really have faith? We answer that there is. Well what constitutes the *evidence?* We answer, *our works.* If we *obey* God in *all things*, we know of a surety that we have faith. If we repent and are baptized according to the directions, *into each* name of the Trinity, and wash the *saint's* feet, and salute the Brethren with the kiss of charity, and anoint the sick, and feed the hungry, and clothe the poor, and send the Gospel to the ends of the earth—with many more good deeds, we may rest assured that we are in the faith. But if Christianity is left to take care of itself, our money squandered in paying taxes for the slaughtering of millions of lives, and the distress of millions of widows and orphan children—happy homes made desolate, happy families dissevered and cast upon the merciless for protection,—the country filled with beggars, that is enough to fill the soul of the philanthropist with grief that hastens him to an untimely grave.

How much better to have spent our money for the spread of the Gospel of the Son of God, than to be paying these high taxes, and witnessing the misery of the race from the influence of a cruel war. Will we take warning from the past, and make an effort to avoid all future war, or will we hoard up our money for another war and high taxes? If Christians would spend half their money for the spread of the peaceable doctrine of the Son of God, that they spend for taxes, they would soon find their pockets filled and running over, instead of dragging through a horrible existence. The past war ought to be a lesson for all, and every effort made to acquaint the rising generation with the doleful influence of war, and the advantage of accepting the teachings of Christ. Can we all feel guiltless of the blood of the past war, and the miseries it has brought over our land; or will the Savior say, to those whom He has given the talents or knowledge of His peace and good will on earth, "you slothful servant depart from me, you have not made use of the talents I gave you in the other world, and I have no evidence that you will do better in this world." The fact that we are faithful in this life, constitutes the *evidence* in the next world.

For the church to say, go teach and baptize &c., without furnishing the means to go with, is the same as to say, "be clothed and fed," and give nothing to clothe and feed with. The Brethren seem to be awakening from their slumbers, by a sense of their duty, as well as their negligence, and thus we see an effort for better schooling, and better modes of evangelizing, and all that is necessary to carry on the work, is more schooling and money. Let each one fast a little, and send the money thus saved into the treasury of the Lord. *Drones* are a perfect incubus, eating out the very *life* of Christ. We can all do something toward aiding in the work of the Lord. If you can write for our periodical—write. If you can preach the Gospel—preach. If you can distribute the Brethren's periodicals—spread them. If you can pay for a paper for some poor soul—pay for it. If you can aid the ministry—aid it. And so you can always find some profitable employment in the vineyard of the Lord. There is no excuse for our indolence, or for keeping our money to spend for our carnalities. Keep the ark of the Lord moving at the sacrifice of all earthly pleasures.

This God requires at our hand; and anything short of this, will number us with the slothful servant; and cast us into outer darkness where there is mourning, weeping and gnashing of teeth. While we may have faith to go to *Jordan* and be baptized, we must also have charity or else our baptism will do us no good. While we may humble ourselves to the washing of the saint's feet, and have not charity, it profiteth nothing. And while we have faith, humility, and charity, and have not energy, we are as dead as a stone. Faith, humility, and charity, must be quickened or energized by the Spirit of God, or else we are dead in the end; and judgment will awaken our slumbers in the pit that burneth with fire and brimstone.

Let us all ponder over these things, and see if the evidence of faith is on our side or against us. Have we the FAITH that will stand the TEST in a DYING HOUR?

ETERNITY.

BY S. S. W. HAMMERS.

WHAT are we to understand by eternity? Eternity is duration without limit. As such it has neither beginning nor end. In this sense it is only applicable to God, for Jehovah is alone, truly and properly, eternal. Other beings, as angels and men, have a sort of prospective eternity, are immortal and will exist forever, but as they were not always in existence, they are not strictly eternal. Eternity has been likened to a ring which has no beginning or end. Eternity is not unaptly said to resemble the scene presented to the mariner when out at sea, and he looks abroad in every direction and perceives nothing but the waters of the mighty ocean. Eternity necessarily includes duration beyond all that figures can describe or ideas conceive. There are a certain number of grains of sand on the sea shore, a certain number of drops in the mighty ocean, a certain number of blades of grass and leaves, and were myriads of ages to pass between the annihilation of each of these, there would finally cease to be a grain of sand &c. But eternity would then be no nearer its termination than at first.

SOME SHARP REBUKES.

[Selected.]

MR. Axley stood silently surveying the congregation until every eye was riveted He then began: "It may be a very painful duty, but it is a very solemn one, for a minister of the Gospel to reprove vice, misconduct, and sins whenever and wherever he sees it, but especially is this his duty on Sunday and at church." "And now," continued the speaker, pointing with his long finger in the direction indicated; "that man sitting out yonder behind the door, who got up and went out while the brother was preaching, stayed out as long as he wanted to, got his boots full of mud, came back and stamped the mud off at the door, making all the noise he could to disturb the attention of the congregation, and then took his seat; that man thinks I mean him. No wonder he does. It doesn't look as if he had been raised in the white settlements, does it, to behave that way at meeting? Now, my friend, I advise you to learn better manners before you come to church next time. But I don't mean him."

"And now," again pointing at his mark, "that little girl sitting there about half way of the house—I should judge her to be about sixteen years old—that's her with the artificial flowers on the outside of her bonnet, and on the inside of her bonnet. She has a breast-pin on too (they were very severe upon all superfluities of dress), she that was giggling and chattering all the time the brother was preaching, so that even the old sisters in the neighborhood could not hear what he was saying, though they tried to. She thinks I mean her. I am sorry from the bottom of my heart, for any parents that have raised that girl, you have disgraced your parents as well as yourself. Behave better next time, won't you? But I don't mean her."

Directing his finger to another aim, he said, "that man sitting there, that looks so bright as if he never was asleep in his life, and never expected to be, laid his head down on the back of the seat in front of him, went sound asleep, slept the whole time, and snored; that man thinks I mean him. My friend, don't you know the church is not the place to sleep? If you needed rest, why did you not stay at home, and go to bed? That's the place to sleep, not in church. The next time you have a chance to hear a sermon, I advise you to keep awake. But I don't mean him." Thus did he proceed, pointing out every man, woman and child, who had in the slightest deviated from a befitting line of conduct; characterizing the misdemeanor and reading sharp lessons of rebuke.

Judge White was all this time sitting at the front end of the front seat, just under the speaker, enjoying the old gentleman's disquisition, to the last degree; twisting his neck around to note if the audience relished the "down-comings," as much as he did; smiling, chuckling inwardly. Between his teeth and cheek was a monstrous quid of tobacco, when he was the better pleased, the more he chewed, the more he spit, and behold the floor bore witness to the results. At length the old gentleman straightening himself up to his full height, continued, with great gravity. "And now I reckon you want to know who I do mean? I mean that dirty, nasty, filthy tobacco-chewer sitting on the end of that front seat," his finger meanwhile pointing true as the needle to the pole, "see what he has been about! Look at those puddles on the floor; a frog would not get into them; think of the trails of the sister's dresses dragged through that muck." The crest-fallen judge averred that he never chewed any more tobacco in church.

I trust enough has been said to afford you a truthful and vivid notion as to what these men were. I honor them for their chivalaric heroism. I revere them for their lofty faith, their burning zeal, their simple-hearted piety—a practical character that knew no limits. I love and bless them, for they were my own fathers in the ministry.

MARRIED LIFE.

GOOD counsel from a wife and mother: "I try to make myself and all around me agreeable. It will not do to leave a man to himself till he comes to you, to take no pains to attract him, or to appear before him with a long face. It is not so difficult as you think, dear child, to behave to a husband so that he shall remain forever in some measure a husband." I am an old woman; but you can still do what you like, a word from you at the right time will not fail of its effect; what need have you to play the suffering virtue? "The tear of a loving girl," says an old book, "is like a dew drop on a rose, but that on the cheek of a wife, is a drop of poison to her husband." Try to feel cheerful and contented, and your husband will be so, and when you have made him happy, you will become so, not in appearance, but in reality. Nothing flatters a man more than the happiness of his wife; he is always proud of himself as the source of it. As soon as you are cheerful, you will be lively and alert, and every moment will afford you an opportunity to let fall an agreeable word. Your education which gives you an immense advantage, will greatly assist you.—*Selected.*

◆

WHEREVER the Bible is not made the foundation-stone of education, of society and of every form of life, there is no literature for children or for the people.

THE ROMISH LADY.

THERE was a Romish lady brought up in popery.
Her mother always taught her, the priest she must obey,
O pardon me dear mother, I humbly pray thee now,
For unto these false idols, I can no longer bow.

Assisted by her hand-maid, a Bible she concealed,
And there she gained instruction, till God His love revealed,
No more she prostrates herself to pictures decked with gold,
But soon she was betrayed, and her Bible from her stole.

I'll bow to my Jesus, I'll worship God unseen,
I'll live by faith forever, the works of men are vain,
I cannot worship angels nor pictures made by men,
Dear mother use your pleasure, but pardon if you can.

With grief and great vexation, her mother straight did go,
To inform the Roman clergy, the cause of all her woe,
The priests were soon assembled, and for the maid did call,
And forced her in the dungeon to fright her soul withal.

The more they strove to fright her, the more she did endure,
Although her age was tender, her faith was strong and sure,
The chains of gold so costly, they from the lady took,
And she with all her spirits, the pride of life forsook.

Before the pope they brought her, in hopes of her return,
And there she was condemned in horrid flames to burn,
Before the place of torment, they brought her speedily,
With lifted hands to heaven, she then agreed to die.

There being many ladies assembled at the place,
She raised her eyes to heaven, and begged supplying grace,
Weep not ye tender ladies, shed not a tear for me
While my poor body's burning, my soul the Lord shall see.

Yourselves you need to pity, and Zion's deep decay,
Dear ladies turn to Jesus, no longer make delay;
In comes her raving mother, her daughter to behold,
And in her hands she brought her pictures decked with gold.

O take from me those idols, remove them far from my sight!
Restore to me my Bible, wherein I take delight,
Alas my aged mother, why on my ruin bent!
'Twas you that did betray me, but I am innocent.

Tormentors use your pleasure, and do as you think best,
I hope my blessed Jesus will take my soul to rest;
Soon as these words were spoken, up steps the man of death,
And kindles up the fire, to stop the mortal breath.

Instead of golden bracelets, with chains they bound her fast,
She cried my God, give power, now must I die at last,
With Jesus and His angels, I shall dwell;
God pardon priest and people, and so I bid farewell.

Selected by ENOCH EBY.

WORDS OF COMFORT FOR THE LONELY.

BY J. S. FLORY.

To Sister M. E. H., Gallio Co. O:—

YOUR isolation from the community of the faithful, being similar to many others who read the BRETHREN AT WORK, is, we trust a sufficient excuse for thus addressing you. What may be a crumb of comfort to you, may be to hundreds of others. Experience has taught us, that it tries one's soul to be isolated from those he loves—no ties of love more lasting than those that knit together the kindred in Christ. While there is in the tenor of your late letter a spirit of holy and confiding trust in God and his great mercy, there is an evidence of sadness because you have not the blessed privilege of meeting and enjoying the sweet associations of the brethren and sisters of like precious faith. You say, "I have watched and prayed faithfully over you, as I said before, where oh! where would we have been, had it not been for your kind care and labors of love. It makes me feel very sad indeed when I think that I might have to leave this world without one of God's dear children to watch by my dying bed or give me one cheering word while battling with the last enemy. I would so much like to commune once at the Lord's table in this life—oh how I feel it would strengthen my drooping soul."

Give God all the praise and glory for having brought you out of Babylon into the fold of our Lord and Master. We well remember the great struggle, while yet in the bloom of youth, it cost you to break away from associates in that other *faith* and cast your lot with that people who were "evil spoken of," and we have often admired that religious heroism manifested on your part when so sorely persecuted; and through all the trials of life, God has sustained you and your faith has been confirmed. Well might you say, in speaking of your trials and afflictions, "I know that God will enable me to endure it all, if I will only trust Him in the right way." What a powerful sermon in those few words, "trust him in the right way." That is the key note that should sound its blessed music in every burdened soul. Trust Him aright and He will never forsake thee. Though you may feel lonely, Jesus and a host of angels—ministering spirits, are near you so long as you cast your all on the side of Jesus Christ, your Savior, It is a joyful feast to sit at the Lord's table and commune with God's children, but when this cannot be, seek that blessed, sweet communion with the Lord in the secret chamber. How many there are that have entered the church with a heavy burdened heart, and there, while in sweet communion with their God, had the burden rolled away and came forth with joy and gladness in the soul. "Draw nigh to God and He will draw nigh to you." Oh what a blessed promise. Dear sister when you feel cast down, and heavy clouds seem to shut out the rays of divine glory, go to your best friend, Jesus,—the Lord of life and peace, and you will not go away empty. His ears are ever open to the lisping prayers of His brethren and sisters. He will plead your cause, and God, the Father will greatly bless you. Fear not though the waters be deep and the storms fierce, out of all God will deliver you. "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." Job. 5: 19.

Though you be denied the opportunity to eat at the Lord's table with His people, your soul may feast on the heavenly manna that God breaks to His children in the wilderness, and you may drink of the *life-blood* of your Redeemer, so that you may even *in your* solitude, have spiritual life, and the blessed assurance of immortality beyond the grave. Though no elders call to anoint you, God will anoint you with the oil of gladness and the holy Unction from above, that your sins may be forgiven, and you be raised up in the great day of redemption.

May God bless you, and comfort you with His divine grace, and through all the vicissitudes of this life, may you lean on the promises of God, worshiping your Creator as did Jacob, leaning upon his staff. Remember too, that though wide plains, high mountains and deep waters, intervene between you and many of the chosen of God, that love that unites us all in one common brotherhood, embraces *you* and all the scattered sheep of the flock into one fold with Jesus Christ as one Shepherd; and He leadeth all alike into green pastures, and to drink of the pure waters of eternal life. "Be of good cheer, Christ has overcome the world."

THE FOREKNOWLEDGE OF GOD.

BY PETER DEARDORFF.

AFTER reading the article in No. 34 of the BRETHREN AT WORK, headed, "Esau have I hated," my mind was drawn to a subject, upon which it has often dwelt, and one as I think of vast importance. The writer of this article, has no doubt put to silence the erroneous idea that has arisen from a careless examination of the subject; that is, of the Lord's hating Esau before he was born. The writer says, "There is not a passage in the whole Bible that says God hated Esau, or anybody else, before he was born," yea I continue, nor after they are born, and have lived a long life in sin; that is in the sense we generally use the word, "hate." But we will attach a different meaning to the word "hate" in this matter. We will say, the Lord loved Jacob better than Esau, or preferred him before him. But while we are willing to admit, that the writer of said article, has destroyed the erroneous idea, that has arisen from a superficial or careless study of the holy Scriptures on this subject, we cannot see how this view of the matter *can or will* reconcile or explain the great principle that lies at the foundation of this vast subject. The question comes vividly back again, why did God prefer Jacob before Esau? for it is said to Rebecca, "before the children were born, the elder shall serve the younger." Gen. 25. Why did God say, to Pharoah, through Moses, "For this cause have I raised thee up, for to shew thee my power; and that my name may be declared throughout all the earth?" Why did the Lord, by the mouth of the "man of God," speak in favorable terms of Josiah, even before he was born? saying to the altar which Jereboam had built in Bethel contrary to the will of God, "O altar, altar! thus saith the Lord; behold a child shall be born unto the house of David, Josiah by name; and upon thee shall be offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." 1 Kings 13: 2. How is it, that the Lord, by the mouth of Isaiah, spake of a man whom he named Cyrus, and called him his shepherd, and that he should perform all his pleasure? Is. 44: 28; 25: 1–4 This was spoken by Isaiah, at least one hundred years before Cyrus was born, according to the Bible chronology; for it was about one hundred and sixty years before he issued the edict for the restoration of the children of Israel.

All such questions tend to the same center, and emerge from the same source; and we see through them that God did in former times show his good pleasure of some, and his displeasure of others before they came into the world. We, therefore, with doubled zeal and energy trace the Sacred Pages, in search of a principle that will explain this mystery. Paul says, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." Rom. 8: 29. And Peter says, when writing to certain churches, that they were, "Elect according to the foreknowledge of God, the Father," Peter 1: 2. And Christ in his high-priestly prayer, says, "None of them is lost, but the son of perdition; that the Scriptures might be fulfilled." John 17: 12. Therefore, we see through the Volume of truth, that these things are done upon the principles of foreknowledge, and the only difference there is since Christ and before Christ, is, that he has classified the children of men since Christ; one under the name of the "Son of God," the other under the name of the "son of perdition." Hence it becomes no more necessary, since Christ, to show his displeasure of some, and his good pleasure of others, through his foreknowlege of their subsequent actions, as in the case of Pharoah who was a vessel to dishonor, and in other cases, which I have already cited, who were vessels to honor. Therefore we are made to exclaim with Paul, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things; to whom be glory forever Amen."

ECHOES FROM THE CENTER.

In the Vineyard—Special Seasons—Visit to the Brethren — An Ordination — Choice for a Speaker — Anointing the Sick — The Tomb— Lord's day.

[From Our Special Correspondent.]

LABORING for the Master is one of great pleasure to the earnest Christian. He is full of zeal and earnestness in the work of salvation. And in order to make his labor effectual, he prays for the accompaniment of divine influence. Hence to be successful, the minister must frequent a throne of grace. And though it may encourage him to preach to a large multitude, yet to him it is no mark of condescension when the occasion demands that he speak the truths of the Gospel to a few listeners. The *two* or *three* assembled in the name of Jesus have the promise of his sacred presence, and when he is present, we have no little meeting.

At this season of the year as per the announcements in our periodicals, the brethren and sisters are meeting on the special occasions of "breaking of bread," and to show forth the Lord's death till he come. Many seasons of rejoicing are in prospect wherein saints may be made stronger in the Lord, and sinners awakened to flee the wrath to come.

By solicitation of the brethren, we wended our way to Portage church, Wood Co., O., and on the 14th inst., met with our dear brethren and sisters in a Love-feast meeting. It was truly a refreshing season to my soul, and felt it was good to be there. The propriety of a choice for a speaker, had been previously considered, and in the afternoon the selection was made, and resulted in the choice of brother John W. Reese.

The elders present, after a brief consultation, decided upon advancing one of the number to the office of the bishopric, whereupon the announcement was made that brother Jonathan C. Whitmore was the chosen vessel. Then followed the solemn, ceremonial performance of the ordination and of the installation of the minister chosen. Oh the holy calling of the minister, yet how hard it appeared to fall. May God bless brother Reese, and may the church encourage him in the noble work. The qualifications of the bishop, first Tim. 3, how pure, how blameless. May God enable them all to be wise, exercise righteous judgment in caring for the church, its aged, its poor and the tender lambs. In the evening assembled to celebrate the suffering and death of our blessed Master; had a good meeting. Elder J. P. Ebersole officiated with all the gravity of a saint, and the meeting was one of profit and proved effectual.

Next day was Lord's day, and we reassembled for divine services, after which we took the parting hand and returned home.

Yesterday in company with my companion, we met with the brethren and sisters at the house of brother J. B. Baines's to visit our dear brother Daniel King, who is now placed in the crucible of affliction. Upon his request, he was anointed with oil in the name of the Lord. Brother Daniel feels that he is nearing the golden shore, and already sees the silver lining of the blest abode of the faithful. He is much resigned to the will of God and is waiting his gentle call. May God bless his dear wife in this, her day of sore affliction. The pleasing promise attached to the compliance of this holy command, "If he has committed sins, they shall be forgiven him." James 5: 15. The last work the Christian can do, and how sweet the thought that all sins and impurities are pardoned, and the departing saints are qualified for the glory world.

Next day visited the house of mourning to speak words of comfort to the bereft, to encourage the saint and warn the sinner. The little sufferer is gone to rest, to sleep in Jesus, awaiting the sorrowful parents. After services, we wended our way to the cemetery to deposit the dead; and as the sun was nearing the horizon, nature soon to go into stillness of even, we deposited the fair sleeper in the tomb, to await the summons of Gabriel, the last invitation, the last "come ye blessed." Farewell Arminda, by the grace of God we will meet you in that sun-lit clime, where sorrow, sickness and death can never come. What a struggle for the fond parents to give her up! Why this prolonged love for the dead, after the spirit has gone to God who gave it? "Is it not really God's witness in the soul of every man—the echo which nature herself gives back in response to the glorious revealed truth, that the body we love so well is bound to the spirit by ties that death can never disolve; and that it will rise and live again when mortality is swallowed up of life?" Then, mourner shed thy tear, imprint thy kiss upon the marble brow of the sacred dead, manifest your continued love to the departed, this is but proof that they shall live again, though now they go back to dust. Thus is the mortality of man manifest to our eyes. Earth is not our abiding-place, we seek a city whose builder and maker is God, in that far off clime. Reader, art thou prepared for this dissolution of soul and body, art thou fully equipped when that sleeping dust is called forth to the bar of God, to have a reunion and ever enjoy the presence of God and his mighty hosts?

As the work is nearing to a close, we look forward more especially to the labor connected with the worship of the saints. And in order that we may not appear before the auditors in "great weakness," and an entire "empty vessel," we make the Bible our companion and useful books next neighbor. And thus well-seasoned with prayer, we are aided materially to appear in the strength of the Lord, and at least have *some* oil in our vessel. To-day we met for divine service in the Gardner school-house. The speaker selected from Isaiah 34: 17. "His hand hath divided it unto them by line:" and deliberated upon the same from the following principal deductions:

1. The line of our being.
2. The line of regeneration.
3. The line of death.

The speaker remarked that those were the most important features of the text, and that they are lines which all must cross before they can reach their final abode with God. The lines of being, of accountability and of death may be crossed and finish up the career of earth. But to be eternally happy, that is, to be fortified so as not to lament our passing the *line of being* and fear to pass the *line of death*, we must all pass through the *line of regeneration*. Our Savior says, that this is necessary, and positively says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. The Law is from heaven and positive, and hence to be happy, this line must passed. Brother E. Bosserman followed in a few brief remarks and closed with an appeal to the sinner to come to Christ. He chose the 450th hymn.

"Our heavenly Father calls,
And Christ invites us near &c.,

which was sung with earnestness by the audience. Then went to prayer, dismissed, and as usual gave the brethren, sisters and friends our usual farewell greeting and returned home. Thus another Lord's day is passed with its labor, its joys and its sorrows, but its results are known to God. S. T. B.

PRAYER

BY ABRAM NELSON.

PRAYER is the life of the soul and the key to heaven. If we neglect prayer, we will soon die a spiritual death. If we want the Lord to help us and bless us, we must ask him for it; "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye will receive them and ye shall have them." "Ask and it shall be given; seek and ye shall find; knock and it shall be opened unto you." Ask freely that your joys may be full. Let us come boldly to a throne of grace, that we may obtain mercy and find grace to help in time of need. The more we pray and work for Jesus in the vineyard of the Lord, and improve our time, and talent, and means of grace to the honor and glory of God, the happier we are. Secret prayer is one of the means of grace we should not neglect. We read, "when thou prayest, enter into thy closet; and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." We are to watch and pray lest we be led into temptation and be overcome by the enemy. We are to put on the whole armor of God, that we may be able to withstand the wiles of the devil "For the spirit is willing, but the flesh is weak." "Praying always with all prayer and supplication in the Spirit, watching thereunto with all perseverance and supplication for all saints." We read Daniel prayed three times a day; and David says, "seven times a day will I praise thee because of thy righteous judgment; morning noon and evening do I praise thee."

"O come let us worship and bow down, let us kneel before the Lord our Maker. The Lord is nigh unto them that call upon him in truth. And the prayers of the upright are his delight."

Every family should have morning and evening worship. Pray for, and with, their children; train and bring them up in the nurture and admonition of the Lord, "before the evil days come, nor the years draw nigh in which they shall say, I have no pleasure in them." Prayer-meeting or social-meeting is another means of grace which should not be neglected by the Brethren. Lay members as well as the ministers, can *pray* in public and take up their cross, work and improve their gifts, time and talents to the glory of God. Some will say that they have no gift to *pray*, and cannot do this or that. We read, "open thy mouth and I will fill it." If we are not willing to make the effort and do what we can, and work with what we have, our talents will be taken from us and given to those that will work. We are only to be willing to work with what we have, and then we will get more.

When Peter was delivered out of prison they had something of a prayer-meeting; for we read, "Peter was therefore in prison, but prayer was made without ceasing of the church unto God for him. And when he had considered the thing, he came to the house of Mary the mother of Jesus, whose surname was Mark, where many were gathered together praying." We read, "I exhort therefore that first of all supplications, prayers, intercessions and giving of thanks be made for all men. I will therefore that men *pray* everywhere, lifting up holy hands without wrath and doubting. Finally, brethren pray for us, that the word of the Lord may have free course, and be glorified even as it is with you." "Speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." "Giving thanks always for all things unto God the Father in the name of our Lord Jesus Christ. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." "And whatsoever ye do in word or deed, do all in the name of our Lord Jesus, giving thanks to God, the Father by him." "Confess your faults one to another and pray one for another that ye may be healed. "The effectual, fervent prayer of a righteous man availeth much. If any lack wisdom let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering, for he that wavereth, is like the wave of the sea, driven and tossed."

I did not give the Scripture reference, but hope all are Bible readers; therefore I say, "search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.,'

LET YOUR LIGHT SHINE.

BY L. D. MYERS.

"Ye are the light of the world. A city that is set on a hill cannot be hid." Matt. 5: 14.

HERE the Christian is compared to a city on a hill, and just as little as a city on a hill can be hid, can the true, lively, zealous Christian be hid from the world's view. He carries something with him that can be seen and felt. This can be proven from the fact that the world can soon point you to one that does not live very strict to his or her profession, they can tell you almost every misstep, such a one makes. How can this be done unless they know what belongs to a true Christian? Now when this is known by those who are not interested in the cause, how much more important that we, who have started out in the great work, should know what our profession requires of us and live it out in every particular, avoiding every appearance of evil.'

The Savior said, "watch and pray. I have often said, if we fail in this, need we wonder if others watch us? The world has a right to watch us, if we do not watch ourselves.

Again, the Savior said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Now if we are devoid of good works, what will our influence be on others? Here the great responsibility rests upon us, if we allow our influence to go out in a wrong direction. If any think they have been baptized, go to Communion(sometimes), go to meeting, perhaps just because they might fall into the council of the church, and not because they love to go and be benefited, or go with the world just as far as they can, only so the church cannot get hold of them, and what kind of a light do *they* show before the world? "If the light be darkness, how great is that darkness."

On the other hand, if we engage in the service of the Lord with a heart full of love for our Master, and a zeal that will be manifested to all, carry religion with us wherever we go, we can mingle with the world (so far as it does not conflict with our principles). Let our lights shine brightly and others seeing there is a beauty in "holiness" may be attracted to the great light above, and share the glories that are reserved for all who make themselves worthy.

Oh that we might all be found faithful workers in the Master's kingdom, that our influence might be felt wherever we are, reviving the drooping, discouraged Christian on his journey heavenward, and winning many to Christ, now exposed to the wrath of an angry God; for we read, "God is angry with the wicked every day."

RULES FOR PROMOTING PERFECT HARMONY.

1. We may be quite sure that our will is likely to be crossed during the day; so let us prepare for it.
2. Every person in the house has an evil nature, as well as ourselves, so we must not expect too much.
3. Look upon each member of the family as one for whom Christ died.
4. When inclined to give an angry answer, lift up the heart in prayer.
5. If from sickness, pain or infirmity we feel irritable, let us keep a very strict watch over ourselves.
6. Observe when others are suffering, and drop a word of kindness.
7. Watch for little opportunities of pleasing, and put little annoyances out of the way.
8. Take a cheerful view of everything, and encourage hope.
9. Speak kindly to servants, and praise them when you can.
10. In all little pleasures which may occur, put self last.
11. Try for the soft answer that turneth away wrath.
12. When we have been pained by an unkind word or deed, let us ask ourselves, "have I not done the same and been forgiven?"—*Sel.*

The Brethren at Work.
PUBLISHED WEEKLY.

J. H. MOORE, M. M. ESHELMAN, } EDITORS.

Bro. S. H. Bashor is duly authorized, by us as our traveling correspondent and agent for the Brethren at Work and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., OCTOBER 10, 1878.

Brother Jesse Calvert will enter the field this Fall, and expects to be gone about two months, attending meetings in the East. May much good result from his labors.

Hard Times: the Cause and Remedy, is the title of an interesting little ten cent pamphlet, published at this place by Mr. E. Stover. The reasoning is good and the theory looks plausible.

The yellow fever still continues its deadly work in the South, and is spreading in some localities. The deaths, however, are not so numerous as in the past. The weather is not very favorable to the disease at present.

Brother Bashor's book is not sold on credit, nor is there any discount on quantities. Our instructions are, to sell for cash only. We cannot send the book unless the order is accompanied by the money. From these instructions we cannot vary.

It is due our correspondents to remark, that the articles sent us for publication are being examined and decided upon pretty fast, and our manuscript drawer will soon be empty. Several articles will not appear for some weeks, as they will have to be rewritten.

Our readers must not forget the cause in Denmark. More funds will be needed soon, and we all want to see the good work go on. It may seem slow to us, but the efforts there tend to form a centre from which the truth may spread still farther and farther. Small beginnings sometimes end in great results.

The yellow fever plague, though disastrous to certain parts of the South, may yet prove a blessing to this country. The nearly two million dollars so willingly given by the North, show a bright side to human nature. It is an expression of the warm feeling and great regard the people of the North have for those in the South, and has a tendency to bind them together in still stronger ties of love and good will for the welfare of the country at large.

A letter just received from Bro. Sharp, informs us that the Sunday-school meeting held at the Beech Grove church, Ohio, was a grand success, the attendance large and great unanimity of sentiment prevailed. We are further informed, that some feeling exists on the account of us not publishing the programme of the meeting. For this we are sorry, but are not to blame, as we have never seen anything of the programme only as it appeared in the *P. C.* If sent to this office it did not reach us. Hope this explanation will set the matter right on our part.

Some people never know when to let good enough alone. They not only strike oil, but bore clear through and let it run out on the other side. The age is proverbially fast any how, especially at making haste to get rich, and an attempt at keeping up with it often places men far in advance of prudence. A little of the steady spirit of our forefathers would not be amiss just now.

Men and women who have wholly dedicated themselves to the Lord and his services, have no time to stop and parley with every little fault-finder and critic that chances to spring up by the way. Lay hold of the Gospel plow with a steady grasp, and don't look back at the critic, for he will only criticise you the more for making a crooked furrow while looking back at him. Do your utmost to perform the Lord's work aright, letting others say what they please.

WHAT NEXT?

ONE may well ask, what will come next? The following shows that even individuals one mile away from the place of meeting may get all the benefit of the services:

"A microphone was placed in the pulpit of a chapel in England on a recent Sunday, and connected by a private telegraph line with the residence of a gentleman over a mile distant. Every part of the service was distinctly heard at the gentleman's house, with the exception of a few words rendered indistinct by the preacher's becoming a little excited and shaking the microphone. So faithfully did the instrument do its work, that the chapel-keeper was heard to close the doors after the service, walk up the aisle and up the pulpit steps, in conversation with some one else. The idea is about to be put to practical use, the gentleman already referred to, having given instructions that his house should be connected with another in the neighborhood, in order that an invalid may hear the service from one of the churches in the town."

DR. SCHAFF IN THE JORDAN

DR. Philip Schaff gives in the *Christian Intelligencer* an account of his visit to the river Jordan, the following being the first paragraph: "A fatiguing ride of an hour and a half in the tropical sun over a barren plain brings us from the Dead Sea to the river Jordan, at the bathing place of the pilgrims, the traditional site of Christ's baptism. The river is here 80 feet broad and 9 feet deep. The banks are covered with oleanders, tamarisks, willows, and balsam wood. The water is muddy, the current very swift. There are no conveniences for bathing except a strong rope tied to the trees. Holding on to this rope, I took a most refreshing bath beneath the shadow of the trees. After the salt bath in the lake of death, it was truly a bath of regeneration. I immersed myself ten times and felt so comfortable that I almost imagined I was miraculously delivered from rheumatism. I have plunged into many a river and many a lake, and into the waves of the ocean, but of all the baths, that in the Jordan will linger longest in my memory."

EDITORIAL CORRESPONDENCE.

BROTHER Bashor and the writer left Lanark on the morning of the 27th, to spend a few weeks with the brethren in Christian and Macoupin counties, Illinois. Expected to make close connection at Beardstown and get through to Morrisonville without much inconvenience and loss of rest, for rest and quietness are essential factors in reaching success in ministerial labor. But on nearing Beardstown we were informed by the courteous conductor, that the railroads, at the latter place, had ceased to accommodate the public in that matter, hence we were obliged to reach our destination via of Chapin, Springfield and Decatur. We cheerfully submitted, charging the discontinuance of favoring the public at Beardstown to the jealousy and envy on account of the competing railroads. We think it not strange that these evils show themselves in the hearts of worldly men, but when they creep out and expose their hideous heads in the church, the ground and pillar of the truth, sorrow fills our hearts. In this vast universe, where each man can toil and toil for his and other's welfare, there is no excuse for envyings and bitter jealousies.

At 4 P. M., 28th, the meeting was opened in the new and commodious tent, three miles east of Morrisonville. Brother Bashor addressed the audience on the subject of Bible qualifications of communicants. In the evening, about one hundred members assembled around the Lord's table to *do* what the Master taught and commanded. The Brethren here, practice feet-washing in the manner termed the "single mode;" that is, each brother washes feet, wipes feet, and has his feet washed. It was one of the most solemn and dignified occasions that the writer ever attended. At no time was there necessity for more than several on the floor at once, hence no confusion. On the brethren's side the practice of the ordinance was commenced at two places and the same on the sister's side. We give these plain, simple facts, because we admire the order and work, and are fully persuaded that every ordinance in the house of God should be practiced in order, that is, with quietness, simplicity and godly reverence.

On Sunday 10 A. M., brother Bashor preached to a large audience, Theme, "The Resurrection." Meeting again at 3 P. M. Subject, "Grace and Truth." The interest manifested was good, and the work of divine truth bids fair to assert its power and supremacy in the hearts of the people here. For the many kindnesses and words of love which we received from those whom God loves, we are grateful. Peace and good will ever attend the precious souls who worship according to the will of God.

M. M. E.

NON-CONFORMITY.

TO all our readers it is generally known that the Brethren at Work is an uncompromising advocate of the doctrine of non-conformity to the world, and aims to give no uncertain sound to its readers. We want to be understood distinctly and present our arguments and conclusions in a way that will show on which side we stand. We are for God, but not for Baal. On this question, like all other Gospel questions, we are not halting between two opinions, but are decided fully, and want to be understood distinctly.

Paul says, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 2. From this we learn that non-conformity, to begin with, is a *heart* work, consisting in the renewing of our minds. It is a principle that must commence in the heart and work its way out; otherwise there can be no non-conformity. The first thing to be done, is to get the heart right.

Paul well knew that if he could get the mind and heart renewed, there would be little trouble about the outside. He not only teaches non-conformity, but tell just how it must be done: "Be ye transformed by the *renewing* of your minds." If there is a transformation without *renewing* the mind, it amounts to nothing in the sight of God. He wants a heart religion—a religious principle that is deep seated and cannot be easily rooted out.

If we can succeed in getting non-conformity into the heart, there will be no difficulty about getting it on the body and in our actions. Here is just where some people make a mistake—they get the outside right while the heart remains unchanged. God wants no such work as that. He wants non-conformity practiced, but it must be by a renewing of the mind, that it may be done willingly and to the glory and honor of God.

The way this subject is sometimes treated by preachers, one would infer that they were confining it to dress only, and not to the daily walk and talk of life, as it should be. There is plenty of preaching about non-conformity *externally*, but very little about the non-conformity of the mind and heart. In fact, this is the very doctrine taught in the text, and is the very doctrine that is not preached enough. Whenever we succeed in getting this principle at work in the heart, the clothing will come right of itself. It is just like a stream of water flowing from a fountain. Get the fountain pure and the water will take care of itself, but as long as the fountain is impure it is folly to spend time trying to purify the water.

The doctrine of non-conformity wants to be planted in the minds of the people—they want to be made believe that it is a Bible doctrine, and carries with it the sanction of divine authority. It is useless to tell them that old Bro. so and so used to do this way. That has no weight in the minds of deep thinking people.

What they want, is Bible authority, and it is our duty to give it just as it stands in the Book. Our text does not say what constitutes that non-conformity, but does say that it must commence in the mind—the mind to be renewed. But elsewhere the items are given in such detail that he whose mind has been renewed, will have but little difficulty in keeping within the limits of the Gospel order. The only trouble is with those whose minds have not yet been renewed—whose hearts are not right. There is no non-conformity in their hearts, and it is vain to attempt to get it on their bodies, till the hearts are converted. The first work needs to be done over.

The reason some people wear gold is because it is in their hearts. This is why they dress fine and wear costly array, following the vain and foolish fashions of the world. The fountain is corrupt—the mind not yet renewed, and we cannot reasonably expect anything better from their actions.

There are hundreds who are very strict about their dress, but seemingly about nothing else. It would appear that they have centered all their ideas of non-conformity in a few clothes. When it comes to conversation, they are just like the world. They buy and sell like the world, using their wits to drive sharp bargains, and every and any way to make a little money, just like the world, too, at that. Were it not for their dress, you would never think about them being professers. They can talk about their neighbors; do a little tattling now and then; use rough language. In fact, conform to the world out and out, all but in dress.

Such characters are a disgrace to any church. There is no Bible non-conformity about them. It is all outside, and but little of that, while the mind remains full of corruption and deceit—has not been renewed.

Then there is another class who are very strict about the cut of their clothes. They purchase fine, costly broadcloth and have it cut in the order, thinking this is non-conformity. Such work is mockery. God has forbidden the use of fine apparel and costly array, and all the non-conformity cutting in the world will not make it right. If we are going to follow the Bible, let us be consistent about it, and not attempt to take advantage of circumstances.

Then there are sisters who seem to have too much respect for the church to wear a fine dress bonnet or hat, but will take their otherwise plain bonnet and ruffle and trim it until it is just as bad as a fashionably trimmed hat. Their dresses must be ruffled and trimmed until what little non-conformity they ever had is completely destroyed. This is worse than following the fashions of the world. It is polluting and bringing shame on a religious thing. It is degrading God's order. If we are going to be non-conformed to the world, let us be consistent about it, and not try and mix things up—half religion and half world.

J. H. M.

A MISTAKE.

QUITE an error occurs in the last number of the *Primitive Christian* which has just come to hand. The editors say, the "Stein and Ray Debate" is to be published in that paper. This is to inform our readers, that no arrangements of the kind have been made with us. We have been at all the expenses and trouble of getting things arranged for the written discussion, and have obligated ourselves to foot the bill on the Brethren's side, and of course no one can lawfully publish the discussion without our consent, nor would it be right and Christian-like to do so. In addition to this, we will not permit the debate to be published in *two* of the Brethren's papers and only *one* of the Baptists'. The thing would be contrary to the rules of right. There is a full understanding between brother Stein, Mr. Ray and ourselves, regarding the papers it is to be published in, and no one has a right to publish it without consulting us. This the *P. C.* has not yet done. Therefore the announcement in the *Primitive Christian* is a mistake. The only two papers the discussion is to be published in, are the Brethren at Work and the *Baptist Battle Flag*. And those who want to read it will have to get it out of one of these papers.

A publishing house in Paris, is preparing an edition of the Lord's prayer in more than twelve hundred languages and dialects. That is a good thing, but praying that prayer aright, and then living up to it, is far better.

We fear many ministers do too much traveling for the amount of preaching. Some of them will hold two or three meetings at one point, and then off they go for another place. Thus they travel and nothing, comparatively is done. If they would select some good point, and spend a week or two, they might accomplish something. Then when through, go to some other point and do likewise. As Winter is now coming on, and most of our preachers will travel and preach more or less, they will do well to give this matter some thought. Ministers, as chosen vessels of the Lord, must be accountable for how they use their office, and it is, therefore, needful that they adopt the best method of doing the work.

WAYSIDE CRUMBS

Ishi and Baali — The Lord Saves, Keeps and Raises—Singular Memories—Pulpit Flattery —Recipe for Pickling Grievances.

HEAR the prophets: "And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shall call me no more Baali." Has. 2: 16. Now what does Ishi mean? It means husband. And what does Baali mean? It means Lord. Paul says in Rom. 7: 4, that we are dead to the law so that we may be married to another, "even to Him who is raised from the dead." So the days will come when His people no longer shall know Him as Lord, but as husband. "You are so closely related to me," says Christ, that you need no longer call me Lord, but Husband. Blessed be the Lord God for this glorious promise! How sweet the relationship! He says, "Thou shalt know the Lord." No guess work about it; but thou shalt *know.* Some one says, you are too fast when you say, we know that we have passed from death unto life. There is too much, "I guess I am serving God. I hope I am." Bless you, do you not *know* whether you can call the Savior, Husband? Good-bye to that man's firmness, unless he gets on the Rock that cannot be moved from under him. Our Redeemer cannot be upset with any device of doubt and compromise. *He will be our Husband.*

How can you be saved? *You do the believing and obeying, and then Jesus will do the saving.* Do you ask how you can hold out faithful? *You do the trusting, and Christ will do all the keeping.* How will you be raised? *You do the hoping, and Christ will do the raising.* Be less concerned about the *how*, and more about the *what.* "Give all diligence to make your calling and election sure." It is your business to *give all diligence*, and God will make the calling and the election *sure.*

Do you, beloved in the Lord, *keep* yourself? Let us see. "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Pet. 1: 5. You may keep yourself in the love of God, but the Father is the one who keeps you from falling. "I will keep thee from the hour of temptation." Rev. 3: 10. "You are kept by the *power* of God *through* faith." How? By your own faith? No; but by "the faith of the operation of God"—not the faith of your own operation. Many say, "Pray for me, that I may hold out faithful." It is a good desire—a kind, good request, and we should pray for one another; but be careful not to go too strong on that line. It is a good thing to trust Christian faithfulness, but better to trust Jesus Christ. To trust Christian faithfulness more than the Lord Jesus, is like looking for an apple tree because you have found an apple. The apple grew because there was a good, sound tree; so you must grow because "your life is hid with Christ in God."

LET a man *fall*, and the fact becomes fixed on the minds of nearly every one. Or even should he stumble a little, it is indelibly fixed on the minds of his enemies. But if he should be earnest, zealous, devoted to the Lord's work, how slight the improvement! Every one can tell of his failings in this or in that, but if he should lead a poor sinner to repentance, it is not worth mentioning. If he should do well, it would hurt him to praise him for well-doing, but if he should unintentionally do evil, it will not hurt him, to tell to all around. O no, ten pushes down hill, will not hurt as bad as one pull up the rough way. This is how the world does, and it is a mighty contagious disease. Look out that it spreads not all over the church.

PLEASE stop, and think. Do you remember when our brother portrayed the beauties of heaven, their splendor, their great glory? Yes, you remember. He denounced sin with great power, exposed the corruptions of the world, and warned the unruly in terms that are full of soundness. But this was not all: he told of the evils of praising men for the good words instead of praising God, and no sooner had he finished his eloquent address than you arose and delivered yourself after the following manner: "Our brother has told us the truth, and nothing but the truth. He has done his work well, and now we would do well to give heed to what he told us. I am sure he did much better than your poor, weak servant could have done. I hope you will all take the very good remarks of our brother, home with you and practice them."

There you have it. Will not that *spoil?* What flattery! There is more flattery from the pulpit than from any other source, and yet there is no voice raised against it. Many are surprised that any one should stand before an audience and speak in terms of praise of another's discourse. But it has been, and is being done time and again. And it does not take a dozen eyes to see its effects. I wonder if this course does not *exalt* a little! I wonder if *pride* is not made to laugh a little, made to feel puffed up! How is it? Is it profitable? Does it humble? Does it enrich in thought and deed? Does it save sinners, and purify the heart? God grant that all ministers may always have a message from God to deliver, and not messages concerning each other. The cross, the cross—keep *under it.*

THE following recipe for "Pickling Grievances" is given without charge, and we have no objection to everybody committing it to memory, or pasting it in a conspicuous place:

"Take a scruple of grievance. (N. B. Some say a grain is sufficient, as in this recipe everything depends on the cooking. I have even been told by those who ought to know, that it has been successful without any of the solid ingredients at all. If you just suppose it present, it will do.) Bruise and pound it thoroughly, so that every particle of the fiber is laid bare. (Be very particular in this matter. The more time you give to this, the greater the success.) Season it with a plentiful sprinkling of your Own Merits. Let it stand several hours, meanwhile watching it and adding from time to time alternately a pinch of the Unrequited Delinquencies of others, and their Undeserved Blessings. Then over a hot fire of Indignation, boil it in water from the well of Pride. It is sufficient to bring it to a good boil, then leave it in the water to simmer all night. The next morning remove any scum of Kind Deeds that may have risen to the surface, and strain it carefully from all remnants of your own Well-Deserved Trials; bottle it and cork it tightly from the fresh air, which is fatal to it. It is well, though not necessary, to have the assistance of some experienced cooks, especially in the pounding and bruising. This is an exception to the rule that, 'too many cooks spoil the broth.'

"This pickle is warranted to keep its flavor for years. It will stand all kinds of weather, endure through all seasons. If it should fail, it must be either from some defect of care in the straining, or because the vessel in which it was boiled was not previously carefully rinsed from all remains of your own Delinquencies and Undeserved Mercies.

"If it should lose any of its sharpness, you have only to boil it over again in the same manner, and it will recover all its former acidity and pungency. Only let no cooks attempt this recipe to whom time is of any value, as all depends on the leisure bestowed on the preparation."

M. M. E.

JUDAS, AS A WITNESS.

THE relation that Judas, as an *apostle*, sustained to Christ's mission, and the establishing of the Christian religion, is misunderstood, and misapplied about as much as any one thing in the Bible. It is common to hear people call him the "black sheep," or say that "Christ chose twelve apostles and one of them was a devil." In fact the religious people generally use Judas as kind of an excuse for the hypocrites and bad members there may chance to be in the church now. Should a member turn out bad, and become unworthy, we, in some way console ourselves by talking of Judas—he was a "black sheep" and it did not kill the church. We say, "there was a devil among the twelve, and how much better can we expect things now?" And thus it has been for over eighteen hundred years, preachers, writers and all, misapprehending the Lord's design in choosing Judas as an apostle.

He who was divine knew the hearts of all his apostles — was acquainted with their inmost thoughts, and able to judge of their tendencies in after life. He came to establish and build up a kingdom that was to spread as it advanced in age, and become a power in the world. He well knew, that in course of time, the authenticity of his work, as well as his character would be called in question, therefore, it was needful that competent witnesses be chosen to witness and testify concerning his manner of life and work.

In this work of redemption, and establishing the Christian religion, the devil was to be the great enemy to be watched and overcome, therefore, to make the authenticity of his work a success, he made choice of twelve disciples who were to be eye witnesses of all he said and did. In making choice of these twelve men, more wisdom was used in one particular than human ingenuity would have ever thought of. He selected eleven men whom he knew would stand faithful friends till death; but to make the work still more secure, he selects the twelfth man from the ranks of the devil, that in the choice of his witnesses he might not be thought partial, and attempting to evade the cunning glance of the critic. Thus the devil had his representative among the apostles.

Judas, and the eleven, followed the Savior three and a half years, witnessing the miracles and wonders he did. At the end of this time, Judas betrayed the Savior and was, in a measure, the cause of his death. When he fully realized what he had done—when the matter came forcibly home to his heart—he felt grieved and condemned. Without any compulsion whatever, save his own conscience, he voluntarily walks upon the witness stand, and before the world proposes to give his evidence. He is from the ranks of the devil; in fact, the devil's own witness. He has been with the Master over three years, heard him preach and saw his miracles, and is now ready to testify concerning the character and life of the very person whom he, as the devil's detective, has been watching all this time. In the presence of the Jewish priests and elders he solemnly testifies and says, "I HAVE SINNED IN THAT I HAVE BETRAYED THE INNOCENT BLOOD."

That is his testimony. When given, it shocked the priests and elders, and startled the devil. The very man who was expected to testify against the Son of God comes out and boldly declares that he was *innocent.* The testimony of the other eleven was not needed in this case. What Judas said is enough to silence any infidel who is willing to be guided by reason.

That the eleven would testify favorably would not be expected otherwise, but for Judas, the bitter enemy of Christ, to come out and testify as he did, was a matter of astonishment to the enemies of the cause. As testimony, it has double force, and carries with it a power the infidel can never refute. Judas' own words establishes the authenticity of the Christian religion.

From this, we gather one reason why the Savior, in selecting twelve witnesses, made choice of one from the devil's ranks. He wanted the world to see that even his own *enemies*, when called upon the witness stand, would testify in favor of his innocency and truthfulness. In civil courts the testimony of one avowed enemy, in a man's favor, would have more weight with the jury than a dozen intimate friends. If an enemy comes forward and testifies that a man is innocent, that settles the question forever. This has been done for Christ. The worst enemy he had on earth comes before the world and voluntarily says, "I have betrayed *innocent* blood." This is enough. It settles the matter forever.

J. H. M.

THE YELLOW FEVER.

THE yellow fever plague of the South continues its death work with but little change for the better. While there is a perceptible decrease in some of the large cities, the disease is rapidly spreading into the rural districts and smaller towns, thus rendering it far more difficult to manage on account of the scattered condition of the patients. Many of the best doctors have either died or are worn out, while the noble-hearted nurses are gradually giving way to the disease and hardships. There seems little hopes for the better before cold weather. A new difficulty is now confronting the authorities, especially at New Orleans. There are thousands of men and women who live by day's work, and by the plague, and general suspension of business, have been thrown out of work, and are now in a state of great destitution. This state of affairs renders the condition of the South alarming, with prospects for even worse the coming Winter. In many localities the crops cannot be gathered.

THE DEBATE NEXT WEEK.

EVERYTHING is now ready for the written debate to commence in the BRETHREN AT WORK next week. A card from Mr. Ray informs us that he is ready, and Bro. Stein's first article has been sent in. It commences a little later than we had at first expected, but will be only the more interesting the long Fall and Winter nights. Hope all our readers will highly appreciate this effort in defending what we conceive to be the Truth.

It will be a widely read discussion, both sides being published in the BRETHREN AT WORK and *Baptist Battle Flag;* both papers have a wide circulation. Hearing of many who wish to subscribe for the paper till the end of the year, we remark, that under these circumstances, the price of the paper from now till the end of the year, will be 30 cents, but we much prefer that subscriptions be taken from now to the end of 1879, for $1.75 as given in our former prospectus.

A MINISTER in North Carolina, by the name of Wm. Turner, who, 11 years ago, quit chewing and smoking tobacco, says he knows he has had much better health by the experiment. He adds: "I chewed eighteen years. I advise all chewers to quit."

Too many people disqualify themselves for the enjoyment of the present by foreboding about the future. It is well never to cross "Fox River" till you get to it. Make the best of the present and thereby become ready for the future when it comes. The unhappiest men we know are not those who have the least to make them happy, but frequently those who have the most worldly advantages. But their anxiety about the future, anxiety to accumulate more, and sometimes a morbid fear of losing what they have and coming to want, utterly incapacitates them for any present enjoyment.

IN the home life of some literary men are found many curious habits. Two gentlemen recently visited Joseph Cook, the greatest lecturer of the age, and found him in his room stretched out at full length on the floor reading a big book. Neander, when reading his lectures, would lean across or against a high stand, and keep it tilting backwards and forwards all the time while reading. Habits may be well enough when they fit, and are not unbecoming. Some learned men fall into very ridiculous habits, which others have no business to imitate.

Business Notices.

CIRCULATE THE TRUTH.

THERE are thousands, not members of the church, who might be greatly benefited by reading the BRETHREN AT WORK during the debate, and in order to reach as many of this class as possible, we conclude to make the following liberal offer. Send us the names of such outsiders as you think would read and appreciate the paper, and we will carefully enter them in a book, as they come in, and send them the paper as fast as the money can be raised to pay for it, charging but one dollar a year. Hope all our readers will make donations to this fund, and thus enable us to do a good work among those whose names may be forwarded us.

Below we acknowledge, from week to week, all donations received, and papers sent out:

J I Bristol, Ind.,	50
Frederic Sherfy, Douglas Co., Kan.,	4.00
A Friend to the cause,	6.00
A Brother, Waterloo, Iowa,	1.00
Previously reported,	4.51
	Total, $16.01

The following names have been placed on our list for one year, and paid for out of the above fund:

A. H Bell, Collinsville,	1.00
J. S. Harris, Marshall Co., Miss.,	1.00
J. P. Waddy, Tenn.,	1.00
J S McCrary, Bates Co., Mo.,	1.00
Samuel Jackson, Mo.,	1.00
James Howerton, Mo.,	1.00
John Thomason, Mo.,	1.00
John McKay, Ill.,	1.00
Jacob Barlich, Kan.,	1.00
A C Reed, Kan.,	1.00
John Simon, Kan.,	1.00
Ely Snyder, Kan.,	1.00
Names previously entered,	4.00
	$16.00

Forward us the names of those only who will appreciate the paper, and do not forget to donate something to the fund.

MONEY LIST

It is not safe to send over $1.50 in a letter without registering. Send money by P O Orders or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send silver in letters. Below we publish, from week to week, a list of money received at this office, by mail, and not otherwise receipted for. Should any errors occur, report them immediately.

J G Null 1.25; Albert Blackburn, 2.00; Samuel Steiner, 1.75; Wm H Clark, 1.00; Isaac M Royer, 1.10; D Heise, 2.00; A Crumpacker, 3.00; C D Hylton, 2.22; C T Heckman, 10.35; John Long, 7.00; John Gehr, 1.75; Abram Steele, 7.00; David Steffy, 2.20; T C Wood, 1.25; J H Lehman, 7.00; Philander Bowers, 3.50; A S Montgomery, 10.00; Edwin Barley, 3.50; John Barnhart, 5.00; L H Weaver, 1.50; W R Deeter, 1.00; B F Cripe, 6.10; Jesse Loop, 8.00; Jos. Rothrock, 1.75; J A Folmer, 2.75; Jesse Studebaker, 3.00; Jac. Flora, .90; Jacob Gorsuch, 4.00; J. Q Neff, 1.60; Geo T Weigh, 1.37; Daniel Miller, 1.00; A Brother, 1.00; Jacob Beeghly, 1.23; J W Bowman, .50; G A Moore, .75; A M Horner, 2.50; Joseph Baker, 2.05; Benj Overholtzer, .75; H Crull, 1.75; P H Shelly, .15; E C Parker, 1.75; Allen J Boone, 2.00; Simon Oaks, 1.00; John Bowman, 1.50; Ezra Wimmer, 2.00; J P Smith, 1.75; H W Landis, 3.25; J D Westman, 1.50; J C Zeigler, 3.50; Lewis Muntz, 1.20; C L Hamsher, 4.25; B C Longanecker, 1.48; Fred Sherfy, 10.75; H A Snyder, 1.50; Saml. Fryman, 1.75; J B Neff, 1.50; Daniel Hollinger 10.50; Levi Crume, 1.50; S Beeghly 7.50; D E Bowman, 2.00; D D Clark, .75; Urias Billhart, 1.75; H J Beaky, 3.06; W G Nininger, 1.00; J Huff, .50; Isaac Deardorff 7.00; Philip Ellenberger, 1.00; Levi Miller, 3.00; W T Harding, 2.00; Saml. Greenwalt, .15; Jer Katherman, 2.00; Clara Myers, .50.—Oct. 5th

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible, in order to promote Bible Truth. Articles for this department, must be short and to the point.

Will some one please give an explanation of Romans 4: 4, 5? JOHN H. STAGER.

Please explain Rev. 20: 13, 14, and give us an insight into them. J. M. RIDENOUR.

Will some one please give information concerning 1 John 3: 8, 9, 10? W. H. MILLER.

Please tell me who that man was, Paul spoke of in 2 Cor. 12: 2, that was caught up to the third heaven. SAMUEL CRIST.

Will some brother give us an article on the following: "He that is least in the kingdom of heaven is greater than he?" H. H. MEYERS.

Please explain 2nd Thess. 2: 9. It reads thus: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders. M. C. CZIGANS.

Please give an explanation of Matt. 21: 2; also Mark 11: 2. Do both mean the same? If so, what is meant by the ass tied and the colt with her; loose them and bring them unto me? Did he ride both, or only the colt? I. H. CRIST.

Please give an explanation of the following words: "Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." 1 John 3: 9. MOLLIE UMBAUGH.

The eight souls that were saved by water, was that water literal water or was it some other kind of water? 1 Peter 3: 20, 21; also Acts 22: 16, where it is said, Arise and be baptized and wash away thy sins, was this literal water, that was to wash away his sins? M. F.

Will the BRETHREN AT WORK, or some one of its many readers, explain a few expressions that are often used in prayer? They are rather dark to me. I ask for information: First, Is it proper, when giving thanks at the table, to ask the Lord to "bless" that food which He has already blessed? Secondly, Is it proper to pray "for the sake of Jesus," when Jesus has done all for our sake? D. F. EBY.

Please give us your views on the covering spoken of by Paul in 1 Cor. 11; also tell us who, or what that head is, the women dishonor by praying or prophesying with her head uncovered, both the married and unmarried? By doing so you may do a good work for some of our members out here in the far West and oblige DAVID BOWERS.

1. Please give your views on Luke 10: 4. "Carry neither purse, nor scrip, nor shoes: and salute no man by the way."

2. Also Matt. 23: 9: "And call no man your father upon the earth: for one is your father which is in heaven."

3. Also 1 Cor. 7; 39: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." EMMA FISHER.

HE THAT REAPETH, RECEIVETH WAGES.

[Signs of the Times.]

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."—John 4: 35, 36.

THIS text may have a general application to all times in which men have labored in the cause of human salvation. Since sin entered into the world, and the great plan of redemption was laid, there has ever been reaping to do, all the gatherers with Christ will receive their wages. But at the first advent, a sort of reckoning time with the Jewish people came, and and hence, in a peculiar sense, the fields were ready for the harvest. And at the present time, as the final judgment is pending, the demand for labor in the harvest was never more urgent.

But men are apt to make good resolves for some future time. Some four months hence, they intend to enter the field. But the work is all ready, the fields are white.

The reaper receives wages. Who are the reapers? Every one, minister or others, who are instrumental in the work of saving men. All may have a share in the work, and consequently a share in the wages. But what are the wages? Are they one thousand, three thousand, five, ten or twenty thousand dollars a year? By no means. They that covet a great salary and get it, "have their reward." Such was not the wages of the apostles and martyrs. Yet they will have their reward.

But what will be the wages? The next clause explains it; they gather "fruit unto life eternal." They will see the souls, they have been instrumental in bringing to eternal life, safe with themselves in the kingdom of God. As it will be the Savior's joy to see of "the travail of his soul," to see the redeemed by His blood in everlasting life; so the reapers in the harvest will see of the fruit of their labors, and "enter into the joy" of their Lord. And thus shall "he that soweth," the Lord Jesus Christ, and "he that reapeth," His faithful servants, rejoice together.

Reader, do you not want a share in the wages? a part in the general joy, when the Sower and the reaper shall rejoice together? The fields are white already for the harvest. Enter into the work. Do not say there are yet four months. You may be too late. Go to work and you shall receive your wages. As we would have a part, when the harvest is brought home with rejoicing, let us at once enter into the work, that we may bring some sheaves with us—gather some fruit to eternal life. There is no doubt about the wages, if the work is only done. Now is the time to work.

PREACHING THE GOSPEL.

BY J. E. SPRINGER.

WE should lend a helping hand in sending missionaries over the land to preach the everlasting Gospel of Jesus Christ to a dying people. I fear too many calls are not heeded, and if sinners die out of Christ, who will be to blame? I believe the Brethren will be in part. Christ said to His disciples, "Go ye into all the world and preach the Gospel to every creature." This is a plain command. Now then, "faith cometh by hearing, and how shall they hear without a preacher?" According to God's directions we are bound to serve them, and if we fail to do it, we violate one of Christ's commands. Some may look at this as a great burden to the brotherhood. If each one of us would give one dollar annually, we could support a large number of laborers, and we would not feel the loss of one dollar, and for aught we know, God would bless us ten fold. God loveth a cheerful giver.

Now brethren, don't think you can do too much for the Lord. All that we have the Lord gave to us. Then let us make good use of it. Why do we not send more ministers out to preach the Gospel? Is it because we do not have them? Nay, verily. There are some that would be willing to go; but they must be sent, and are we, as a brotherhood, too poor to send them? No! There is a lameness somewhere, and let us hunt it up and get rid of it, so we may not be condemned in that great and notable day of the Lord. Think for a moment, of the many precious souls that are in nature's darkness, standing outside of the borders of the church. Why is it? It is because they have no one to show them the way.

Then brethren, let us all put forth our means and time in the great first cause. We should feel interested for our fellow-men, as well as for ourselves. We can do much if we are only willing. We are so highly blessed with sermon after sermon, and with Gospel privileges above many of our fellow mortals. So let us ever be thankful to God. May God bless and save us all.

GOD'S THUNDER.

BY SILAS GILBERT.

"But the thunder of his power who can understand?"—Job 26: 14.

THOUGH some people are afraid of thunder and lightning, we need thunder storms to agitate and purify the atmosphere. It is not uncommon to see persons, when a thunder storm comes and the lightning begins to flash, flee to some dark and secluded spot. They cannot compose themselves in hearing the thunder roar and seeing the lightning flash, with the power of God. They may know better than I can tell. But while this is a truth, naturally speaking, we also find some that are afraid of the thunder in the moral heaven. They tremble like Felix, at the thunder of the truth. Sometimes when the thunder rolls and the lightning flashes, and the atmosphere begins to feel a little warm there are people that cannot stand the heat; they will either flee to some cooler place or find a fearful complaint.

I have known communities where the atmosphere had become full of the gas of "getting religion," and when a little storm arose, and "getting" was turned into *doing* religion, it seemed as though the storm was raging fearfully. But when it had passed over, there was a great calm, pure air of truth. People could breathe the essence of the saving power of God. God intends it shall thunder, and has made preparation to this end. The spiritual atmosphere needs agitation. How often when there is a little commotion of this kind, the Bible that has rested quietly on the shelf, suddenly comes down, is dusted off and perused! We need something sharp, piercing—flashing with power to make the theory of false hopes and sandy foundations tremble, and quake to the bottom. Some time the atmosphere gets mixed with truth and error. As long as the truth is presented in a general way—sheet lightning style—many look on and say, "beautiful," "splendid," "elegant," "fine," but when it is presented pointedly and in power striking through the ranks of sin, laying it to the right and left, thundering, so that the very gates of hell tremble, then they grow pale and quake with fear. Some are easily alarmed and become nervous when it thunders a little in the church heavens.

Paul besought the Corinthians that he might be bold among them, that he might use the weapons of his warfare to the pulling down of strongholds, casting down imagination and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Yes, there is lightning and thunder in God's throne in the holy of holies, and the Lord sends them forth. We need more of them in the church to agitate and purify the atmosphere. Let no man be blamed for presenting the truth pointedly, fully and powerfully. Let the lightning of the truth flash and the thunder peal in their divine power, and if it lays hold of temperance and every other command, as jewels, and discards reveling and idol worship and sin in all its forms don't become nervous, but should there be a little commotion, and some grow a little pale or become somewhat alarmed, do not be dismayed or discouraged, but hold up the truth as the Bible holds it up. It will make us free—yes, free indeed. Trust in God, if He gives you the power to proclaim the truth with its thunder, shake the church and the world. If God fills you with the electric current from His throne, let it strike. If any should get offended at the truth, still proclaim it in love. When Jesus was here they became offended at the truth and its ambassador.

Paul tells us, the time would come when men would not endure sound doctrine. So let it flash till hypocrites stand condemned, and lukewarm professors tremble to get a fresh baptism of electric fire from on high. Stand up for Jesus, do all in His name, for He says, "I come quickly, and my reward is with me to give to every man according as his work shall be."

A VOICE FROM A LITTLE GRAVE.

WEEP not for me, sweet mother, if aught can mar my perfect happiness, it is to see thy tears. I am not sleeping beneath the little green hillock which, in thy love thou hast planted with bright flowers and watered with thy tears. In this quiet and lovely spot, thou hast lain my cast off garment, but that which animated it and endeared it to thy heart, is, on angels' wings, hovering ever round thee. I am one of the glorious "cloud of witnesses that encompass thee;" when busied with thy toils, I watch beside thee, and see thee ever brushing away the sorrowing tear. When kneeling before thy Maker, I am with thee; when alone and sad, thou sittest and weepest at my graveside, then am I on bright wings hovering over thee; when troubled slumbers fall upon thee, I am guarding with my now unsleeping eyes, thy beloved form. Seest thou me not, sweet mother? lift up, not thy bodily eye, but thine eye of faith, then wilt thou look upon me. Listen with the ear of faith, and thou shalt hear my tiny harp and the "new song" I am singing to "Him who sitteth upon the throne." Oh you would not wish to recall me to your earthly home, could you form even a faint conception of my present bliss, or the glorious pleasures of my new home. Let my name be dear and familiar in your home, and often speak of me to my little playmates, with smiles and a cheerful heart. Let them not think of me as not lost, or dead, but living forever in a bright and beautiful land where nothing can disappoint us or make us weary or sad, where there are no tears, nor sickness nor death; where the blessed Savior folds His little lambs in His arms and loves them. Selected by HARRIET BUCK.

HUMILITY.

BY DANIEL LONGANECKER.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—1 Peter 5: 6.

HUMILITY and pride stand opposite to each other. Humility points down. Pride points up. The one leads to hell, the other to heaven. Humility clings to Christ and His followers. Pride belongs to the devil and his followers. Christ has humility, the devil has pride. Christ has obedience, Satan, disobedience. Christ has self-denial, Satan, self-defense. Jesus has the truth, the devil, falsehood. Here stands the Prince of light, and the prince of darkness. Jesus holds the truth, the Word of God, the sword of the spirit. "Yes," says one, "Jesus fought against the enemy of God and man with the artillery of heaven, and Satan's face was all scarred with lightning. The Son of man has come to bruise the serpent's head."

Turn, sinners, turn while Jesus is driving the enemy back. Turn, for why will you die? Jesus says, "Come to me! Come, that you may have life! Come, that you may escape the wrath that is to come!" Take His yoke upon you and learn of Him, meekness and humility, and you shall find rest to your souls. Turn, sinners, grieve not the Spirit, quench it not too long, for fear you may, like Capernaum and Jerusalem, be given over to hardness of hearts to believe lies and be damned. When you look at self, Christ is small, but when you look at Christ, self is small. There is no one can see himself so small, so unworthy as when he sees Christ suffering, bleeding, dying out of love, to keep man out of hell.

FAITH.

BY JENNIE MYERS.

WITHOUT faith we cannot please God. God is ashamed of us if we have no confidence in Him, and prepares for us no habitation in heaven. By faith, the Christian overcomes the world, the flesh and the devil, and receives the crown of righteousness. The crown is not in the beginning, neither in the middle, but if we hold out faithful to the end we shall receive our reward. In virtue of faith, worthy men of old wrought great wonders. Faith lives and worships God in death. Faith regards the blood of Christ as the foundation of human hope and looks to it as the only safeguard from the destroyer. No victories ever won compared with those of faith. Its triumphs no earthly tongue can speak or pen describe. They are written in the book of life and will be told with immortal tongues by multitudes which no man can number, in strains of glory rising higher and higher and growing sweeter and sweeter to endless ages.

VOLCANO.

[Inter Ocean.]

THE dispatches report that the present eruption of the volcano Cotopaxi, in South America, is the most violent that has taken place for years, and that the immense clouds of smoke and ashes can be seen from Guayaquil, 160 miles distant. As Cotopaxi is subject to violent eruptions, this means a great deal. In 1738 the flames rose 3,000 feet above the mouth of the crater; in 1768 the smoke and ashes darkened the air for many miles, and during the eruption of 1803, Humboldt heard the explosions at Guayaquil, booming out like the continual discharges of a battery of artillery. In 1744 the explosions were heard at a distance of 500 miles. There were outbursts in 1850, 1854, 1856, and 1864, and at all times there is an escape of steam and smoke. Cotopaxi is the highest active volcano in America, and a violent eruption is a notable event in the world's history. In 1698 an eruption destroyed the city of Tacunga, some thirty miles distant, but, as a rule, the eruptions have not been disastrous. Frequently the great mass of snow near the top of the mountain is melted by the internal fires, and the plains below flooded.

SELECTED GEMS.

True happiness has no localities,
No tones provincial; no peculiar garb.

—He who is only in good health, and is willing to work, has nothing to fear in this world.

—A child's heart responds to the tones of its mother's voice like a harp to the wind.

—They that do nothing are in the readiest way to do that which is worse than nothing.

—Promises made in time of affliction require a better memory than people commonly possess.

—Who is powerful? He who can control his passions.—Who is rich? He who is contented with what he has.

—When the world has once got hold of a lie, it is astonishing how hard it is to get it out of the world.

—When you speak evil of another you must be prepared to have others speak evil of you. There is an old Buddhist proverb which says, "He who indulges in enmity is like one who throws ashes to windward, which come back to the same place and covers him all over."

Items of Interest.

—CAMELS are as easily raised in Texas as horses and cattle.

—THE isle of Cyprus is believed by many scholars to be the Chittim of the Bible.

—THE gain of Catholics in India is only ten per cent., while Protestants gain sixty-one per cent.

—LADIES are forbidden by law from wearing dresses with trails in the public streets; but it is in Prague, not in New York.

—THE Moravian church, with a membership of 16,000 in this country, raises $85,000 per year for missionary work.

—THIRTEEN of the wives of the late Brigham Young, the Mormon prophet, including his favorite Amelia, have married again.

—A NEW YORK physician has made the discovery that "not one person in three, has legs of equal length, and that the number of left legs longer than they need be, is nearly double that of the right."

—THE experiment of the American Bible Society in issuing a five-cent edition of the New Testament has proved a success. In order to meet the demand, 1,000 copies have to be printed daily.

—AN artesian well 3,250 feet deep has been bored in Pesth, Hungary. It is the deepest in the world, being nearly twice the depth of that in Paris. It sends up a jet of nearly boiling water forty-two feet high.

—THE chaplain in charge at the Tombs, in New York city, in his report, mentions as a fact, that out of 1,030 boys incarcerated there under fourteen years of age, a little over 200 were Protestants, and over 800 were Roman Catholics.

—THE translation of the Scriptures into the Turkish languages has just been completed, at a time when England assumes the protectorate over Turkey. The free circulation of the Bible in that country now makes the event an auspicious one.

—THE new law of compulsory education in Italy is working well, it is said. The passage of the law involved the building of 2,000 new school-houses, and the improvement of 20,000 old ones. The governments hope soon to have school-houses enough to accommodate all the children.

—ALONG the coast of Labrador the condition of the people is reported to be heart-rending. Last Fall the fisheries failed, and the traders who had exchanged provisions for fish and oil abandoned the territory, not willing to let the inhabitants have food on credit.

—THE London *Times* gives three columns of description and two columns of editorial characterization of the American mechanical display at Paris. It declares that "The activity and insight of the American inventive genius develops more that is new and practical in mechanism, than all Europe combined."

CORRESPONDENCE.

Home Again From Planting.

IN pursuance of the North Missouri Mission charge, I left home on the morning of Sept 7th, and reached Bro. William Mason's in Ray Co., in the evening. On the morning of the 8th, set out for the place of my first appointment (Bro. John Morton's), in Carroll Co., where I arrived at 3 o'clock P. M., sorry to find Bro. Morton confined in sickness, but glad to say: left him convalescent. Here we had meeting at the Rose Bud school-house, on the evening of the 8th and 9th, with an increase of double the number in attendance from the first to the second appointment. After this planting I went North some ten miles to the Taylor school-house, which field is represented by brother Frederick Michael and the sister, and brother George Bechtold and the sister. Here we sowed the seed broadcast on the evenings of the 10th, 11th and 12th. Thence on the 13th I pursued my journey Eastward, where several members met for evening services. At this point I will say: this little band of brethren and sisters, once organized and known as the "Carroll Co. Grand river church," is truly in a languishing state of affairs; and desires, deserves and requires the attention and aid of the surrounding brethren. The membership, about twenty in number, very much scattered.—The organization consists of one brother, Richard Morris, in the first degree of the ministry and brethren John Morton and William Jacobs. The gradual decline of the ministers' health has deprived them of regular meetings for months; and their elder, Addison Harper, living some twenty-five or thirty miles from their nucleus, and now in feeble health, is very discouraging; yet they seem so devoted and alive and so determined to succeed, that they intend to try and hold a Love-feast this Fall. I Would yet say, I believe this to be a very fertile field, and hope if our planting here be watered well, that much increase may soon be reaped.

From here I went East some thirty miles, to Chariton Co., where a brother's voice had never before been heard, and the Gospel in its primitive simplicity and purity never preached. But it is remarkable how near an Apollos came guessing at the apostolic mode of baptism in this vicinity some five years ago. Coming from England direct to this region, the preacher began a protracted series of meeting, and gained the people, till he persuaded some twenty or more to embrace religion, a large porportion of whom preferred being baptized, of course, by immersion. But the eloquent man, and the "man mighty in the Scriptures" declared to his tenacious advocates of immersion, that he had never seen any one immersed,—that in his country it was seldom if ever practiced; but wishing to secure all of his converts, he would do the best he could. Whereupon after going down into the water, he had his applicants to kneel; and at the naming of the three names of the Holy Trinity, he dipped them once forward. I wonder if some Aquila and Priscilla did not, afterward, attempt to instruct him more perfectly in the ways of the Lord. But after I had preached on the evening of the 14th and on the 15th, (Lord's day) at 3 o'clock P. M. and baptized at 5 o'clock (same day), in the presence of a vast crowd of witnesses, some may have thought "worse yet," but we heard various favorable expressions from many honest hearts. At three o'clock and just previous to baptism, I had given one and one-half hours to a lecture exclusively on the mode of Christian baptism. Then at night on the ordinances of the Gospel. Their last meeting was held in the Baptist's spacious church in the town of Clifton Hill, Randolph county. And I will here state to the gratification of the BRETHREN AT WORK, and whoever sent it to E. F. Burrow of this place, that he also, during these meetings, made the good confession and was baptized, being made very happy in his Savior's love. May the Lord bless him in his isolated condition, and may his noble-hearted and kind wife also be blest with a more full assurance of a blessed immortality, and may God bless their three little sons, and sanctify them through the holiness of their parents, and they shall call them blessed.

Brethren finding this miraculous opening, I came to the conclusion here that eternity only, could ever tell how much good is being done by the dissemination of the truth through our periodicals and tracts. Brethren of the press, I say, take courage and fight on. Brethren and sisters, you who have cast in a mite, that the papers might be sent to the poor, to you I say, when I go into the highways and in the hedges I find the spiritually, lame and the halt, as a consequence, already "walking and leaping and praising God." The blind say, they already "see men as trees walking," another application of the "spittle that proceeded from the mouth of Christ Jesus, and obedience in washing in the pool of Siloam, and they see. Brethren and sisters cast bread upon the waters and let your evangelists see it return, even not many days hence. From there I returned to Carroll Co. and tried to preach on the evenings of the 16th and 17th, in the Big Creek (Baptist) church, where a friend Samuel Sewell, had arranged appointments; who is also nigh the kingdom. Here is also friend L. D. Clark, formerly of McComb, Ill., desiring very much that Brethren A. G. Black and John Myers of McComb pay him a visit, proposing to meet them at Wheeling, on the Hannibal and St. Jo R. R., at any time. Brethren can't you be there at their Love-feast on the 19th of October? From there I set out at sunrise on the 18th and arrived home at five o'clock (same day). Found all well and once more appreciated fully, what the Brethren mean, when they say, on such occasions: "and thanked the Lord."

C. C. ROOT.

Two Weeks in Piatt and Champaign Counties.

I, IN company with sister Catherine Snavely, Bro. Martin Puterbaugh and Michael Snavely, took the train for Blue Ridge church, Piatt Co., Ill., September 7th, landed at Mansfield at 12: 30 P. M Was met by brother C. Barnhart and others, who took us to the house of Bro John Barnhart's, where we met Bro. Joseph Hendricks, of Cerro Gordo and Bro. David Troxel, of Millmine, with others, who had responded to an appointment for Communion meeting, the first in this newly organized church. The Brethren had built a shed, large and commodious, for the purpose, near the house of Bro. John Barnhart. Quite a congregation was assembled by three o'clock, and addressed by Joseph Hendricks, from the words, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." In the evening the ordinances of the Lord's house were attended for the first time by the Brethren in this place. Quite a number of people attended. The order was excellent and the occasion impressive. Next morning the Brethren met at 8:30 according to appointment, which was consulted with regard to the further organization of them as a body, which culminated in the ordination of Bro. John Barnhart to the full ministry and the advancing of Bro. Christian Barnhart to the second degree of the ministry. The charge was given by Bro. Joseph Hendricks. By this time a very large congregation had assembled. At 10: 30 the meeting was opened in regular order, by the Brethren. Brother David Troxel addressed the people from the charge of Paul to Timothy, "Preach the word," after which Bro. Hendricks in a very touching manner referred to the extreme suffering of the South. Quite a feeling was apparent throughout the congregation.—After this a collection was made for the sufferers and put into the hands of a brother, a R. R. agent. Then our beloved Bro. Troxel left for home. In the evening at 7 o'clock preaching at Mahomet in the Presbyterian church. Subject, "Saved by grace" to a crowded house. On Tuesday night at the shed again, good order and attention. Also Wednesday night, the last time in Piatt Co. to an orderly congregation. God bless them. We hope all that have not, will find Jesus very precious to their souls. Here our labors ended at this place. We had expected Bro. D. Vaniman to be with us, but had received a dispatch, that he was sick; hope he is well ere this. Thursday, went to Urbana church; meeting at night, also Friday night; had good congregations and good attention.—Saturday, at three P. M., our number was increased by the presence of brethren Joseph Hendricks, John Barnhart and C. Barnhart, besides the home ministry. The services opened in the regular order. Bro. Hendricks addressed the meeting from John 36: 16, after which followed the Communion services. Many more people were present than could get into the house, for which we were sorry. Quite a large Communion for the place. Sunday at 10: 30 had preaching at the meeting-house, another collection for the South; also at night to a crowded house, and the most intense interest seemed to be manifested. Here our labors ended at this place, when we felt loth to leave the place, but arrangements had been made to leave for Ogden, so leaving the meeting-house at night we went home with Adonijah Bowers, a minister in the Urbana church. We stayed with him and his kind family most of the day. Monday evening, held two meetings in Ogden. We then went to Swearengin's school-house; held one meeting, with some interest. The next night we had a Communion, at the house of Bro. Levy Harminson's, whose wife, a sister was sick. Here our labors closed.

T. D. LYON

About The Yellow Fever.

IN a letter from J. G. Snyder, Decatur, Ala., to S. J. Harrison, we glean the following:

The people of this town became panic-stricken yesterday over yellow fever, and nearly the half fled from town, and this stopped everything. Three or four persons were taken down with bilious fever within the last couple days, and one died suddenly yesterday noon, and was somewhat yellow. Would-be's that know(?) everything (but in reality nothing) pronounced it yellow fever, and everybody that was anyways scary, packed and fled for their lives.—From my own reading I was satisfied, that it would be a new thing if it spread in a town the elevation that this is, and farther, one of the worst cases was at the hotel that I stay at. I determined to stay, and tried to convince others, that there was nothing of it. To-day we had three yellow fever doctors to come and investigate. They examined every patient, and laughed at the idea of people calling it yellow fever. By their foolishness they have nearly ruined the town. People are afraid to come here and other towns won't let the people come to them. Some of the reports that went abroad, were, that the people were dropping dead all over town. School business is killed, dead until after frost. I had begun the graded department and was progressing finely, but it is gone now; do not know when they will be back, so that I can commence again. The whole South is on suspense, and will run, from an infected refugee, like wild. There is some poor fellow from the infected towns on nearly every train, taken down sick; and is dropped off along the road, at some out-of-the-way place. Sometimes they receive attention, but generally they are left to themselves, at least till some doctor or nurse comes from Memphis. Thus far it has not been contracted by any one living in Alabama from the sick brought to the State.

I am well pleased with my new home, thus far. I am treated with all the respect and kindness, that I could wish. I can perceive but little or no difference in the manner of the people here from that in the North. They are just about as intelligent. In fact the children of the same age are farther advanced than the children in some Northern districts; I was surprised at the little fellows. The society of young ladies and gentlemen, that are respectables, is more refined than the Northern. There are some bad characters, as in all towns, where whiskey is sold.

The country and clime is delightful, crops are good. The soil looks odd to me—it looks like red sawdust.

I have just received my paper, and read the fever reports; it is horrible! No less than five hundred deaths during the last twenty-four hours! There are four women from Florida at the hotel, now waiting for the train to go to Memphis as nurses. They get big wages, but it is going to the jaws of death—money against life!

The weather is unfavorable—warm days and cool nights.

Way-side Gleanings.

Dear Brethren:—

INASMUCH as I promised many of you that I would inform you through the BRETHREN AT WORK in regard to our journey, I will now give you a few lines from this place: I got to Fulton, Ill. in time to cross the river on the last boat Thursday the fifth; (having started from Lanark in the morning, where I bid adieu to my dear family and a number of brethren and sisters). I met my friend David Fesler at Fulton, with whose family I often lodged, while on the Central Illinois mission. He is my companion in traveling West and I thank God for his dear company.

Saturday and Sunday we spent the time with Bro. Benjamin Miller and Bro. John Eshelman and families. Attended meeting on Sunday, which was a special feast to my soul. On Monday morning we bade them farewell. May God bless them. It seems to me I can hear them praying for us and our families, and it does my soul good. On the 11th we reached the neighborhood of the Brethren in Marshall Co., where I met with my father and mother once more and the father of my dear wife and some of the family. On the 12th we recieved a message from a very sick man, who wanted to be baptized. His family thought it would prove almost fatal to him, but he said, "the Lord is able, it is his work and he will bear me up." I beheld his children kiss him before he left the house, not expecting to see him any more alive. I tell you it was enough to bring tears from any rocky heart, when that father said: "Children don't weep so—you will see me again a happier man." A bed was made in the wagon and three of us brethren carried him and gently laid him in. When at the water two brethren carried him in and helped him upon his knees and then in that beautiful stream, from the hands of our dear old Bro. John Murray, he was baptized according to the Gospel direction. When that father returned home it would have done your soul good to have heard him say, "dear children I am here alive—I feel better even in body—and my soul is happy—I have always loved you, but now I think more of you than ever I did." One thing that made this scene so impressive was, that this man had even boasted of his unbelief in the Scriptures and had opposed the Brethren. O, I tell you it was a mighty sermon to me, when he laid his trembling hand in mine and said, "Brother Lemuel, God's power is greater than mine, and I thank him for it." O, dear Brethren, let us labor to experience more of the transforming power of God's Word.

On the evening of the 12th we had a very pleasant meeting with the brethren and sisters in their meeting-house, where we were much refreshed together. On the morning of the 13th we started on our journey. Reached Bro. Daniel Brubaker's Saturday morning, where we met Bro. William Bauman, who was conducting a series of meetings with the Brethren at that place. A number was added to the church and we felt that a much greater work could have been done, would William have staid longer. Bro. Daniel Brubaker talks of moving away, but the right man in the right place ought to be satisfied to stay where he is. On Monday morning the 19th, we started on our way farther West; and by Saturday evening we got into Nebraska City, where we remained over Sunday with my wife's sister. On the evening of the 24th, we reached the neighborhood of brother Henry Brubaker' near Beatrice. We are now at the house of Bro. Henry. More anon,

LEMUEL HILLERY.

GLEANINGS

From Moscow, Virginia.—The first Saturday in August there was a thanksgiving meeting at Beaver Creek; sermon by Bro. Isaac Long of Mill Creek district. He did not fail to hold forth the Gospel in its primitive purity, nor did he fail to tell the members their duty towards one another, and especially towards the poor.

Second Saturday of same month, there was a thanksgiving meeting held at Emanuel's church, in the same district; sermon by Bro. John Flory of Cook's Creek district. I have been greatly built up since our brother's admonition.

On the third Saturday of this month, there was a thanksgiving meeting at Moscow church, but before our thanksgiving meeting, we met in church council to attend to some business, and to make preparations for our Communion this Fall, which will be on the 9th of November. Also raised our quoto for the Committee to California. This was our forenoon's work; had our thanksgiving meeting in the afternoon. Sermon by Enoch Brower, followed by Samuel Driver, both I think of Barren Ridge district. The ministerial aid was good, ministers being present from four districts. The fourth Friday of this month, they held a choice for a deacon and a minister; the lot fell on Emmanuel Long for minister and Anthony Miller for deacon. Two joined the church by baptism at the same time. On Sunday August 25th, the dedication of the new church in Cook's Creek district, near Bridgewater, was dedicated by the Brethren, and exclusively to their use; except on funeral occasions, other denominations have the privilege if so desired. The dedication was made by a sermon from Bro. Lint from Pennsylvania.—It surely was a good one, and suited the occasion. The house is a very large one; I think about 40x80 feet and probably larger. It is situated in the corner of a body of timber, right in the fork of two roads, which makes it very convenient. It is a fine site for a church; it is in plain view of Bridgewater, where there already reside a few of our members and one minister. I think our church will increase at that place, for it seemed that the people gladly heard the Truth. I believe that I can say that there were persons at the new church on that day, that never had heard the whole Truth before, as it was proclaimed from the sacred desk. I never saw a much larger crowd at any other place or any other occasion, than there was at that church, before. I think that I would be safe in saying that two thousand persons were at that place. At three o'clock P. M there was preaching again by Moses Miller, of Pa. There was not so large a crowd, owing to the unpleasant weather. Preaching also at night.

ROBERT F. MOWBRAY.

From South Bend, Indiana.—One more addition by confession and Baptism, one who became tired of sin and concluded where there is no cross there is no crown. Church news are very interesting to me. Oh! the emotions to which my heart gives vent, when the return of sinners to Christ salute my ear, it has a salutary effect upon those who are apprised of such soul-gladdening, Christ-renumerating church-enjoying, God-satisfying news. When the angel will stand with one foot upon the sea and the other upon the shore for the purpose of declaring, time shall remain no longer

DANIEL WHITMER.

From Little York, Ohio.—Our Love-feast is among the things in the past. We had a good meeting, considering the weather. It began to rain on Tuesday morning and rained until Friday afternoon, but we had a nice day on Saturday. Had excellent order until night; everything passed off in good order, and there were two added to the church by baptism, which makes six since the 10th of February. May we all work together for our good and for the saving of souls.

J. HEISTAND.

From Shoals, Indiana.—We are glad to inform the many readers of the BRETHREN AT WORK, that the Gospel of Christ has proven to be "the power of God unto salvation," by adding one more to the little band of believers here, which caused our hearts to rejoice, and we have reason to believe that the angels in heaven also rejoiced to know that one more for whom Christ died, has embraced the opportunity, while in the prime of life, of sanctifying his lips, by confessing the Savior's name, and proved his faith by his works in submitting to the holy command of baptism, which Christ the Lord has honored before him. The few remarks that were made by brother Sell at the riverside were in good keeping with God's Word and we believe had good effect. We are pleased to say that Bro. William Noles is well posted in regard to the duties of a Christian, and is a man that looks for light in divine truth, and has for several months, been earnestly and faithfully consulting God's Word to see whether these things that we teach and practice as a church, were so. He may have to endure much by changing his religious views, but if he will make the Word of God the weapon of his warfare the truth, which is quick and powerful will prevail, and will put the enemies to flight, he will triumph over all opposition. Now dear brethren and sisters, we as a little band of "pilgrims and strangers in the earth," ask you to remember us in your prayers, that we may "lead a peaceable and quiet life in all godliness and honesty" and ever be found "immovable always abounding in the work of the Lord."

DAVID A. NORCROSS.

From H. C. Lucas.—Brother Jesse Calvert came to our country the 5th inst. and remained with us about two weeks, preaching every night and twice on Sunday. He held the meetings at five or six different places, not staying in any one place long enough to rouse any considerable interest. There were three additions to the church however, and the salvation of one soul, is worth much labor.

Macomb, Ill.

From Maggodee Church, Franklin Co., Va.—It is through the kind mercies of the All wise Providence, that I am spared to offer an item from this part of God's moral vineyard.

We are made to rejoice when sinners turn from their evil ways, and enlist under King Jesus as the Shepherd of their souls. Since I wrote before we have had seventeen accessions to the church by baptism, in all forty-one this Summer; one reclaimed and some more applicants not yet received. May they hold out faithful to the end and receive that glorious crown reserved in heaven for the ransomed people of God. Sinners why will you reject the offers of mercy? Come to Jesus, who is now seated at the right hand of God interceding for you

WILLIAM A. PETERS.

From Buffalo, Mo.—Our Love-feast the 21st of Sept., passed off pleasantly. It was a time of refreshment to our little church; we were all made to rejoice. Brn. J. Fair, J. Yost and Noah Omert were with us. They did not shun to declare the whole counsel of God. On the 22nd inst., one came out, and was buried with Christ in baptism, to walk in newness of life,

S. DUNCAN.

From Crete, Nebraska.—Our Love-feast is among the things of the past. The congregation was rather small but we had the best of order. It was the first thing of the kind, that ever occurred in this vicinity. The remarks were made, while the Brethren were seated around the table, observing the solemn ordinance of feet-washing and Lord's Supper, that that resembles the picture of the last supper the Savior ate with his desciples. And O, how solemn it seemed to your unworthy brother, to see all seated there, about to commemorate the death and suffering of our crucified and risen Lord! O, brethren and sisters, let us take courage and thank the Lord of heaven and earth as the apostle Paul did when he saw the Brethren at the three taverns. Ministering brethren with us, were S. C. Stump, from Falls City, Henry Brubaker and Uriah Shick, from Beatrice. Under the circumstances the Brethren thought it advisable to partially organize a congregation, which they did, electing two deacons; the lot falling on Bro. Kelley and the writer.

LAFAYETTE SUTPHIN.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

BUCKWALTER—In the Shannon congregation, Carroll Co., Ill., Sept. 27, 1878, brother Amos M. Buckwalter, aged 28 years, 5 months and one day.

He died in the faith, leaving a number of warm-hearted relatives and friends to mourn their loss. Funeral services by J. H. Moore to an immense congregation.

KAUFMAN.—In the Bethel district, Holt Co., Missouri, Sept. 13th, 1878, brother Joseph Kaufman, aged about 67 years. Funeral services by the writer to an attentive congregation.

JOSEPH GLICK.

(*Primitive Christian, please copy*).

DRUSHEL.—Near Berlin, Holmes Co., Ohio, May 29th, 1878, Annie Drushel, aged 31 years, one month and 22 days.

She was afflicted for four years. She formerly belonged to the Lutheran church. She had not united with the church, only by making the good confession that as soon as she was able in body she would do so, but ere this opportunity was granted, her spirit took its flight. She left two little daughters to mourn the loss of a dear mother. Funeral services from Amos 4: 12.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

Salem congregation, four miles East of Salem, Marion co., Ill., Oct. 12th, at 2 P. M.

Linn co., church, Iowa, Oct. 10th, at 10 P. M.

Monticello district, White co., Ind., November 1st, at 4 P. M.

Smith Fork church, Clinton co., Mo., Oct 12th at 1 o'clock; meeting to continue for a week.

Lower Fall Creek church, Madison Co., Ind., Oct. 11.

Logan church, Logan Co, O., Oct 12th at 2 o'clock.

One mile East of Dallas Center, Dallas co., Iowa, October 12th and 13th at one o'clock.

English Prairie church, La Grange co., Ind. Oct. 10th at 10 o'clock.

Eagle Creek church, Hancock co., Ohio, October 17th at 5 o'clock.

Van Buren congregation, Oct. 15th, two miles West of White Pigeon, St. Joseph co., Mich. at 10 o'clock.

Union City church, near Union City, Ind, Oct. 10, at 10 o'clock.

Yellow Creek, Stephenson Co., Ill., Oct. 15th and 16th at 1 P. M.

Shannon, Carroll co., Ill., Oct. 10 and 11 commencing at 10 A. M.

At Hudson Ill., October, 12th.

Seneca church, Ohio, Oct. 10.

Oct 10th, at 4 o'clock, three miles East of Parkersburg.

Limestone congregation, 10 miles N. W. of Beloit, Kansas, Oct. 5th and 6th.

Solomon Valley congregation, Osburn co., Kan., Oct. 12th and 13th

Ashland church, Ashland co, O., Oct. 12th, four miles South-east of Ashland City, at 5 P.

West Otter Creek, Macoupin Co., Ill., Oct. 12th.

Antioch church, Oct. 15th, at 2 P. M.

Spring River Valley, Mo., Oct. 15th and 16th, at the house of Bro. John Wampler.

Silver Creek, near Winfield, Kan, Oct 16th and 17th

Lick Creek, Owen and Clay counties, Ind., Oct. 16th, at Denmark.

Okaw, Piatt Co, Ill, Nov. 5th, at 10 A. M.

Rock Creek, Whiteside co., Ill., Oct 12th and 13th, at 1 P. M.

Adams co., Iowa, Nov. 9th and 10th, at 10 A. M

Van Buren co., Mich., Oct., 11th, commencing in the evening.

Naperville, Dupage co., Ill, Oct. 12th, at 1 P. m.

Henry co., Ind., near Middletown, Nov. 1st, at 10 A. M.

Prairie Creek, Wells co., Ind., Nov. 1st, at 2 P. M.

Sumner co, Kansas, Oct. 12th and 13th.

☞ We intend the Lord willing, to hold our Love-feast in Fairview congregation, Appanoose Co., Iowa, on the 17th and 18th of Oct., at 2 P. M

JOSEPH ZOOK,

☞ Bethlehem church, Franklin Co., Va., on the 30th and 31st of October, at 4 o'clock.

W. A. P.

☞ We, the Brethren of the Miami Grove church, will hold our Communion on the 12th of Oct, at 2 o'clock, in Miami Co., Ohio.

HENRY NEHER.

☞ The Brethren of the Raccoon Creek church, Montgomery Co., Ind., expect to hold their Communion at the Bethel church, one and one-half miles North of Ladoga, on the 7th of Nov., commencing at 2 P. M.

W. R. HARSHBARGER.

☞ The Brethren of the Stanislaus church, Cal., will hold their Communion October 19th

PETER S. GARMAN.

☞ District council meeting of the Southern district of Missouri, will be in Newtonia, on the 18th and 19th of October Feast at the same place on the 20th of the same. Representation of all the churches of the district is desired, if possible.

C. HARADER

BOOKS, PAMPHLETS, ETC.,

FOR SALE

AT THIS OFFICE.

—o—

Trine Immersion Traced to the Apostles.—Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors By J. H. Moore. 64 pages, price, 15 cents; ten copies, $1 00.

A Sermon on Baptism.—Delivered by Bro S. H. Bashor in the Elk Lick Congregation, Somerset county, Pa. A neatly printed pamphlet of thirty-two pages. Price, 20 cents.

Sabbatism.—By M. M. Eshelman. 16 pages, price 10 cents, 20 copies $1 00. Treats the Sabbath question, briefly showing that the observance of the seventh-day Sabbath passed away with all other Jewish days, and that the "first day of the week," is the preferred day for Christians to assemble in worship.

One Baptism—A dialogue showing that trine immersion is the only ground of union, that can be conscientiously occupied by the leading denominations of Christendom. By J. H. Moore. One copy 10 cents; 12 copies, $1 00,

Campbellism Weighed in the Balance, and Found Wanting.—A written sermon in reply to Elder C——. By J. H. Moore. It is a well printed tract of sixteen pages. Should be circulated by the hundreds in almost every locality. Price, 2 copies, 10 cents; 40 copies $1 00.

Why I left the Baptist Church.—By J. W. Stein. A tract of 16 pages and intended for an extensive circulation among the Baptist people Price, 2 copies, 10 cents, 40 copies $1 00

Brethren's Envelopes.—Prepared especially for the use of our people. They contain, neatly printed on the back, a complete summary of our position as a religious body. Price 15 cts. per package—25 in a package—or 50 cts. per hundred.

The Last Supper.—A beautiful, colored picture, showing Jesus and his disciples at the table, with the supper spread before them, He has just announced that one of them should betray him. Each of the twelve present is pointed out by name in the margin of the picture Price, one copy, 15 cents; 2 copies, 25 cents; 10 copies $1 00

Voice of the Seven Thunders; Or, Lectures on the Book of Revelations, y J. L. Martin. Among modern books this is really a curiosity. You can't help but understand it $1.50.

The "One Faith," Vindicated.—By M. M. Eshelman. 40 pages, price 10 cents, 12 copies $1 00. Advocates and "earnestly contends for the faith once delivered to the saints."

Cruden's Concordance to the Bible.—Best edition, Imperial 8vo, Cloth, $2 75; Library Sheep, $3.50.

The Perfect Plan of Salvation, or Safe Ground By J. H. Moore. Showing that the position occupied by the Brethren, is infallibly safe. Price 1 copy, 10 cents; 12 copies, $1 00

☞ Any of the above works sent post-paid on receipt of the annexed price. Address,

MOORE & ESHELMAN,
LANARK, Carroll Co., Ill.

The Brethren at Work.

A RELIGIOUS WEEKLY.

EDITED AND PUBLISHED BY

J. H. MOORE & M. M. ESHELMAN.

THE BRETHREN AT WORK is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine immersion or dipping the candidate three times face-forward is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church

That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor 11;4, 5.

It also advocates the scriptural duty of Anointing the sick with oil in the name of the Lord.

In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price, per Annum, $1 50.

Address: MOORE & ESHELMAN,
LANARK, CARROLL CO, ILL.

Children at Work.

The Bright, Sparkling Youth's Paper.

PUBLISHED WEEKLY.

It will tell you of Bible facts, commands, and promises.

It is for Bible Songs, Bible Poetry, Bible Prophecy, Bible Doctrine.

It will teach your children how to be good and how to do good.

Its handsome engravings are drawn from Bible events and Bible characters.

It points to the way of happiness, both in this life and the life to come.

Christ says, "Feed my lambs," — that is just what this paper intends doing. Samples cheerfully sent.

PRICE 50 CENTS PER ANNUM,

Address: MOORE & ESHELMAN,
LANARK, CARROLL CO., ILL.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M., and arrives in Racine at 6:40 P. M.

Day passenger train going west leaves Lanark at 2:06 P. M., and arrives at Rock Island [illegible]

Night passenger trains, going east and west meet and leave Lanark at 2.18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12:10 A. M., 8:10 A. M., and east at 12:10 A. M. and 6. 15 P. M.

Tickets are sold for above trains only Passenger trains make close connection at Western Union Junction.

D. A. SMITH, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*"—LUKE 2: 10.

Vol. III. Lanark, Ill., October 17, 1878. No. 42.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:0:—

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL

THY WILL BE DONE.

BY CARRIE L. ROELKEY.

When trouble sweeps across my soul
When waves of sorrow o'er me roll,
May I this wayward heart control,
And say, Thy will be done.

If friends on earth betray my love,
Shall I not look with faith above,
And all my Father's favor prove,
And cry, Thy will be done!

At morning light I ope my eyes,
Remembering Thee beyond the skies,
As one who hears the faintest cries,
And pray, Thy will be done.

At eve when silently I kneel,
To pray to Thee, oh may I feel,
That thou art near and set this seal,
To prayer, Thy will be done.

When the last hour on earth shall come,
And death will call me to my home,
Oh may these words to my lips come,
Thy will to me be done.

* * *

STEIN AND RAY DEBATE.

Prop. 1st—The Brethren (or Tunker) Churches Possess Bible Characteristics entitling them to be regarded as Churches of Jesus Christ.

J. W. STEIN affirms.
D. B. RAY denies.

J. W STEIN'S 1st AFFIRMATIVE ARGUMENT.

"Brethren," is the Scriptural name by which Christ knows his people and by which they know each other. Matt. 23: 3; Luke 8: 21; Heb. 2: 11. "Tunker," is from the German "*Tunken,*" to dip. It was applied to the Brethren as a term of reproach, because they baptized by dipping, it has been corrupted into Dunkard. "Church" corresponds to the Greek *ekklesia,* from *ek,* out of, and *kalleo* to call. It means "assembly." Hence the church of Christ is Christ's assembly.

1st *Characteristic. Its foundation, is Christ,* 1 Cor. 3: 11.

My first reason why "the Brethren" possess this characteristic is, *that they rely upon the vicarious sufferings and meritorious righteousness of Christ as the only price of redemption.*

They regard neither repentance, faith, baptism, nor even a holy life, as having any ground or merit of justification, but (inasmuch as their *opposites* reject salvation and incur God's wrath, John 3: 18; Mark 8: 38) as means by which men accept of and continue in the free grace of God, the righteousness of Christ, and the comforts of the Holy Spirit.

My second reason why the Brethren possess this characteristic, *is* their *practical submission to Christ's authority.*

They accept his precepts not only in their moral, or spiritual import, but so literally as to refuse oaths of confirmation Matt. 5: 33–37, to return evil for evil, v 39, or to fellowship those who for any other cause than adultery, have put away wife or husband, v: 31, 32. Hence some misrepresent them as "trying to save themselves upon the ground or merit of their works," as "believing in works of supererogation," etc. Nevertheless Jesus says, "Whosoever cometh to me, and heareth my sayings, and *doeth* them ... is like a man who built a house, and digged deep, and *laid the foundation on a rock;* and when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded upon a rock." Luke 6: 47, 48.

2nd *Characteristic. It is a spiritual house.* 1 Peter 2: 5.

My reason why the Brethren possess this characteristic is, *that their membership is composed of spiritual material, i. e.,* of baptized, penitent believers.

They receive none to fellowship, whose understandings, judgments, consciences, affections, and wills, they have reason to believe have not been changed by faith, whose lives have not been changed by repentance, and whose conditions have not been changed by baptism. Having died to sin, having been baptized into Christ's death, and raised into newness of life, and enjoying the comforts of the Holy Spirit, they are new creatures in Christ.

3rd *Characteristic, Its Builder is God,* who, according to his sovereign purpose, in Christ, through the agency of the Holy Spirit, employs the Word as his instrument. Psa. 119: 50; Jer. 23:29; Eph 6: 17; 1 Peter 1: 23; James 1: 18. Hence every church of Christ has been built through the instrumentality of his Word.

My first reason why the Brethren possess this characteristic, is, *that their organization resulted from the influence of God's Word upon their hearts and lives.*

Surrounded with ecclesiastical corruptions and oppressed with anxiety to know the truth, they concerted together for a careful and prayerful study of the New Testament, which led to their present faith and practice.

My second reason why the Brethren possess this characteristic is, *that under that same influence they are still found enjoying and exercising the Christian graces, virtues and duties.*

In their relations, conversation and conduct, may be seen the "fruits of the Spirit." Gal. 5; 22–24 "Do men gather grapes of thorns, or figs of thistles?" They labor to add to their faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity," 2 Peter 1: 5–7, which insure not only Christian fruitfulness, but an abundant entrance "into the everlasting kingdom of our Lord and Savior Jesus Christ." These proceed not from the devil, nor the world, nor carnal depravity, but from Christ. Their prevailing and abiding presence and exercise afford incontrovertible evidence of the existence of Christianity, and where Christianity exists, the church of Christ does also. The principle that don't discern Christianity through these, is the same that refuses to discern God in creation.

4th *Characteristic. It is the Pillar and Ground of the Truth.* 1 Tim. 3: 15.

My first reason why the Brethren possess this characteristic, is, *that they baptize for the "remission of sins."* Baptism is designed only for those who can receive it. To such, it is neither a source, price, cause, or ground of pardon, but connected with (not without) repentance and faith, is a divinely appointed means by which they accept and receive remission. John preached "the baptism of repentance for the remission of sins." Mark 1: 4; Luke 3: 3. "But the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him." Luke 7: 30. If they rejected the counsel of God against themselves, and refused remission by not being baptized by John, can those be pardoned who will not receive Christ's baptism? Christ says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven." John 3: 5. Here we differ from those who hold baptism alone to be the new birth, and those who hold it to be a mere sign of the new birth. As the body is not born of the Spirit, nor the Spirit born of water, and as "*man,*" is composed of body and spirit, both of which have been engaged in sin, the body. (Christ's redeemed property, which is to glorify God as well as the spirit, 1 Cor. 6: 20), is given to Christ in baptism, while the intelligent part is renewed by the Holy Spirit. This done, "a man" is "born again," "born of water and of the Spirit," without which. Christ says, "He cannot enter into the kingdom of heaven." Dare we say, he can? Can one be "born of water" without baptism? or be pardoned without being born again? Paul says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Spirit." Titus 3: 5. Here the ground of salvation, just as we teach, is ascribed to the mercy of God, in contradistinction to "works of righteousness, yet GOD saved them (and they were pardoned), not without, but "by the washing of regeneration," one thing, which all authorities of note admit to be baptism, and "the renewing of the Holy Spirit," quite another thing. He says, "Christ loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word." Eph. 5: 25, 26. Here we see that CHRIST has cleansed, or pardoned, the church, not without, but "with the washing of water by the word." Is it washed with water except in baptism? Again, "You have obeyed from the heart that form of doctrine which was delivered unto you. Being then made free from sin, you became the servants of righteousness." Rom 6: 17, 18. Freedom from sin, is pardon. *When* did they become "free from sin" and "servants of righteousness?" "Being then made free," &c., that is, when they obeyed from the heart that form of doctrine delivered unto them. Could they obey that form of doctrine without baptism? Ananias said to Saul, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 16. "Wash away thy sins," evidently implies separation from sin. Did he command Saul to be baptized to NOT wash his sins away? or because he had washed them away?" Had Saul refused to do what the Lord said he "must do" when a trembling penitent, Acts 9: 6, would the grace of God have saved, or the blood of Christ have cleansed him? Were his sins not washed away when he was baptized? . Peter alludes to the salvation of Noah and family in the ark by water as "The like figure whereunto, even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of [*eperotama*—seeking of] a good conscience toward God) by the resurrection of Jesus Christ." 1 Peter 3: 21.

Christian baptism does not relate, as Jewish washings did, to fleshly impurities, but is the seeking of a good conscience toward God. Nevertheless it "saves us by the resurrection of Christ." "If Christ be not risen," all else is vain. 1 Cor. 15: 14–18. With this ground and reason of its importance in view, Peter says, "Baptism doth also now save us." Shall we contradict this inspired writer, by teaching that it does not? Christ commanded his apostles to teach all nations, "baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." Matt. 28: 19. Paul says, "So many of us as were baptized into Jesus [no more and no less] were baptized into his death." Rom. 6: 3. "As many of you [any more?] as have been baptized into Christ, have put on Christ;" Gal. 3: 27; "baptized into one body." 1 Cor. 12: 13, &c., If we are baptized into these, can one who refuses baptism get into them? Can one who will not be baptized into Christ's death, come to that blood which was shed in his death for the remission of sins? Can one who will not be baptized into Christ's body, partake of his life and Spirit which are in his members? Can he "put on Christ" without baptism? Is there such a thing as a Christian having no Christ on? Can one be saved by grace and cleansed from sin by the blood of Christ without being in the name of the Father, and of the Son, and of the Holy Spirit? without being in Christ? his death? his body? Do the Scriptures give us any account of persons baptized after getting into these? or of any one being in them who had not been baptized? Peter said to the Pentecostians who asked what they must do. "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." Acts 2: 38. Here two things, repentance and baptism, are connected together for the same end. The design of one, is the design of the other. Both are required of the same people in answer to the same question. Both are related to remission precisely alike. If one precedes pardon, so does the other. If one follows pardon, the other does also. The design of both is expressed in the very identical language, used to express the design of the shedding of Christ's blood. 'Twas "shed for many (*eis aphesin amartion*) for the remission of sins." Matt 26: 28. Did Jesus shed his blood because men's sins were already remitted? We contrast with the man-made theory, that "He who believes and is saved, shall be baptized." Jehovah-Jesus in stipulating, constitutionally the terms of salvation for the whole world, declared, "He that believes and is baptized, shall be saved." Mark 16: 16 This is his doctrine "to the end of the world." If baptism here, is not a means of salvation, neither is faith. If faith is necessary, so is baptism. They are united in one common design, one common end. From this there is no escape; and he who promises salvation by faith to the exclusion, instead of the inclusion of baptism, madly attempts to put asunder what Christ has joined together. This Scripture alone renders our position forever invulnerable.

* * *

THAT BEAUTIFUL HOME ABOVE.

BY MARY GIBSON.

I PRESUME this subject interests all of us. That beautiful home which eye hath not seen, nor ear heard, nor hath it entered the heart of man, that is prepared for us. The thought of it certainly ought to make every Christian rejoice and be more active in discharging the duties devolving upon him. Reflect for a moment what is prepared for his loving obedient children. Ah, we do not appreciate that holy Book as we ought Can we prize it too highly?

Our minds are too much upon the vanities of this world, instead of Christ. Christ suffered the death of the cross for us, much more than we are willing to do for him. For when persecutions come, we forget what Jesus did for us, and often deny him. Oh, for a heart completely subordinate and passive to the divine will of its Master. May God give us such minds—such a heart, that will be obedient to all things required by the Master.

Do you believe if Jesus were here with us, that we would truly worship him more than we do by having his instructions? He could only instruct us to the edifying of our souls, and that his Record does. Help us, O God, that every word, deed and thought may be done to thy name's honor and glory, that we may be proper characters to enter that home above.

* * *

MONEY never made man happy yet, nor will it. There is nothing in its nature to produce happiness. The more a man has, the more he wants. Instead of its filling a vacuum it creates one. If it satisfies one want, it doubles and trebles that want an other way. "Better is little with the fear of the Lord, than great treasures and trouble therewith."

* * *

Few men get their life-labor accomplished without sore heart-aches.

CHURCH FAIRS, FESTIVALS, &c.

CHURCH festivals, levees and fairs,
What'er these aim, are only snares,
They're deep-laid schemes to raise the wind,
Just suited to the carnal mind.
They serve as bribes to blind men's eyes,
As though to indulge was sacrifice.
A festival, implies a feast,
Attended with much fun and jest,
Where those who have the scrip to pay,
May eat and drink and joke and play,
At fairs they offer toys to sell,
With tricks to make them relish well.
In view of what they offer those,
'Twould pass for Bunyan's "vanity fair;"
The same is true of these levees,
Designed the carnal mind to please;
Where rowdy, saint and priest combine,
To give the crowd "a first-rate time."

They all are, but religious sprees,
Got up the church's debt to ease;
Where men may get their quarter's worth
Of fun and frolic, tricks and mirth,
"Young folks," they say, "their sport will have,
And for the same they'll freely give;
We'd not curtail their liberty,
But save them by monoply;
In that we'd regulate their fun,
And have it where we all may come,
And keep them from the excess you know,
To which young folks are apt to go,
Their money too, we thus can save,
By offering what they're bent to have,
And using it for church debts too—
It proves a plan both apt and new,
In former days no one would dare
To have a church levee or fair;
But times have changed, and things you know
Makes change of men and manners too."
Where they conclude to have a spree,
The church assembles and agree,
To choose for aids each belle and beau,
Who draw the crowds where'er they go:
And always give a general call,
To every sort both great and small;
They advertise for such a night,
"Admittance gained at candle light,"
They plead with them, "don't fail to come;
You'll get your money's worth of fun,
Just pay your quarter at the door,
'Tis worth the money four times o'er;
Ice-cream and oysters kept for sale,
Rich dainties served by charming belles.
Cool soda too, the best in town,
With toys from twenty guineas down;
With lotteries and grab-bags too,
An office here with mail for you.
A gold-ring cake, 'tis rich and nice,
We ask but fifty cents a slice.
And then if any desire to raffle,
With such desires, we would not trifle.
If we the objects may present,
For which your money shall be spent.
We think it proves an easy way,
Of getting much with little pay;
And if the Bible be a prize,
We think no scruple should arise,
An able clown will sure be there,
And make you laugh all through the fair,
And music too will break the spell,
With richest notes at intervals."

Thus, rowdy, priest, and saint profane
The house made sacred to God's name,
They make the church a banquet-house,
Where all the rabble may carouse,
In pride, and lust, and tricks and fun,
Till ten at night, perhaps till one.
Idolaters! as Paul would say,
"Who eat and drink and rise to glory."
Oh! that they would one moment pause,
And see how they disgrace God's cause.
While worldly men may say,
It seems that we're no worse than they.

Where are the saints of former days,
Who honor God in all their ways;
Who 'gainst such work their voices raise,
And spend their hours in prayer and praise,
Who in their closets can but grieve,
While others make a den of thieves,
Of churches, which were once the place
Where God displayed His saving grace,
Whose hearts are ever pained to see
The church and world get up a spree,
And call the noble far and near
To come and join in worldly cheer?

Where are those watchman faithful, true,
Who sleep not all the dark night through,
Who see the danger from afar,
And promptly all the truth declare,
Unwooed by smiles or frowns of man,
Who'er they are, what'er their clan,
Who love the flock and not the fleece,
Who'd rather work than take their ease,
Who'd rather serve than be a guest,
Who never swerve to please the rest,
Who love their Master and His way,
And never fret about the pay,
But faithful to their trust go on,
That they may have the word, "well done?"

Selected by T. D. LYON.

PHILOLOGICAL DISSERTATION OF THE WORD BAPTISM.

BY LEWIS O. HUMMER.

IN my ignorance I often wondered why it was, that learned men differ so much, and so long, about the meaning of the word, "baptism." I thought there must be a "screw loose" somewhere, and I accordingly entered into an impartial investigation of the arguments presented on both sides of the issue—at the same time keeping in view the necessity of obtaining all the additional light possible,—with a hope that I might some day be instrumental in aiding in the settlement of this perplexing question. If any man is capable of divesting himself of bias, I can assure my readers that I have done it. I will now give my readers a very concise history of my observations; with some appropriate criticisms. I soon discovered in my investigations that the subject was not half so difficult of solution, as it was to divest the mind of popular error. In the first age of Christianity, there was no controversy about the meaning of the word, "baptism," or its counterpart. So long as the apostles lived and practiced under the guidance of the Holy Spirit, immersion was the mode. But soon after the death of the apostle, when the words of the Spirit were reduced to writing, and there no longer existed an *infallible* interpreter, the old Mosaic institutions or teachings were soon to be connected with Christianity; and the two had to be blended into one. This soon led into the baptism of infants, in conforming to the old rule of circumcision. They soon lost sight of the lesson that Christ taught with respect to infants, and thus perpetuated the old belief that infants were unholy, and needed regeneration as well as adults. This eventually led them into the shameful practice of baptizing infants in embryo. Immersion was impossible in that case, and water had to be applied to the child, instead of taking the child and putting it into the water. They considered this the same *rite* as though immersion had been the *mode*, and called it by the same *name*.

It might be proper to state before animadverting upon this shameful practice, that baptism was considered essential to salvation in all ages of Christianity; and the denial is of recent origin, and a mere exigency in the defense of certain dogmas. While the ancients were right with reference to the essentiality of baptism in order to salvation, they overlooked the fact that Christ required penitent believers as proper subjects for baptism. They also forgot that Jesus said, "suffer *little* children to come unto me, and forbid them not, for of such is the KINGDOM OF HEAVEN." And "Except ye (that have sinned against God) be converted and become as *little children, ye cannot enter into the kingdom of heaven*."

My readers can all see that lack of discrimination led the ancients into this infant baptism, and that not only of newly born, but before they were born. We have already said, that unborn infants could not be immersed, and that the water had to be applied to the infant, instead of taking the infant and putting it into the water. But all those that were born before baptism, were always at first immersed. But their infant baptism was attended with great difficulty, and soon led them to sprinkling their babies instead of immersing them. This was also applying the water to the subject, instead of putting it into the water as Jesus commanded. This mode of applying the water, was also considered the same *rite* as though immersion were the *mode*—and called by the same name. The immersion of sick persons was also attended with considerable trouble, and as sprinkling was consiered valid in the case of infants, it would certainly be valid for sick persons. And in this way the validity of sprinkling was extended from infants to sick adults, and from sick adults, to all who preferred; and in some cases or countries it was in the end enforced by law with the penalties of death; the change in applying the water to the subjects, instead of dipping the subjects into the water, commenced with infants in embryo in cases of danger of death, and ended as the almost universal practice under edicts of popes and kings in that age of Christianity known as the "dark ages." At no period, however, was immersion annihilated by the rigorous edicts of popes and kings. There always were some who preferred the institution of Christ at the risk of life to the institution of man. It seems that the first intruders upon the Christian rite did lack the perspicacity to discover the fact that a change in the manner of the performance of the rite, was a change in the rite itself. Or in other words, setting aside the mode of administration, was virtually setting aside the rite. Sprinkling and pouring and wetting, are all different rites and can never constitute the same rite; although millions of people call it by the same name. If millions of people called a horse cow, that would never make a cow out of the horse—neither can sprinkling be baptism, although millions of people called it baptism. But we will illustrate this part of the subject under the *laws* of appropriation. The church of Rome exhibits more candor and common sense in boldly avowing that they changed the institution of baptism by the authority of the church, than Protestants who endeavor to force all the different modes and institutions out of the meaning of the word, "baptism." We will see before we close this dissertation, that sprinkling and pouring are not baptism.

(*To be continued*).

ECHOES FROM THE EAST.

A Sudden death in our Sunday services—Two Persons Baptized—An Evening Meeting—A Timely Article.

[From Our Special Correspondent.]

NUMBER VII.

SEPTEMBER 21st. To-day at 11:30 A. M., our number was made one less by the death of a dear old brother—Henry Eberly. It is said he died within fifteen minutes, not having been sick. He was generally a regular attendant at our meetings, and usually in lively condition, though said to have died of heart disease. He was poor in this world, but we believe he was indeed rich in faith. Often we met him in the sanctuary at the close of the services with a warm greeting and received words in testimony of the comforts of our holy religion, while he shed tears of joy. But he is gone. May he rest in hope and come up in the first resurrection.

September 22nd. We worshiped with our brethren and sisters at the Welty appointment to-day. After singing a few verses of the 253rd hymn, private council was held, (as is our usual custom), in regard to receiving two applicants for church membership. It was found by the deacon who visited them, that they were entirely willing to accept the doctrines of the church according to the Gospel, and it was agreed to receive them. Our beloved elder opened the meeting with the 378th hymn. After exhortation and prayer, a deacon brother by request, read the 25th chapter of Matthew. A minister then spoke upon the Parable of the Ten Virgins, showing that it had reference to

1. The church of Christ at His coming.
2. The wise virgins accepted.
3. The foolish virgins disappointed.

O may we keep the lamp of our profession burning and the oil of God's grace in our hearts, that we may be ready for every good work now, and ready for heaven when the Master comes. After words of testimony, the 18th of St. Matthew was read to the applicants and the usual questions asked. The 213th hymn was sung, and after a season of devotion, the meeting was dismissed. Baptism was administered in a meadow not far away, in the presence of a considerable number of spectators and members. It was attended with solemnity and good feeling. If there is joy in heaven over sinners that turn to God, we also should joy and rejoice. May they be faithful, and find in Jesus "a very present help."

Our evening meeting in town was well attended. The text was in Luke 13: 24, 20. The hymns sung were 49, 334, and 328.

Attention was again directed to the Yellow Fever sufferers at the South, and nine dollars were contributed, we understood.

Sept. 29th. Our meeting at Price's not well attended to-day on account of the inclemency of the weather. The 90th hymn opened the service with appropriate sentiments. After prayer the 5th chapter of John was read as usual. The ministering brother present chose the 14th verse as containing the theme of the hour. Our Lord was held forth as He who can make us whole. We must keep whole by His grace. Sinning again may bring us into greater condemnation.

Our meeting in town this evening was not well attended by outsiders, there being a Sunday-school jubilee in one of the so-called churches. Our brother's text we feel to recommend heartily to every believer: "Behold the Bridegroom cometh; go ye out to meet Him." He spoke of

1. The Heavenly Bridegroom.
2. The Waiting Bride.
3. The Coming day.

Jesus—the Church—the Second Advent. These are themes of momentous import. They should engage the constant, practical attention of every Christian. He will come. He may come very soon—any hour. Are we looking for Him? Are we ready for His final, glorious appearing and kingdom?

A word more. I want to call the special attention of every brother and sister to No. 39 of this excellent Christian journal. Turn again to page 4, and read "Stand aside,—get away, or keep quiet." I have no praise to utter, because I know my brother M. M. E., would not be well pleased. But I want to say it is a word in season and all should act accordingly. Let us be true to *our* profession. If there are those who want to run away with their God-given liberties, they may push us "aside," so they can go on to their reward. "Not all gold that glitters," and not all Christians who say they are. Let us seek to be established in all the doctrine, "lead a quiet and peaceable life," work with the Lord in the ways He handed down to us, and so shall we live in love to God and man. Peace be with all who love the Lord sincerely.

Yours in waiting for the Bridegroom,
D. B. M.

Waynesboro, Sep. 30, 1878.

ECHOES FROM THE WEST.

Formality—Love of Money—Our Lord's Day.

[From our Special Correspondent.]

NUMBER II.

IT is astonishing and even alarming to observe how Christianity has drifted into mere formality. Among the many millions of professors, comparatively few know anything about primitive Christianity. In almost every town of fifteen hundred or two thousand inhabitants, may be found some half dozen or more churches. They all have some form of worship peculiar to their own taste or notion. Enter their assemblies for worship, and it is needless to say that the most fashionable will find some professor a little ahead of them. Among the most prominent members, you may find a garb of the latest style. In not a few instances, even the minister and his wife may be looked upon as sample patterns of the latest fashion, in the highest style. Listen to such ministers preaching on the subject of humility, and you will find they have it so closely confined to their hearts that in outward appearance there is nothing left.

There are those who may trust too much in dress or outward formality, but the opposite extreme is far more common and dangerous. That form of godliness which is the outgrowth of God's Word, taking root in the heart—shaping man after the model of God's Word, and the example of Christ, is as essential to Christian vitality as air to physical existence. Every form not in harmony with His Word, is form only, without the approbation of God. Paul says, "God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered to you. Being then made free from sin, ye become the servants of righteousness." Rom. 6: 17, The form of doctrine that the Roman brethren obeyed when they were made free from sin, is what *we* must obey in order to be free from sin.

"The love of money is the root of all evil," says Paul. The testimonies establishing the truthfulness of this language, are of daily occurrence. Almost every paper we read, records some crime or outrage committed, murder, the influence of the love of money.

It does not seem possible that men could be influenced by any power, to rob, cheat, starve and in almost every other way maltreat and abuse his fellowman; yet the love of money does all this. This great evil, we fear, is not confined to non-professors only. Among those who have named the name of Christ, in the church of God, we may find some who are under the influence of this great evil. How many—God only knows. Much of our church trouble is caused by this great evil. May I not turn to any brethren, and ask, are we not to some degree guilty of being under the same influence. "By the fruit we shall know the tree." Thousands of men and women would be willing to obey the truth as it is in Jesus. From every direction the cry is made, "come and preach." The commission from the Savior, "preach the Gospel to every creature," has not been recalled. There are men who are willing to go and comply with the commission, but have not the means. In the church may be found brethren with multiplied thousands, who would have thousands to spare, to throw into the treasury of the Lord. Why is it withheld? May there not be too much love for money.

The brethren's work of evangelizing is a good move, but cannot be a success without money. Other arrangements are made by the brethren for more extensive evangelism, but will need a little money. Shall they have it, or does the "love of money, the root of all evil," forbid liberal donations by those who have it. Reader, answer for yourself.

Sunday, September 15th, spent a little time in writing for the BRETHREN AT WORK. Assembled for divine worship at ten A. M. Brother Martin Buechly from Waterloo, Iowa, addressed the congregation from John 3: 16. He first spoke of the strong ties of relationship, and the wonderful degree of love, God manifested in the work of redemption. He tried to show the similarity between Moses and Christ, and alluded to the salvation of Moses from the power of king Pharoah's command. And secondly, he tried to show how God, through this Moses, delivered the children of Israel from Egyptian bondage. That God through Moses, gave a law to Israel, and held them responsible for every violation of that law down to a ribbon of blue.

Five o'clock P. M., was the time appointed for our Bible talk with the young members, which was well attended both by members and others, and seemed to be quite interesting to all. This exercise, from present indications, will be quite interesting and useful, especially to our young members.

September 22nd, we met in Falls City at the hour of eleven. Brother Buechly addressed us from Rev. 22: 17. He spoke of Christ's second coming and the glorious meeting of the saints. The thought of that most glorious event always serves as a feast to our soul.

Bible talk at 5 P. M., and meeting in the evening, which closed our work for the day.
C. F.

IMPROPRIETIES IN WORSHIP

BY C. F. DETWEILER.

"God is a Spirit: and they that worship him, must worship him in spirit and in truth." John 4: 24.

NOTHING in which man exercises is so sacred as to be exempt from improprieties. The instructions which the divine Word gives us concerning the manner of conducting devotional exercises, are few and simple, and do not deprive the impulse of the spiritual mind, the liberty of spontaneous exercise. The common routine which we are by nature inclined to follow. The Savior in giving his disciples directions how to pray, said they should not be like the heathen who think they will be heard for their much speaking; and express reasons why they should not be like unto them, is, "for your Father knoweth what things ye have need of before ye ask him." There is no doubt through the endeavor to make a prayer comprehensive, and of a customary length, these instructions are sometimes considerably overreached, and a very important part of religious service somewhat abused.

But the improprieties in prayers probably consist more frequently in the subject matter presented in the prayer, than in the length of it. In this, we find a wide difference among Christian professors. While there are those who seem habitually inclined to bring before the Lord in a public prayer, a catalogue of sins and an amount of guilt which the Lord's prayer seems too short and simple to cover, there are those who cannot use the Lord's prayer at all, for fear of asking God to do (in asking him to forgive us our sins), that which he has already done, basing this view on such an interpretation of Heb. 10: 2, and a few other passages which are similarily construed. This view, of course, sets aside the Lord's prayer as not being a proper prayer to be used by a converted person. While it is true that Christ left this formula to his disciples before the day of Pentecost, and also before he had offered himself "once for all," it does not follow that it is any less appropriate for a child of God to make intercession for the weakness of the flesh, after he is "once purged," than before. Neither does the fact that the work of atonement was finished, make it any less appropriate for Christians to say, concerning the weakness and misdoings that still continue in the flesh, "forgive us our sins," that it is for the unconverted to say the same.

God's finished work of atonement is one thing, and his finished work of grace in the heart is quite another; and certain it is, that neither of these are being finished just when we are converted; these two embrace the whole economy of redemption. The one was finished and complete long before we had done either good or evil, and the other so far from being finished just when we were converted, was then rightly begun. But the phrase, once "purged," presents another thought.

The day when the sinner has given himself entirely up to Christ, not simply to cry, Lord, Lord, but to *believe* and to *do;* the blood of Christ which cleanseth from *all sin*, is applied, and he is in the full enjoyment of a sanctification that is as complete as sanctification can be in this life. He is "every whit whole." "Justified freely by his grace, through the redemption that is in Christ Jesus; whom God has set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past." Rom. 3: 25. God does not forgive sins before they are committed, or else the elect of who were chosen from the beginning according to his foreknowledge, might have had all their sins forgiven before they had committed any. It is not strange that we are taught to "confess our sins," after we are once "purged," if we consider that it was I, (the natural man) and yet not I, (the spiritual man) that did it. If Paul, after being dead and buried with Christ, can yet protest to the Corinthians that he dies daily, is it strange that he should confess his sins daily after being "once purged?" Certainly not, if it was he, (Paul), and yet not he, (the new man) that did it, neither does it follow from these premises that the atonement was complete.

There is no better evidence of a *clear heart*, than a quick cognizance, and aversion to every sin in word, deed, or thought, that may enter into it. But what obstacle, except it be unbelief, should demand an amount of reasoning, when the Word is as plain on this subject as language can make it? For, though there be no sin in us, yet John says, "If we confess our sins, (which are in us), he is faithful and just to forgive us our sins, and to *cleanse* us from all unrighteousness." 1 John 1: 9. This is the language of one who was "once purged," and it certainly removes every objection to the prayer, "Forgive us our trespasses as we forgive those who trespass against us." But this does not teach that it is proper for a sanctified and devoted child of God to come before his heavenly Father in the language of an unwashed sinner. For instance, "O Lord God, with shame and confusion of face, we come before thee, Thou art holy, but we are unholy, Thou art kind, but we are ungrateful." This is not proper language for a true disciple who has the love of God abiding with him; and if perchance one may have so far fallen from his first love, or become so entangled in the cares of this world, as to render such a prayer proper in his case, it is certainly needful that he should then, and thence forward, "bring forth fruit meet for repentance. The unrighteous *shall not* inherit the kingdom of heaven. God grant that we be not deceived.

Physically, a man may have been slovenly in the extreme. He may have wallowed in the mire, and gone about in filthy rags; but if this person has had his filth thoroughly washed away, his rags exchanged for a clean, whole garb, his habits and his occupation changed to those of cleanliness, he will have no more conscience of the filth from which he was "once purged," and yet if he would be always clean, though he carefully avoids dirt and filth, he must wash daily.

This is the true condition of a saint, though he is "every whit whole," yet he must watch and pray, or else he cannot retain his sanctity and grow in grace. Yes, "watch and pray." And as long as he continues in these two, accompanied with true faith and a sincere desire for a plain sight of the path of duty, and for an ever-willing mind to walk in it, he will not have occasion to come before his Maker in the language of a convicted sinner. May the Lord help us. Of ourselves we can do *nothing*.

A BRAVE SPIRIT.

YOUNG man, be brave. Many people imagine that courage is confined to the field of battle. There could be no greater mistake. Even contentions with men—unavoidable contentions, are not by any means limited to public battle fields. And there are other struggles with adverse circumstances—struggles, it may be with habits, or appetite, or passions—all of which require as much courage and more of perseverance, than the brief, exciting encounter of battle. Enough to contend with, enough to overcome, lies in the way of a young man. It may be one kind of a difficulty, or it may be another; but plenty of difficulties of some kind or other every young man just starting in life may be sure he will find. And the essential thing about him is, whether he will be a coward and succumb, or what the Indians so significantly term "a brave." He who never falters, no matter how adverse the circumstances, always enjoys within himself the consciousness of a perpetual, spiritual triumph, of which nothing can deprive him.

* * *

DECISION and promptitude, even though sometimes a man may err for want of due deliberation, will, in the long run, more often conduce to success than a slow judgment that comes too late.

The Brethren at Work.
PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

Bro. S. H. Bashor is duly authorized, by us as our traveling correspondent and agent for the Brethren at Work and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1.50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., OCTOBER 17, 1878.

The Love-feast at Polo, week before last, we learn, was well attended, and the meeting a good one. Two were baptized.

The "Stein and Ray Debate" commences in this issue, and will be found on first page, which has been set apart for that purpose.

A letter from Ashland informs us, that the College building is about ready for roofing. They seem to be progressing finely with their enterprise.

The good work still goes on in Denmark. One more baptized lately. Brethren, pray for the success of the cause over there, and not only pray, but show your faith by your works in helping the cause along.

In order to accommodate all new subscribers with copies containing the debate from the beginning, we find it necessary to run a number of extra copies this issue. Those who come first will be first served.

We are glad to note that brother David Wolfe, of Adams Co., Ill., is improving in health, and it is hoped he will soon be able to attend to his ministerial duties so much needed in his, and adjoining congregatons.

We are always glad to receive church news from every part of the brotherhood, and among the first things read by our readers, is that part of the paper. Let us hear how you prosper in the Lord, and how the saints among you are getting along.

The devil is in all his glory when he succeeds in getting the Lord's faithful servants to quit their work and wrestle with some of his imps, that are not overly much thought of. He knows that if they cannot be overcome, they can be kept from their work at least, and in this way injure the cause.

The Milledgeville Feast came off last Tuesday and Wednesday. It was our privilege to attend the first day only. The meeting was not as large as usual, and not many ministers from a distance, yet taking it all in all, it was a pleasant feast, and to us an enjoyable season. A heavy storm coming up in the evening disturbed the meeting some.

Brethren Jacob Harley and Jacob Conner with their companions from Harleysville, Pa., are visiting friends in Lanark and Shannon, and attending some of the Love-feasts in this part of the country. The members here are always glad to have old acquaintances call and see them. It is pleasant to thus associate.

Brother D. B. Gibson closed an interesting series of meetings in the Rock River congregation last week. The congregations were large and the interest good. Three were received into the church by baptism, and one restored. He commenced another series at Shannon last Friday evening, immediately after the Feast.

Children at Work. — Neither labor nor expense will be spared to give the children a paper, that will gently lead them to love, honor and revere God's Word, and cause them to love Him, who loves them. Children *will* read. They are taught that; and now it remains for parents to say *what* they shall read. Good reading matter, will make good minds, and good minds are a blessing in any family. Try the *Children at Work* one year. Price of Brethren at Work and *Children at Work* to one address, one year, $2.00.

Last Thursday and Friday was the Shannon Feast, held in their large meeting house at that place. The congregation was very large and plenty of ministerial aid. Everybody seemed happy; in fact, the meeting was a good one, and we all felt loth to leave the place. It is to be regretted that for the want of room at the tables, all could not commune. It was the largest Feast ever held at that place.

And now it is reported that the regalia of Cyrus the Great, of whom mention is made in Daniel 10: 1, have been dug up in Galicia. The place is near where the Greek historian locates his death. The time was not far back when such an announcement would have been met with nothing but laughter. But discoveries as wonderful are made almost yearly.

Six hundred Mormons sailed from Liverpool for this country on the 14th. They come from Germany, Switzerland, and Great Britain. Now brethren, does this not show that the Mormons, who are walking in darkness, are doing vastly more towards converting people to the deeds of darkness than we are, to get them to see the light? Arise, let us go to work in full earnest, We want more preachers, more preaching, and more tracts.

It is reported that Dr. Cumming, of London, in a recent lecture announced to his congregation that he firmly believed that many of his hearers would live to witness Christ's second coming. The rapid fulfilling of prophecy indicates the near approach of the great millennium, and it would be a source of much happiness if we could be permitted to realize that the grand event shall take place during the present generation.

The world is full of people who are willing to work, provided they can do something great. They are not willing to spend their time on little things—there is too much talent and great learning at stake. Such people are of very little benefit to either the Lord or anybody else. To the redeemed he wants to say, "Thou hast been faithful over a few things, and I will make thee ruler over many things." First, learn to do little things well, and improve as you advance in life's station.

It is certainly wrong to talk of a member's faults behind his back, with a view of injuring him. If you have anything to say about his faults, go to him like a Christian, and tell, him all about it, and if he is the person he ought to be, it will do him good. It does no good to talk of a man's faults behind his back, nor is it right. Such things ought not to be allowed in any congregation that wishes to retain peace and harmony, nor should any, professing the name of Jesus, permit himself, or herself to drift into such a sinful practice. If persisted in, it is enough to sink any soul into everlasting ruin.

People who aim to fight the devil on his own ground are not as wise as the swan, of which is given an incident below. If you want to fight the devil and sin successfully, keep on the Lord's side: "A curious battle between a fox and a swan occurred some years ago in England, at a place named Peusey. The swan, sitting on her eggs on one side of the river, observed a fox swimming towards her from the opposite shore. Rightly judging she could best grapple with the fox in her native element, she plunged into the water, and after beating him off for some time with her wings, at length succeeded in drowning him."

It seems that the Brethren in Southern Illinois are alive in the missionary work. Their appointing four missionaries at their last district meeting, indicates their determination to spread the Truth and build up churches. This is what we want—less talk and more work. If every district in the brotherhood will take hold of the work with a true earnestness a vast amount of good can, and will be accomplished. Their proposal to work with the Northern district in the Central mission field is the right step in the right direction. Hope the brethren will keep our readers posted on their efforts in the different parts of the State.

Before the, Home Circle was discontinued in the Brethren at Work, we received many good letters for that department from the children. When the *Children at Work* was begun, all those letters were transferred to its editor, who has given place to most of them in that paper. Perhaps many of the little folks thought their letters were thrown into the waste basket, because they never appeared in this paper; but if they will subscribe for the *Children at Work*, they will find that their efforts have been appreciated. We do not want to discourage the youth, but feel to encourage them to write and early learn to love pure and undefiled religion as set forth by Christ

On the 22nd of March, 1855, the following law was passed in the State of Indiana: "Sec. 1.—That every person of the age of eighteen years and upwards, who shall profanely curse, swear, aver or imprecate, by or in the name of God, Jesus Christ or the Holy Ghost, shall be deemed guilty of profanity, and on conviction thereof, shall be fined in the sum of not less than one, nor more than three dollars for each offense." Of course it is not heeded, and amounts to comparatively nothing so far as the morals of the country is concerned. But men woh swear in the State of Ind., not only violate the law of God, but of the State, also.

A DANISH MONTHLY.

Brother Hope writes us that a monthly paper published in the Danish language is much needed in Denmark at present, and would be the means of accomplishing a great amount of good towards spreading the truth and defending the doctrine of the Brethren.

Bro. Hope has worked hard day and night, and is now almost worn out, so that it will not be advisable to require much traveling of him in the future. Others can do that work while he devotes much of his time to the spreading of the truth by means of the press; and a small monthly would enable him to do that with effect.

What we want now, is one or two wealthy brethren or sisters to take hold of the projected enterprise and sustain it with their means. It will be some years, perhaps, before the paper will be self-sustaining. It will have to be sustained by donations for quite awhile. We have plenty of wealthy members who could furnish the means for starting such a paper and not feel it. What say ye brethren? Is there not a brother or sister among us who wants to do a good work, who wants to put some of his means to work for the Lord's cause? Here is an excellent opportunity, and a project that every lover of truth would like to see effected. Let us hear from some of you at once.

Do not think this a strange request, or one that is unreasonable, for other denominations, who are less concerned about the *whole* truth than us, do far greater. It is a common thing for persons among them to give from five hundred to ten thousand dollars yearly for similar projects. Let us have as much zeal as they, and push the good work forward. It will take a person of some means to do this, and when once done, that brother or sister can then see why the Lord has blessed them with more means than they need for their own individual necessities.

The Advents of America are just flooding that country with papers and tracts, are doing their utmost to overpower the Brethren's doctrine, and thus refute our efforts at spreading the truth. It will not cost much to start and sustain the paper. Brother Hope can do about all the work on it and thus curtail expenses.

QUALIFICATIONS BEFORE ELECTIONS.

"The article in the last No of the Brethren at Work, concerning the solemn event that took place at Lanark, meets my approbation fully. The calling of the church together, not at feast time, but at a council meeting and then laying the qualifications before the members, that they may know what kind of material is best adapted to the Master's work, is certainly the right way. Using this method needs the laying down of no qualifications after the choice is made. If this method is carried out, there will be more satisfaction in selecting church officers and in church government."

A. S. Lehman.

REMARKS.

It is hoped that this subject will receive special attention. It wants to be looked at from a Bible stand-point, and settled by apostolic usage. I am of the impression that it has not been studied with the care it should.

The selection of church officers is one of the most important duties left to the church, for on that largely depends the prosperity and purity of the body. To neglect duty in this respect is to open the door to discord and corruption. If the official body can be kept pure, and composed of none but good and faithful men, the way is open for securing and retaining that simplicity and holiness that should characterize the church of God on earth.

Paul gave Timothy a special charge regarding the installation of officers, telling him that the word should be committed to none but "faithful men, who shall be able to teach others also." 2 Tim 2: 2. The terms, "faithful" and "able," as used and applied by the apostle, contain a depth of meaning seldom comprehended by the careless thinker. In order that none but faithful men might be installed into office, the Scriptures lay down certain rules, regulating the qualifications that such persons should possess before being fully entrusted with the sacred position. In fact, the Lord tells just what kind of men he wants. If the officer is to be a deacon or elder, the exact qualifications are given in plain and simple terms. The man who carefully reads these instructions as given by the Holy Spirit, and then picks out the man possessing these qualifications and votes for him, is, in his voting, influenced by the Spirit, and his choice is the choice of the Spirit.

The only safe way then to pursue, is to follow the apostolic example, and lay down the qualifications prior to the voting. When the seven were chosen at Jerusalem, to take charge of the tables, special care was taken to tell the members just what kind of men were wanted. They did not wait till the election was over and then lay down the qualifications. Nothing of that kind was practiced in the primitive church. If a congregation proposes to enter into an election to make choice of some brother to serve the church, great care should be taken to tell the members just what kind of a man the *Lord* wants, not the kind *we* want, but what the Lord wants. This can be found out by carefully reading what the apostles, in their epistolary writings have said. If these qualifications were always laid down and fully explained before elections, we would make less mistakes. I say *we*, because the Holy Ghost makes no mistakes. If we would always follow the instructions of the Spirit, as given in the Scriptures, neither would we make any mistakes in this particular, but all such mistakes result from our not following the Word. The Word is plain, it is explicit, and he who follows that Word—looks around and picks out the man that fits the Word—is guided by the Spirit.

Brethren, one great trouble in many of our elections is, we do not refer the members to the Word enough. We do not read the Scriptures enough on these points; nor do we preach on them sufficiently. There is less preaching done on that subject among us than any one point I know of, and yet the purity and welfare of the church depend on our understanding and practicing what the apostles have enjoined in relation to this question. Let us search the Scriptures with more care, and obey them in all their parts.

J. H. M.

THE KISS OF CHARITY.

The apostle Paul, in his letters to the brethren at Rome, Corinth and Thessalonica, urged them to salute each other with a holy kiss. Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26. The apostle Peter, in his letter to the sojourners, *(Gr. parepidemois)* scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, urges them to salute one another with a kiss of charity. Paul to the Romans and Corinthians, says, "*Apasasthe alleous en philemati agio*," and to the brethren at Thessalonica, says, "*Aspasasthe tous adelphuous pantas en philemati agio.*" To the former he says, "Salute *each other* with a holy kiss." Salute "*each other*" and salute "*all the brethren*" is the same. If "each other" does not refer to "brethren," then there might be room for cavilers.

Peter says: "*Aspasasthe alleous philemati agapes*," that is, "Salute you each other with a kiss of love." Paul calls the salutation *a holy kiss*, and Peter calls it *a kiss of love*. A kiss of love, in the Bible sense, is a holy kiss, and a holy kiss is certainly a kiss of love. But recently a new idea appeared on this subject, and like all ideas in opposition to complete obedience to Christ, it is so far from the faith and practice of the primitive Christians that not one particle of weight is attached to it. However the idea is one that thousands may eagerly grasp, and thus prevent them from conforming to the doctrine of Christ; hence it should be held up to Light which maketh manifest. If the idea is right, it will look right; if it is wrong, the wrong will appear. The new idea is this: Since the commands "*are at the close of the letters written by* *the apostles to those they so dearly loved,"* they are not for our observance

We turn to Romans 16: 17, one verse nearer the close of the apostle's letter than the command, "Salute one another with a holy kiss," and read: "Now I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have learned; and avoid them." Now according to the late idea on the holy kiss, the disciples of Christ are not required to mark and avoid them which cause divisions and offenses contrary to sound doctrine, because the injunction to "*mark*" and "*avoid*" is so near the close of the letter.

We will now bring up 1 Cor. 16: 14 which is also near the close of an apostle's letter: "Let all your things be done with charity." Here again, according to the late idea on the holy kiss, it would avail nothing for Christians to do all things with charity.

Let us now see with what Peter closes his second letter: "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." To be in harmony with the late rule of interpretation, it is not necessary to "*grow in grace*, and *in the knowledge* of our Lord and Savior Jesus Christ." We have always believed that the command to *grow in grace* and *in the knowledge* of our Lord and Savior was binding on the disciples of Christ, from the fact that a *disciple* is a learner, and a learner must *grow* in knowledge, but now in this age of learning, we are informed that to grow in grace, and in the knowledge of our Lord and Savior avails nothing, since the command is at the close of an apostle's letter! Had this command and that of the holy kiss been placed at the *beginning* or in the *middle* of an apostle's letter, they would be binding on us, but alas! they are all at the close, hence of no consequence.

When men, who lay claims to learning and ability, will resort to such sophistical reasoning, it is conclusive evidence that they have not grown much in the knowledge of the Lord Jesus. If such were to obey the command, "*grow in grace*, and *in the knowledge* of our Lord and Savior," they would soon "*grow*" into obeying the command, "salute all the brethren with a holy kiss;" but just as long as they refuse to obey commands because they are placed at the close of an apostolic writing, just that long they refuse to grow in the knowledge of the Lord, and just as long as they refuse to grow in the knowledge of the Lord Jesus, just that long they fail to practice the command, "Salute one another with a holy kiss," which is also near the close of the apostolic writings.

But it is said that the commands were "written by the apostles to those *they so dearly loved*." Precisely! And those they *so dearly loved* were commanded to "Salute one another with a holy kiss;" and those who were thus commanded, believed and obeyed.

This command was not an "opinion" of the apostles, but was given by the authority of the Lord Christ; and it is a settled fact that the primitive Christians obeyed this command, and taught others to obey it. It is also a settled fact that the Book of God, as handed down to us, teaches the same thing. It is further a settled fact that some are obeying this command at the present time. Now then one question to the unprejudiced reader: If the apostles taught and practiced it, and the Book teaches it, are those who are commanded to walk steadfastly in "the apostles' doctrine and fellowship," unsafe when they obey? But then those who do not obey this command are not troubled about those who do: they are troubled because they themselves do not obey it. Here is where they find trouble, and they will not only find trouble about this command in this world, but there will be trouble about it when Christ shall come to "take vengeance on them that obey not the Gospel." In this world they are taxed to their utmost to make it appear unessential. How much more glorious and praiseworthy to teach it just as the Book teaches it! Such a course carries with it the power and blessing of God, while a contrary course will bring His displeasure. The Lord help all to yield entire obedience to Thy authority. M. M. E.

JOTTINGS BY THE WAY.

On Monday evening attended meeting in Lynndorn, Christian Co., Ill. Having spent several years at this place before engaging in my present labor, I was glad to meet dear brethren and friends and talk with them about the one great Treasure. There are some precious souls here who are looking into the "house of God," and as they are looking that way, I hope they will soon get there.

Tuesday, 9 A. M., attended a very pleasant council meeting of the brethren and sisters who reside about ten miles from the main body of the Sugar Creek church. At this meeting they agreed to hold a Love-feast the 18th inst, which will be the first of the kind ever held in that part of the country. In the afternoon, met with a few brethren at the house of brother John Harnish, where our aged sister Harnish was anointed. From here brother B. B. Whitmer and I went to Morrisonville to attend meeting that was being conducted by brother Bashor.

The fourth was set apart for a feast of good things at Sugar Creek. Met brethren Joseph Hendricks, J. R. Gish, David Miller, Jesse Danner, and other ministers. Also formed the acquaintance of some sisters from Cass Co., who reside where there are but few Brethren. They were full of zeal for the good cause, and could greatly appreciate the privilege of hearing preaching and sitting together in heavenly places in Christ Jesus. Such have the promise, "Blessed are they that hunger and thirst after righteousness; for they shall be filled."

The members of this church are very much scattered, a number, as already stated, living in Christian county. Will our beloved brethren in the ministry aid that little band "out on the prairie," as much as they can? Brother B. B. Whitmer administers to them, regularly, but he, like most of us, wants company in the work.

Saturday, 10 A. M., the meeting in the Pleasant Hill church commenced. This is the church in which the A. M. was held in 1874. The attendance and interest were commendable, and the Feast truly enjoyable. About three hundred members engaged in the good work, amid great order and solemnity.

Monday morning, 7th, the delegates assembled and chose Moderator and Clerks, preparatory to District meeting. At 8, the meeting was opened for business. Brother Wagner announced the organization as follows: John Metzger, Moderator, Joseph Hendricks, Reading Clerk, Daniel Vaniman, Writing Clerk. Speakres were limited to two speeches on each subject, and were notified to confine the first speech to ten minutes and the second to five. I thought this a good method to make thinking minds use brevity and clearness, which every earnest worker ought to covet.

First subject was the oversight or care of the church in Henderson county, Ky. Referred to delegates for disposition. Resolution from Northern District of Ill., regarding Central Mission, read and received. Request from Astoria church, that all matters be decided by delegates. Much discussion, when meeting said, No. Next related to the baptism of penitents outside of the church in which they reside, without the counsel of officials of said church who are present. Should ask council of the officials if present.

Brethren of Sugar Creek church asked the reconsideration of query 6 of '77. This relates to the final disposition of matters upon which the meeting cannot agree. The delegates may dispose of any query by a two-thirds vote, if the meeting should fail. A long and tedious discussion followed, and was finally brought to a close by tabling the Sugar Creek query.

The question of *manner* of washing feet in public assembly was next debated. All are determined to stick to the Bible on the subject of feet-washing, but there is some difference of opinion as to the best manner of practicing the ordinance. Referred to A. M. for consideration.

Are members who absent themselves for several years from the Communion, qualified to sit in council and aid in the correction of others? Tabled. Change of time of holding D. M. asked for. Some preferred April to October, but the majority said, no change. The Macoupin Creek church desired the D. M. to amend her practice of choosing officers and delegates so as to require a majority of the whole vote to elect. Concluded to continue the present practice.

The question of the marriage of cousins was introduced, but deferred until to-morrow.

TUESDAY.—MORNING SESSION.

Reconsideration of Art. 4 of 1789 relating to marriage of cousins, taken up and discussed at length, and finally laid on the table.

Report of missionaries being in order, they presented the following: Received by baptism during the year, 116 persons. Expenses, 59.40. John Metzger, J. R. Gish, Joseph Hendricks, and Daniel Vaniman were chosen evangelists for the ensuing year. They will labor in new fields, where there are few members, and in the Central Illinois mission field, in conjunction with those of Northern Illinois. It was suggested that subscription papers be circulated in each church, requesting members to give as the Lord has prospered them, and send all contributions to John Neher, Box 169, Virden, Ill. The Treasurer was ordered to pay $26.00 to brother Metzger on last year's expenses and notify them at once to remit for next year's expenses.

The next D. M. will be held with the brethren at Hudson on Tuesday next preceding the full moon in October 1879.

Treasurer reported District out of debt, and a balance of $2 65 on hand. Whole amount of missionary fund received to date, $135.12. There is on hand for next year's work $53 42. This shows that the brethren of Southern Ill. are wide awake in the good cause of preaching the Gospel to those around them.

Delegates to A. M., John Metzger, James R. Gish. Alternates, Daniel Vaniman, Joseph Hendricks. The meeting closed about 1 P. M., and each departed for his field of labor. I am happy to say, that my association with the brethren and sisters was truly pleasant. They are earnest workers, and aim to live as they profess, fearing God and loving the church. Arrived home the 9th. Found all well: work abundant, and willing hands busy. M. M. E.

THE CALIFORNIA COMMITTEE.

When mention was made, two weeks ago, that the visit of the committee to California was deferred, we felt pressed to say considerable more, but thought to wait a few weeks and let Bro. Quinter give an explanation. His explanation has now been published in the *P. C.*, and below we give it entire. We think Bro. Quinter acted wisely in deferring the matter till Bro. Miller's health would permit him to take his place on the committee. Hope the Brethren in California will submit to this arrangement for the time being, for when matters are once fully developed, it will be to the advantage of the cause.

BROTHER QUINTER'S EXPLANATION.

It was announced in our last issue, that we had started for California; and we had done so, but returned home. And as we did not pursue our contemplated journey, some explanation is necessary. There had been nothing settled by the mutual consultation of the members of the committee in regard to the time of starting. After our appointment by the Annual Meeting, we had some little conversation together, and the idea was suggested by some one of the committee and favorably entertained by all, that it would be desirable to go as early in the Fall as possible, but no time was fixed upon. And when brother Miller and ourself met in Ohio in August, we both having several engagements to fulfill, and he having some sickness in his family, we concluded instead of going early in the Fall, we could not go until late, though no time was named by us.

But brother E. K. Beeghly, having had some correspondence with some of the California brethren, became impressed with the propriety of going early in the Fall, as it appears that the Brethren in California expected us at that time. When he informed us of his wish and of the expectation of the California Brethren, we concluded it would be well to go as soon as possible, and so wrote to both brother Beeghly and brother Miller, and began to prepare for an early departure. But much to our regret, we learned from brother Miller, that his own health, and that of his family, were such that he could not go at the time that was now proposed. Our first impression upon learning this, was to defer our visit. But as brother Beeghly had made his arrangements to go, and receiving a letter from brother Wolf in which he informed us that there would be much disappointment should we not be with them by the 20th or 25th of Sept., and as brother Miller recommended us to go, though he could not accompany us, we considered the propriety of brother Beeghly and ourself going. Though we felt very reluctant to go without a full committee, considering the nature and responsibility of our work, but knowing the wish of the Brethren in California, and that brother Beeghly had made his arrangements to go, we left home on the evening of the 13th of Sept., to meet brother Beeghly at Cedar Rapids, Iowa, on the 16th. But the heavy rain in Western Pennsylvania and Eastern Ohio, on the 12th, had damaged the railroads to such an extent that traveling was considerably retarded, and when we arrived at Pittsburgh at midnight on the 13th, we could not pursue our journey, as several bridges on the Pan Handle Road, the road over which we were to pass, were destroyed by high water. And as we did not want to remain at Pittsburgh over Sunday, we returned home on Saturday morning. Our mind became considerably perplexed in regard to what we should do under the circumstances. We prayerfully considered the matter, but the way did not open before us as clearly as we desired it. We, however, under considerable perplexity of mind, started again on the evening of the 16th, concluding that we would visit brother Miller, and have a consultation with him on our way to meet brother Beeghly.

We accordingly visited brother Miller, but found him unable to accompany us. We then talked over the subject of our visit, and prayed over it, and came to the conclusion that our visit to California had better be deferred until some of the difficulties which seemed to be in the way, should be removed. Hence the visit of the Committee is deferred. As brother Beeghly has probably gone, and as some of the brethren in California will be disappointed, we regret very much that we could not go. But considering all the circumstances connected with our mission, and ardently desiring to make it a success, we felt that our work at this time, under the circumstances under which we would attempt it, should we make the attempt, would be attended with some embarrassment that it is desirable should not exist. We submit the case to the controlling providence of God, hoping that he will so direct it as will make it successful in due time.

Aunt: "Shall I give you a new doll, Maggie?" Maggie: "No, thanks, auntie, I should never love another doll like this; for see, it has only got one eye, one leg, and one arm, and nobody would care for it if I didn't. Proper dolls can take care of themselves, you know." A valuable lesson may be learned from this incident. There are plenty to take care of the rich and finely clad, but some warm-hearted, child-like Christian is needed to look after the wants of the blind, lame and destitute. These are the ones whom Christ made special efforts to enlighten and relieve. One proof of his mission was, that the Gospel was preached to the poor; the lame was healed, and the blind made to see.

Business Notices.

CIRCULATE THE TRUTH

There are thousands, not members of the church, who might be greatly benefited by reading the Brethren at Work during the debate, and in order to reach as many of this class as possible, we conclude to make the following liberal offer: Send us the names of such outsiders as you think would read and appreciate the paper, and we will carefully enter them in a book, as they come in, and send them the paper as fast as the money can be raised to pay for it, charging but one dollar a year. Hope all our readers will make donations to this fund, and thus enable us to do a good work among those whose names may be forwarded us.

Below we acknowledge, from week to week, all donations received, and papers sent out:

Geo W. Yost, Ind.,	1 00
Thomas Shultz, Stephenson Co., Ill.,	.50
D L Winter, Ohio,	1.00
W T Harding, Neb.,	.25
Previously reported,	16.00
Total,	$18.70

The following names have been placed on our list for one year, and paid for out of the above fund:

S C Strong, Stephenson Co., Ill.,	$1.00
Geo Willy, Tippecanoe Co., Ind.,	1.00
Previously disbursed,	16 00
Total to date,	$18 00

Forward us the names of those only who will appreciate the paper, and do not forget to donate something to the fund.

MONEY LIST.

It is not safe to send over $1.50 in a letter without registering. Send money by P. O. Orders or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send silver in letters. Below we publish, from week to week, a list of money received at this office, by mail, and not otherwise receipted for. Should any errors occur, report them immediately:

D A Lichty, 1 75; A Bomgardner, 1 51; George Long, 1 00; S T Bowerman 1 00; Jer Cross, 50; Elijah Horn, 2 00; Absalom Bowman, .10; Aaron Sollhart, 7 00; D S Netzman, 1 00; D F Shively, 6 05; J Newcomer, 3 51; J W Hollenbaugh, 5 00; W Harding, 2 30; D Bollinger, .50; D B Teeter, 2 00; James Kelso, .50; S Shultz, 50; Daniel Zook, 1 60; D D F Kindell, 1 24; Jacob Lynch, 10 50; T M Coleman, 20; G K Fundenberg, 62; J R Miller, 1 00; D L Winter 1 00; J Spindler, 1 00; J W Smouse 1 00; Anna W Young, 10; D J Brubaker, 2 00; H H Arnold, 1 75; W C Teeter, 7 25; Isaac Cornell, 3 25; J A Landis, 20; J M Hantle, 35; C Forney, 3 50; J A Trackler, 2 25; Asa Bearss, 1 00; A Reisinger, 1 00; Sam Snyder, 3 37; Henry McCartney, 1 50; Nancy Shrantz, 1 50; K A Groh, 1 50; E J Robinson, 1 75; J C Bryant, 50; J S Masterson, 2 00; Jas A Coberly, 1 70; Jacob Kimmel 1 00; S J Hutchison, 2 00; Abner Fuller, 2 00 Henry Stickley, 50; D Long, 8 00; W T Harding, 1 75; J R Gish, 1 00; G W Yost, 1 00; J Troxel, 7 20; S H Kensinger, 31; Mary Shaffer, 2 00—Oct 12.

CALIFORNIA COMMITTEE.

Mississinewa church, Ind.,	1.00
Hurricane Creek church, Ill.,	1.00
Bear Creek Church Ill.,	1 00
Ray Co. Church, Mo.,	1.00
Previously reported,	111.40
Total,	115 40

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible, in order to promote Bible Truth. Articles for this department, must be short and to the point.

Will some one please give an explanation of Romans 4: 4, 5? JOHN H. STAGER.

Please explain Rev. 20: 13, 14, and give us an insight into them J. M. RIDENOUR.

Will some one please give information concerning 1 John 3: 8, 9, 10? W. H. MILLER.

Please tell me who that man was, Paul spoke of in 2 Cor. 12: 2, that was caught up to the third heaven. SAMUEL CRIST.

Will some brother give us an article on the following: "He that is least in the kingdom of heaven is greater than he?" H. H. MEYERS.

Please explain 2nd Thess. 2; 9. It readsthus: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders. M. C. CZIGANS.

Please give an explanation of Matt. 21: 2; also Mark 11: 2. Do both mean the same? If so, what is meant by the ass tied and the colt with her, loose them and bring them unto me? Did he ride both, or only the colt? I. H. CRIST.

Please give an explanation of the following words: "Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." 1 John 3. 9. MOLLIE UMBAUGH.

Will the BRETHREN AT WORK, or some one of its many readers, explain a few expressions that are often used in prayer? They are rather dark to me. I ask for information: First, Is it proper, when giving thanks at the table, to ask the Lord to "bless" that food which He has already blessed? Secondly, Is it proper to pray "for the sake of Jesus," when Jesus has done all for our sake? D. V. EBY.

Please give us your views on the covering spoken of by Paul in 1 Cor. 11; also tell us who, or what that head is, the women dishonor by praying or prophesying with her head uncovered, both the married and unmarried? By doing so you may do a good work for some of our members out here in the far West and oblige DAVID BROWER.

1. Please give your views on Luke 10: 4. "Carry neither purse, nor scrip, nor shoes: and salute no man by the way."

2. Also Matt. 23: 9: "And call no man your father upon the earth: for one is your father which is in heaven."

3. Also 1 Cor. 7; 39: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord."

EMMA FISHER.

WAS IT LITERAL WATER?

The eight souls that were saved by water, was that water literal water or was it some other kind of water? 1 Peter 3. 20, 21; also Acts 22: 16, where it is said, Arise and be baptized and wash away thy sins, was this literal water, that was to wash away his sins? M. F.

IN answer to M. F.'s query in the BRETHREN AT WORK, Nos. 37 and 38, I reply, that both passages refer to literal water. In regard to the "eight souls," that were saved by water, (1 Pet. 3: 20), we learn, that while all mankind then living, except these eight souls, were destroyed from off the face of the earth by the immense flood of [literal] water, these eight were saved *in* the ark, and as the *water*,—which destroyed the wicked,—bore the ark up in triumph, *it* was the means by which the righteous were saved.

The other passage, "Arise and be baptized and wash away thy sins," (Acts 22: 16), has reference to baptism, and the water which was to be used, was literal water, and was the means by which Saul was to have his sins taken away. We do not think that water has, or ever had the power to save or cleanse from sin, but God works by means, and in these instances water was the means which God saw fit to make use of, in order that man might receive the promised blessing. God has ever seen fit to require something of man. Our first parents were required to dress and keep the garden in which they dwelt. The children of Israel were required to journey and toil through the wilderness before they could inherit the promised land. Naaman was told to dip *himself* seven times in the river Jordan, in order that he might be cured of leprosy. God could just as easily have saved Israel in Egypt, or cleansed Naaman without having him dip himself, had he seen fit to do so? But then their faith, patience, &c., would not have been tested, and we think they would have lost a great part of the *pleasure* of the blessing by receiving it without doing any part of the work themselves. Hence we see that God never agreed to do it all, but that he makes literal requirements of man, in which He always meets man and showers upon him the promised blessings. These literal performances, too, are always the shadow of something real, and more sublime.

So in the cases referred to, water was the means used, and the washing was the type of the cleansing from sin, which only God himself can do. So we decide that the water was literal, but the blessing depended on the proper and faithful use of the means which God employed.

Then if we would enjoy that cleansing from sin, which is necessary to our entrance into heaven, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and *our bodies washed with pure water*. Let us hold *fast* the *profession* of our *faith without wavering; for he is faithful that promised*." Heb. 10: 22, 23.

W. Q. CALVERT.

THE CHOOSING OF MINISTERS.

BY LANDON WEST.

THE choice of a minister, its importance, its frequency, and the chances for mistakes, should, we think, afford a special occasion for prayer. We have a good example of this in our Master's life. See Luke 6: 12. "And it came to pass in those days, that he went up into a mountain to pray, and continued *all night* in prayer to God." This was, no doubt, felt to be an occasion for continued prayer. There was important work to do, and it was work not for time, but for eternity. It was a new era in the work of salvation, and as such it was felt. It was to begin a work then, that is not completed yet. But great as it was, it was no more than the appointment of a human ministry. It was to commit the work of human salvation into human hands. And, as in all cases, much depends upon those who do the work, so this work was felt to depend very much upon those into whose hands it fell. To be a success, it must fall into good hands; while to fall into bad hands, was to make it a failure. This was felt to be a special occasion in which the mind of God was needed to direct, and our Master improved it well—*prayed all night before*.

Now, brethren, the church often has the same work to do, and do we not have far *greater* need to pray? We think so. But see now, what His work was: "And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he called apostles." Luke 6: 13. We cannot think that all that night's prayer was for the work that was done, but it must have been for the work yet to do. He had prayed all night, and when it was day the choice was made. Was *it* not an important work? None could have been greater, unless it was the choosing of himself. See Rev. 5: 6, 7. And was not the choice he made, a great one? None could have been better. Not a mistake in the twelve. Although one was a traitor, there could not have been a better one to do what the traitor did, than the one who was chosen. If we allow at all, that Jesus was to be betrayed, Judas was the man to do it. None could have done it better, and we may well say, he was the right man in the right place. A traitor was needed then, but now the good thing is, there is no more need of traitors, and for that reason we should choose none, but if ever there was a time when true men should be put to the work, and those too, who would *do the work*, it is now.

Now brethren, we all say, we need more preachers, and these too who are true, who will, like Barnabas and Paul, the Lord's chosen, hazard their lives, if need be, "for the name of our Lord Jesus Christ." That we need more who will, like Peter, another of the Lord's choosing, forsake all, to follow Jesus. Matt. 19: 27. And that we need those, too, who will "go and teach all nations," "into all the world," and "to every creature," and that we need such as are willing "to lay down their lives for their brethren." You ask how are we to get them? We ask you how did the Lord get them? He prayed for His, and He got them. I believe it is said that they all save one died a violent death. This kind the Lord wanted, and he got them by praying ALL NIGHT. These twelve, with Paul, would give up their life, before they would give up their faith; and these are the kind the church needs to-day. This is the kind that Jesus had, and that He wants now. As we need more, should we not try to secure some of *this* kind? We think so. And to do it, should we not pray too? We should pray most assuredly, and fast, too. We should pray *all night* and *all day, too*, rather than to have so many "that are at ease in Zion." Amos 6: 1.

Do not, my beloved brethren, neglect this duty and this holy example, when we have such important work to do; and do not neglect it any time. And may the Lord in heaven hear that prayer so often said; "*Thy kingdom come*," and grant His church, wisdom to choose men who *can* and who *will* work that the Lord's kingdom may come. This kingdom and its interests are, for the time, committed into human hands, and that is why we should ever pray for aid, and for the guidance of the Spirit, to direct us in the work. The coming of this kingdom to the extent here prayed for, has been, and is yet much hindered, because of human weakness. And had it not been for this weakness, over which Satan's rule is so strong, that prayer had been realized long ago. This condition will ever be an obstacle in the way of the fulness of its company, until we all have power from on high to remove it. For that power we should pray and watch, and fast, and pray again. Jesus said, "without me, ye can do nothing." John 15: 5; but with the help of Jesus we can, thank God, do all things. There is no obstacle when we have His help. Paul would say, "I can do all things through Christ which strengtheneth me." Phil. 4: 13.

When we pray for the Lord's choice, let us not then take our own choice in preference to His, if they are not the same, for if we do, our choice will be a failure. "For the Lord seeth not as man seeth." 1 Sam. 16: 7.

WHY ARE WE ASHAMED OF CHRIST?

MARGARET SEIDER

WHY do we fear Jesus? He said, if we are ashamed of Him, He will be ashamed when He comes again. Mark 8: 38; Luke 9: 28; Matt. 10: 32 "Whosoever shall confess him before men, him will I also confess before my Father which is in heaven." Dear readers, we are not likely to confess Him if we are ashamed of him, therefore we ought to be careful and have Him formed in our hearts and call on Him by day and by night, in public and private, and not be ashamed of Him. How pleasant it is to meet together to sing and pray.

Dear brethren and sisters, let us be more zealous, for the time will soon come when Christ will call for us. Then how will we feel if we have not washed our robes and made them white in the blood of the Lamb. We cannot be too careful how we live. Let us all try and live nearer our blessed Savior, that we may be accepted of Him.

SOME MORE THOUGHTS.

BY MARY C. MILLER.

STUDY to be careful. It is easily learned and will save money, time and temper.

—A weed is a weed, and it makes no difference whether it be in a wheat field or by the road-side. So with sin, wherever it is found it is only sin, nothing better can be made of it, and the purer the heart is, that it is in, the more easily it will be seen.

—I have lately read a piece in No. 39, BRETHREN AT WORK, about Jesus. I wish this piece would be read and re read by every brother and sister. And not only read and read again, but compared with the Scriptures and all that be in it worthy, (which is much) be immediately adopted. It tells about Jesus; how He was misused, and how He loved even His enemies, those who accused Him wrongfully, saying all manner of evil against Him maliciously.

—Why is there disunion in the church? Because some wish to partly unite with the world. Should Christ have fallen down and worshipped Satan, then the Father and Son could not have been one any more. We should be one, as They are one.

—He who faints when dark clouds overtake him, when storms arise and tempests sweep around—I say he who faints at such a time, his faith is weak, his "strength is small."

—A church that is united and does right, is strong no matter how small it is. Disunion opens many ways for Satan to get in.

—We talk of beautifying our homes and making home attractive and pleasant, but how is this to be done? No doubt all agree that it should be done, but as to the manner, I fear we do not all agree so well. To say we should get croquet for our children to keep them at home, is one of Satan's proverbs. He wishes us to give our children the first lessons which lead to the billiard table. As it is with croquet, so it is with all diversions. We take a wrong view of the matter. We get on forbidden ground so easily, if not very watchful. When we pattern after the world, then we are going wrong, we are losing ground, losing strength, getting weak. When we are getting off the right way, we become blind and do the very things we should not. Our homes must be pleasant and attractive, but let these be deep-seated in the mind. Let the teaching be such that good society, good books, good thoughts, good conversation, good manners, good deeds, will be attractive to them. If we ornament our homes with these, and such things, our children will learn to travel the right road from their infancy. Making home attractive, is no small matter. It is as essential to the spiritual life of our children, as the air we breathe is needful to our natural life. We must make our homes pleasant, but we must also bring our children up in the why they should go when they are old. If we teach them to love the silly pastimes of the day, can we expect them to depart from those things when they grow up to be men and women? If we would have pleasant and beautiful homes, we must teach our children to flee youthful lusts and pleasures. Good and obedient children are ornaments anywhere; they are "as apples of gold in pictures of silver." May God give wisdom, to the parents in our beloved brotherhood, that they may so direct their little ones in their youthful days, that they may grow up to be bright and shining lights, not only around the fireside, but wherever they may be.

WHEN JESUS COMES.

BY S. BRUMBAUGH.

HERE we are wandering up and down life's weary way from day to day. We are often made to wonder what we are placed here for. Why we must have so many troubles and trials on our way. It is all to fit and prepare us to be a just heir with Jesus to inherit one of these beautiful mansions prepared for us. Jesus was here upon earth and gave us a pattern, and then left us, now He is going to come again after awhile and take those who have been His followers through life, home to His Father. And He will be pleased to see us ready when He comes. How often do we see old fathers and mothers who have been wandering down the dark vale of life for many a year, laboring for the Master, preparing to be ready when Jesus comes. Be faithful a little while longer, your Savior will soon come and take you home to rest Let us all try to have our lamps trimmed and filled and burning when Jesus comes.

Oh, when we get home, our journey ended, our trouble will be over, there will be no more heart pangs and sadness; that will all be ended, and all will be peace, joy and gladness. Jesus will know that our way was dreary; He will know that our feet grew weary; He will know that we often met with many griefs and sorrows; He will know all this. But oh, how His precious arms will rest and comfort us. Is it not worth our toil and strife here for a little season, to gain a life eternal and on high, where we meet to part no more forever. Now let us be ready to meet our Savior when He comes.

STRONG HOPES OF HEAVEN.

BY DANIEL LONGANECKER

STRONG hopes of heaven are no proof, or infallible evidence of regeneration. Hope is common to all men who are not in actual despair. But there are different kinds of hope. There is a good hope and there is a false hope.

A good hope is a gracious, living hope, 1 Pet. 1: 3, a well-founded hope, Col. 1: 27, Heb 6: 12, 1 Pet. 3, a purifying hope, a cheering and joyful hope Such a hope maketh not ashamed, because it is the anchor of the soul.

There are some who think they love God and are His servants, and will surely go to heaven some day, while they are destitute of the knowledge and power of regeneration, being dead in trespasses and sin. They are ignorant of the spirit which changes the carnal mind into a spiritual mind and makes the dead alive by feelings produced by God's sword and spirit are safe, good and necessary, but when contrary to God's word, are very dangerous. Those who permit their feelings to be their instructor instead of God's word generally make the loudest boasts of their claims on heaven, or their title to it. They have received their religion at the anxious bench, and say the most contemptible things of some of the means God has provided for the remission of sin, and the gift of the Holy Ghost, saying, we have the power of holiness without the form, the kernel without the shell, faith without works, and, we may add, the crown *without* the cross. You may see the form of godliness without the power, but you can never see the power without the form. You may see a wolf in *sheep's* clothing, but you will never see sheep in *wolf's* clothing. You may see a praying man that is not a Christian, but you will never see a Christian that is not a praying man.

Items of Interest.

—The entire Hebrew Bible was printed in 1488.

—The Chinese claim to have invented the telephone in the year 908.

—A Steamship of four thousand tons burthen has been built at Barrow, Scotland, to carry cattle from Texas to Glasgow direct.

—A recent earthquake at Montefalco, in the Province of Umbrio, in Italy, carried destruction to one hundred and forty-eight dwellings.

—A Naples (Italy) dispatch of the 24th says Mount Vesuvius was becoming violent. The base of the cone was covered with lava, and lava was streaming down the sides of the mountain.

—The Portuguese colonists at Springfield and Jacksonville, Ill., who in 1846 fled from the Maderia Islands, to escape religious persecution, celebrated their thirty-second anniversary, in a grove, near Springfield, August 23rd. They number about 1,000,

—The house in which John Knox, the Scotch reformer, lived and died, is yet standing in that part of Edinburgh known as the old town. Extending over the front is this inscription in large Roman letters: "Lufe God abufe all, and yi nychtbour as yi self."

—A lady writes to the London *Times* that her daughter, a girl of seventeen, has been poisoned by wearing "bronze-green" kid gloves. After wearing them a day or two, her hands blistered and swelled to such an extent, that for three weeks she was obliged to carry them in a sling, suffering acute pain all the time.

—The American Bible Society, which is constantly extending its grand work, is now publishing books at Constantinople, Beirut, Bremen, Berlin, Paris, Stockholm, Foochow, Shanghai, Lodina, Lucknow, Yokohoma, Bangkok and Vienna. Some versions can be published cheaper at these points than in New York.

—The Bible work among the Turks is very interesting. The Scriptures are sold all over the empire. The Bible house at Constantinople is quite as prominent a building as the Bible houses of New York or London are for those localities, and the scriptures are publicly exposed for sale in more than twenty languages.

—Some, by nailing down their windows to keep out burglars, shut out their very best friend—pure atmospheric air. By so fixing the windows that the upper sash can be dropped a few inches only, the air can be admitted, while the burglar cannot enter, but by violent means. It would be better to risk danger from burglars, than to procure sure death by shutting out the air.

—September 19th, Sherman City, a small village in Isadella Co., Michigan, was annihilated by a terrific tornado. Every store, dwelling-house and shed in the village were swept clean except one frame dwelling, which was partially destroyed. The air was thick with timbers, boards, brick and stones. The inhabitants took refuge in the cellars.

—The life of Pope Leo XIII, is embittered by the springing up in Rome of Protestant temples and schools to "create a generation antagonistic to the church," and by "an unbridled press fighting against the faith." His holiness has addressed a letter on the subject to the Cardinal Vicar, urging every possible effort in order that the light of the Catholic faith, which heretical sects would seek to extinguish, may be preserved."

—The New York *Graphic* puts it thus: "How is this? Prof. J. S. Newberry charges a dollar admission to a lecture in which he says, he don't know where men came from. Colonel Ingersoll, on the other hand, charges seventy-five cents admission to a lecture in which he tells us he don't know where we are going to." And this is the highest attainment of the unassisted reason. For the two great questions, which the soul asks most anxiously, it confesses it has no answer.

—The original Mormon Bible is in possession of a Mr. Wittaker, of Richmond, Missouri. Within the last few days Orson Pratt and Hiram Smith, the two dignitaries of Salt Lake, have been visiting Mr. Wittaker for the purpose of purchasing this precious relic of Mormon history. They find the volume well preserved and written in a beautiful, clear hand, but the owner refuses to part with it at any price, though, according to the local paper, he was offered a large sum of money for it by elder Pratt.

—The cattle in a large part of Bengal are dying at the rate of hundreds a day, and the streams are filled with dead bodies. The decreases in the number and the deterioration in the quality of the agricultural cattle all over British India is one of the greatest features to be noted in connection with the general condition of the peasantry. In Madras and Bombay the destruction of cattle has been appalling, while in Burmah there has also been a plague. The general condition of the agricultural population throughout India is such as to occasion the gravest uneasiness. Continuous impoverishment bids fair to be followed by continuous famine. There is scarcity amounting almost to famine even at the present time in Madras, Bombay, the North-western province, and Bengal. Yet the only remedy proposed is increased taxation.

CORRESPONDENCE.

Report of Treasuaer of Home Mission of N. E. Ohio.

THE following amounts were received from the several churches for "Home Missions," from Dec. 20th, 1875 to Sept. 1st, 1878:

From Loudenville church,	$ 7.10
" Springfield church,	13.40
" Black River church,	12.00
" Ashland church,	3.25
" Maple Grove church,	4.10
" Chippewa church,	20.00
" Sandy church,	3.65
" Mahoning church,	6.25
" Canton church,	19.00
" Dauville church,	1.45
" Toscarawas church,	7.40
" Wooster church,	17.80
" E Nunishillen,	7.99
" W. Nunishillen,	5.88
" District meeting, May 9th, 1877,	22.57
Total,	$163.84

Amount paid out:

To W. Arnold,	10.60
" John Nicholson,	30.00
" G. V. Kollar,	12.00
" George Irvin,	8.25
" Samuel Garver,	10.00
" P. J. Brown,	10.25
" Cyrus Hoover and wife,	10.18
" G. Irvin and wife,	19.75
" Shoemaker and Weaver,	51.81
Total paid out,	$162 84

Amount in hands of Treas. Sept. 1, '78, $1.00

Respectfully submitted.

George Irvin, Treas.

Jacob Mishler, Clerk.

By the above report, it will be seen that some of the churches have paid nothing, and some very sparingly, while others have done remarkably well. At the District meeting last Spring it was considered advisable that there should be preaching at least once a month in Belmont Co., during the coming year, and that each church that was willing should supply the meeting once. I have written to nearly all the delegates and received a very meagre response. The church in Belmont has been sadly neglected. There has been but one minister there since last February (Bro. G. V. Kollar) to my knowledge. There is a small church in Belmont Co., with Bro. David Snyder as their minister, who was elected to the ministry last February, and is doing all he can for the church, but is very much in need of help, from older brethren. The delinquent churches are hereby earnestly requested to contribute, and send their contributions to Bro. George Irvin, Golden Corners, Wayne Co., Ohio. And those churches who feel willing to assist Bro. Snyder are requested to make the necessary appointments by corresponding with Bro. David Snyder, Warnock, Belmont Co., Ohio.

Jacob Mishler, Clerk.

Mogodore, Ohio, Sept 21st, 1878.

An Explanation.

ON page 49, of report of A. M under my signature is the following remark:

"Brethren are solicited to take stock in these enterprises, and are induced to do so, before they are informed of the consequences, and of the extent of their liability in case they subscribe. They do not tell the Brethren, that if they subscribe five hundred dollars as "stock," they are liable for a thousand dollars—twice the amount."

In the above I had allusion to stock and not to donation whatever. I know of no law that makes donors liable for more than their subscription.

For further information, we here insert a part of Sec. II, page 268, Vol. I, Swan and Critchfield:

"Any Univesity College or Academy that may become a body corporate under the provision of this act, the property of which is not derived by donation, gift, devise or subscription, but is owned by individuals in shape of stock, subscribed or taken, the owners of said stock shall be individually liable for the debts of said corporation to the amount of their said stock respectively and in a sum equal thereto over and above the amount of their said stock."

We hope the above explanation will remove all misunderstanding that may have grown out of the remarks above.

I. J. Rosenberger.

Notes of Travel.

ACCORDING to the arrangements of the District meeting of Southern Indiana, we, the undersigned were chosen to visit the members that are scattered through the Southern part of the State, and to preach wherever opportunity would present itself, left home on the morning of the 10th of August. Living upwards of one hundred miles apart, we agreed to meet at Indianapolis. Arriving there at 10:55 A. M., and took train at 11:20 for Greensburg. Arrived at 1:30 P. M., where we were met by Bro. William B. Pierce, who conveyed us to Bro. John Himelicks, some fourteen miles distance, where we enjoyed his hospitality and stayed all night: On the evening of the 17th, Bro. Himelick took us to friend John and sister McCammon. On their farm is a meeting-house, in which we held our meetings. Would say this was once an organized church. The ministers all moved away and a greater part of the members. We found five members, who seemed to be in the faith once delivered unto the saints. There being no preaching for the last eighteen years, with the exception of Bro. William Pierce, who occasionally visited his friends and preached a few times for those members. In the last five years they have not heard a brother preach in that vicinity. Commenced meeting August 17th and continued until the evening of the 20th. Had very good attention, but most of the time small attendance. Not much interest taken in the meeting. Some of the people said they had been preached to death heretofore, had no desire for religious worship. On the morning of the 21st we took the train at North Vernon at 10:30 Arrived at Leymour at 11 A. M. Changed cars to Cathersville, Jackson Co. Arrived there in the afternoon. Went to Bro. Joseph Wilsons', where we met the Bro. and sister and their family in moderate health and anxious to see us They lived where there are no members near. Not heard a brother preach for nearly three years, yet they appeared to be zealous in the cause of the Master. Commenced meeting Tuesday 22nd, and closed on the 25th, with good feelings and good attention, but no additions, as the doctrine of the Brethren was not known in that vicinity, but we think there was some good impressions made, which we hope will mature and develop itself in the Christian's life. Bro. and sister Wilson were very much built up during our stay with them. Took the train on the 26th, for Shoals, Martin's Co. Arrived at 1:30 P. M. Met brethren J. B. Sell and Henry Tranter, who conducted us to Bro. Sell's house. Bro. Sell was sent to this field of labor by the Church Extension Union last April, where he is now working in the cause of the Master. Hope his labor may not be in vain, as we think there is an opening for much good to be done. Commenced meeting on the evening of the 26th, and closed on the evening of the 1st of September, holding those meetings in three different places for the accommodation of the members and others. Therefore we did not have as good success as we desired and no additions to the church, seemingly on account of some unsettled matters among the members, for which purpose they had appointed a church meeting to adjust their matters and to organize a church, but failed in doing so at that meeting. We then made another appointment for another council. On Monday morning we went a distance of forty miles, by private conveyance to Pike Co., where we found one brother, by the name of Philip Alburn, where we held three meetings. On the account of sickness the congregations were rather small, but seemingly pretty good feelings, with good encouragement to return again. We then returned to Martin's county and attended the last named council meeting on the 5th of Sept., which resulted in the final settlement of all their former difficulties and peace and harmony being restored to the members. We then according to their request, organized this little body of members, numbering about twenty-three, by Bro. J. B. Sell, presenting his letter of recommendation as a minister in the second degree of office. Also Bro. Leonard Stephens, by presenting his letter of membership as a deacon in the church. The members unitedly accepted them with their offices, which we hope will result in the prosperity of this little church in Martin's county. After the organization of this little body, they desired to have a Communion, which was held on the night of the 5th of Sept. There seemed to be a very good feeling among the members present. On the morning of the 6th, before leaving Bro. Stephens(being in poor health) requested to be anointed, which was attended to before we left. We then took the train at Shoals at 1:15 P. M. for West Lebanon, Warren Co., where we arrived on the morning of the 7th, at 6:43 A. M. Commenced meeting on the evening of the 7th, and continued the meeting until the evening of the 10th. On said day there were two buried by baptism into the death of Christ, to rise and walk in newness of life,truly, as we believe, coming in the eleventh hour of their life, whose ages are as follows: the brother being in his 89th year and the sister in her 75th year.—Would say the members were much built up in their Christian faith, while we were with them, On the evening of the 10th we closed our meeting with many good feelings among the members, with many requests to return again. On the morning of the 11th at 6:40 we took the train at West Lebanon for our homes, traveling together as far as Lafayette junction, where we separated. My traveling companion took his leave for home some 13 miles from Lafayette. Traveling altogether about 613 miles. I took the train at Lafayette for Richmond by way of Indianapolis. Arrived home at 6 o'clock P. M. Traveling altogether about 675 miles. Found all well. We tender our thanks to the members and friends for their kindness manifested to us whilst among them. We feel thankful to the Giver of all good, for his protecting care over us and our families, while on our mission.

Jacob Rife.
John W. Metzger.

From Isaac and Josie E. Royer.

Dear Brethren:—

WE in our isolated condition, were very much cheered by the visits of several brethren and sisters. In August brethren Absalom and Isaac Meyers were here and preached for us. Oh, how we feel rejoiced to receive such visits. On the 16th of Sept. Bro. Musselman, sisters Barbara Beckler and Lana Provont were here and staid a few days with us. We sometimes feel discouraged in our lonely state, but an occasional visit from a brother or sister is very cheering to us. I think we know something of the feelings of our Danish Brethren, when our dear missionary brethren went among them and also when they came from them.

Dear brethren and sisters, in traveling through the West, hunt up the scattered and isolated members and visit them. You do not know how much good you can do in this way. O, how we feel cheered with even the visit of a brother or sister. I sometimes think that the life of isolated brethren and sisters could well be compared to a traveler on a great desert, all around them seems dull and dreary, and an occasional meeting, to be the oasis on the desert. How cheering the oasis must be to the weary traveler, when all around is naught but a dreary plain of sand to suddenly see a beautiful and fertile garden! So it is with us, when we get discouraged and almost feel as though we were ready to give up, the Lord in his infinite wisdom and goodness sees fit to put it into the heart of some good kind brother or sister to make us a visit, then we take fresh courage and make new resolutions to live more faithful in the future. Dear Brethren pray for us that we may hold out faithful: Our trials and temptations are great and I do hope and pray the Lord will soon send us a preacher so we, too, can meet with the people of God.

From F. P. Lœhr.

IT is the gift of some men when they travel to give a description of what they see; the face of the country, the scenery, the rivers, the mountains, etc. Though I admire and am led to adore the Creator of all that is beautiful and sublime, yet I am more inclined to study the habits and actions of man for the purpose of enabling myself to become useful to them and in return receive instruction, and comfort for myself.

In my present tour visiting churches from North to South in Indiana as far South as Anderson, Near Indianapolis, I observed many pleasant indications of improvement, in every church, which I visited and particularly in attending a district meeting of Southern Indiana. I could not but feel grateful to God to see such harmony and union in action, and readiness to yield whenever superior light was presented. There seems to be a general striving every-where for progression, yet it must not be denied there are exceptions that are very hurtful to the cause. I take the liberty to name one particularly: It is accepted by all the servants of God, that every thing we undertake to do, should be undertaken by prayer and supplication to God for his Spirit's guidance, yet in some congregations, when business is to be done in church capacity the officials will meet together in private and there discourse and decide every matter for which the church is called together, then enter the house and open the meeting by supplicating the throne of grace for wisdom to guide them in their deliberation and work, which is already done in their own strength(or rather weakness) for who dare presume to do the work of the Lord in one's own strength! There is nothing left for the body to do but to give consent, for who of the laity can feel bold enough to object to that which already is decided.

There have been instances related to me, where the members in the house sang every hymn in the book that they could sing to occupy the time. Where is the inducement for members to come to church meeting? Who can give a name to such proceedings? I decline giving it. Other instances have come under my observation, where councils were held properly, but when the church was unanimous, a few only objected and would not yield. I will give an instance for the better understanding: A church agreed to have a Sunday-school in the meeting-house; two members dissented, but could give no other reason than that the A. M had decided that it should not be done if not unamiously agreed. Shall a body of a hundred or more have to yield to one or even a dozen *self-willed* individuals? My answer would be no! for I should think if I were one of those opposers the sooner the church would break my self-will the better it would be. Such things not only occur at our home church meetings but sometimes at district and Annual Meetings. Should there be no improvement it would be of little use for a physician to find and define the disease if he would or could not prescribe remedies to cure the same. So also in the mystical bodies are ailings and diseases which ought to be removed. I therefore shall venture to prescribe or propose for the lower ailings, and let others more expert follow up and finish out: In the first place then, it is requisite or necessary that there is a healthy flow of love from heart throughout the mystical body or church. To attain this end every member of that body must be active, and to make them so they must be made to feel good; this is gained by thinking more highly of others than of ourselves or in other words, preferring one another; not in having others work while we are idle but bearing each other's burdens joyfully. When we see our brother err, instead of talking to others about it, go to the brother or sister in a meek spirit, kindly talk the matter over. Ten to one he will thank you for your kind aid. As the minister is always a target, standing conspicious watch him closely not so much to find faults in him, to lower him in your estimation, but to be enabled to assist him in correcting habits that may be unedifying or hurtful; you need not be afraid to occasionally give him to understand that his labors are appreciated, for he needs encouragement not only in words but also in deed. This will endear you to him, that you can even give sharp reproof if needed.

The above treatment will work *vice versa;* for a good rule will always work both ways. If a minister is, in all his discourses, upbraiding his congregations, he will gain but little credit, for he will be paid back in his own coin. He is showing a want of knowledge of human nature. Even a horse will not obey the better for always being whipped and abused, how much less a brother—a human being—an erring mortal Better give him credit for all the good that is about him and urge him on to gain more. To curb or restrict members at council meetings and not make them feel at liberty to express their mind on any subject is discouraging. But to make them feel that it is not only a liberty but their duty to give what counsel they may have will make them love to come and enjoy sociability. There is not a member of our body useless from the little toe to the most prominent. So the members of the church, in like manner, none should be spared or over-looked. But alas! that havoc made, when a few crumbs the leadership regardless of responsibilities!!

The above is experimental religion, and is recommended for trial.

* * *

A Correction.

To C. Harader, J. W. Stein and J. T. Mason, Newtonia, Mo.

Dear Brethren:—

I RECEIVED your short letter this morning in which you state, that certain persons claim to have heard me preach in your county, that Christ was a *sinner*, and that he was baptized to cleanse Him from sin and pollution or something to this effect, and that you wish me to state whether I ever did in your county or elsewhere, preach such a doctrine. I answer, I *never did*.

Whether I hold such sentiments? I answer, *no*. I should be afraid and ashamed to harbor or entertain such stuff.

Has such a doctrine to your knowledge ever been taught by the Brethren? I answer, *no*.

I have no knowledge of any such thing, and would give my voice to silence any of our preaching brethren who would teach any such doctrine or hold such sentiments.

JOHN HARSHEY.

Warrensburg, Mo.

GLEANINGS

From Raleigh C. H., W. Va.—Three or four years ago we, the German Baptist church concluded to build a meeting-house, provided we could get help, and consequently appointed a corresponding secretary and a receiver. Not being able to build ourselves, we have given up the matter, and I as secretary would say to one and all that sent us money, send me the amount and order for it, so that we may return your money. W. H. BAILEY.

From Salem, Marion Co., Oregon.—The health in this country is quite good. Crops tolerable good. The ark of the Lord is moving slowly. We were down in Multomah Co., Oregon, the second Sunday of this month. Had six meetings. One accession by baptism and one more applicant for membership. Interest quite good. Found our young members well and progressing in divine life. God willing, we expect to make them another visit the fourth Sunday in Oct. Truly the harvest is great in this valley, but the laborers are few. Souls are starving for the bread of life.

DAVID BROWER

From Matilda E. Haws.—When I united with the church of the Brethren I could scarcely read. I had previously been a Missionary Baptist. After uniting with the Brethren, brother Flory sent me the *Gospel Visitor.*—This was a great help to me. If those who are able just knew the good they could accomplish by sending books and papers, they certainly would do it.

At one time we had a fine prospect for establishing churches in Greenbrier and Kanawah counties of this State (Virginia). But alas! all has been lost for lack of a shepherd.

God has seen fit to lay me on a sick bed since I commenced this letter, but has raised me up again. I want to know what I am to do. I have not once in my life, communed with the people of God. I cannot leave this world contented without having communed with those who truly love the Lord, and having been annointed. I feel at times as if my soul would have to sink within me. Oh! if I could have one saint to pray by my side when I am in so much pain. I know that God loves me and afflicts me for my own good. I often go astray, but that sweet gentle voice comes to me and says, "Jesus died for you, that you might have ever-lasting life."

It is just as the Father pleases to call any of us, but by the law of nature it seems I cannot stay long. Pray for me that my crossing the river between Jesus and me may be calm and sweet.

Pine Grove, Ohio.

From Sidney, Shelby Co., Ohio.—Our Love-feast the 11th of Sept. passed off pleasantly, although it rained most all the time, it was a refreshing to our little church. Quite a number of ministering brethren were present. Brother David Workman did most of the speaking. Brother Workman and Brother Yount stayed with us over Sunday. There were two baptized on Sunday. We should all work for the interest of our blessed Master, while it is called to day, for the night will come when no man can work. MARY A. WRIGHTS.

From Longmont, Col.—Our Love-feast came off the 14th inst. We had a good meeting. Our dear brother, M. M Bashor, from the southern part of the State, was with us.—His earnest and zealous labors were well received, and we are assured he shall not lose his reward. Brother and sister Larick, from the Southern part of the state, were with us. We sometimes hear of members that think ten miles too far to go to a Communion meeting, while those two above mentioned came over two hundred miles, at an expense of eighty dollars, solely to attend meeting. God will surely bless them in their zeal and great love for the cause. Over thirty members communed and seven in the country were not able to attend. Brother John Bashor and companion, from Union Star, Mo., were also with us. They were on a visit to two of their sons living here. Our series of meetings continued ten days. Much interest seemed to be manifested. It was said better order was never observed at any meeting, than was at our Love-feast. During our meeting, there were two additions by letter and one by baptism. We think there are more near the kingdom. Two more will be added by letter to our congregation at our next meeting. So it will be seen we are making some progress in church matters. The refreshing season of our meetings has added to the building up of the members in their most holy faith.

J. S. FLORY.

From Defiance, Mo.—Our church, Honey Creek, was organized the 15th of last May by brother John Forney and brother D D. Sell, with ten members. Since then we have been visited by brethren W B Sell, S. A. Honberger and Daniel Glick. We now have nineteen members and no preacher. Our Love-feast was on the 14th and 15th inst. We had a large turn-out and the best of attention. The members were strengthened and three precious souls were made willing to be baptized, and many almost persuaded to become Christians But as is often the case, our meeting had to close too soon. We hope that ministers passing near us will give us a call and labor with us as we think the prospects for doing good, bright; and we urge our brethren that have labored with us to come again. We are situated in the north-east corner of Nodaway county, Mo., about ten miles East of Hopkins.

W. H. CLARK.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

MYERS.—In the Arnold's Grove church, Carroll Co., Ill., Oct, 2nd, 1878, sister Myers, aged 60 years, 11 months and 15 days.

Deceased was an exemplary member member of the Brethren church for many years.—She suffered long and severely, but patiently. A cancer in the breast was the cause of her death. She died in the blessed hope of eternal life. The funeral was largely attended. Services from St. John 5: 25, 28 and 29 by the Brethren JOHN J. EMMERT.

WELKIN.—In the Solomony church, Huntington Co, Ind., Sept. 24th, of typhoid fever, Jacob Welkin, aged 24 years, 7 months and 1 one day.

ELLIS.—In the same church, Sept. 25th, Almira Elizabeth Ellis, daughter of Bro. John and Mary Ellis, aged 3 years, 11 months and 29 days.

BUFFINGTON.—In the same church, Oct. 3rd, 1878, brother Richard Buffington, aged 82 years, 4 months and 17 days. Services by the writer. SAMUEL MURRAY.

RIFFEY.—In the West Otter Creek church, Macoupin Co., Ill., August 29th, sister Polly Riffey, aged 63 years, 3 months and 4 days.

Sister Polly was in good health up to her death and dropped dead while walking through the room Services from Rev. 14: 13, by Isaac Studebaker and Javan Gibson.

I. H. CRIST.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc, should be brief, and written on paper separate from other business.

LOVE-FEASTS.

Henry co., Ind, near Middletown. Nov. 1st, at 10 A. M.

Prairie Creek, Wells co., Ind., Nov. 1st, at 2 P. M.

Adams co., Iowa, Nov. 9th and 10th, at 10 A. M.

Okaw, Piatt Co., Ill., Nov. 5th, at 10 A. M.

Silver Creek, near Winfield, Kan., Oct. 16th and 17th.

Eagle Creek church, Hancock co., Ohio, October 17th at 5 o'clock.

Monticello district, White co., Ind, November 1st, at 4 P. M.

Fairview congregation, Appanoose Co., Iowa, Oct. 17th and 18th, at 2 P. M.

Bethlehem church, Franklin Co., Va., Oct. 30th and 31st.

Raccoon Creek church, Montgomery Co., Ind., Nov. 7th, at 2 P. M.

Stanilus church, Cal, Oct. 19th.

Newtonia, Mo., Oct. 20th.

☞ We, the Brethren of the Panther Creek church, Woodford Co, Ill., will hold our Love-feast on the 1st of November, commencing at 10 A. M. J. B. TAUZER.

☞ There will be a Communion in the South Keokuk church, Keokuk Co., Iowa, six miles north-west of Richland, November 1st, at 4 P. M. J. S. FRITZ.

☞ We, the Brethren of Washington Creek, Douglas Co, Kansas, will hold our Love-feast on the 23rd and 24th of Oct., commencing at 10 A. M. E. W. FLORY.

DISTRICT MEETINGS.

In the Southern district of Mo., at Newtonia, Oct. 18th and 19th.

THE
GOSPEL HAMMER
AND
HIGHWAY GRADER,

Or Rubbish Cleaned from the Way of Life. By S. H. Bashor, Bound in Cloth, Price 50 Cents. Address this office.

The "One Faith," Vindicated.—By M M. Eshelman. 40 pages, price 10 cents, 12 copies $1 00 Advocates and "earnestly contends for the faith once delivered to the saints"

The Perfect Plan of Salvation, or Safe Ground By J. H. Moore, Showing that the position occupied by the Brethren, is infallibly safe. Price 1 copy, 10 cents; 12 copies, $1 00.

☞ Any of the above works sent post-paid on receipt of the annexed price. Address:

MOORE & ESHELMAN,
LANARK, Carroll Co., Ill.

The Brethren at Work.

A RELIGIOUS WEEKLY,
EDITED AND PUBLISHED BY
J. H. MOORE & M. M. ESHELMAN.

THE BRETHREN AT WORK is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice,

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins

That True Immersion or dipping the candidate three times face forward is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church.

That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor 11:4, 5.

It also advocates the scriptural duty of Anointing the sick with oil in the name of the Lord.

In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe

Price, per Annum, $1.50.

Address: MOORE & ESHELMAN,
LANARK, CARROLL Co., ILL.

Children at Work.

The Bright, Sparkling Youth's Paper,
PUBLISHED WEEKLY.

It will tell you of Bible facts, commands and promises.

It is for Bible Songs, Bible Poetry, Bible Prophecy, Bible Doctrine.

It will teach your children how to be good and how to do good.

Its handsome engravings are drawn from Bible events and Bible characters.

It points to the way of happiness, both in this life and the life to come.

Christ says, "Feed my lambs," — that is just what this paper intends doing Samples cheerfully sent

PRICE 50 CENTS PER ANNUM.

Address: MOORE & ESHELMAN,
LANARK, CARROLL CO., ILL.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M, and arrives in Racine at [illegible] P. M.

Day passenger train going west leaves Lanark at 2:00 P. M, and arrives at Rock Island [illegible]

Night passenger trains, going east and west meet and leave Lanark at 2 18 A. M, arriving in Racine at 9:00 A. M and at Rock Island at 6:00 A M

Freight and Accommodation Trains will run west at 12:10 A. M., 8:10 A. M, and east at 12:10 A. M. and 5: 15 P. M

Tickets are good for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*"—LUKE 2: 10.

Vol. III. Lanark, Ill., October 24, 1878. No. 43.

The Brethren at Work.
EDITED AND PUBLISHED WEEKLY
—BY—
J. H. MOORE & M. M. ESHELMAN.
——:o:——
SPECIAL CONTRIBUTORS:
S. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - -WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

JESUS SOON WILL COME AGAIN

Friends of Jesus, are you watching
  For your Master's soon return?
Are you now prepared to meet Him?
  See, the race is almost run.
Have you carefully considered
  Jesus soon will come again,
When from trouble He'll deliver
  Every faithful, loving friend?

Sun and moon and stars have spoken
  That the end is near at hand;
Scoffing is another token
  To His faithful little band
That from death and grave to ransom,
  Jesus soon will come again,
When His saints shall have the kingdom,
  And with Him in glory reign.

Fire and floods and roaring ocean,
  Tidal waves and trembling earth,
Nations mighty in commotion,
  Evil spirits going forth,
All combine to tell the story—
  Jesus soon will come again
And translate us to His glory,
  Where we shall with Him remain.

Now lift up your heads rejoicing,
  Friends of Jesus, it is time;
Near at hand is your redemption,
  You need never more repine.
From His home in yonder glory
  Jesus soon will come again,
To relieve your tears and sorrows,
  And to banish every pain.

Selected by MARY HILLERY.

STEIN AND RAY DEBATE.

Prop. 1st—The Brethren (or Tunker) Churches Possess Bible Characteristics entitling them to be regarded as Churches of Jesus Christ.

J. W. STEIN affirms.
D. B. RAY denies.

D. B. RAY'S FIRST NEGATIVE

WE remark—1st. That Mr. Stein's definition of church is not definite. He will doubtless accept the following:

A visible church of Christ, is a congregation of baptized believers, in which the pure word of God is preached, and the ordinances duly administered according to the will of Jesus Christ.

2. We remark; that in denying the proposition, we do not deny that there are some of the Children of God in the Tunker churches. God has children in and out of the various denominations called churches; even in Rome. Rev. 18: 4. We must, in these investigations, distinguish between individual children of God and the organizations called churches.

3. We admit that the Tunker churches hold some points of truth. All churches, including Rome, hold some truth.

4. Though Mr Stein has affirmed that the Tunker churches possess the Bible characteristics, &c., he has introduced no proof to support him! True, he has affirmed thus and so, but his bare statements cannot pass for proof. What would be thought of an attorney who affirms before the court that a certain business corporation possesses the characteristics which entitles it to inherit a large estate, and asks judgment in his favor because he affirms, without proof, certain things concerning the corporation! The testimony of the lawyer is not to be taken as sufficient. Mr. Stein did not introduce *one* line of testimony pointing out even *one* characteristic of the Tunker churches, unless his own bare statements be taken for proof. He must introduce witnesses, showing the characteristics of the Tunker churches, and then measure these characteristics by the Word of God.

As Mr. Stein has introduced no witnesses for his church characteristics, we must place him on the witness stand for examination: His "1st *Characteristic Its foundation is Christ.*" 1 Cor 3. 11. If he means to say, that the Tunker churches have Christ for their foundation, we deny. We expect to show that their foundation is "sinking sand," in our negative line. We endorse all the Scriptures referred to under this head. They have no reference to the Tunker churches.

Mr. Stein puts his "*2nd Characteristic. It is a spiritual house.* 1 Peter 2. 5." This we emphatically deny, and here introduce our negative.

Argument First. The Tunker churches are not churches of Christ, because they are based upon a carnal membership.

They willfully receive the unregenerate to baptism, which places the unregenerate into church membership. Mr. J. H. Moore, the leading Tunker editor, in his pamphlet called "Safe Ground," p. 8, says:

"The plan of salvation, as presented to us in the New Testament, is properly in two parts: First: Salvation from sin, *i. e.*, pardoned. This is secured by:

1. Faith: 'He that believeth not shall be damned.' 'Without faith it is impossible to please God.'

2. Repentance, or reformation of life, or change of conduct. * *

3. Confession. * * *

4. Baptism."

And on p. 9, Mr. Moore, of these commands, says:

"The first part of the plan of salvation is strictly intended for the sinner, telling him what to do, in order to be pardoned, or to get into the church; in short what to do to be a Christian. * * * * The first makes him a Christian, and the second keeps him such. The first plucks him from Satan, and places him in the church militant; the second keeps him in the church militant, and prepares him for the church triumphant."

The stars show that some is omitted, but we have quoted enough to show the Tunker positions.

A careful review of the above quotations show that (1) the Tunkers have inverted the Bible order by putting faith prior to repentance. (2) They make repentance only a change of life, or conduct. (3) They baptize the unpardoned sinner to pluck him from the devil! Thus the Tunkers reject the doctrine of regeneration by the Holy Spirit, and receive the sinner to baptism and church membership, upon a faith possessed before and independent of repentance. Jesus said, "Repent and believe the Gospel." Mark 1: 15, but Tunkerism says, "Faith and repentance." Jesus said Matt. 21: 31: "Ye, when ye had seen it, repented not afterward, that ye might believe him," but Tunkerism says, "There is no need of repentance in order to faith." Paul testified "Both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ," Acts 20: 22, but Tunkerism changes and contradicts Paul's testimony. To invert the order of repentance and faith, is to reject both. The Tunker churches are entirely destitute of Bible repentance and faith. They baptize upon a faith which precedes repentance. This is an impenitent faith. Their so-called repentance is only "a change of conduct." It does not change the mind and heart. Churches that willfully receive to baptism the unregenerate children of Satan, are not churches of Jesus Christ. The Tunker churches willfully receive to baptism the unregenerate children of Satan. Therefore, the Tunker churches are not churches of Jesus Christ.

The very passage 1 Peter 2: 5, introduced by Mr. Stein condemns the Tunker churches. Peter says, "Ye also, as lively stones, are built up a spiritual house," &c. This shows that none except "lively stones" are to be built into the house—the church. But Tunker churches are built up of those who were put in by baptism as dead sinners. This is as utterly absurd as to put goats into the fold in order to make sheep of them!

Mr Stein puts his "*3rd characteristic. Its builder is God!*" This brings us to our

Negative argument second. The Tunker churches are not churches of Christ, because they were built by uninspired men.

Mr J. H. Moore, editor of the leading Tunker paper, THE BRETHREN AT WORK, compiled and published, in his paper of Jan. 1, 1877, an account of the doctrines and history of the Tunker churches. Of their origin, Mr. Moore says:

"The origin and history of this reformatory movement, dates from the year 1708, having taken its rise in Germany, about that time, in a portion of country where Baptists are said to have been wholly unknown. Some eight persons in number, who had been bred Presbyterians, excepting one who was a Lutheran, became much dissatisfied with the then prevailing religious principles of the day, consorted together in order to prayerfully read the Bible and comfort one another, and if possible, find the old path and walk therein, for as yet they knew not that there were any Baptist churches in existence."

From the above it appears that the Tunker churches had their origin in the commencement of the eighteenth century. Tunkerism was born after this wise. Of the above named persons, Mr. Moore says:

"After the careful study of the sacred Word, they were fully convinced that faith, and strict obedience in all things laid down in the perfect law of liberty were essential to salvation, and agreed to 'obey from the heart that form of doctrine once delivered to the saints.' Consequently, in the year 1708, they all repaired to the river Eder, by Schwarzenau, and were buried with Christ in baptism. They were all baptized by trine immersion, organized themselves into a church, and chose Alexander Mack for their minister."

This account shows that the first Tunkers "organized themselves into a church!" They were not organized by Christ or the apostles, but they *organized themselves into a church!!* Jesus Christ built his church, but these Tunkers built one for themselves. Therefore they are not the church of Jesus Christ.

Grant all my friend claims for the Tunkers on the score of their charity and good works, and it would not prove that their churches are churches of Christ. The Young Men's Christians Association, the Howard Association, and other charitable institutions, bear many good fruits, as seen in their charities to the needy; but they are not churches of Jesus Christ.

Again, Mr Stein puts his "*4th characteristic. It is the pillar and ground of the truth.*" He gives as the reason for this, that the "Brethren" baptize for the remission of sins; and then he advocates the blasphemous heresy of baptismal salvation. This brings us to our

Negative argument third: The Tunker churches are not churches of Jesus Christ, because they hold the blasphemous heresy of baptismal salvation.

That the Tunkers are liable to this charge, is seen in Mr. Moore's "Safe Ground, p. 10, where he says: "It is a simple fact that a man can be *baptized into Christ*, but can he get into Christ and not be baptized?" On the same page Mr J. H. Moore says: "There are a people who claim that men can be saved without baptism," &c. Also, Mr Stein, in his opening affirmative, makes baptism the *Savior.* He makes baptism essential to salvation, to pardon, to the new birth, to spiritual cleansing, to heart obedience; to freedom from sin, to the washing away of sins, to a good conscience, to coming to the blood of Christ, to getting into the name of the Father, Son and Holy Spirit, and to salvation by grace! All these depend upon baptism, according to Mr. Stein. If these things be so, then every man, woman and child that is not baptized, must endure the damnation of hell! If this Tunker doctrine is true, then it is impossible for God to save a sinner, unless some other sinner will consent to permit him!—unless some one will baptize him into the blood of Christ!! In his wild attempt to sustain this monster heresy, Mr. Stein has followed the Romish and other "moon struck" theologims in making a large class of Scriprures mean baptism, though baptism is not named. This disease may be called "dropsy of brain"—water on the brain. Those who are thus afflicted make "born of water" John 3: 5, mean baptism; they make "washing of regeneration" Titus 3: 5, mean baptism, they make "washing of water by the word" Eph. 5: 25, 26, mean baptism; they make "obeyed" Rom. 6: 17, mean baptism. As Mr. S., did not attempt to prove that these passages refer to baptism, we let them pass for the present. Baptism is said to be "for the remission of sins" Mark 1: 4, and to "wash away the sins" Acts 22: 16. But how are sins washed away by baptism? If they are literally washed away by the water, then the sins are material, tangible, and on the surface of the body, like dust on the hands! Every one who is not religiously deranged knows that we can only "wash away sins" emblematically in baptism. And if we have the emblematic washing in baptism, the real washing must come first. Jesus called the bread "my body," and the wine "my blood." We agree that the bread and wine in communion are only the body and blood of Christ in emblem; so, we *wash away sins* in emblem, in baptism.

Luke 7: 30 is not strictly rendered in the commom version. It should read, "not having been baptized of him." Those that rejected John rejected Christ, is what is taught here.

That the Tunker doctrine of baptismal salvation is false, is proved.

1. From the fact that when Jesus forgave sins, baptism was not a condition. Luke 7: 50. Jesus said to the weeping woman: "Thy faith hath saved thee; go in peace." The thief on the cross was not saved by baptism.

2. That Tunkerism is wrong on this point, is seen from the fact that Jesus ascribes eternal life to every believer. John 5: 24; 3: 15, 16: "Whosoever believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." The Tunker churches contradict this. Any churches that contradict Jesus Christ are not churches of Jesus Christ. The Tunker churches contradict Jesus Christ. Therefore, the Tunker churches are not churches of Christ

---

THE road of life is not a turnpike road. It is a path which every one must find for himself, by the help of such directions as God has given us; and there are so many other paths crossing the true one in all quarters and the wrong paths are so well beaten, and the true path in places is so faintly marked, so many, too, are always going the wrong way, that between the number of paths to puzzle him and the number of wrong examples to lead him astray, a man, if he does not take continual heed, is in great danger of turning in a wrong path, almost without perceiving it.

Good thoughts (though God accept them) yet towards men are little better than good dreams, except they be put in act.

YOU NEVER CAN TELL

YOU think it is easy your steps to retrace,
Before the last pitfall is gained,
That a man can step short of a crushing disgrace
And still find his honor unstained.

But sin is so mighty, and conscience so weak,
And under so tempting a spell,
That though you may long other pleasures to seek
Your weakness you never can tell!

The ocean of evil, you never can sound,
The depth you never can discern,
But under your feet there is treacherous ground,
If away from the good land you turn;

You see not the danger, you fear not the foe,
You whisper the soul, "It is well!"
And think that you know just how far you may go,
And you never, no never can tell!

You never can tell at what moment you'll slip,
Into snares that are cruelly laid,
By those who are willing another should trip,
Were they ever so foully betrayed.

A moment's indulgence may lead you to crimes
That merit a prisoner's cell;
Then quench the hot fever of passion betimes
For its power you never can tell!

You never can tell at what moment you'll hear
The signal of death at your gate,
Whose touch will arrest your wild, thoughtless career,
And bring your repentance too late.

Stand firm then to-day, the allurements of sin.
With pride and persistence repel,
And strive for a prize that is worthy to win,
And whose glory no mortal can tell!

—*Sel.*

PHILOLOGICAL DISSERTATION OF THE WORD BAPTISM.

BY LEWIS O. HUMMER.

NUMBER II.

WE have shown how, and why, sprinkling and wetting were introduced into the church, under the guise of a Christian institution. We will now show by infallible rules of appropriation, that calling sprinkling, pouring, wetting and any other application of water to the individual, baptism, can never make it baptism, or be couched into the meaning of the word. I will analyze this part of the subject by the infallible rules *appropriation.*

1. Words can have no meaning without appropriation.
2. When words are once appropriated, they are disqualified to serve in the room of any other appropriated words.
3. When words are appropriated, they are always used literally, and cannot be used figuratively. A close observance of these self-evident rules of appropriation, will forever settle the controversy respecting the meaning of the word "baptism." That words can have no meaning without appropriation, my readers can satisfy themselves, by taking a word never used, and see if they can use it without conveying an *idea.* This *idea* is the appropriated or primary meaning of the word. If after that, you use the word to convey a different idea, that is its second appropriated meaning—or secondary meaning—and so on, and in that way use can confer any number of meanings. But when the word is once appropriated, it cannot be appropriated to things that have appropriated names—for example: you cannot appropriate the word, man, to woman, or hog to cow, or horse to sheep. To make the matter still clearer, I will take an apple that has two or a dozen names; you take either of those names and appropriate to any other apple, and then no person could tell which apple was meant, when reference was made to the apple bearing that name. Nothing could be learned from words, to proceed upon such principles. Apply this rule to the ordinance of baptism, and see if you can get all the different modes under the meaning of the word "baptism."

If three distinct apples cannot be designated under one name, how can three distinct modes be designated by the word, "baptism?" In fact, it is impossible to get three modes under one name, no such distinction can exist in the meaning of any word. No word can convey three ideas at the same time. Those who practice the various modes, must always find out *how* the person wants to be baptized, for it is not contained in the meaning of the word, and cannot be contained—it is an impossibility.

We will illustrate further—we will take the words plowing, harrowing and rolling, three distinct and different acts, like that of immersing, sprinkling and pouring.

Now let my readers try if they can find a word in the English language that can designate plowing, harrowing and rolling, all at the same time, and if they cannot, they can rest assured that the word, "baptism," cannot designate immersion, sprinkling and pouring. Sprinkling and pouring are distinct institutions or ceremonies and can never be couched under the name of baptism. The institutions are sailing under *false colors.* The practitioners think if they can sail under the Christian name, that will make them Christian institutions, but when it will be too late they will discover their error. If I were to sell a man Rambo apple trees and mark them Maiden Blush, I would be deceiving the man and liable to prosecution. My calling Rambo, Maiden Blush would not make it so—could not make it so—the Rambo would still be Rambo, and Maiden Blush would be Maiden Blush. Let Christians cease to sail under false colors and give their institutions their proper and lawful names, and sprinkling will soon die out, and the grand old Ship will be filled with passengers for the heavenly city. Many a poor soul you deceive with your false colors, and lead them into the institution of popes and kings for the institution of Christ.

(*To be continued*).

ECHOES FROM THE EAST.

Going to Meeting—The Morning Service—Hard Lessons to Learn—Our Evening Meeting—Visitors from afar.

[From Our Special Correspondent.]

NUMBER VIII.

THIS is the first Sunday morning in October. The evenings and mornings make us sensible of approaching frosts. All day long we feel a chilly touch. This is Madame Nature in her autumnal humor. We feel, too, reminded of the coldness of human hearts. We read in the Holy Scriptures of "cold" and "lukewarm" believers in the church. We read, too, of a time when "the love of many shall wax (become or grow) cold." May the Lord deliver us from such a condition! But so it will surely be with many in all ages of the church. Brother, sister, let us ask,

IS IT I?

Daily we need to make this inquiry, and act accordingly. It is the "fervent" prayer that availeth much. It is the "fervent" love that is recomended to the believers. O that each one could now live as we wish we had lived when we come to die! How fervently we would love all the members, rich and poor, high and low, one and all! So it ought to be. We may lay a claim to the love of God, shed abroad in the heart, but this will be of no use unless we use that love to cover the past and correct the future. Shun no one. Be a brother and a sister in deed and in truth. Let it not be said by the observing world, "Behold, how these Christians slight one another, and talk harmful about one another." Oh, no. But let them have the reason to say, "*Behold,* how these Christians

LOVE ONE ANOTHER!"

Love is the golden ring presented to every true believer by a Lovely Jeweler of Heaven. It would indeed be a painful regret that any one should never have received it, and most deplorable that there should be any that had it and have lost it. If so, go at once, I beseech you, and apply with yearning heart to the Master. If you have love, get more of it. Let the heart be full, and then there will be no room for anything else. Though the weather be chilly, and our outward man feel it, O let not our "inner man" feel any coldness, but rather be all aglow with the love of Christ in us. Though others fail to do what they ought, still let us do our part—"love one another with a pure heart fervently." If you would correct others, do it in love—love for their souls and love for the truth.

The 102nd hymn introduced the worship of God this morning in the Welty meeting house. The third stanza contains a precious invitation and breathes a spirit of true devotion. After a brother offered a prayer of much feeling, another followed with the Lord's Prayer which is our usual order. A verse was sung. The third chapter of the Gospel of St. John was offered, and a deacon brother arose, by request, and read it to all the congregation. A ministering brother then chose the 14th and 15th verses, and we gathered up the points:

1. A type of Christ.
2. A belief in Christ.
3. A gift from Christ.

Another ministering brother followed with the 378th hymn and exhortation to prayer.

"Lord dismiss us with thy blessing,"

closed the meeting, and the congregation was dismissed.

We spent the afternoon in the home of a dear Christian brother, with others, and was glad to find them all steadfast in the faith and looking onward to a better day. If we live here in sympathetic fellowship with one another, and contending with "one mind" for the "One Faith," what a cheering prospect we have of reunion in heaven! Forward brethren, forward. Never backward. We may be translated sooner than we think, therefore, let us be ready for it every day.

OUR EVENING SERVICE

in the town meeting-house was introduced by the 337th hymn. Two lines,

"The happy gates of Gospel grace,
Stand open night and day,"

linger upon my memory. How beautiful the figure! How sweet the delight with which our liberated spirits return to the time and place when we sought and found the "gates of Gospel grace!" Every one who has been "born again" can utter the testimony that they are "happy gates," whose entrance offered unspeakable happiness. And shall we indeed be less happy now than when we were made happy in the beginning of our profession? O no. I ask, was it not obedience to Christ that gave us happiness at the beginning? You agree with me. Then if we be obedient now, shall not our happiness continue? Do you need a remedy for your unhappiness? O dear children of God! *Try obedience.* "Obedience is better than sacrifice."

After prayer, a ministering brother suggested Acts 16: 30 as containing an appropriate motto for the occasion. He stated that the question,

"WHAT MUST I DO TO BE SAVED?"

was one of the greatest importance. During the discussion, we drew the following inference:

I. Out of Christ we are lost.
II. In Christ we are saved.
III. Christ's work for us, and ours for ourselves and Him.

After the 378th hymn was sung, we knelt to prayers.

"Once more before we part"

was sung in conclusion and we were dismissed to attend the cares of another week of toil.

PERSONAL.

Last night at the meeting, we had the pleasure of meeting brother Daniel Zellers and his wife, our sister. They have been visiting some friends in the neighborhood for several weeks past, but intend starting to-day on their way home to Mt. Morris Ill. May the smiles of the Lord be upon them.

Peace be upon all the faithful.

D. B. M.

Waynesboro, Pa. Oct. 7, 1878.

ECHOES FROM THE CENTER.

A Solemn Call—Pleasant Drive—Closing Exercises of the Sunday-school—Interesting Address—The Sermon—A Mission of Love—Quarterly Council — In the Master's Vineyard—Lord's Day.

[From our Special Correspondent.]

NUMBER III.

JUST now the bell is pealing forth a mournful dirge, calling the people to assemble in the church to show their sympathy and lend assistance to a fond father and loving mother whose hearts are made to bleed by the loss of a dear little child. Pursuant to the call, we hastened to the scene of death, and there in a neat, white burial case, we found the innocent sleeper. Falling in to line, we slowly followed after in the procession to the church, there to mingle our sorrows with theirs. The preacher arose and addressed us on the subject of death and the necessity of preparing for that solemn event. He consoled the fond parents with the pleasing thought that the little sleeper was now an inmate of the great family above, as Jesus declared, "for of such is the kingdom of God." By the frequent occurrence of those solemn scenes, death loses its power upon the minds of many, forgetting that it is a reminder of their own mortality. And though they witness those recurrent events again and again, thoughtlessly go on until the great Reaper cuts them down and they go to eternity unprepared.

Next morning we beheld a new Lord's day, and a beautiful morning it was, with hearts full of gratitude to a benificent Father for the beauties before us and the happiness to enjoy; we took our usual six-mile drive to the old church, that hallowed spot, the house of worship from our youth, to again engage in the pleasant exercises of the Sunday-school, and to witness the closing exercises of the Summer session. Had a good attendance and good interest. Were entertained by an address to the school by brother Henry Domer, choosing for his subject "The complex nature of man," and spake substantially as follows:

The leading thoughts deduced are,

1. The physical nature of man.
2. The intellectual or mental nature.
3. The spiritual or moral nature.

(1). The physical nature. This body of ours is under certain laws and should be governed by them. And for every violation of law, the body must be punished. He maintained that each of those natures should be developed, and while is it the duty of the parents to properly clothe the child, it is also their duty to provide healthful food for them, that their bodies might become vigorous and healthful.

(2). The intellectual or mental nature. If the physical nature of the child is properly developed as age advances, the intellect will become stronger and be prepared for mental improvement. The mind is the electric force of the body, and as the mind wills, so the body acts, hence the necessity of proper, mental culture, that the child may be prepared for higher and nobler attainments.

(3). The spiritual or moral nature. This third step is equally important. It is the duty of parents and teachers to look after the spiritual food of the child. Look at the expenditure for books and papers, the literature of the country! How much unwholesome food! There are books and papers, the nature of which we become ashamed of; the author of which we hold in disrepute. But he referred his auditors to a Book that we need not be ashamed of, neither of its Author, and that is the Bible, and God the Author. He tenderly appealed to the parents to instill the thoughts and sentiments of Bible truths into the minds of their children, that they might become religious and qualified for a home beyond. He also set forth the danger of neglecting our duties, and by this, there was danger of ruin, both of parent and child. In his closing remarks, he replied, that education, was not, nor implied simply to store the mind with facts, but to be wise, he must labor to become better and purer, thereby becoming holier. After offering a song of praise, we dismissed for a few moments, and then re-assembled for the sermon. After the usual formula of the opening exercises, the speaker selected from the chapter read, "Which of you convinceth me of sin?" John 8; 46, for a motto of his discourse. His theme was, the sinless character of Jesus Christ and our relations to Him.

Jesus Christ asked this question of His enemies while they were censuring Him and vainly endeavoring to bring Him in disrepute. But He fearlessly reproves them, and confident of His purity, he asks them, "Which of you convinceth me of sin?" He observed, first, the sinless character of Jesus Christ. Second, the importance to which the text may be applied. The sinless character of Christ is determined from the nature of His conception and birth. Free from any taint of moral defilement, those of His intimate associates record His truthfulness and purity. And His enemies could find no defects when He was brought to trial, and as He expired on the cross, they smote themselves and exclaimed, "Truly this man was the Son of God." If His life was sinless and pure, His Gospel must be true, and hence He was qualified for His divine mission.

The speaker then appealed to Christians to become more Christ-like—to become more assimulated to the character of Him, the object of their worship, that in the end they might be like Him. The closing remarks were directed to the unconverted, and they were made to feel, that in their present condition, they had no claim on Him, no relations to sustain them in eternity, and hence would be cast off where hope is a stranger and where mercy cannot come.

Next day in company with brother A. W. Bowers, went to pay a visit to our brother and sister. What a source of comfort to them to have us call and see how they do! Many live somewhat isolated from the main body, and to those who cannot meet with us often in the sanctuary, especially is a visit much appreciated. Found them in love and union with the church and still willing to abide by the instruction of the Gospel and labor for a greater degree of holiness, endeavoring to become better as they grow older. On Saturday we met at the church in quarterly council, as our brethren have decided long ago to meet once perquarter to attend to church business, and as we soon expect to hold our Feast, this meeting was one of especial interest. Considerable matter was brought before the meeting, but we think all was adjusted in the fear of God and for the welfare of souls. Among the good things of the meeting in which angels participate in our joy, was, receiving members into the church, three by letter and one by baptism. Thus God blesses, and His children work. It is a pleasure to us to labor in the Master's vineyard, though our ship is tempest-tossed at times over the cruel waves of life, yet we have received sufficient ballast to steady her that she may continue to sail. How pleasant it is when we get into a storm and are troubled, that we have our blessed Jesus the Captain of our salvation to command the waves and say, "peace be still." Next day was Lord's day, and in company with the brethren, we went to Pleasant Ridge church for divine service. The service was introduced by singing the 67th hymn.

"There is a name I love to hear,
I love to sing its worth."

The speaker deliberated mainly upon the subject of regeneration, had a good hearing and good attention. Another of the ministers present closed the exercises in the usual order. Thus the labors of the past few weeks, with its trials, joys and sorrows, all are gone to eternity and the results are alone known to God.

S. T. B.

HYPOCRISY.

BY CHARLOTTE T. BOND.

OUR Savior while on earth, seemed to look upon the sin of hypocrisy as the most atrocious of all sins, in his expression of, "Woe unto you Scribes, Pharisees, hypocrites," enumerating the various enormities of which they were guilty, proves plainly the intensity of his disgust in regard to the degrading sin of hypocrisy. And we believe that every true follower of Jesus has the same spirit, is actuated by the same feelings. In a measure, they are fallible, he was not; but the same spirit is the predominant principle, for we are plainly told, "If ye have not the spirit of Christ, ye are none of his.' They have the same dislike and in the same manner detest a low, mean hypocrisy. Those that will join a church and profess to be followers of Christ purposely to carry out some worldly scheme, certainly are the most abominable of God's creation. There is some palliation or excuse for almost every other evil, but this is the most presumptuous sin that Satan has been able to invent, one that will tamper with the holiest; a best gift, God has in his kindness and mercy bestowed upon his people. One that can deceitfully use a cloak of religion to accomplish necessary ends, is certainly in a worse condition than the heathen and infidel. There can be some allowance made for ignorance as well as a wild theory; but he that knows his Master's will, and tramples upon his mercy and kindness, how great is his sin! We know that God knows every secret thought, and his watchful eye is ever upon us; we cannot deceive him who numbers the very hairs of our heads, and sends daily and hourly blessings upon us without number, who guides every beat of the heart, every breath we breathe, is permitted by his merciful goodness, and yet we will presumptuously stand forth in our own strength and defy the living God by making use of the greatest blessing he has ever bestowed upon us, the very means he has arranged to bring us to him, that which is intended to make us eternally happy. "Woe unto you Scribes, Pharisees, hypocrites, for ye devour widows' houses and for a pretense make long prayers, therefore ye shall receive the greater damnation." We would infer from these words, that this class of hypocrites are to be punished with more severity than any other sinner.

Reader, this looks terrible, but they are the words of our divine Master, and certainly his kind and loving nature must have been irritated to the very utmost to draw forth such terrible language. He must have been tortured by the very thought that these Scribes and Pharisees should try to make the world believe they were righteous, and yet have in their hearts such cruelty and meanness as to devour a poor widow's house, or in other words oppress her or destroy her worldly living.

He also accuses them of shutting up the kingdom of heaven against men, they will neither go in themselves nor permit others to go in. All these things are still going on; there are just such people at the present day, and our Savior sees them just as plainly as he beheld the Scribes and Pharisees, and that same warning stands firm in his Word. "Woe unto you Scribes and Pharisees," or in the language of our day, "woe unto you false Christians," ye shall receive the greater damnation. This passage of Scripture should be read with emphasis and deep thought. There is much contained in these few verses, much that concerns our welfare here and hereafter The thought that we are to suffer eternal punishment for the deeds done in the body, is terrible,—but these are to receive the greater damnation, more excruciating, more enduring suffering.

It is claimed by some, that the immortal part of us cannot suffer; but we maintain that it is the only part of us that can suffer when the soul leaves this tenement of clay, the suffering of the body is done, all of the sensitive qualities of the body are gone, both mentally and physically. We lie, a lifeless, senseless mass after the spirit takes its flight, and whatever our reward is to be in eternity, will be meted out to us. If our lives have been spent in a constant practice of those virtues which are the fruit of the Spirit, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance," if we have walked in and been guided by the Spirit, then great will be our reward; but on the other hand, if our life has been spent in trying to make our appearance of holiness, and we are only as the whited sepulchres that our Savior speaks of, that make a beautiful outward appearance, but are within full of all manner of filthiness. Again, I repeat the words of our Savior, "Ye shall receive the greater damnation. We understand "greater" to mean something more than great, that is exceeding great to some degree, and when it has reference to eternal punishment, it is awful to contemplate. "Therefore knowing the terror of the Lord," let us repent before it is forever too late.

Our blessed and kind Redeemer after telling the Jews of their base hypocrisies and pointing out the wickedness of their conduct, addresses them in the most sympathetic manner, "Jerusalem, Jerusalem, how often would I have gathered you together as a hen gathereth her chickens under her wings, and ye would not." Yes, all that will turn unto him; he will gather them together and shield them from the snares of the wicked one, and his numerous enemies, and lovingly protect them under his wings of love from the cold blasts of adversity. We may rest assured if we go to him earnestly and sincerely, trusting in his mercy, he will take us safely through this world and land us securely on the other side of the Jordan of death.

RULES FOR PARENTS.

1. First give yourself, then your child, to God. It is but giving him his own. Not to do it, is robbing God.

2. Always prefer virtue to wealth—the honor that comes from God to the honor that comes from men. Do this for yourself. Do it for your child.

3. Let your whole course be to raise your child to a high standard. Do not sink into childishness yourself.

4. Give no needless commands, but when you command, require prompt obedience.

5. Never indulge a child in cruelty, even to an insect.

6. Cultivate a sympathy with your child in all lawful joys and sorrows.

7. Be sure that you never correct a child until you know that he deserves correction. Hear its story first and fully.

8. Never allow your child to whine or fret, or to bear grudges.

9. Early inculcate frankness, candor, generosity, magnanimity, patriotism and self-denial.

10. The knowledge and fear of the Lord are the beginning of wisdom.

11. Never mortify the feelings of your child by upbraiding it with dullness, neither inspire it with self-conceit.

WHAT BECOMES OF THEM?

WHAT becomes of the sons of men who according to the ways of the world, are considered successful? A few establishments are in the hands of the sons of the founders, but they are the exceptions.

"Do you see that man shoveling coal? Well, his children, and children like his, will justle your pampered sons and rule the land," said an old man the other day. The famed men of the day seldom have a lineal successor. The eminent jurists carry their honors with them to their grave. The funds of merchant princes are soon squandered. The reason is clear. The fathers laid the basis of the business one way and the sons built another. Men who earned their fortunes by hard work, by diligence; that were their own book-keepers, salesmen, cashiers, and often porters, are followed by sons who do as little as possible; who delegate to others all the work they can, and who know more of the road than of the ledger.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

BRO. S. H. BASHOR is duly authorized, by us as our traveling correspondent and agent for the BRETHREN AT WORK and will receive subscriptions for the same at our regular rates. All business transacted by him for our office, will be the same as if done by ourselves.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1 60 per annum Those sending ten names and $15 00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us Money Orders, Drafts, and Registered Letters may be sent at our risk They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., OCTOBER 24, 1878.

BY an oversight Bro. Hope's account of the Love-feast was missed last week. It will be found in this issue.

◆

OVER 3,600 deaths have been caused by the yellow fever at New Orleans since the commencement of the plague.

◆

OUR patrons are over-stocking us with *three* cent stamps. For the next thirty days we prefer that you send us *1's* and *2's*. We can also make good use of *5's* and *10's*.

◆

PERSONS wishing to act as agents for the BRETHREN AT WORK will please drop us a card and we will send them an outfit for that purpose. We desire a good agent in every locality.

◆

A COPY of the Mennonite Almanac has just been received from J. F. Funk & Brother, Elkhart, Ind. It presents an attractive appearance, and is well filled with useful matter and some good illustrations.

◆

THE interest in the Danish mission field is increasing, and prospects brightening up quite encouragingly. Brother Hope writes that his congregations are large, and attention good. They now have three ministers, and one deacon.

◆

LAST Tuesday and Wednesday we attended the Feast at Yellow Creek, some 14 miles north of Lanark. It rained all of the first day, and part of the second. Owing to the condition of the weather, the crowd was small, but the meeting a good one; it was an enjoyable season. A number of ministers were in attendance. Wm. Eisenbise, a promising young brother, was elected to the ministry. May he prove an efficient workman in the Master's vineyard.

◆

BROTHER S. Z. Sharp, writing from his old home at Maryville, Tenn., says: "I left Ashland, Ohio, on September 30th, and reached home October 4th. Saw some of the effects of the yellow fever on my way, and I assure the liberal hearted that their donations will not come amiss. Traveled in all, over three thousand miles and in nine States. Was universally well received by the Brethren, for which many thanks. Made some narrow escapes which prove how uncertain is life. Our Love-feast on the 5th, a good and refreshing meeting. Two precious souls received. Bro. Detweiler advanced to the second degree in the ministry. All well, thanks to kind Providence."

◆

BROTHER D. C. Moomaw is spending some time in New York City. He suggests that some of the Brethren attend the Millennium Conference to be held in that city, Oct. 30th, when a number of ministers expect to meet and discuss the second coming of Christ. Stephen H. Tyng, jun., Mr. Moody, and others are expected to take part in it. Thirty years ago the interest in the immediateness of the expected coming of Christ grew to the proportions of a wide-spread excitement, attended with some follies and disasters, but now the question is receiving the attention of many sober thinkers, and the discussion will likely throw some light on the subject.

◆

"THE Dunkards had twenty-six years ago in the United States but eight small churches and five ministers. Now they report one hundred and fifteen churches, and one hundred and thirty ministers, with one hundred and twenty-five Sunday-schools and twelve hundred and sixty-eight teachers."

The above is an editorial item clipped from the *Baptist Battle Flag*, and contains errors which the editors of that paper certainly ought to know is incorrect. We have in the State of Missouri alone (where the *Flag* is published), about fifty ministers, saying nothing about other States containing many times more. We have in the United States about 1,600 ministers, 500 congregations—many of them very large—and not far from one hundred thousand members. We ask the *Flag* to please correct.

◆

THE rainy weather interfered some with Bro. Gibson's meetings at Shannon last week, yet the congregations were good and the interest excellent. Four were added to the church by baptism. Other engagements prevented us from attending more than one of his meetings. His manner of preaching is instructive and pointed, containing many carefully studied arguments and criticisms

◆

OUR subscribers can always tell when their subscriptions expire by noticing the date to the right of their name. If it is J1, '79, it means that the time of subscription expires January 1, 1879. If it is N1, '78, it means the subscription expires Nov. 1, 1878. Each one of you examine your dates and you will then know just when your time expires. To be sure of not missing any papers be certain to renew about three weeks before your time is up, as our rule is to take all names out when the time of subscription expires.

◆

IT is gratifying to note that the *Primitive Christian* has concluded to dispense with secular advertisements after this year. This will be a source of pleasure to its readers. We believe the BRETHREN AT WORK was the first weekly among us, starting out on that principle, and we find that it gives such general satisfaction that we have about concluded not to devote much space to advertising even our own books and pamphlets, but advertise them mostly by means of a supplement. By so doing we can give more space to reading matter.

◆

WHILE attending a Love-feast, some time ago, we observed, that during feet-washing a sister superintended each basin among the sisters, and thus avoideded the confusion frequently attending this part of the services where the house is crowded. The idea was a good one, and is entitled to the attention of all large congregations. This duty belongs to the wives of the officials, and they should feel themselves at liberty to look after and take charge of such matters among the sisters. While thus acting they need not feel out of place, but rather regard it as a duty to do so.

◆

BROTHER Hope, in speaking of their late Love-feast says: "After the examination was over, liberty was given to all for prayer, and the liberty was taken by a number of brethren and sisters. The sisters prayed for their husbands, children, friends and foes. It produced quite an effect. Tears were shed and sobbing was heard on every side. I generally study carefully the prayers that God's people offer, as I do not believe in so many words, and perhaps after all not tell God our real wants, but the prayers on this occasion were not so. They were so heartfelt and full of faith that I felt great blessings would flow from it." The part the Danish sisters take in examination services is commendable, and should engage the attention of our American sisters also.

◆

WE know a certain preacher among the Brethren, who spends all his time preaching and talking to the people. He works with the people a good deal like fishermen do with the fish. He talks to them on religion, endeavoring to work up an interest, and then tries to get them to subscribe for the BRETHREN AT WORK, if only for a few months, knowing, that if he can get them to read about the Brethren, he can keep up the interest, but if they will not subscribe, then he frequently pays for the paper a few months, and has it sent to such of these persons as he thinks will be benefited by it. By this method he reaches some who could not be rescued in any other way. Remember, preachers are fishermen, and if they would succeed, they must contrive many ways to get the fish to come within reach of the Gospel net. When working for the Lord do not despise small things.

◆

BROTHER Bashor has returned from his visit among the Brethren in Southern Illinois. He expresses himself as highly pleased with his trip; reports good meetings, much kindness shown him by the members, and souls added to the number of the saved. Bro. B. says, "If all who profess the name of Christ, would display their zeal for the Master's cause, by *living* out their profession as these brethren do, the name of our people would be Brethren indeed." We always knew that our Brethren down there loved the Lord, and that is why we love them. Bro. B. has now entered into active service again and will labor right along all Winter, if his health permits. His appointments in Ohio begin at Maple Grove church, Wayne Co., Nov. 21st, 7 P. M. He is now preaching at Shannon. May success attend his work.

◆

FROM Brother Daniel Vaniman we have received copies of the Minutes of their late District Meeting. We make the following extract: "Will the district meeting of Southern District of Ill., agree to take the little band of brethren and sisters in Henderson Co, Ky., under their care and render them such assistance as may be necessary to build them up in the good work of the Lord? ANS. Yes, and brother John Metzger is hereby appointed to take the oversight of them, and call upon other elders to assist him when necessary."

◆

WHEN Saul heard the daughters of Jerusalem sing that Saul has slain his thousands and David his tens of thousands, it was more than he could stand. It was giving David more honor than himself and that he could not endure. His heart was too corrupt. It is safe to conclude that all the Sauls are not dead yet; there are certain men who cannot bear to have others get more honor than themselves. Such men may rest assured that the Lord has a David somewhere who, though chosen from the lower walks of life, will one day take their place.

◆

THERE is not much danger of some men turning the world upside down. Like a meteor, they may appear very brilliant at first, but soon sink to oblivion. You need not become alarmed at such things; they repeat themselves every few years, make a ripple and then disappear for a season. Good, solid and substantial men have and will continue to stand. They pay about as much attention to these little ripples as the moon does to a lightning bug. Their movements may not be very fast; they may not make very much noise, but like the steady, hard-working men in the tunnel under the mountain—they will get through after awhile.

◆

SUPPOSING my brother would strike a large rock twenty-four times with a heavy hammer and not break it, and while he was resting, I would strike it one heavy blow and it would fall to pieces; would you not think I had done wonders? Yet if it had not been for my brother's work I might pound away for hours and not affect the rock. Ministers will please analyze this carefully before boasting of their work. Paul may plant, Apollos water, but God must give the increase. Remember, we are laborers together; some plant and others reap, but God will reward every man according to his work. Then do not boast, but do what you can and let the Judge of all the earth order the trumpet sounded.

LANARK SURROUNDINGS.

THE church at Lanark consists of about 115 members, scattered over a small territory four miles long and three miles wide. They have a plain, but commodious meeting-house standing on a beautiful elevation in the south part of the city. We have preaching every Sunday night, and every alternate Sunday at ten. Our Sunday-school is at 3 o'clock. All the officers and teachers in the school are members. The meetings and school are largely attended by the the town people as well as those from the country.

Three miles north of Lanark is the Cherry Grove meeting-house, where there is a large body of members. Seven miles west of the Cherry Grove house is the Arnold's Grove church. This is the oldest congregation in this part of the country. They have another house of worship in the city of Mt. Carroll, eight miles west of Lanark. About six miles south-west of Mt Carroll is the Hickory Grove house.

Seven miles north-east of Lanark is Shannon, in which place the Brethren have a good house. Ten miles south is the Dutchtown meeting-house. By this it will be seen that we are entirely surrounded by large bodies of members There are thirteen meeting-houses within a half day's drive of our office, and not less than twenty-one ministers within ten miles. Outside of the towns the Brethren have the entire influence in this part of the country, and are rapidly gaining good foot-hold in the towns. There are about 65 members living in Lanark, including two ministers and four deacons.

The above is given for the satisfaction of those who wish to know more of our surroundings. Our people may rest assured that we are surrounded with very desirable influences, and good counsellors.

OUR REASON FOR NOT TRAVELING MORE

SOME of our readers think we ought to devote more time to traveling and preaching in other parts of the brotherhood, and many are the solicitations we receive to come and hold meeting. This we would gladly do, were it in our power, and we thought it for the best; but it should be remembered, that the editing of a weekly paper is no small matter, and that it is our duty to keep a careful watch over its contents. Our business, as editors, is an important one, and needs our constant attention. At the least estimate we have not less than thirty-five thousand readers, who must be supplied with the best reading matter we can procure. It will not do, nor is it safe, for us to neglect such an important work. Just think, gentle reader, of addressing an audience of 35,000 people every week; what a vast congregation! What an opportunity for accomplishing good and moulding sentiments!

We want to make the BRETHREN AT WORK interesting and reliable, and in order to do so, must neglect traveling very extensively. We do not want an article to go into the paper before we have read it; this point wants to be watched with great care. And then, brethren and sisters, you all know that the closer a man sticks to his business the better work he can do. Our business is to give you a good paper—a paper that will be worth reading, and one that you will not be ashamed to hand to your neighbors.

We could enjoy ourselves with you finely. It would be a source of great pleasure to us, but duty demands that we attend to our editorial duties with great care, and with an eye single to the good of the cause. We will certainly strain every nerve to do good and spread the truth, but as a traveling preacher do not expect too much of us. We will do all at it we possibly can, but our vast congregation of readers demands special attention; and to them and the cause we feel ourselves under much and many obligations. May God help and bless all of us in our efforts at doing good, and spreading the truth for the salvation of others.

It is gratifying to know that we have scores of faithful ministers who are willing to take the field and labor earnestly in the interest of the great cause—converting sinners and building up the church. Their work is a noble one, and God bless them in it. And while they thus labor, we will do our utmost to supply the converts and churches with suitable reading, that their minds may be kept constantly exercised in that which will tend largely to the development of their spiritual natures, and by so doing we assist each other in the one common calling.

IN this issue is published two speeches of the debate. Hereafter there will be but one each week.

◆

BROTHER Bashor's address will be, from the 26th inst., to the 10th of Nov., at Winchester, O, in care of Wm. Scott. He begins labors at Boston, Wayne Co., Ind. this week to continue only a few evenings.

◆

BROTHER D. B. Gibson has closed his labors in Northern Ill., for the present, and now returns to his home in Mo., where he will remain a few months preparatory to returning here to fill other calls in this part of the State. The climate here is congenial to his constitution; his health is better than it has been for years.

◆

SOME people say they know things they cannot tell. We don't know about that, but of one thing we are certain: There are plenty of persons who tell things they do not know, and these are the ones who generally make the most trouble.

◆

WHAT is the use of fretting over what people say about you. Scandal hurts the person who deals in it the worst. If you are innocent, rejoice that the reports are false, but take heed that they do not come true. The best way to get rid of tattlers, is to treat them with silent contempt. If left alone, they will die of themselves.

◆

THIS thing of holding high, pure principles, and then living on low ones, is the worst of Christian inconsistency. Men's theories of morality and right are generally good enough, but their practices are often deplorable. There are few men whose practice is not worse than their profession. It is a nice thing to be just right.

STEIN AND RAY DEBATE.

Prep. 1st—Tunker (or Brethren) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, affirms.
D. B. RAY, denies.

J. W. Stein's Second Affirmative.

MY friend thinks because our brethren organized themselves they cannot be churches of Christ. Can he mention *one* church since those planted by apostles, not *self*-organized under the supervision of *uninspired* men? Has he shown that our churches have not been organized under the influence of *inspired* teaching? or that their teaching and practice does not accord with "the perfect law of liberty?" Bro Moore's information about the Brethren not knowing there was a Baptist church in existence in 1708, is from J. Newton Brown, an *unauthenticated* Baptist statement. Bro. B. F. Moomaw, of Va., better informed about this than Mr. Brown, says of the Swartzenau organization: "In their investigations they visited different congregations of Baptists (Mennonites) in Germany, who admitted that baptism by immersion was indeed right, but also maintained that pouring, &c., would do very well, provided all else was right. To this they could not agree, consequently they had to stand alone." Letter dated May 4, 1874.

When my friend teaches that the Brethren do not require saving faith after repentance or make repentance *only* a change of life and conduct, reject regeneration by the Holy Spirit, receive persons to membership upon a faith *independent* of repentance, teach that there is no repentance in order to faith, that repentance does not affect the mind and heart, &c., he is *entirely incorrect*. We teach, as he showed from Bro. Moore, that a degree of faith *precedes* and is *necessary* to repentance. Heb. 11: 6. We also teach there can be no saving faith without repentance. The representatives of our general brotherhood in council say: "Persons should in the first place be taught in the principles of the Gospel and then be baptized on their faith *showing forth fruits of repentance*." "To receive applicants for baptism it is *necessary* that there should be *self-knowledge, repentance and faith*." Minutes of Annual Meetings of 1835, 11, 1853, 42. *This is our order.* Bro. Nead, of Ohio, who was many years a counsellor in our general meetings, says: "We believe most sincerely in *heart-felt religion*." Wisdom and power of God, 251. "By this *new creature* we understand that the heart or affections, inclination and enjoyment of the believer are become new. * * In regeneration the believer is a partaker of the divine nature and hence is spiritually minded; the love of God being shed abroad in his heart by the Holy Ghost." Ibid. 248. "Repentance is one of the first preparations to Christianity." Ibid. 223. "All must be truly sensible of sin and its damnable nature in order to be regenerated." Ibid. 222. "The sinner being truly sensible of his lost and undone state is *sin-sick*." Ibid. 221. "The penitent will not only be sorry for his sins, but will make confession to God" Ibid. 225 "When the *taste* of the bitterness of sin *turns the appetite from it*, that is an *evidence* that our sorrow is a *godly sorrow* which worketh repentance not to be repented of. * But with all our sorrow and confession, if there be no *amendment or reformation of life*, our repentance is not perfect." Ibid. 226. "The penitent can know whether he has perfectly repented or not; if he is willing to forsake and renounce all the works of the flesh and *submit* or be *subject* to the word and will of God, he of course will not resist the spirit of adoption." Ibid. 241. "It is not enough that we *repent* toward God, but that we also have faith in Jesus Christ." Ibid. 237. "He must believe in Christ, and to this end he should be fervently engaged in prayer to God for grace and the assistance of the Spirit that he might make a *complete* surrender of himself into the hands of the Lord Jesus Christ." Ibid. 240, 241. Are these the qualifications of a *carnal membership?*" Do they not accord perfectly with the statements of my first affirmative? Here I assert without fear of successful contradiction, that a *repentance, faith and change of heart, no more thorough than my friend accepts as an* ASSURANCE *of pardon and eternal life, would by no means qualify one for baptism among the Brethren.*

4th characteristic and my first reason under it continued. My friend says I "make baptism the *Savior*" and teach "baptismal salvation." Do I make *repentance* and *faith* Saviors and teach "repentance salvation," and "faith salvation" also because I regard them as means of pardon? We *do not* teach that water itself washes away sins, but God remits them *in* baptism *through faith*. How did he wash away Naaman's leprosy in Jordan? 2 Kings 5: 8–14, or one's blindness in Siloam? John 9: 7. Were they "*literally washed away by water*," like "dust from the hands?" Was not their washing made a condition of their healing? Had they neglected to wash would God have healed them? Respecting this part of the Gospel my friend is an *impenitent unbeliever* with more contempt for it than Naaman had for the prophet's orders before his servants' remonstrances. He denounces it as "*blasphemous heresy*" and justifies the charge because Bro. Moore said, "It is a simple fact that a man can be baptized into Christ." Bro. Moore only said "can be," &c. Bro. Paul, that old, *inspired* veteran of the cross, said we "*were* baptized into Jesus Christ." You "*have been* baptized into Christ." Rom. 6: 3; Gal. 3: 27. Was that "*blasphemous?*" My friend thinks such as believe "born of water, washing of water," &c., refer to baptism, are "moon struck" and have "dropsy of the brain." That only shows the absence of argument, let alone the spirit of Christ. I have drawn arguments on the design of baptism from twelve plain passages of Scripture which he has utterly failed to meet. I admit that by not apprehending the absolute force of the word "*essential*" some brethren employ it where it does not convey their real meaning. It is only a mistake, however, in selecting words which the best men make. We hold *one absolute essential to salvation*, i. e., the *sovereign purpose* of God in Christ and the Holy Spirit's work. Bro. Nead says, "The atonement places the human family in a salvable state and will save all that die before they are capable of making use of the means appointed to *overcome* the depravity of human nature." Wisdom and Power of God, 214, 215. This is the doctrine of our churches and shows that we hold neither repentance, faith nor baptism as absolute essentials to salvation, but as *instrumental* mediums through which we accept remission *only* where God requires them. Does this send infants to torment? But my friend brings up the thief. The example however is irrelevant to our position. Inability to do a thing represents a case entirely unparallel to refused or neglected ability to do it. Does the salvation of an infant incapable of repentance and faith prove that an impenitent unbeliever can be saved without them? While a testator lives he does as he pleases with his own, but after his decease his executors cannot depart from the specifications of his will without exposing themselves to the penalty of unfaithfulness. See (not the thief, nor woman, but) Matt. 28: 19; Mark 16: 16. But *believers have* eternal life, &c. We believe this most sincerely. "Believers," like "saints," "brethren," &c., is a New Testament name for baptized church members. 1 Tim. 4: 12. Faith alone is dead. Jas. 2; 21. Christ said to some who simply "*believed*," "Ye are of your father, the devil, and the lusts of your father ye will do." John 8: 31, 44. "Among the chief rulers also many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God." John 12: 42, 43. If faith alone saves, these rulers were saved. They "*believed on him*" *(episteusan eis auton).* What lacked they? They had not confessed him, had not put him on by baptism. They loved the synagogue better than fellowship with the despised Nazarenes, the praise of men more than the praise of God. Were they *pardoned?—saved?* Jesus answers, "Whosoever shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he comes in the glory of his Father with the holy angels." Mark 8: 38.

Faith then must be vitalized by subjection to Christ's yoke. "Whosoever shall call on the name of the Lord shall be saved." Rom. 10: 13. Here salvation is conditioned on calling on the name of the Lord. It says nothing about repentance, faith, conversion, &c. Does it therefore promise salvation without them? Would not such a conclusion be as rational as deductions which exclude baptism from passages which only mention faith? Is not subjection to authority a condition of *confidence* and *trust?* Can one confide in a government for protection from which he withholds obedience? Can he who neglects to plow, appropriate by faith God's promise of "seed time and harvest?" Gen. 8: 22. Could the pentecostians have believed all that Peter preached, without believing they had to "repent and be baptized" "for the remission of sins?" Would not a neglect of baptism have left them destitute of *faith unto salvation?* Was it not in that typical baptism that Israel realized God's temporal salvation? Exod. 14: 13, 15, 22–30. Was it not the divinely appointed means through which their *faith* received the blessing and was perfected? vs. 10–12, 31. Would their faith have saved them without it? My friend makes baptism *essential* to membership in the church of Jesus Christ." Text Book on Campbellism, p. 253. Is there one way to get into "*the Head*," and another to get into "*the body?*" Eph. 1: 22, 23; Col. 1: 24. Are we made "temples of the Holy Spirit" by *one* process? 1 Cor 6: 19, and parts of "God's temple" and "habitation" *by another?* 1 Cor. 3: 16, 17; Eph. 2: 22. Can one be connected with "the "*Head*" and not "the *members?*"—"the *vine*," and not "the "*branches?*" Can he get *into* "the Head" and not be in "the body"—or *in* "the vine" and not be "a branch?" Can he be *finally* saved without becoming a *part* of "the body?"—"the Bride?"—"the Lamb's wife?"

WHY HE MISSES MEETING.

A GENTLEMAN asked the editor of the *Christian Index*, why one of his members scarcely ever attended conference meetings, is only now and then at regular preaching, yet rarely ever misses a meeting of his Masonic lodge? The editor aptly answers: "Certainly we can tell. The brother loves his lodge better than he does his church. If it were otherwise, his conduct would be different. The brother is either not a genuine Christian, or he has become so cold in his love for Jesus, that it would puzzle him to tell if he loved at all. The church owes a duty to that brother. They ought to discipline him, and either open his eyes to his sin and neglect, or that he is not a Christian. He either ought to amend his ways, or, like an honest man, admit that he is unfit for membership in the church of Christ. 'He that loveth father or mother more than me is not worthy of me,' said the Savior; how much more, then, is he unworthy who loveth a Masonic lodge more than the church of Christ."

A POINTED ANSWER.

IT is not everybody that is adapted to answer a fool according to his folly, but some men have a particular tact for making some people swallow their own logic, and then digest it. Here is an instance:

Among our agents is a preacher, who has a good way of usefully employing odd moments. If, during his travels, he has to lay over at a town an hour or so, he goes to the Bible Depository, gets an armful of Bibles and Testaments and puts in his time selling them at cost. On a certain occasion, while thus engaged, he had but one book left, and that was a large Testament; seeing a group of men standing on the street conversing interestingly, (for there was a big Campbellite meeting there that day), he approached them and said, "Gentlemen, I am selling Testaments and have but one left, and would like to sell it to one of you. It is a good book; tells all about faith, repentance, baptism feet washing, the Lord's supper, the communion, the kiss of charity, anointing the sick with oil, non-conformity, and the doctrine of non-resistance." "Well," says a Campbellite preacher who chanced to be in the group. "I don't know about feet-washing" "It is there," says the brother. "But," continued the Campbellite, "in ancient times people wore sandals, got their feet soiled by traveling through the dust, and hence the custom of feet-washing—it was to cleanse the feet." "Yes," says the brother, "I see clearly now. So then we would infer that the people got their bodies dirty and had to get baptized to cleanse the body, hence the custom of baptizing—it was to cleanse the body." Just then something within reminded the preacher that he had business elsewhere and did not stop to explain, while our agent went on his way.

IT is said that short-hand writing was practiced by the ancient Egyptians and Greeks. As early as 150 years before Christ, the Greeks had 18,000 marks, representing that many different words. It is therefore easy to account for some of the ancient sermons and orations that have come down to our time.

◆

MEN and women who puzzle their brains, endeavoring to contrive a way to get *out* of trouble, might have saved themselves much pain had they devoted half that much time trying to *keep* out of trouble. An ounce of preventative is worth more than a pound of cure.

◆

IT is said that in the United States there are over 400,000 more men engaged in the liquor business than in preaching the Gospel, and teaching the youth. This startling fact is alarming. It is also worthy of note, that these liquor men—the devil's instruments of destruction—are generally well supported. That may seem good in this world, but woe unto them in that to come. The blood of millions of abused wives and forsaken children will cry out against them.

◆

PARENTS should exercise great care regarding what they talk about before their children. The bad habit of talking about the church and its members has sent many precious souls to everlasting destruction. In this way children often have the seed of infidelity planted in their little hearts, they conclude the whole church is corrupt, and her members hypocrites, and consequently the Bible false, all because their parents did not observe proper caution when talking in their presence. If a member has committed a grave fault, or your neighbor has done you a great wrong, it is best not to talk of it before your children. The more of such things children hear, the more they ponder over them and begin harboring evil thoughts, which, if cultivated, will afterwards ripen into evil actions.

◆

FATHERS and mothers, take your children to meeting—let them become acquainted with the usages of the church, and now and then they will gather up a few Gospel crumbs that will afford them considerable nourishment. Treat them with kindness, regarding all their inquiries respecting religion and Bible information generally. By so doing they may be brought into the church early, and grow up in the church, thus becoming strong and useful members. A little care in this way upon the part of parents would add much to the strength of the church and salvation of souls.

◆

A CORRESPONDENT writes us of a poor member who, living isolated from the church, has not been able to attend a Love-feast for eleven years. Such cases should be carefully looked after, and if members are too poor to visit some congregation where a Feast is held, the church ought to see to it, that a little Feast be held with such members, and thus give them an opportunity to occasionally commune. Besides being a great benefit to isolated members, it will afford an excellent opportunity of setting the Gospel example before many, who otherwise would never have an opportunity to hear the Gospel preached in its primitive purity. In this way many influential congregations might be built up.

Business Notices.

CIRCULATE THE TRUTH

THERE are thousands, not members of the church, who might be greatly benefited by reading the BRETHREN AT WORK during the debate, and in order to reach as many of this class as possible, we conclude to make the following liberal offer. Send us the names of such outsiders as you think would read and appreciate the paper, and we will carefully enter them in a book, as they come in, and send them the paper as fast as the money can be raised to pay for it, charging but one dollar a year. Hope all our readers will make donations to this fund, and thus enable us to do a good work among those whose names may be forwarded us.

Below we acknowledge, from week to week, all donations received, and papers sent out.

J. Miller, North Manchester, Ind.,	.30
A B Horner, Waterloo, Iowa,	.20
Hannah Knouff, Elkville, Ill.,	.50
J H Wider, St Paul, Va.,	.25
J R Kistler,	1 00
Cath. Brumbaugh,	.50
S Muntz,	.50
H W. Welch, Guthrie, Iowa,	.20
Prairie City Church, Iowa,	1.00
D. Vansyckle, Leipsic, Ohio,	1.00
S T Bosserman, Dunkirk, O.,	.75
W. C. Teeter,	25
Previously reported,	19 76
Total to date,	$25.11

The following names have been placed on our list for one year, and paid for out of the above fund:

Wm. J Kistler, New Cambria, Kan.,	$1.00
Jacob Stutse, McComb, Ohio,	1 00
Wm. Dowlin, Dunkirk, Ohio,	1.00
Walter Valley, Lafayette, Ind.,	1.00
Robert Flinn, Olive Branch, Miss.,	1.00
Jno Smith, Shaftsbury, Md.,	1 00
Jno. Thomason, Bates Co., Mo.,	1.00
Previously disbursed,	18.00
Total to date,	$25 00

Forward us the names of those only who will appreciate the paper and do not forget to donate something to the fund.

☞ MONEY LIST will appear next week.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible, in order to promote Bible Truth. Articles for this department, must be short and to the point.

Will some one please give an explanation of Romans 4: 4, 5? JOHN H. STAGER

Please explain Rev. 20: 13, 14, and give us an insight into them. J. M. RIDENOUR.

Will some one please give information concerning 1 John 3: 8, 9, 10? W. H. MILLER.

Please tell me who that man was, Paul spoke of in 2 Cor. 12: 2, that was caught up to the third heaven. SAMUEL CRIST.

Will some brother give us an article on the following: "He that is least in the kingdom of heaven is greater than he?" H. H. MEYERS.

Please explain 2nd Thess. 2; 9. It readsthus: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders. M. C. CZIGANS.

Please give an explanation of Matt. 21: 2; also Mark 11. 2. Do both mean the same? If so, what is meant by the ass tied and the colt with her; loose them and bring them unto me? Did he ride both, or only the colt? I. H. CRIST.

Please give an explanation of the following words: "Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." 1 John 3: 9. MOLLIE UMBAUGH.

Will the BRETHREN AT WORK, or some one of its many readers, explain a few expressions that are often used in prayer? They are rather dark to me. I ask for information: First, Is it proper, when giving thanks at the table, to ask the Lord to "bless" that food which He has already blessed? Secondly, Is it proper to pray "for the sake of Jesus," when Jesus has done all for our sake?

D. F. EBY.

Please give us your views on the covering spoken of by Paul in 1 Cor. 11; also tell us who, or what that head is, the women dishonor by praying or prophesying with her head uncovered, both the married and unmarried? By doing so you may do a good work for some of our members out here in the far West and oblige DAVID BROWER.

1. Please give your views on Luke 10. 4. "Carry neither purse, nor scrip, nor shoes: and salute no man by the way."

2. Also Matt. 23: 9 "And call no man your father upon the earth: for one is your father which is in heaven."

3. Also 1 Cor 7; 39: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord."

EMMA FISHER.

CHURCH FESTIVALS.

(Church Advocate.)

IF ever there was a time when angels were caused to weep, it is now. If ever there was a time when the religion of Jesus was trailed in the dust, this is that time. In places where but a few months ago were heard the songs of praise and the shouts of new born souls into the kingdom of the blessed Jesus, now rings out the merry laugh, now are witnessed fun and flirt. Saint and sinner are all one "Come out from the world and be ye separate" has lost its solemnity. The words of Jesus have long since died away, which he spoke when he went into his holy temple and found them selling sheep and oxen, making merchandise of his house. "My house shall be called of all nations a house of prayer, but ye have made it a den of thieves." It has ever been a standing rule in the church of God to look upon church festivals and church suppers as immoral or irreligious, and detrimental to the cause of God. It is simply saying that God is not able to carry on his own work in his own way, and we must call in the devil to aid the Lord's work. Trust me, says Jesus, and I will pour you out a blessing that ye shall not be able to contain. But the stomach now is the leading principle. Once it was the brain. Once Christians would sooner have lost a right arm than desecrate the solemn house of God, but now it is done with impunity. That house that was solemnly set apart for no other purpose than worship is now desecrated by strawberry festivals, oyster suppers, courting, kissing and such like. Ah! my God, canst thou close thine eyes and ears, to see thy house and thy case turned to a barter and sale shop. Come, Lord, with thy small cords, and lash these hideous monsters out and take possession once more of the house and hearts of those who have so dishonored thee, and who have trailed thy glory in the dust. Oh, angel of mercy, come back, come back; take not thine everlasting flight. As it was in the days of Noah, so shall it be in the coming of the Son of man. What did they do? Just what they are doing now—eating and drinking, in place of fasting and prayer; serving the world in place of Jesus; laughing at God, mocking at religion, turning God's temples into drinking saloons and eating houses. "Come Lord Jesus, oh, come quickly."

NOT THE JEWISH PASSOVER.

E. W. PFOUTZ.

I SEE in a late No. of your paper, a notice editorially, of a book on the subject of the Lord's Supper, and as this is perhaps the feature that distinguishes the Brethren from most Protestant denominations, and as the common error is to confound it with the Jewish Passover, I feel a desire to offer a few thoughts, to show that the difference between the two institutions is so wide, that it would be more pertinent to inquire in what points they agree, than in what points they differ.

In Exodus 12: 8–11, we read as follows: "And they shall eat it in that night, roast with fire, and unleavened bread, and with bitter herbs shall they eat it. Eat not of it raw, nor sodden at all with water, but roast with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste." Now compare that with the manner in which the Lord Jesus ate His last Supper with His disciples. Their supper was not prepared without water; for Christ "dipped a sop." They did not have their loins girt about, that is, prepared for traveling; for they were resting after a journey. They did not have their shoes on their feet, for they had just removed them to attend to feet-washing. They did not eat it with their staves in their hands, and in a standing position. Neither did they eat it in haste. Now if the Lord had kept the Jewish Passover with His disciples, He would have kept it in accordance with the law as given by Moses; or He would have been a transgressor; to say nothing of the discrepancy in the time of keeping it. It is true Christ said, "With desire I have desired to eat *this* passover," (not the passover). It *was* a passover, not the *Jewish*, but *a passover from the Old to the New Dispensation*. and typical of the great Supper to which the people of God will sit down in their heavenly home, when Christ Himself will serve them. Whether it has the force of a command each one can decide for himself; my object is to prove that it is not the Jewish Passover. I leave the unprejudiced reader to judge whether I have succeeded.

TO THE YOUNG.

BY EMMERT ESHELMAN.

AS I am alone this pleasant afternoon, I have a desire to pen a few lines concerning the eternal interest of the young and rising generation. Dear young friends, when I take but a glance of the situation wherein I was once placed, it makes me greatly sympathize with you who are sporting, as it were, on the brink of destruction, and yet remain unmoved, while before you is that yawning abyss which, unless you stop your headlong career, will engulf you in in eternal ruin. Oh! then in the name of love and mercy stop and consider before it is forever too late, for the wages of sin is death.

I have just begun life's rugged journey, but have accepted Jesus as my Captain, and in all my trials and temptations I can rely upon Him for care and protection. Will you not enlist and obtain that bounty which all His followers receive when this warfare is ended—that of eternal life? If you could but know of the bitter tears that your kind parents shed in your behalf, and the prayers that ascend to a throne of grace, that you may be spared so as to prepare for that heavenly home which outshines the radiant sun. And this, O, sinner, may be thine; for Jesus suffered and died, that we, through His death and suffering, might be saved. "To-day if you hear my voice, harden not your hearts."

A FEW THOUGHTS.

BY ELLEN SPIGLER.

"Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them."—Isaiah 1; 13, 14.

IF it were possible for God's people, in a former day, to fall into this evil practice, is it not to-day? True, we have more preaching, more money given to have the Gospel preached to sinners, but do we have the "living epistles, known and read of all men," that we should have? No, we do not. We may worship God in a form and our hearts be far from Him. Too many of us are worshiping our houses, our children, and worldly things in general. We do not present our bodies "a living sacrifice holy and acceptable unto the Lord." When we speak of these things, our friends will say, "O, it is not in dress—the plain ones do the worst crimes." So some of them do commit the grossest sins, but that does not make the commands of God of none effect, or justify us in wrong doing. We will not have to answer for the sins of others farther than our influence over them has been, but we will have to answer for the sins which we ourselves commit.

Says another, "This little don't matter—it is right to make home pleasant with flowers, for they are God's own creation. It is right to have music, for there is music in heaven. It is right to have beautiful carpets, for just see how God has colored the birds and butterflies." I could name many more excuses for an indulgence of human depravity, but would suggest that we should not run too much after the things which make us cheerful. If we are true Christians we will be cheerful in visiting the poor and sick and distressed.

LOVE.

BY J. H. ISENBARGER.

AS this subject has been written on so much it may be supposed to be exhausted, but as "God is love," we feel there is an inexhaustible fountain from which to draw.

Christ says, "If ye love me, keep my commandments." How careful we should be to love our blessed Master. One asks, "What are His commandments?" The first commandment is to love our God with all our heart, and with all our soul, and with all our mind, and with all our strength. And second, we shall love our neighbor as ourself. Mark 12: 30, 31.

We do not have love enough among us. The Master says, "If ye despise one of these little ones ye can in no wise be my disciple." We go to church and see "an upper class" who will not notice the poor and humble. Is that love? No. O brethren, this should not be. Then come, brethren in the family of God, be not high-minded, have love one for another and God will be pleased and bless us here on earth.

Christ says, we shall love our enemies. Do we observe that? I am afraid very few do. If we would read as we ought to do, we would have no time to hate our enemies. How can we serve God and hate our brethren?

TIME IS SHORT.

BY JENNIE MYERS.

WHEN we think of days that are past and gone, it seems but a dream. Year after year rolls away, and we are hastening to our long home. Time is so precious that there is never but one moment in the world at once, and that is always taken away before another is given. O, how careful we should be, and not idle away our time. Yes, those golden moments, that in childhood's days are so often spent in vain. One by one we are passing away. Young friends don't think because you are young that your life is long, for you may be called away in your youth, and how sad to think of it, if not prepared. Then let us walk in the footsteps of Jesus. He says, "They that seek me early shall find me." He will lead us through this life and land us on the other shore, where we can meet those who have gone before and be forever with the Lord.

O give unto Jesus your earliest days;
They only are blessed who walk in His ways.
In life and in death He will still be your friend,
For whom Jesus loves He loves to the end.

SHOW.

THE world is crazy for show. There is not one perhaps in a thousand who dares fall back on his real, simple self for power to get through the world, and exact enjoyment as he goes along. There is no end to the aping, the mimicry, the false airs and the superficial airs. It requires rare courage, we admit, to live up to one's enlightened convictions in these days. Unless you consent to join in the general cheat, there is no room for you among the great mob of pretenders. If a man desires to live within his means, and is resolute in his purpose not to appear more than he really is, let him be applauded. There is something fresh and invigorating in such an example, and we should honor and uphold such a plan with all the energy in our power.

BAD habits are the thistles of the heart, and every indulgence of them is a seed from which will spring a new crop of weeds.

Items of Interest.

—CHOLERA has appeared and is increasing in Spain.

—DURING the first three months of this year 2,341 horses were killed in Paris for food.

—THERE are more than 200,000 Jews in the United States, 80,000 of whom reside in New York.

—AN earthquake at Montefalco, in a province of Umbria, Italy, has rendered 143 houses uninhabitable.

—THE Primitive Methodists of England, during the past year, raised missionary money to the measure of nearly *one dollar* per member, or about $150,000!

—OCTOBER 2, six blocks of business houses in Palestine, Texas, were burned. The loss is estimated at $60,000 including $40,000 in stocks; insurance about $20,000.

—THE Baptists are making rapid headway among the Swedes. They now have in Sweden 253 churches, 13,733 members, 2,479 having been received during the past year, by baptism.

—NEW York city is always grand in its charities; its citizens have thus far contributed in aid of the yellow fever sufferers, the magnificent sum of $363,000, and contributions are still coming in liberally.

—THE Seventh-Day Adventists are not afraid to undertake big tasks. There are less than twenty thousand of them, yet they propose to raise $100,000 in two years for missionary work to Great Britain.

—DURING the past year the Old Catholics in Switzerland have increased from 10,000 to 20,000. The prospects of that church in Switzerland are considered more favorable than in any other country in Europe.

—THE chaplain in charge of the Tombs in New York, mentions in his report the fact, that out of 1,030 incarcerated there, under fourteen years of age, a little over 200 were Protestants and over 800 were Roman Catholics.

—A SINGLE factory in Redditch, England, turns out between 6,000,000 and 7,000,000 needles each week, or about 350,000,000 a year, which is equal to one-fourth of the population of the globe.

—A SERIOUS insurrection has broken out in the Danish West Indian Island of Santa Cruz. The insurgent negroes have captured and destroyed the town of Fredericksted. Many plantations have been pillaged and the owners murdered.

—FIVE large buildings have been put up at Bristol, England, at a cost of $575,000, for Mr. Muller's Orphanage. There is now accommodations for 2,050 orphans. The last year was commenced with a balance of $1,875, and the end of the year showed that an income had been received during its course of no less than $207,500.

—THE Mennonites are increasing rapidly in Nebraska, Kansas and Minnesota, owing chiefly to the immigration of the Russian Mennonites, who are allowed by the Russian Government until 1880 to leave Russia to avoid military enlistment. There are about 70,000 of this sect in America, about one-tenth of them in Canada,

—JERUSALEM —The Holy city has had another visitation of locusts, being the second time this year that Jerusalem has been infested by these destructive insects. Great consternation prevails among the inhabitants, who remember the great devastation caused by the locusts during their first visitation. Should they commit any serious injury in the fields, it is to be feared that the prices of articles of food will again rise to a considerable extent.

—A CORRESPONDENT writing to the *Inter Ocean* regarding the origin of Sunday-schools, says: "Having been connected with these schools since 1812, (I am now 72 years of age), and having of late years devoted much time and attention to their history, I am able to give additional information as to their origin, progress, and influence. So early as 1584 St. Charles Boromeo, Cardinal Archbishop of Milan, established Sunday-schools in every part of his large diocese. These Schools are still in operation, and were visited last year by Dr. Eggleston, who gives an account of his visit in the *Sunday School Times*, for Sept. 29, 1877. Others had collected the children of the poor on Sundays in various parts of England, and one or more in this country previous to the year 1781 (not 1783, as stated in your paper), when Robt. Raikes began his schools.

CORRESPONDENCE.

From Bethel Church, Carleton, Neb.

Dear Brethren:—

OUR Communion and that of the White Rock church, Kansas, are in the past.—The brethren of Bethel church held their Communion five miles North of Carleton, on the farm of brother Holsinger. He has just erected a new house and as we have no meeting-house, we have to do the next best. We had a board tent built against Bro. Holsinger's house, which was quite comfortable.

Our meeting was on the 14th and 15th of Sept On the 11th inst., brother William Pierce, a speaker, with his wife, came from Beatrice, bringing with them elders Henry Brubaker of Beatrice, Nebraska, and S. C. Stump of Falls City, Nebraska. Oh, how it strengthens us, when our elders come, visit us, attend our councils, advise, and instruct us! Our council was on the 12th. Bro. H. P. Brinkworth, who recently arrived from England, was present at our council. I forgot to mention that brother Sbick, another minister from Beatrice, was with us, and the above mentioned ministers were all the strange ones until Sunday morning, when brother N. C. Workman from Iowa, his brother, a minister, and brother Shafer, arrived. On Monday they resumed their journey West, with the intention of locating a colony. May the Lord be with them with His protecting mercy and assisting grace.

On Saturday night we observed the holy ordinances of the Lord's house. I think I never saw better order among the members, as well as our dear neighbors. During the time that we were partaking of those sacred emblems—the holy Eucharist, I never saw a better feeling manifested, many tears were shed, and there were many audible sobs, which plainly showed how they realized these sacred privileges and commands. There was quite a number who had but lately enlisted under the blood-stained banner of King Emmanuel and never before engaged in this blessed Feast. I pray that they may be spiritually strengthened in this holy warfare. Our praying will do no good unless we conquer at last. I heard a dear sister say, who had lately entered the fold, I have been fighting the tempter all the week, to get the consent of my mind to wear this covering, but I conquered. Some may deem this a small thing, but I can sympathize with that sister for I know by experience that some of these small things are hardest to overcome. It is sometimes owing to our early education. I rejoiced to hear her say that she conquered. This should be our main object, to "conquer, though I die." I pray that this dear sister may always come off "conqueror" over all her trials and temptations, and at last receive a crown of glory and a spotless robe in heaven.

Before our meeting closed, Bro Levi T. Holsinger was elected to the ministry and Bro. L. E. Bryant advanced to the second degree. Elder Brubaker and H. P. Brinkworth held a few meetings here at Summit school-house, while elder S. C. Stump went to Hebron, county-seat of Thayer Co., to hold a few meetings These I believe were the first meetings ever held in that place by the Brethren. On the 18th elder Brubaker started North to York county, to a Communion. On the 19th my husband and I started to Kansas to the White Rock feast, Bro. Brinkworth accompanying us. Stopped near Hebron and took elder Stump and brother and sister Harding with us, they being the only two members living near Hebron. Arrived Friday evening at brother Grubs, three miles from elder Switzer, the place of the feast. We were hospitably entertained by brother Grubs. Next morning went to place of meeting Met brother J. L. Switzer and family. We, also, met and formed the acquaintance of many more dear brethren and sisters, whose names would make my article too long to mention, but their kindness to us will long be remembered. We enjoyed the Communion with them. There was good order all the time. It always makes me feel sad to part with brethren and sisters at such times. I now close with the prayer, that when these meetings and partings on earth are all over, that we may all meet around God's throne, where

"Our embraces shall be sweet,
At the dear Redeemer's feet."
"When we meet to part no more,
Who have loved, etc"

CARRIE HOLSINGER.

◆

Amongst the Baptists, the Bible Christians and the Methodists.

Dear Brethren:—

MANY of you know that before I joined the church to which I now belong, that I had attached myself to the Missionary Baptists in the year 1868. On my return to England, I, of course visited them, who were the people of my choice, and to whom I owed much, for their kindness, their sympathy and good will. I have visited many families of this persuasion, while back there, and the long talk, the earnest conversation, the defenses set up, the arguments refuted and the impresions made, will not soon be forgotten by me nor will my interests for their welfare, their spiritual advancement in divine things abate until I see Brethren from these shores, willing to bear the glad tidings of salvation, by full obedience to God's will, even in this boasted and enlightened Island of Great Britain. Surely if such a people would embrace the doctrine, uncalculated good would be accomplished. And why? for the reason that the English people will not withhold the good that they receive—they are missionaries in every sense of the word, and will send to other nations of the globe their men and their money, willingly and freely to broadcast the faith once delivered to the saints.

You will doubtless be surprised to hear that there are those in the same Baptist church to which I once belonged, that have admitted that their immersion was not apostolic, nor according to the commission, which teaches three actions. Not only this, they assented to the fact, that Christ did wash the disciples' feet, and that the same is to us as a command, not to be neglected, but obeyed in spirit and in truth, by a literal feet-washing amongst members of Christ's body. They have also acknowledged, that the salutation of the kiss of charity, as commanded in the New Testament is binding upon followers of Christ, to-day as in older times.

Now brethren and sisters, you can see where they stand, and now for their words to me, "what can we do? There are no churches here that will practice the command in full; none that will observe the 'all things.' What are we to do? We must remain where we are and be contented." This is no exaggerated statement, but the truth. Will we then declare to them, what to-day they are seeking for, or will we withhold the coveted treasure, fearing it will cost us a few of our worldly treasures? In their behalf I plead to-day, and if, dear Brethren you will not hear, then it stands between you and your God. I want to clear my skirts, by showing you, where the people of England stand to-day in lack of the whole Gospel.

Next I remember a class of people, who call themselves Bible Christians. These are a new sect, who take the New Testament for their rule of faith and practice. And if they only practiced what their name asserts, there would not be any difference between them and us.—But sad as it may appear, these earnest Christians are not Christ-like, for when we find Christ going into the river Jordan to be baptized of John, we find these Bible Christians taking their own way for it, and a much easier way it is,—a shorter cut to heaven. They are not so long in joining the church militant as some are. They can remain in the church edifice and then, oh! what consistency, they let them have their own way and be either sprinkled or poured upon, as they wish. This cannot be found in the Scripture anywhere as a command and consequently is man's invention.

Let it go. Brethren, let it fall, let us follow Christ.

This people will not wash one another's feet as Christ gave command. They will not salute each other. They will not eat the Lord's Supper, but only the Communion, and call that the Lord's Supper. O, Brethren these are not Bible Christians. They have a name to live and are dead. The Revelator says of such "I have not found thy works perfect before God." Rev. 3: 2.

Now I come to the class of people, who call themselves Methodists, because of their method of worshiping. In talking with them, and attending their meetings in the city of Bath, I found them energetic workers in the cause of Christ. But they have expressed their surprise, that there should be a people that hold the faith the Brethren do, and then keep that faith to themselves. They express surprise and wonder, and asked me if the church was worth any thing, and if they had any missionaries in foreign lands, etc.

I am, with the English Methodists, astonished at the backwardness of the church of the Brethren! When will she awake to her duty? When will she hearken to foreign calls? There are Brethren ready to-day, who say, "here am I, send me," and still the call comes, "come over and help us." Who will take up their pens to defend the missionary cause of foreign nations? H. P. BRINKWORTH.

From Denmark.

OUR Love-feast is among the things of the past. It was kept in the room where our dear brethren and sisters stayed, while in Denmark, and of course this added much to the solemnity of the meeting. The house was crowded all day, and even some stood outside looking and listening at the windows, as the weather was very pleasant. One was received into the church by baptism before our meeting commenced, and is the second member in a remote part of Thyland, where we have had only one brother. The cause of this is brother Christensen at Lanark, who on a trip home to his parents, faithfully held up the light of King Jesus. The meeting was ended interesting.—After the examination sermon was held, liberty was given to all to speak or pray, and they used one hour to put forth their wishes and petitions of earnest prayers. It caused the tears and sobs to break forth of all both spectators and members. Surely when the whole church goes to work and appeals to the throne of grace for God to convert husbands, wives, children, friends and foes, it seems that heaven comes much nearer and death flees, and hardness comes to an end. In that respect the little Danish church is remarkably well, but they can't help feeling. They have now a comfortable hall, and seats and lights and can rest their weary limbs after a long walk in their heavy wooden shoes. They are indebted much to American brethren and sisters, who so tenderly, lovingly ready to help them and elevate them from their pitiful condition. O, how I wish you could all have seen, and heard, and understood your Danish children, how much would you have felt like Jesus feels when He, after a long costly search, finds his lost sheep, and lays it on his shoulders, carrying it back to his fold! May God bless you all a hundred times, and every one who, even if poor, sick, lame, one-armed or have to take your last days in sorrow, yet have sent it on to the relief of your poor suffering Brethren and sisters whom you love, and yet never saw. C. HOPE.

◆

From Hollidaysburg, Pa.

Dear Brethren:—

GOD bless the day, when you first entered on your mission of love,—the glorious mission to spread the glad tidings of salvation throughout this wide extended plain.

The little band of God's children in this Duncansville congregation, continues to grow in number, but as we grow in number, may we also increase in faith, knowledge and wisdom,—that wisdom that cometh from on high. Last Sunday, Sept. 14th, two precious souls came forward and expressed a willingness to follow Jesus. They were adopted into the church by baptism in the river, a few rods distant from there. We have not the least doubt but the angels looked down with delight on the beautiful sight before us. And that now since their names have been added to the list on the church record here below, they are also inscribed in the Lamb's Book of Life by the angels in heaven. They were husband and wife. Were formerly members of another denomination. Four weeks previous a brother was added to the fold according to the commands of Jesus. They will be remembered with the bands of believers in Altoona, which, as previously reported, is a branch of this, the Duncansville congregation. This makes four additions since our Love-feast, which was held June 15th, at which time a very talented brother came into the fold, who is quite a pillar in the church. The quarterly church council convened Aug. 23rd, which passed off in love and good feeling. It was decided to hold a protracted meeting to commence in two weeks, during which time the Love-feast will be held, if providence permits.

There was also a Sunday-school organized May 12th, which seems to be in a prosperous condition. Brethren and sisters, take hold of the noble work and labor with a deep interest. The Sunday-school is the great and noble nursery of the church. God bless and advance the noble work every-where throughout our blessed fraternity. EMILY R. STIFLER.

◆

Notice to the Members of the Maple Grove Colony.

WE, the committee appointed to choose a location for the Colony, have after considerable traveling, chosen the location in the North-western part of Norton Co., Kansas, being the most suitable location we could find.—Soil is good; surface of the country, gently rolling; good water by digging; building rock, abundant; flouring mills, close by; merchandise of all kinds, about as cheap as in Iowa.

This location lies between the Prairie Dog and Sappy rivers—all divide land. We advise the members of the Colony to go and locate their claims this Fall, for the land is taking up very fast, and by another season there will be but little, if any Gov. land to be had. Hope the members will see to this matter at once, so our claims may be located near together. The committee has located their claims in the following towns and sections: S. E. ¼ of Sec. 7; S. W. ¼ of Sec. 8; N. W. ¼ of 17; N. E. ¼ of 18, town second, range twenty-four. These are all timber claims. The committee also desires to homestead the following lands next Spring: N. E. ¼ of 7; N. W. ¼ of 8; S. W. of 17 and N. W. of 18. These lands lay adjoining those timber claims. We hope members will note this. The other one-half of those sections are vacant, then West, North and South are all vacant, and as good as those tracts we have taken. Go to Norton Center and apply to J. R. Hamilton. Tell him you belong to the Maple Grove Colony. He has a note of it, he will locate you. It will cost you $17 00.

GEORGE W. WORKMAN.
N. C. WORKMAN.
C. PLOWMAN.
L SHAFER.

Sciola, Montgomery Co., Iowa.

◆

From D. B. Gibson.

Dear Brethren:—

I LEFT home on the 3rd day of Sept. to fill some calls in Ill. I arrived in Quincy on the morning of the 4th. Thence to Prairie City. Stopped with brother John Pool, a young minister, of good promise in the McDonough congregation. Here I met Eld. Jesse Calvert, and filled one of his appointments, he being sick when we arrived. Remained with him for one more appointment. On the 7th was taken to Fairview to Bro. Samuel Tennis, from there to Coal Creeek meeting-house. Met in the evening with a large audience, and continued until their Love-feast, which was on the 14th and 15th. Was joined by Eld. J. R. Gish and his wife. The Feast was largely attended. Here I met and made the acquintance of Bro. Danner, Bro. Ham and Bro. Miller, ministers of the Astoria congregation. The Feast was an enjoyable one. We were all, I think, made to sit together in heavenly places in Christ, although the house was crowded with interested spectators, who perhaps were as orderly as they well could be under the circumstances. Met next day, and the church agreed to forward Bro. Matthias Lingenfelter to the second degree of the ministry. Some applicants for baptism. Was conveyed about fifteen miles South to a school-house, known as Macedonia. Preaching at night, led by Bro. Gish, who accompanied me here. I continued here one week, during which time the Lord blest our labor; quite a number baptized and several more applicants to be attended to afterward. Among those baptized were Methodist, Baptist, Campbellite, Newlight and Catholic representatives. This was one of the most remarkable meetings in this respect I ever held.

The ministers in this church are elders Jacob Negley and David Zook assisted by brethren Samuel Tennis, Matthias Lingenfelter and Bro. Carrier, late of Virginia. May God bless those who so kindly cared for me while among them. I feel a paternal love for many in this congregation, as I had labored with them before. I pray God that they all will be faithful, and after life's tempestuous sea is crossed, we may all meet in the home of the blood-washed throng in the halls of the redeemed. I left them on the 23rd, hoping to get a little rest from my incessant labors. After various delays I arrived in Polo, Ogle Co., at two A. M. Stopped with brother D. L. Miller, whose hospitable mansion seems always open to the care and labor-worn preacher. After a few hours rest I was conveyed to the house of brother Benjamin Rowland, whose house was one of mourning. Death had snatched a lovely flower from the family tree. God comfort their poor bleeding hearts. "The Lord giveth and the Lord taketh away."

Bro. Miller took me in the afternoon to Dutchtown, where Bro. Bashor was holding a series of meetings. This was the first time I met him since we separated, which was nearly a year ago. Made the acquaintance of his wife, (now sister Bashor). I only staid one meeting with him, which I enjoyed very much indeed.—On the 25th Bro. Miller and I went to Lanark and were met by a hearty welcome by the editors. Could not stay but a few hours. I took in at a glance the general improvement that had taken place in a year. Very noticeable to me was the vast increase in the subscription list, and I felt a conscious pride, that I had added materially to it. I bade them adieu and we were soon on the road to Polo. On the 29th I visited some of the West Branch members,—Bro. Joshua Shfer and Bro. William Davis and others. On the 27th I reached the Rock River church, near Franklin Grove church, where I began meeting the same night.

The ministers are elders Raffershurger and Daniel Deardorff, with brethren J. C. Lahman, Trostle and Lahman. I did not learn how many deacons there are. The membership is about one hundred and sixty. Love-feast on the 4th. Elders D. E. Price of Silver Creek, M. Emmert of West Branch, Bro. Horning of Rock Creek, Bro. Meyers of McDonough and other ministers whose names I do not remember, were here. This to hungry, thirsty souls was indeed a soul-refreshing season. There were some present, no doubt, who received the emblems for the last time on this side of the great re-union above. Closed these meetings on the night of the 6th, with the largest congregation I had met on this tour. The order was excellent and interest good,—some baptized and others almost persuaded. On the 7th, was conveyed by J. C. Lahman to brother Trostles', *en route* for Silver Creek Love-feast in Ogle Co., Oct. 8th and 9th. We realized that it was good to be there, and wait on the Lord.

The ministers are elders D. E. Price and M. Newcomer. The ministerial board was not strong in number. Very noticeable to me was old brother David Rittenhouse of Carroll Co., in his 80th year, who is unusually vigorous for one of his age, More anon.

Lanark Ill., Oct. 12th, 1878.

From Root River Church, Minn.

WE held our Communion the 5th and 6th of Oct. We had pleasant weather, and a large congregation during the meeting.

Brethren W. J. H. Bauman, C. F. Wirt, John Wirt and Struvel were with us as speakers, and other brethren and sisters. Bro. Bauman did most of the preaching, he had taken a severe cold and was so hoarse he could scarcely speak, nevertheless he was willing to do all he could for the cause of Christ; he labored hard while here, and told many things, which we know to be the truth. Although none were added to the church, we think there were good impressions made. It does not seem possible that people can reject the truth as they do, when salvation is free. O, to think of the happy time, if we do what is right, that we may be gathered home in heaven, where there is no sickness, death, nor trouble, and all is happiness.

Did it not encourage us, dear brethren and sisters, when we heard the Truth proclaimed as we did? I for one, can say I felt to live nearer my God than I have ever before. I hope this is the motto of every brother and sister. There is a great responsibility resting upon each and every one of us; it is not only the leaders of the church, but it is for us all to do our duty. We have an influence either good or bad.

Brother Bauman intends to devote most of his time to preaching. May the Lord give him health and strength, that he may proclaim the Gospel with power, and be a useful instrument in the hands of the Lord.

SARAH BUECHLEY.

From Kosciusko Co., Ind.

OUR Love-feast on the 4th inst. passed off pleasantly. The meeting was not as large as such meetings generally are in this vicinity, on account of sickness and rainy weather. The day happened to be fair, and a goodly number assembled at the church early in the morning. Meeting was taken up at ten o'clock. Ministering brethren present from abroad were Jeremiah Gump, R. H. Miller, Jesse Calvert, D. Younce, Abraham Leedy and others. Our own elder, Jonas Umbaugh, could not be present on account of sickness. There is considerable sickness at present in this vicinity. Brother Miller and brother Calvert remained with us over Sunday, and preached to a large congregation, that assembled with us from day to day, for the assembly grew larger every meeting. It closed on Sunday, with two additions by baptism.—The whole church seemed to be much revived. May God help us to do our whole duty, which is to fear God and keep his commandments.

E. MILLER.

From Brother C. Hansen.

WE thank our heavenly Father for all our dear Brethren in America, as well as we give our hearty thanks to all our dear brethren and sisters over there, who with loving kindness have sent their means for helping our poor in this poor country. We also have received help by your means, and thank God, so often as we eat, that He has brought us means for food from so far away. We with tears of joy, ask our good Father in heaven, that he will reward you manifold again, both in this, and the world to come, that you may hear the blessed voice from the Lord's own mouth. "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was in prison and ye came unto me." For even if ye don't know what good you have done for the Lord in this world, He will remember it all. The Lord says, "Verily, inasmuch as ye have done it unto one of the least of these my brethren, you have done it unto me." Now in such a way our good Lord saw that His follower would have occasion to serve Him, even after He went to His Father. For He says, "Ye have the poor always with you, but me ye have not always." God help us still to do good work, and not get tired, till He will gather us all home in His heavenly kingdom for Christ's sake. Amen.

Bronderslev, Denmark.

GLEANINGS.

From Franklin Grove, Ill.—Our Love-feast of the 4th and 5th is in the past. Bro. Gibson was with us one week previous and preached for us. Other Brethren came at the time of the feast, making it an enjoyable occasion to many of the saints in Christ, to again have their memories called to the past and their hopes of the future, where all the faithful will be gathered together as the children of God.—The ingathering at the time of meeting and since was quite refreshing to us. Three baptized at the feast and one reclaimed; two since and still two more applicants, and others we hope, made to think upon their ways. May the Lord continue to bless His children and keep the lambs safe in the fold.

J. C. LAHMAN.

From Ervin Howard Co., Ind.—Our Communion is now past. There were not as many ministering brethren present as we frequently had, but they were all very able and active workers, and we had a Love-feast indeed. I think the church is much revived and the cause of Christ strengthened. We have a beautiful Fall, and the health has been quite good. Certainly we have great reason to be thankful to the bountiful Giver of all good.

H. HAMILTON.

From Bloomville, Ohio.—Our Love-feast came off yesterday. We commenced a meeting the 5th, and expect to continue till the evening of the 13th. We expected brother Jesse Calvert with us at the commencement of our meeting, but on account of sickness in his family, he didn't get here till the morning of the 9th. The ministers present at our Love-feast, were brethren John Brillhart, J. P. Ebersole, Jesse Calvert and others from neighboring churches. Yesterday five came out on the Lord's side and others were made to feel the need of a Savior.

S. A. WALKER.

From Brush Creek Church, Ohio.—Our Love-feast is among the past. We had four meetings; had more than a full table of members, and a great many more than a full house of spectators, with the very best of order.—Some estimated the number at fifteen hundred, but I think that a little strong. One added to the flock, and four a short time ago. So the ark of the Lord is still moving. We seem to be somewhat encouraged, as there have been over fifty added to the church within the last year.

J. H. GARMAN.

From Samuel Murray.—Our Love-feast in the Solomony church, Huntington Co., Ind., is in the past. On the 3rd of Oct., soon in the afternoon, teams with loaded vehicles came rolling in from every direction, till a large crowd had assembled. Preaching at three o'clock, by J. Leedy, D. Hider and D. Hodgden. At half past four, was examination. About three hundred members communed. We had a good Feast, and should long be remembered by the brethren and sisters. We sometimes think that there is too much lukewarmness in the church. We have noticed, that some members scarcely ever go to meeting until the Communion, then they are on hand and even then they are not in to hear preaching; but the next day you see them at the table!

From John Brown.—In answer to inquiry. I remark that Samuel Brown married Caroline Frisel in Miami Co., Ohio, and went to Elkhart Co., Ind., from there to Iowa, is the last we heard of him.

Delmar Junction, Iowa.

From East Nimishillen Church, Ohio.—Our Love-feast is now among the things of the past. Notwithstanding the inclemency of the weather, it passed off pleasantly and was largely attended. Ministering Brethren from the adjoining churches were with us and labored earnestly in the Master's cause. There were no accessions to the church. We number over one hundred and forty members. As a church, we are not progressing as rapidly as some of our neighboring churches.

JOSEPH J. HOOVER.

From Farmington, Ill.—Our Love-feast is past. Brother D. B. Gibson came to us on the 7th of Sept., and remained until the evening of the 13th inst. On the 14th and 15th we held our Communion. Brethren J. R. Gish, D. B. Gibson, Carrier and others, conducted the Communion services. Good order, attention and impressions were made during the meetings. On the evening of the 15th, Bro. Gibson and Bro. Gish went to Macedonia school-house, and held meeting every night and several in the day-time. They continued for eight days, the result of which, we rejoice to say, was, sixteen made the good confession, turning their backs to sin and promised to be faithful to the end. God bless them.

JACOB NEGLY.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

BURK.—In Poplar Ridge district, Viola, daughter of brother Teeter Burk and sister Burk, aged 6 months and 11 days. Funeral first day of Oct., 1879.

GEYER.—In Turkey Creek church, Ind., Catharine Geyer, daughter of brother John and sister Catherine Geyer, aged one year and one month. Funeral services by the brethren. Text 2 Sam. 21: 21, 22 and 23.

DANIEL WYSONG.

JOHNSON. In Mahomet, Champaign Co., Ill., Oct. 5th, 1878, Bro. Aaron Johnson, aged 54 years, 7 months and 16 days

He was a consistent brother for many years. We truly feel his loss, but we hope our loss will be his great gain. Services by the brethren from Matt. 6: 19, 20.

J. BARNHART.

HOFFERD.—In the Bethel church, Thayer Co., Neb., Johnny, infant son of Bro. Levi and sister Annie Hofferd, aged one year and twelve days. Funeral services by brethren B. F. Stump and D. T. VanBuren.

J. E. BRYANT.

SMITH.—In the Lost Creek congregation, Juniata Co., Pa., September 17th, 1878, sister Catharine, wife of John Smith, aged 79 years, 5 months and 18 days. Funeral occasion improved by brethren Solomon Seiber and Elias Landis to a large concourse of sympathizing friends.

JOHN HART.

HALTER.—In the Turkey Creek congregation, Pawnee Co., Neb., August 21st, infant daughter of brother John Halter and wife, aged 10 days. Funeral services by William Pullen.

HARRIET J. PULLEN.

RICHARD.—In the Crawford church, Crawford Co., Ohio, July 27th, 1878, sister Sarah Richard, aged about 36 years.

Sister Richard was born in Pennsylvania. A few years ago, in company with her husband, James, came and settled in Seneca Co., Ohio.—In her death her husband and children lost a dear, kind and affectionate wife and mother, and the church a devoted member.

S. A. WALKER.

(*Primitive Christian, please copy*).

LEEDY.—In Albany, Linn Co., Oregon, Aug. 26th, Sister Mary Leedy, wife of brother Daniel Leedy, in her 57th year.

They moved from Jefferson Co., Iowa in the year 1854. In her death brother Daniel has lost a beloved companion, the children a kind and affectionate mother, who was ever ready to administer to the wants of the sick.—Before her death she called for the elders of the church, and was anointed in the name of the Lord.

A. H. BALTIMORE.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

Henry co., Ind., near Middletown, Nov. 1st, at 10 A. M.

Prairie Creek, Wells co., Ind., Nov. 1st, at 2 P. M.

Adams co., Iowa, Nov. 9th and 10th, at 10 A. M.

Okaw, Piatt Co., Ill., Nov. 5th, at 10 A. M.

Monticello district, White co., Ind., November 1st, at 4 P. M.

Bethlehem church, Franklin Co., Va., Oct. 30th and 31st.

Raccoon Creek church, Montgomery Co., Ind., Nov. 7th, at 2 P. M.

Panther Creek church, Woodford Co., Ill., Nov. 1st, at 10 A. M.

South Keokuk church, Keokuk Co., Iowa, Nov. 1st, at 4 P. M.

☞ The Brethren in the Millmine church, Piatt Co., Ill., will hold their Communion on the first day of Nov., commencing at 2 o'clock.

M. STAUFFER.

THE
GOSPEL HAMMER
AND
HIGHWAY GRADER,

Or Rubbish Cleaned from the Way of Life. By S. H. Basher. Bound in Cloth, Price 50 Cents. Address this office.

The Doctrine of the Brethren Defended.—This a work of over 400 pages, lately published in defense of the faith and practice of the Brethren on the following points: The Divinity of Christ and the Holy Spirit, Immersion vs. Affusion, Trine Immersion, Feet-washing, the Holy Kiss, Non-conformity or Plainness of Dress, and Anti-Secretism. The work is complete, and is so arranged that the arguments on each subject may be easily found and understood. It should have a wide circulation, both among members and the world. The work is printed in large, plain type, is neatly bound in cloth, and sells at the low price of $1.60 per copy by mail. When ordered by the dozen, a reduction of 10 per cent and the express charges will be made. The work may be had at this office or from the author, R. H. Miller, Ladoga, Ind.

☞ Any of the above works sent post-paid on receipt of the annexed price. Address:

MOORE & ESHELMAN,
LANARK, Carroll Co., Ill.

The Brethren at Work.

A[illegible] WEEKLY,

[illegible]

J. H. MOORE & M. M. ESHELMAN.

THE BRETHREN AT WORK is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice

And maintains that the sovereign unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption

That Faith, Repentance and B[illegible] are conditions of pardon, and hence for the remission of sins

That Trine Immersion or dipping the candidate three times face forward is Christian Baptism

That Feet Washing, as taught in John 13 is a divine command to be observed in the church

That the Lord's Supper is a full meal, and, in connection with the Communion should be taken in the evening, or after the close of the day

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ

That War and Retaliation [illegible] the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation [illegible] holiness and Christian piety

It maintains that in public worship or religious exercises, Christians should [illegible] Cor. 11, 4, 5.

It also advocates the [illegible] anointing the sick with oil in the name of the Lord

In short it is [illegible] the Apostles [illegible] conflicting [illegible] Christendom, to point out [illegible] infallibly safe.

Address: MOORE & ESHELMAN,
LANARK, CARROLL CO., ILL.

Children at Work.

The Bright, Sparkling Youth's Paper.
PUBLISHED WEEKLY.

It will tell you of Bible facts, commands, and promises.

It is for Bible Songs, Bible Poetry, Bible Prophecy, Bible Doctrine.

It will teach your children how to be good and how to do good.

Its handsome engravings are drawn from Bible events and Bible characters.

It points to the way of happiness, both in this life and the life to come.

Christ says, "Feed my lambs," — that is just what this paper intends doing. Samples cheerfully sent.

PRICE 50 CENTS PER ANNUM.

Address: MOORE & ESHELMAN,
LANARK, CARROLL CO., ILL.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M., and arrives in Racine at [illegible] P. M.

Day passenger train going west leaves Lanark at 2:06 P. M., and arrives at Rock Island [illegible] P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9.00 A. M., and at Rock Island at 6 00 A. M.

Freight and Accommodation Trains will run west at 12:10 A. M., 8:10 A. M., and east at 12:10 A. M. and 5:15 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*"—LUKE 2: 10.

Vol. III. Lanark, Ill., October 31, 1878. No. 44.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

SPECIAL CONTRIBUTORS:

S. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL

THE CHRISTIAN WARFARE.

My Captain sounds the alarm of war,
Awake the powers of hell are near!
To arms! to arms, I hear him cry!
'Tis yours to conquor or to die!

Aroused by the animating sound,
I cast my eager eyes around,
Make haste to gird my armor on,
And bid each trembling fear begone,

Hope is my helmet, faith is my shield,
Thy Word my God, the sword I wield,
With sacred truth my loins are girt,
And holy zeal inspires my heart.

Thus armed, I venture on to fight:
Resolved to put my foes to flight,
While Jesus kindly designs to spread,
His conquering banner o'er my head.

In Him I hope, in Him I trust,
His bleeding cross is all my boast,
Through troops of foes, He will lead me on
To victory and the victor's crown

Selected by ABIGAIL BEEMAN.

STEIN AND RAY DEBATE.

Prop. 1st—The Brethren (or Tunker) Churches Possess Bible Characteristics entitling them to be regarded as Churches of Jesus Christ.

J. W. STEIN affirms.
D. B RAY denies.

D. B. RAY'S SECOND NEGATIVE.

THE reader will observe that Mr. Stein has admitted our allegation, upon which our 2nd negative argument is based, namely, that the Tunker churches are "*self-organized* under the supervision of uninspired men." The original church of Christ was organized by Jesus Christ himself. But the original Tunker church was organized by "*uninspired* men." Therefore, the original Tunker church was not a church of Christ. Consequently, the Tunker churches which sprang from this self-organized human society, are not churches of Christ. The statements of Mr. Nead do not deliver the Tunker churches from the charge, upon which our *first* negative argument rests, namely *that the Tunker churches are based upon a carnal membership.* All the claims to "heart-felt" religion amount to nothing so long as it is admitted, by the Tunkers themselves, that they baptize unregenerate children of the devil to make them the children of God. They wilfully baptize upon a dead faith, vainly supposing that this dead faith is brought to life by baptism! Speaking of baptism, Mr. Stein says: "Faith then must be vitalized by subjection to Christ's yoke" !! We repeat that the Tunker churches are not churches of Christ, because they are based upon a carnal membership.

Again, Mr. Stein claims that he has drawn arguments for baptism as a condition of salvation, from "twelve plain passages of Scripture, which he has utterly failed to meet." But we showed that four out of his twelve do not even mention baptism at all. On my friend's second affirmative for baptismal salvation, we make the following remarks:

1. He thinks that we had as well say "repentance salvation," and "faith salvation," as to say baptismal salvation!" There are these differences: (a) Repentance and faith are moral duties, while baptism is a positive command. (b) Repentance and faith involve internal spiritual relations, that exist between God and the individual alone while baptism is external and to be performed by another person. (c) Repentance and faith are absolute conditions to salvation, without which every accountable sinner must perish—be forever damned; While baptism is not an absolute condition of salvation, without which every accountable sinner must be forever damned. Can Mr. Stein see no difference? In fact, instead of baptism being a condition of salvation, salvation—pardon—is a condition of Gospel baptism.

2. Naaman, the leper, 2 Kings 5: 8–14, and the blind man that washed in Siloam, are not examples in point, because their washing was made a condition of their cure; while baptism is not a condition of the spiritual cure.

3. We did not quote Mr. Moore to prove that baptismal salvation is "blasphemous heresy," but to prove that the Tunker churches hold baptismal salvation.

4. Mr. S., thinks that the pardon of the thief and of the sinful woman Luke 7: 50, are not relevant examples. This brings up our leading argument against the Tunker doctrine of baptismal salvation, as presented in our first reply. We state again our 3rd argument.

The Tunker churches are not churches of Christ, because they hold the popish, blasphemous doctrine of baptismal salvation.

Our proofs that this doctrine is false, are as follows: 1. Baptismal salvation is anti-christian, because in no case of the pardon of sins by our Savior, during his personal ministry, was *baptism made a condition.* Jesus says, "Thy faith hath saved thee; go in peace." Luke 7: 50. Mr. S. says, *see not* these examples! He rejects the examples of Jesus Christ. John's baptism was "for the remission of sins," but never a condition of pardon. Baptism only washes away sins emblematically, as we eat the flesh and drink the blood of Christ in the Supper. The Tunker churches which reject the plan of salvation dispensed by Jesus Christ, surely are not churches of Christ.

Proof 2. Baptismal salvation is false, because it *contradicts* Jesus Christ. Jesus says, "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life." John 5: 24. But the Tunkers give the falsehood to the world's Redeemer, by saying, that, "The believer cannot have everlasting life till he is baptized." Churches that positively contradict the Lord Jesus Christ, cannot possibly be his churches. To escape from this terrible difficulty, Mr. Stein comes to the conclusion that no one can be a real believer until after baptism! He says that "believers" "is a New Testament name for baptized church members." He here teaches that there can be no true "believers" till after they are baptized! If this be so, then the Samaritans that "believed" and were afterwards baptized, were baptized twice. According to Mr. S., baptism is a part of, and included in faith, and after becoming "believers" (which includes baptism), they must be baptized, which is a second baptism! Such is the ridiculous absurdity into which my friend is forced.

But concerning the chief rulers that believed on Jesus, but did not confess him, Mr. Stein asks: "What lacked they?" They lacked *heart faith,* "If thou believest with all thy heart thou mayest." Acts 8: 37. "For with the heart man believeth unto righteousness." Rom. 10: 10. They lacked the "faith which worketh by love;" Gal. 5: 6, "not having their hearts purified by faith." Acts 15: 9. That they lacked this heart faith is revealed in the fact that they "loved the praise of men more than the praise of God."

Proof 3. Baptismal salvation is false, because it contradicts the voice of all the prophets. Peter, at the house of Cornelius, said: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10: 43. And while Peter spake, the hearers received the baptism of the Holy Spirit, spake with tongues, and magnified God. Then Peter asked, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we." Verse 47. But in the face of "all the prophets" and miraculous display of the Holy Spirit, Tunkerism raises its voice of contradiction and says, "these were all unpardoned children of the devil, with a dead faith, until it was 'vitalized' by baptism. The Tunker churches, which stand up in opposition to all the prophets and the testimony of the Holy Spirit, are not churches of Christ.

Here we wish to examine the leading Tunker argument, drawn from Acts 2: 38. They contend that baptism sustains the same relation to pardon that repentance does, because Peter said, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. In what sense is baptism for the remission or washing away of sins? We answer that *sins are washed away in baptism in the same sense that we eat the flesh and drink the blood of Jesus in the supper.* In the institution of the supper, Christ said of the bread, "This is my body," and of the wine, "This is my blood." Now the deluded Romanist understands these expressions literally, and thinks that the actual flesh, blood and bones of Jesus are present in the bread and wine. All, except Catholics, agree that we only eat the flesh and drink the blood of Christ in *emblem,* or figuratively, in the supper; and in like manner, we only wash away sins in *emblem,* or figuratively, in immersion.

That baptism does not sustain the same relation to pardon that repentance does, is evident from the whole tenor of the New Testament. In order to understand the real design of the baptisms on the day of Pentecost, it is necessary to note carefully all the attending circumstances.

1. None but those who "gladly received" the Gospel were immersed on the day of Pentecost. Acts 2: 41. No person can be said to have gladly received the word, while he is still under the sentence of condemnation, and suffering the sting of a guilty conscience. Therefore, guilt must have been removed before they gladly received the word; but when guilt is removed, sin is pardoned; consequently the sins of the Pentecostians were pardoned before baptism.

2. None will deny that the Pentecostians were believers in Christ before baptism; but "whosoever believeth that Jesus is the Christ, is born of God." 1 John 5: 1. Therefore the Pentecostians were born of God before baptism; and as all the children of God are pardoned, consequently the Pentecostians were pardoned prior to baptism.

3. The Pentecostians were saved before they were added to the church, for it is said, "The Lord daily added the saved to the congregation;" (Acts 2: 47) and as baptism was the act by which they were added to the congregation, therefore they were saved before they were baptized. See new translation.

4. The hearts of the Pentecostians were purified by faith which was before baptism; for Peter said that God "put no difference between them and us, purifying their hearts by faith." Acts 15: 9. But when the heart is purified, sin is pardoned. The hearts of the Pentecostians were purified before baptism; therefore their sins were pardoned before baptism.

5. The Pentecostians did not say, what shall we do *to be saved.* *Where to be saved* is specified in the question; baptism is not in the answer in the New Testament. The jailor said, "Sirs, what must I do to be saved?" Acts 16: 30. And the apostles answered, "*Believe* on the Lord Jesus Christ, and thou shalt be saved." But if baptism is essential to salvation, then the apostles deceived the jailor by falsehood.

Now when Peter had proven to the Jews that they were the murderers of the Prince of Life, they cried out in deep agony of soul, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." If they had asked, What shall we do to be saved? then Peter could not, with propriety, have included more in the answer than was absolutely necessary to salvation? But as the question, "What shall we do?" includes *duty more than the point of salvation,* so the answer includes duty, more than the point of salvation.

Here are two distinct commands—*repentance* and *baptism.* The first, repentance, reaches "unto life," into a "faith which worketh by love;" and as those who have passed from *death unto life* are pardoned, therefore the Pentecostians were pardoned before baptism, because they had repented unto life before baptism.

From the foregoing undeniable facts, we conclude that Peter does not make baptism sustain the same relation to the remission of sins that repentance does. The two commands differ widely in construction. They are not united to procure the same result. Repentance—*metanoesate*—is a complete command in itself, and has a different nominative, number, person and voice from *baptistheto,* the word used to indicate baptism. This being so, whatever the remission of sins means, it is applied to baptism, and is not connected with both verbs to secure the same result.

But why did Peter say to the inquirers on the day of Pentecost, *be baptized for the remission of sins,* if their sins were pardoned before baptism? We reply, for the same reason that the Savior told the man whom he had cleansed of the leprosy to offer for his "cleansing those things which Moses commanded." Mark 1: 44. The leprous man was entirely healed from the leprosy, and yet it was necessary for him to offer for his cleansing, those things which Moses commanded. This was in keeping with the law of Moses, as contained in the 14th chapter of Leviticus, which required that one who had been infected with leprosy, but was now healed or cleansed, should pass through a ceremonial cleansing. The leper was first actually healed or cleansed, and after this, he was formally or ceremonially cleansed; and, in like manner, the leprosy of sin is first actually healed or cleansed through faith in Christ, and after this the formal cleansing, or washing away of sins, takes place in baptism. Ananias said to Saul, "Arise and be baptized, and wash away thy sins." Acts 22: 16. No one who is not grossly superstitious can believe that the water literally washes away sins by coming in contact with the naked spirit; therefore, when baptism is said to be for the remission or washing away of sins, we are compelled to understand this as an emblematic washing away of sins. By examining the ninth chapter of the Acts, we learn that Paul was a "chosen vessel" of God, that Ananias recognized him as "brother Saul," and that Saul was "filled with the Holy Ghost," all before baptism.

From these facts, it is evident that Paul's washing away sins in baptism was only emblematical of what had already taken place *really.* Then the washing away of sins in immersion must be the formal or emblematic washing, as we eat the flesh and drink the blood of Christ in the Lord's Supper. The doctrines of baptismal salvation and transubstantiation are both supported by the same evidence—the perversion of the word of God.

We call the doctrine of baptismal salvation *popish and blasphemous,* because it usurps the throne of Christ, by taking from him all power to pardon sins, unless some Tunker preacher will permit. We boldly affirm that the Tunker churches are not churches of Jesus Christ, because they hold the soul-destroying heresy of baptismal salvation.

THE RICH MAN AND LAZARUS.

COME all ye poor sinners that from Adam came,
All ye poor and ye halt and ye blind and ye lame
Close in with the Gospel upon its own terms,
Or you'll burn forever like poor, mortal worms.

When the Lord shall descend with sound from above,
To call home all His saints, to bless them with love,
And you not renewed in soul by His grace,
Away now you must turn with sorrowful face.

For if you deny Christ, He will deny you,
You'll be on the left hand with the wretched crew,
In horror and torment forever you'll lie,
In vain now for mercy, in vain you will cry.

You read of the rich man and beggar also;
The beggar he now died, to Jesus did go,
The rich man he, too, died to his sad surprise,
He waked up in hell and lift up his eyes.

Now seeing Abraham in mansions above,
And Lazarus there with him in raptures of love,
He cried, "Father Abraham, send to my relief,
For I am tormented with pain and with grief."

He said, son, remember, while you lived so bold,
Dressed in your fine linen, your purple and gold,
Lazarus laid at your gate, and full of great grief,
You had not compassion to give him relief.

Beside thee, is a gulf, between us you see,
That those who pass from hence can't come to thee;
But there you must still lie, lament your sad state,
For now you are sending your cries up too late.

O Father Abraham, I pray you provide,
And send one from the dead, my brethren beside,
When hearing from me here and my wretched state,
Perhaps they will repent before it is too late.

They have a rich Gospel that's spread far and wide,
Their's Moses, the Prophets and Apostles beside,
If they will not hear them, believe and repent,
They will not believe though one from the dead went.

Poor Zion's own mourners, O don't you despair,
But fly to your Jesus, he'll answer your prayer,
He'll hear your complaining, will ease all your grief,
He will pardon your sins, and give you relief.

Selected by ENOCH EBY.

PHILOLOGICAL DISSERTATION OF THE WORD BAPTISM.

BY LEWIS O. HUMMER.

NUMBER III.

ANY person who has given this question a careful examination, knows that the word "baptism" is not an English word, but an anglicism of the Greek *baptisma*. Baptism translated into English, is immersion. The *rite* took its name from the *mode*, and the Greek word that designates the mode, is *baptizo*. The Greek word for sprinkling, is *raino*, and the anglicism of *raino*, is rantize, and the name of the rite or institution of sprinkling would be *rantism* from *raino* and not *baptism* from *baptizo*. Let sprinklers sail under the name of *rantism* from *raino* and immersers under baptism from baptizo; and then when a candidate makes application for initiation, he can tell the preacher he wants to be rantized when sprinkled, and baptized when immersed. Rantism is the anglicized name for the institution of sprinkling, and ought to be appropriated and not sail under false colors any longer. When a candidate makes application for baptism where more than one mode of administration is practiced, the preacher must ask, how do you want to be baptized? He cannot tell what to do from the meaning of the word "baptism." The word "baptism," means so much that he cannot tell what to do, till the candidate explains it by some other word. If you want to be baptized by immersion they will baptize you that way, or if you want to be by sprinkling, they will baptize you that way, or if by pouring, they will baptize you in that way—they baptize any way you want them to—they are not so narrow-minded as to deprive any one of his choice.

Well, what did Christ mean when he said, "Go teach all nations, baptizing *them into* the name of the Father &c.?" Did he mean that they should go and do anything the people wanted done, and call it baptism, or did the apostle know what he meant from the meaning of the word, and go and do that? Had they to ask the people how they wanted the matter done, or did they go and do what the Master told them? I think they ask no questions, for there was but one meaning in the word, and that meaning was in English immersion; so they immersed the people. A mere child knew what baptism meant in those days; but in this our day, where so many different things are called baptism, that the preacher or teacher himself does not know what it means, and hence calls anything and everything baptism that fraudulently assumes that name. All Christians admit that *baptizo* means primarily to dip or immerse, and that immersion is a valid mode of baptizing. If the primary meaning of *baptizo* is immersion, that meaning is specific, and not generic as some ignorantly claim. Can the word have both specific and generic meanings at the same time? But their own commentary does not suit their practice; for sprinkling is just as specific as immersion, and so is pouring.

Now if these ideas or modes, are contained in the meaning of the word "baptism,"—why do they not perform all that is contained in the meaning of the word? If all these modes are contained in the meaning of the word, Christ certainly enjoined all three to constitute the rite. He certainly enjoined all that was contained in the primary meaning of *baptizo*. Their own practice is a most triumphant refutation of the theory. If the word primarily meant to dip or immerse, and that meaning was appropriated to the rite as it was, or else immersion could not be *valid* baptism. How in the name of common sense can anything but immersion be baptism? If the word had a secondary meaning (which it has not), one meaning only could be appropriated to the ordinance. Words can convey one idea only in the same situation, and that is the reason the preachers must ask what is to be done when they want to be baptized, do not know what to do themselves.

The idea that there is such a thing as a generic word is as fabulous as anything can be—words are all specific—words convey ideas, and *generic ideas*, is a solecism. No words can convey a multiplication of ideas at the same time. When you are talking or writing about a horse, you cannot convey the idea of cow, sheep and hogs &c. Ideas are just like figures, they mean one thing at a time only. Words are governed by axioms the same as mathematics. Words work out problems just the same as figures do, and all that is necessary to work out the problem, is to understand the rule. It is generally believed that *baptizo* has a secondary meaning. This error grows out of a misunderstanding of the characteristic distinction between figured and unfigured diction, as well as a proper knowledge of the laws of appropriation. I think I can illustrate this part of my dissertation with greater precision, and therefore make it easier to understand by all, by the rule of appropriation.

I will again state my canon on this point. *When words are appropriated they are always used literal and cannot be used figurative.* Inasmuch as I have all the lexicographers and learning of the present age to correct on this point, some efforts toward critical acumen, will be made. This secondary meaning seems to be the last ray of hope for sprinkling, and if we can take the foundation from under the edifice—down goes the fabric! In the first place, it is difficult to conceive the process of appropriation by figures or metaphors. It would be the same as building a house out of its shadow, before the house existed; and just how to get a shadow of a house before there is a house, will require some explanation. For my part I could not perform the work. There always must be a *literal* meaning before there is any figure, there is no such thing as figurative meaning. All meanings are *real* and *literal*, and may be used figuratively. The primary, the secondary, the third and every other meaning of words may be used figuratively. A figure, is simply a *resemblance* of the *real* or *literal* meaning, and not the *reality*. Words must always be used literal before they can be used figuratively. Does not every one know, that knows anything about the laws of metaphors, that metaphors may indulge themselves whereever they find resemblance, and governed by no other law, but that of resemblance. But when appropriated are intended to specify, and not merely resemble. Just think of a *metaphorical reality*.

(*To be continued*).

ECHOES FROM ALONG THE LINE.

Sunday-school—Large Meeting—Immortality.

AN old writer says, "the object of Sunday-schools, is of large and liberal character. It is to diffuse the elements of knowledge, and to teach the great truths of Revelation,—it is to improve to the highest of all purposes, the leisure of the Lord's day; to render it sacred, by thoughts turned toward God; and by aspiring to a knowledge of his Word and Will." It is the chief element of peace and harmony. Show me a community where the Sunday is regarded, or where Sunday-schools never die, then you will show me a community where peace and prosperity reigns,—a place where the rich and poor meet on a common level. Let us then as God's children "Remember the Sabbath day to keep it holy."

LARGE MEETING.

On the 15th inst., we wended our way to the English Prairie church, to partake of the spiritual food, which emanates from above. The services began with the necessary introductions. Brother Schrock read part of the third chapter of the first epistle of John, selecting for his subject the first verse. "Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."

The brother told us that love is a principle that reigns in the breast of every human being, except those who are so depraved in sin as to be beyond the comprehension of a just and righteous Being. As man advances in the knowledge of his higher nature, he advances in the knowledge of God. We must still love One in whom all perfection centers when we admire the wonderful universe. We think of God when we are in sorrow, and need help and comfort. God's love is then thought of.

IMMORTALITY.

Can we hesitate to believe the immortality of the soul, when we see the miscreants live and prosper in affluence of fortune, carrying it with a high hand against their neighbor, disturbing all in their power? Let us, therefore, put our trust in an alwise and merciful God, who is able to conduct us through the paths of this life to serener climes.

A. E. K.

CHRIST THE OBJECT OF FAITH.

BY D. L. WILLIAMS,

"Strive to enter in at the strait gate, for many I say unto you will seek to enter in and shall not be able." Luke 13: 24.

IT is here definitely stated that many will *strive* to enter and will be sadly disappointed. And whose fault will it be? Their own exclusively. The Lord will not be to blame in the least, and why? Because he has put forth a Perfect Plan of Salvation, and that will reach out and take in all mankind. If we become wise in our own conceit, we will be sure to fail; for we know nothing as we ought to know; but if we become fools in the matter of Christianity, knowing that we know nothing in the matter—knowing not which way to go, we positively need some one to guide us. We want one that knows all about the route, and Christ is the very one. He has traveled all along the road—is thoroughly acquainted with all of it, and is the only one who can safely guide and direct us. We are commanded to walk in his footsteps or to run that race with patience. We are not to let Christ become the Author of our faith, and then let some one else finish it. If we do, we will not be able to enter, for there is no one thoroughly acquainted with the way, but Christ. All others that direct differently, are but enemies to us, and don't you trust them. You are to look to Christ; he is to be your sure and only guide. That way that you are to travel upon, is strait and narrow, hence the injunction is, to make strait paths for your feet.

It is enjoined that we lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us; looking unto Jesus Christ, the Author and Finisher of our faith." The apostle here draws from a common usage or custom in his day, to convey an idea. They were accustomed to running foot-races in those days. They ran to obtain a corruptible crown, but we an incorruptible one. Their customs was, to draw a straight mark for each one to run upon; and at the end of this line, was an object for each to look at and run directly to. Preparatory to this, they wore weights upon their feet; but on the day of trial, or race, the weights were all laid aside, so as to run with great swiftness. For if they were once turned from the mark or line, the crown or prize was lost. The crown was not exactly reckoned to or given entirely to the swiftest runner, but to the most correct and swift runner. They had a law then to govern those races.

So the apostle could with just propriety say, that a man is not crowned with masteries except he strive lawfully. Those that participated in those races, were not blessed with success, unless they strictly deserved it. Now if these illustrations are correct, we certainly learn a great deal of very important truth. How careful we ought to live, how particular we should be in running the Christian race. The apostle would not allow us to take the eye of faith from Christ, to look for a moment upon any other object of faith; for if we suffer ourselves to take our eye of faith from Christ, we are thrown out of balance, hence will lose the prize. The Holy Scriptures produce the same identical idea from other sources. Our Savior says that, "if a man lay his hand to the plow and looketh back, he is not fit for the kingdom of heaven." Probably a goodly number of us are farmers or have some experience in farming, and if so, we certainly have experienced the importance of this truthful remark. Every correct and good farmer runs his furrows straight; and in order to do so, he must have an object on the opposite side of the field to look at, if he would make his furrows precisely straight. If he looks back he will make a crook in his furrow.

Now we begin to see how precise this matter of Christianity is. Christ has marked out the way correctly. Right here I will relate a little conversation that occurred once between myself and a certain friend. He referred me to a certain minister in our neighborhood, and said, that we were both traveling the same route. I begged leave to differ from him. I stated that the route that I was traveling upon, had trine immersion for baptism, that it had feet-washing upon it; also the Lord's Supper eaten in the evening of the day, and after supper the Communion, the salutation of the kiss, a non-conformity to the world, non-swearing, non-resistance, the anointing of the sick with oil, and that none of these were found on his route; hence it could not with just propriety be claimed that we were both traveling the same route, there being so much difference. These all were certainly upon the route that Christ traveled over, and he is at the end of his journey, standing as the object of faith for us to look unto; and we are to see him through all of these things. And he is not seen through any other source, and cannot be reached through any other channel.

Now, dear reader, if any man tell you to take a route that differs in anywise from the one that Christ has marked out, believe him not. The route that leads to eternal life, has its way-marks all along, such as the ordinances that Christ practiced and commanded. Dear reader, if you are traveling a route that has none of these way-marks, nor all of them upon it, you are traveling a dangerous route—one that there is no certainty or safety in. Then strive to enter in at the strait gate, looking unto Christ. He is the only object of faith.

LOOK AT YOUR CELLARS.

DO you want to enjoy good health and be useful in the world and in society? "Then remember that the spotted mold and fungus attacking the timber of your cellar show that destructive agencies are at work. Why, man! death is gnawing the very sills of your house, and shall he spare those tender morsels, your children? These damp, musty, moldy cellars are seed-beds of disease. Do not hope to preserve health over such a charnel house. Do not leave vegetables to rot in your cellar to spread rottenness through all your house.

"The wet cellar foretells wet eyes up stairs! Drain it, and underdrain the surrounding soil, so that your cellar shall always be dry. Drive out all mustiness and mold by ventilation and by abundant use of white-wash. Make the air of cellars at all times sweet and wholesome, because much of this air will find its way into the rooms above. But if you neglect all these things, and the angel of death spreads his dark wings over your household, do not charge the effects of your nastiness and laziness to a very mysterious Providence! 'A prudent man foreseeth the evil and hideth himself; but the simple pass on and are punished.'"—*Sel.*

ECHOES FROM THE SOUTH.

Our Journey to the Love-feast—The Yellow Fever—Two Baptized—The Church Papers—Examination Meeting—The Love-feast.

ON Friday morning Oct. 4th, with harness and saddles on the horses, wife and I with the little one, mounted, and set our faces toward the South. Arrived at Brother Levi Hertzler's at noon. After dinner we hitched to his spring wagon, and in company with his two daughters who are members of the church, we resumed our journey to Blount Co., and arrived at our destination, six miles from the place of meeting. We give this little account of our journey to give our readers a little estimate of the price of these seasons of fraternal communion here in our scattered church. But to us who do not enjoy the pleasure of attending often at our own church, this journey, compared with the enjoyment and strengthening of the inner man, which we receive at such seasons, is inconsiderable.

On Saturday morning we attended church meeting at nine o'clock. After meeting was opened, we had the pleasure of listening to a very soul-reviving account of a tour among the churches North, from brother S. Z. Sharp, who had just returned the day before. He also gave us some account of the sufferings which he witnessed as he passed through some of the cities which are under the scourge of the yellow fever. It seems that those who get their information entirely from the press, get but a partial idea of the actual misery that is resting upon many of the unfortunate victims of the plague. All things under the providence of God—though they be natural effects of natural causes,—have a purpose, and an end. May we who are spared for some reason or purpose, remember our dependence for life and health, on him who ever rules all things, and without whose notice not a sparrow shall fall to the ground.

It is needful that we often ask ourselves, what are we doing for the temporal and eternal welfare of our fellow-mortals, outside the narrow limits of our own families, by the thousands of opportunities that present themselves to us for doing good. The sick, the afflicted, imprisoned, the needy and those who are wanting the bread of life, are with us,—are our neighbors, inasmuch as God has provided us with means of helping them, at whatever distance they may be. Time is winging us away, and soon on one hand will be heard the welcome plaudit, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And on the other, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

After the business of the council-meeting was disposed of in due order, and devotional exercises over, we repaired to the water side to witness the baptism of a young man and wife. This young couple had heard brother Sharp preach several times, and had in the mean time been reading our church papers. That our church papers can be made great auxiliaries in preaching "the faith once delivered to the saints," cannot be doubted, and every honorable means of rendering them such, should be encouraged.

To hundreds and probably thousands of persons who like the above mentioned, live at a distance from the church, and cannot regularly enjoy the associations of the brethren, the church papers are almost indispensable.

THE EXAMINATION MEETING

commenced at four o'clock, when the 11th chapter of 1 Cor., was read and remarks made on Gospel discipline and self-examination. In this direction we have probably more need of earnest labor, watching and prayer, in the little scattered congregations, than in the large and well-established churches; but the Lord is able to save his own to the uttermost! Communion services were held in the evening. The full atonement by the blood of Christ, and the great Supper in the kingdom of heaven, were brought near together, and we felt that it was good to be there.

On Sunday morning we attended Sunday-school, and listened to a short address by brother Sharp, such as we hope he gave to many in his travels, after a short intermission to a sermon on the subject, "I am the way." Meetings closed on Sunday night. Subject, "Who is my neighbor?" The church numbers about fifty, and after brother Sharp leaves the labors will devolve on brother Jesse Crosswhite, but they are more than one man can do, without help, and provide for his family besides. The laborers are few and the work is plenty, and much will be lost, should the harvest wait. C. F. D.

FALLING FROM GRACE.

BY J. B. LEHMAN.

IT is said by some people, "once in grace always in grace." We read, angels who kept not their first estate were cast out of heaven and are kept in chains of darkness unto the judgment of the great day. Paul says, "Whosoever of you are justified by law; ye are fallen from grace." So there seems to be a possibility of man falling from grace, as well as angels from their first estate. We also read in another place, "Let him that thinketh he standeth, take heed lest he fall." This falling, I think, has reference to falling from grace. In Rom. 11: 22, we read, "If thou continue in his goodness: otherwise thou also shalt be cut off." "But judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." "Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, avoid them; for they that are such, serve not our Lord Jesus Christ, but their ownselves; and by good words and fair speeches, deceive the hearts of the simple."

When we let ourselves be deceived by Satan, we are very apt to fall from the grace of God. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "Let no man deceive himself." "For of whom a man is overcome, the same is he brought in bondage;" "For if after they have escaped the pollutions of the world, through the knowledge of our Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning," "For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them."

The apostle tells us what a miserable condition we fall into by turning from the holy commandments delivered unto us. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Falling from what, reader? Why, falling from the favor and friendship of God. Eph. 5: 6. "Let no man deceive you with vain words." Now dear reader let us take the advice of the apostle Peter, let us be sober, be vigilant; because our adversary, the devil, as a roaring lion, is around us, seeking how he may devour us, or cause us to fall from the grace of God, as he did from his first estate. I cannot see how in the name of all reason, any one can entertain the thought, with the above Scriptures before him, that if a person is once in favor and friendship with God, that he cannot depart from it. The crown of *eternal life* is at the *end* of the race, not in the middle, nor in the beginning. Such a doctrine cannot be the doctrine Paul taught, for he says to the Galatians, "Are ye so foolish, having begun in the Spirit, are ye now made perfect in the flesh? I marvel that ye are so soon removed from him that called you into the grace of Christ." I think this is one of Satan's devices, to make us think that we are so strong, when the best of us, are weak. But it is not necessary that we should be ignorant of his devices, for we have the law of the Gospel before us, and above all things, let us search the good Book, so that we may learn to know ourselves.

LIFE.

LIVE for something! Yes, for something worthy of life and its capabilities and opportunities, for noble deeds and achievements. Every man and every woman has his or her assignment in the duties and responsibilities of daily life. We are in the world to make the world better; to lift it up to higher levels of enjoyment and progress, to make its hearts and homes brighter and happier by devoting to our fellows our best thoughts, activities and influences. It is the motto of every true heart and the genius of every noble life, that, "no man liveth to himself" lives simply to his own selfish good. It is a law of our intellectual and moral being, that we promote our own happiness in the exact proportion that we contribute to the comfort and enjoyment of others. Nothing worthy of the name of happiness is possible to the experience of those who live only for themselves, all oblivious of the welfare of their fellows.

WAYS OF THE WORLD.

THE ways of the world are strange and devious. Yet there is great good in it, for a "touch of misfortune maketh all mankind kin." Many a man deeply engrossed in business, hurrying along the pathway of life, absorbed in worldly cares, turns now and then aside for retrospections and kindly acts. And these are the flowers he strews along the highway of his earthly existence.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., OCTOBER 31. 1878.

Watch the date opposite your name on paper or wrapper, and be sure to renew soon; by so doing you will save us much labor.

At this writing, (Oct. 26th), it is snowing very rapidly, being the first for this season in this part of the country.

Brother Moore left home on the 22nd to spend several days with the brethren at Ashland, Ohio, and expects to return by his old home near Urbana, Ill.

If those who receive the paper without having ordered it, wish to know the reason, they need only look under the head of Business Notices on another page to find out.

Brother John Nicholson has moved to Trumbull Co. Ohio, into a house prepared for him by the Brethren. He goes there to engage in an earnest effort preaching the Gospel. His address hereafter will be Bristol, Trumbull Co. Ohio.

From brother Daniel Hays we learn, that Bro. D. P. Saylor and wife, and Bro. Hoover and wife are laboring with the Brethren in the Valley of Va. Hope that their labors may be crowned with success, and many of the saints edified.

We have received a supply of Dement's work on Ingersoll, Beecher and Dogma. If you want to learn how well he meets the infidel, the skeptic, and the long list of little soldiers who train under them, just send to this office and get a copy. Price one dollar.

Considerable Correspondence and Church News must lay over until next issue, for want of space. Many thanks to our correspondents for their willingness to keep us supplied with the cheering news of Zion's prosperity. If you would have the news from other churches, you must give that of your own, thus provoking one another to love and good works.

While so busy talking of others' faults, pray don't let us forget our own. The man who takes care of his own bad habits will have his hands full. The better way, is to *set a good example* before others. This will do more good than all our talk.

Since the ascension of Christ, at least twenty-four false Christ's have arisen. One of them, Cariba lived early in the second century. He put himself at the head of the Jewish nation as their messiah, and many followed him. The Romans made war upon him, and the Jews in his defense, lost between five and six hundred thousand souls. In the twelfth century eight or ten impostors appeared, and were followed by many Jews. The last that gained many converts was Mondecai, a Jew of Germany, who lived in 1682. He fled for his life, and his end is not known to this day.

The *Inter Ocean* of the 24th inst., says: "News comes this morning of one of the most terrible storms in the East that has passed over any section of this country for years. In Philadelphia over forty churches were damaged, many of them losing their steeples, while along the Delaware River warehouses were unroofed or blown down and great damage inflicted. The storm visited New York, Albany, Wilkesbarre, and intermediate cities, causing great damage wherever it touched, and in many places loss of life. The storm broke out yesterday morning, and was so intense that telegraphic communication with the East was interrupted up to a late hour last evening. This fact renders the full particulars difficult to obtain, but sufficient is given to show that the storm was almost unprecedented."

There are said to be upward of twenty-five flashy story papers published for boys and children in New York City, with an aggregate circulation of over 375,000 The amount of trashy literature being placed in the houses of children, is becoming alarming Parents, who want their children to grow up fully fitted for greater usefulness, should keep a watchful eye on the reading matter that comes into their houses.

Some of the cedars on Mt. Lebanon are said to have attained the great hight of 130 feet, and well proportioned in bulk. The wood of these trees is of rare beauty and durability, for which reason it was selected by the Egyptians for the manufacture of mummy coffins, many of which, after having lain in the earth over four thousand years, are still in a good state of preservation.

A man steps up and says: "I used to think a great deal of Theodore G——, but I have lost confidence in him." You have? You are to be pitied indeed! G. better shut up, stop and quit; for, as a matter of course, his success in business depends largely on what *you* think. And if you have lost confidence in him, the best thing you can do, is to find it as soon as you can. A man must feel terribly bad without confidence. Just think how lonely a man must be going about the streets and highways having lost confidence! And then so many are unwilling to find it, even if laid down at their door. Sometimes men are rebuked for their sins by the preacher, and this makes them lose confidence in him. Verily such confidence losers have their reward.

One of our agents says: "I hope you will adopt the cash system; it will be better for all concerned. The credit business has ruined our country. I think it would be far better if the cash system would be adopted in every department of business." So say we; for there *is* real happiness in knowing that as the sun sets each day, we "owe no man anything, but to love him." This injunction of the apostle should be well considered by all who love the Lord. We commend it to all our readers, for careful consideration. We know that too often circumstances drive us to seek credit, but perhaps in nine cases out of every ten, it would be better to drive the circumstances than to let them drive us. Careful, considerate, steady labor wins more than the headlong speculation. In all business, go no faster than you can fortify.

As a rule, agents for religious papers need to exercise much patience and self-sacrifice. They meet those who desire the paper, yet are too poor to pay anything for it. Then the agent's heart is opened and he either gives him his commission or reaches down into his pocket and pays for the paper out of his own hard-earned means. Not unfrequently he meets those who want the paper he is canvassing for, but have not the money with them. They promise to pay in a few weeks; he advances the money; and too often the weeks are stretched into months, and in our own experience the weeks have turned out to be years. This is all wrong, and savors of a species of neglect, inexcusable. And then there are the dishonest. They will order a paper sent them, read it all the year through, (the agent having advanced the money) and when he who did him a kindness, calls for his pay, he is told, "I never ordered the paper." Such men exist; what for, we are unable to tell. Agents thus get a taste of editorial life. Many people imagine that agents and editors are surrounded with sweets, hence look upon them with a sprinkling of envy; but if they could lift the curtain a little and just taste a little of the bitter, their hankering for such positions would lessen very suddenly. It is only in the consciousness of doing good, that we find the sunshine so much needed by those who publish papers and labor to increase their circulation. There *is* happiness in doing good—in doing right, though sorrows and afflictions rise in doing it. Let none, therefore, yield to the trials and difficulties which confront them in soliciting subscriptions. It is a good work, and God knows how to reward.

ABOUT ELDER JAMES STEPHENSON.

Brother Moore:—

I WRITE you concerning a series of meetings held in our neighborhood by Elder James Stephenson, of Chicago. He figured largely on the kingdom as well as upon the mortality of man, their principal hobbies, announcing for two or three evenings, that on Sunday eve he would treat the subject of trine immersion; but two evenings prior to the time, changed the topic and said that he would preach on the design of baptism. Sunday evening came and plenty of Brethren there. He announced his text, "Prove all things, hold fast to that which is good." Treated his subject remarkably well for perhaps fifteen minutes; swung around and commenced upon the mode, and then trine immersionists, sprinklers and pourers had to hear his arguments in favor of single immersion, and the total abhorrence of any other mode. He stated that he had preached the same in Lanark, and that you were present, and after services you invited him to your office the next morning. And in conversation with him, asked him something concerning a Greek noun or verb, and if it did not mean so and so, to which he replied, that it did not, then propounded a question to you and you replied that you was no grammarian, and that your foreman was, and *that* was to decide a very simple question as to the relation that nouns and verbs sustain to each other. He used your name personally.

He further said that he has produced arguments that you and brother Quinter cannot answer, neither can any man in the United States. He also challenged any man to prove that the Bible teaches trine immersion. He said that if grammer taught trine immersion in the commission it was not worth the paper it was printed on. He brought up an illustration thus:

"I am commanded to go to Washington by the President, and by the Supreme Court, and by Congress, would any one suppose that I would have to go three times?" He answered, no. "To sit down with Isaac, Jacob, &c., and to come in the glory of the Father and with the holy angels, all being analogous to the commission." He further said we did not practice our theology, as we only immersed the head and shoulders three times and the remaining part of the body but once. He thanked God that the Bible was sufficient to prove all things, and that he was never driven to history to prove his position. He said that trine immersion and infant baptism are evils that crept into the church about the same time, and were recorded by church historians before the evils were very widely diffused, and before any council was called to investigate and denounce it. But he was very careful not to tell us when and where the council met that denounced trine immersion. He further said that we immersed twice into his life and once into his death.

Now if he is such a character as he represents himself to be, the Solomon of the United States, I am deceived. I do not wish to have our doctrine abused away here in the frontier. I hope some of our able debaters will take hold of the distinguished divine (?) and show him what we have to say on all points of difference between him and us. I think he is talking something he does not know when he speaks of brother Quinter as he did.

Yours in bonds of love,
J. H. Burnworth.

REMARKS.

We publish the above, followed by these remarks, in order to put a stop to such misrepresentation. When you hear of a preacher traveling over the country, telling the public how he cornered brother Moore, or any other brother, you may know there is a screw loose some place.

I have met Mr. Stephenson, of Chicago, a few times, and heard him preach three sermons. On one occasion he dwelt largely on the action of Christian baptism. It was during the time I was holding a written discussion with Mr. Rowe, of this place. Mr. Stephenson was very personal in his remarks: referred repeatedly to the written debate between myself and Mr. Rowe, and to me directly in public. Of course, I did not mind it, for I am used to such things. At the close of the services, and after most of the congregation had left the house, he met me in the aisle, where we passed a few friendly words. I then invited him to call at the office, at his leisure, and I would explain to him one point of difference between us and the Thurmanites, in relation to trine immersion, as I perceived he was laboring under a slight mistake regarding our faith.

But he commenced arguing the case with me right there in the house. Everything being quiet, we had a very orderly little debate for something near half an hour, and if our readers had been present and seen how the old man sweat over some of the arguments and questions I put to him, his going around over the country and talking about me, would have but little effect. The next day he called at the office, where some two hours were spent in conversation on the same subject. I did not tell him I was "no grammarian." A man who has mastered nearly 700 pages of English Grammar in three months, and passed an examination without missing a single question, is not in the habit of telling people that he is no grammarian, even if he has slightly forgotten some of the rules.

I do not object to Mr. Stephenson taking up my writings and preaching against them all he wishes, but do object to him getting up before a congregation in Kansas, or any other place, and telling the people that he had a conversation with Moore, in Lanark, and puzzled him on some simple question. I want it understood that I do not get puzzled in grammar, Greek and history when talking on that question.

His saying that infant baptism and trine immersion crept into the church at the same time, is without foundation. It looks a little strange that a man will repudiate history in one breath, and in the next one try to use it. Had he said that infant baptism and single immersion crept into the church near the same time, he would have been nearer the truth.

The illustration about going to Washington by the President, and by the Supreme Court, and by Congress, might be an argument in defense of single immersion, provided the three bodies were one, but when it is remembered that they are three distinct departments, each one performing its own part, it turns the evidence the other way; especially if he wants to visit the President, and the Supreme Court, and Congress. He must go to Washington; first visit the President, then it takes another action to reach the Supreme Court, and a third action to visit Congress. That illustration proves trine immersion, for we go to where there is water, have an action in the name of the Father, another in the name of the Son, and a third in the name of the Holy Spirit.

In regard to sitting down with Abraham, and Isaac, and Jacob, it should be remembered that "sit down" is an intransitive verb, while "baptizing," as used in the commission, is transitive.

The same is true of the verb "come," in his other illustration. Whenever he or anybody else who takes a man into the water up to his waist, can tell into what name the immersed part of that person has been baptized before any name is mentioned, then he can talk about us baptizing the upper part of the body only.

About all our people in Kansas need to do, to refute his misrepresentations, is to get the privilege of reading this article before the same congregation that he preaches to, about me. Were you in Lanark and could consult those who heard the talk, you would hear something quite different from what he tells. This much I have to say; of all the learned men I ever argued with on trine immersion, he is the easiest one to handle. J. H. M.

ANNUAL MEETING PLAN

I have been very desirous, ever since I read No. 36 of the Brethren at Work, containing your remarks on the subject of A. M., to hear an explanation on the same. First, you say everybody can go who wants to. There is no mystery about that, but can all who do go, hear and get the full benefit of the meeting? For my part, I have as little desire to keep members from our A. M. as any one. I have been a member of the church forty-seven years, and have attended a great many A. M's, and was one of the members in 1860 who tried hard to adopt a plan that would give the best general satisfaction that could be adopted, but, according to my weak judgment, has never been fully carried out. Now a full explanation of your six items may clear up one of the most important subjects that has perplexed the minds of many of our old and most substantial brethren for many years.

Hiel Hamilton.

REMARKS.

IT is gratifying to see the interest being manifested regarding a better plan of holding the Annual Meeting, so as to accommodate more people, and afford better opportunities for hearing what is said.

Before publishing our plan there are a few things I would like to know regarding all the Annual Meetings held during the last five years, and hope the brethren who served as Secretaries at these meetings will answer at once:

1. What was the average number of persons fed each day?
2. What was the largest number fed any one day?
3. How many hands were required to do the cooking and waiting on the tables?
4. What was the actual cost of the provisions used at each meeting?

I would like these questions answered before publishing my plan. The plan I believe will work like a charm, when once adopted and clearly understood. It will cost something to start it, but when once started it will pay its own way, and be a burden to no one. It will require a very skillful man to manage it, as the whole thing is reduced to a complete system It will be a little difficult to explain in the paper without a few engravings. It has been explained to a number of brethren who have considerable experience with Annual Meetings and they think the plan cannot help but work, if once started Our readers will be favored with our explanation in due time. J. H. M.

PRINCIPLE OF PEACE.

[Compiled]

"MY peace I leave with you, my peace I give you," is the voice of the Author of peace. The principle that "He is our peace," is the only true one. When Saul of Tarsus had put the Christians into prison — had treated them cruelly, he had done it unto the Lord. The true peace-man feels that the killing even of those for whom Christ died, those whom He created, those whom He still visits with His word and Spirit, is aiming at Christ also. He shrinks in horror from the idea of wounding and grieving Christ's Spirit by abusing others, whether friends or enemies. If the cannons mow down in mangled masses his fellow-beings, he feels that those cannons actually fire upon Christ.

Then the only true root-principle of peace lies in believing and obeying God. Thousands beholding the inconsistency of popular Christianity, preaching peace during peace and practicing war during war, are troubled. They regard such work as unbecoming professors of the religion of Christ. The only true way, then, is for Christians to steer clear of all wars. Let men of God adhere to this course and but few wars will disgrace the earth. The highway of peace is open to all, and if those who profess to follow Jesus do not walk in that way, will they not be held to account for it? Morality, justice, reason, blessings, all depend upon walking in the peaceful ways of Christ, and refusing to make war honorable. Let it be known that true honor lies in the peace which Jesus left in the world, and war will become odious.

M. M. E.

SAUL EYED DAVID.

DAVID, the youthful shepherd, had to pass through the waters of affliction. "Save me, O God, for the waters are come unto my soul." Psalm 68: 1. Poor David! Buffeted and evilly treated after rescuing Saul's army from the hand of the Philistines, simply because he found favor with the people, well might he say, "I am come in deep waters, where the floods overflow me." Look at the jealousy of Saul. The people cried, "Saul hath slain his thousands and David his ten thousands." This was too much for the man in authority. His envy at David's popularity could not be restrained. Here was a youth, a mere stripling, whom the people honored and loved more than the great Saul. "This will never do," reasoned Saul, "for if this young man lives, he will some day take my place. This cannot be. I have a son who must sit in my chair when I am gone, and if this young David finds favor with the people, *he* will become ruler instead of my relative. David must die." Thus reasoned Saul. Ah what a lesson! It has been copied more than once, the past three thousand years. Jealousy has stirred and measured and pulled down more than one old head in the effort to displace a David.

"Saul eyed David"—that is, looked at him with jealousy. He threw a javelin at the youth. He did this in secret. Many javelins have been secretly hurled at youth since Saul hurled his. The jealous man, the jealous woman are too destitute of honor to hurl javelins in any other way than in secret. Insinuations, surmisings, groundless suspicions are the javelins which they hurl first this way and then that. Poor miserable creatures! Prayer don't affect them; kindness makes no impression and love is as filthy rags to the jealous man.

David was good enough to play the harp for the wicked man in authority, but he was not good enough to be loved. That is how Saul looked at the matter. Not content with his failures to kill the chosen one of God, he planned to have him fall into the hands of the Philistines, but the hand of God was again with the youth, and he came out victorious. Just read the history of Saul and David and notice how miserably the jealous Saul perished. Such is the fate of jealousy. No matter how the jealous heart may plan and scheme to injure, its last end will be the end that Saul met. Should this not be a warning? Often the young heart is made to bear a load of grief, as youthful David did, simply because some one in authority is jealous of the young man's good standing. Poor miserable jealousy! If it could only see *itself* as it is, it would bow in sackcloth and ashes.

I do not have any sympathy with the young heart that is overbearing, proud, insulting. Such a heart is in the gutter with the jealous heart; but I deeply sympathize with the young man whose whole heart is wrapped up in devotion to God, against whom no lawful accusation can be lodged, whose life is even; who spends time, money, health and human happiness for his Master's cause; who endures all things for Jesus' sake—for such my heart is in full sympathy. God bless all such, for they must endure much for Jesus' sake. But it seems some people in this world cannot be happy unless they are pulling somebody into trouble and grief. Ah! how different this from the injunction of the apostle: "Be kindly affectioned one toward the other." But Saulites want the Davids to be kindly affectioned to them, but themselves are not leaning affection-ward. God help them to see their naughtiness, and repent. God counts them happy who endure the reproaches of evil men. God be thanked for the words of encouragement to all who hold fast their crown. To suffer all things from without and from within with patience, is a condition of heart that every young brother should seek after, for if he, through divine grace, learns to bear evil surmisings against him in his youth, he will be well prepared to endure them in old age. Then be patient, brother, sister, and go often to Jesus in secret. O blessed Jesus, what a friend Thou art! M. M. E.

BEERSHEBA.

ABOUT 40 miles south of Jerusalem, in the extreme southern limits of Palestine, is a place called Beersheba. Here are found two large wells. One of them is 12½ feet in diameter, and over 45 feet deep. It is walled by neatly cut stone. Along the inner edge deep grooves have been worn into the stone by the ropes used in drawing water. These wells are evidently very old, and were likely dug in the time of Abraham. The water is sweet and cool, and affords much refreshment to many weary travelers coming from the desert just below. The scenery around these wells is desolate and barren. No trees of any kind are to be seen. The term, "From Dan to Beersheba" meant the whole extent of Palestine, as Dan was on the northern boundary, and Beersheba on the southern. A trip from Beersheba to Jerusalem is said to be delightful—the scenery, as the traveler approaches Bebron, 20 miles south of Jerusalem, increases in interest and beauty.

WHAT WE EAT.

[Compiled]

HOW much the success or failure of our lives depends upon the food we eat, we little comprehend. No science is so neglected and so little understood. Man would not dare to treat a valuable horse with the same recklessness with which he treats himself. For with care he selects food for his horse, few if any changes being allowed, and he procures a competent groom to look after and care for the animal, that he may be capable of fleetness and endurance; while with himself he sits down to his table, groaning under its burden of variety and richness, and, without regard to the requirements of his system or the affinity the food may possess, fills himself to the utmost capacity of his stomach, regardless to consequences. But had he first passed this partaken dinner over to his chemist and allowed him to analyze it and hand it back to him labeled, he would have turned pale and wondered if such was truth. Again, were he to step into a drug store and attempt to mix chemicals as he does his food, without regard to chemical laws, he would soon have his head blown from his body. Why not then study and investigate the laws of our own natures, and be as wise as is the ox or the ass, that knoweth his master and his master's crib, and accuse not a kind and loving Providence of cursing us with ill health when the curse lies at our own door?

The amount of deaths and sickness caused by improper living is alarming. Health is worth preserving, and he who does not take care of it has a faint idea of the value of the best earthly gift ever given to man. To expect good health without good, healthy food is unreasonable. We need a reformation in our manner of eating, and what we eat. Our nicknacks and sweetmeats want to go by the board. Eat healthy food in proper quantities and at right times if you would be healthy and happy.

HE GAVE US NO INVITATION.

AN outsider who takes great delight in reading the BRETHREN AT WORK writes thus: "We are taking your paper, and like it splendidly. We do not expect to ever be without it, so long as it sticks to its present platform. Although we are outsiders, yet we love to read, and re-read it. We use it as an adz to trim off our rough ways. We hope, by reading it, to learn to do better than we have been doing.

We were much in hopes that there was a church of your people going to start up in our neighborhood, but the two members who had bought here have sold out, leaving us without any of your people in our neighborhood, hence our only hope is to hang to the paper; this we must have.

L—— preached for us a few times while on his way to Kansas. We found but one fault with him, and that is this: He did not give us sinners an invitation to join his church, or Christ's church, as you would have it. He either had poor confidence in us as a people, or in himself."

SPECIAL DISTRICT MEETING.

AT the Love-feast of the Yellow Creek church, the 16th inst., the propriety of holding a special District Meeting of the churches in Northern Ill. and Wis., was considered, and the conclusion was, that it would be expedient to hold one soon. The undersigned were therefore appointed a committee to select time and place.

The object of the meeting will be to carefully consider the missionary work of the District. It is the opinion of many that our present method of sounding out the Word of the Lord to those in the regions beyond, can be greatly improved, and that our expenses can be reduced considerably. The Southern District of Illinois has authorized its evangelists to aid in the Central Mission Field. To meet these and the best possible manner of doing effective work, will be a subject of thought for this meeting. The said evangelists as well as all others who may desire to be with us, are respectfully invited to come.

At the last A. M. the care of the church in Denmark was given to this District, hence there will be matters pertaining to that mission to consider.

Each church is requested to send two delegates in order to be prepared. in case churches are called upon to cast their individual votes. Brethren and sisters are respectfully invited to attend, and ministers and deacons are specially requested to come and help in the work. Come prepared to remain until all matters have been carefully considered, as plenty of time will be taken to do business. Usually matters of importance are hurriedly adopted, and afterwards it can be seen that the conclusions were not the best. Let us therefore come together in the fear of the Lord, and calmly, carefully and soberly look at the work before us, and work for the glory of God, the edification of the church and salvation of those who desire to come to the knowledge of the truth.

The committee have carefully considered time and place of holding this special Conference, and have agreed that it shall be held with the brethren in Lanark on Tuesday, Dec. 3rd 1878, commencing at 9 A. M. Our reasons for selecting this place are, 1st, It is a central point. 2nd, In case of cold and disagreeable weather, all visitors can be lodged near the meeting-house.

ENOCH EBY.
J. H. MOORE.
M. M. ESHELMAN.

BROTHER D. B. Gibson left for his home, Perrin, Mo., on Monday the 21st inst. He expects to return to Northern Ill., sometime next Winter to continue his labors with the Brethren.

SPECIAL NOTICE TO THE BROTHERHOOD.

INASMUCH as A. M. of 1878 has decided, that the entire brotherhood should aid (according to their ability), in defraying the expenses of Danish Mission (see Minutes of A. M.), we hereby correct a misunderstanding which has obtained through a part of my report of Danish Mission—see A. M. report, page 80, 15th line from top—in which I said, all their wants are supplied for a year or two. In saying so, I had reference exclusively to the poor in the church and not to brother Hope and his family.

We further remark that the means for his support are exhausted, and as more is required very soon, we hereby kindly solicit all the elders and overseers to lay this matter before the members of their respective charges, and see that they respond as soon as possible, and send their donations to Bro. C. P. Rowland, Lanark, Carroll Co., Ill.

We further remark that according to our experience in house-keeping in Denmark, it would require about eight hundred dollars a year, which would make (for four hundred districts) an average of two dollars to each district, but as many may not feel to respond, (although it is but little) would not many feel to double the amount and even more?

We entertain the fond hope that our dear brethren will feel to bear each other's burden and so fulfill the law of Christ. We make no hard request, and what we do make, is in harmony with the Minutes of A. M. of 1878. We feel that many districts would already have willingly donated their part, had they known it was needed, and how much was required. "That thou doest, do quickly." ENOCH EBY.

Lena, Ill. Oct. 22nd, 1878.

WHEN you do a favor or any good work, it is the business of others to commend it. Paul with his inspired vision looked away down through the future, and saw the "boasters" in company with the covetous, the proud, the unthankful, the unholy, the false accusers, the fierce and the incontinent. All these were to live in the last days. They are becoming pretty numerous. Watch and pray.

Business Notices.

CIRCULATE THE TRUTH

THERE are thousands, not members of the church, who might be greatly benefited by reading the BRETHREN AT WORK during the debate, and in order to reach as many of this class as possible, we conclude to make the following liberal offer. Send us the names of such outsiders as you think would read and appreciate the paper, and we will carefully enter them in a book, as they come in, and send them the paper as fast as the money can be raised to pay for it, charging but one dollar a year. Hope all our readers will make donations to this fund, and thus enable us to do a good work among those whose names may be forwarded us.

Below we acknowledge, from week to week, all donations received, and papers sent out:

John F. Nally, Paralta, Iowa,	.50
J. Y. Heckler,	.50
Newtonia, Mo.,	1.00
J W Stein,	5.00
D. Heckman, Cornell, Ill,	.75
E. P L. Dow, Loudonville, Ohio,	.10
John Flory, Bridgewater, Va.,	1.00
Previously reported,	25.11
Total to date,	$31.96

The following names have been placed on our list for one year, and paid for out of the above fund:

H P Bergey, Mainland, Pa.,	1.00
J S Hanawalt, McVeytown, Pa.,	1.00
J. W Hubbard, Neosho, Mo,	1.00
J. F Heustis,	1.00
J Fortner, Kirbyville, Mo,	1.00
Thos Edwards, Kirbyville, Mo,	1.00
J B. Thompson, Bentonville, Mo,	1.00
Previously disbursed,	25.00
Total to date,	$32.00

Forward us the names of those only who will appreciate the paper, and do not forget to donate something to the fund.

MONEY LIST

It is not safe to send over $1.50 in a letter without registering. Send money by P. O. Orders or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send silver in letters. Below we publish, from week to week, a list of money received at this office, by mail, and not otherwise receipted for. Should any errors occur, report them immediately.

A B Horner 30 Simeon Long 5 50 Isaac Miller 50 E B Shaver 50 Samuel J Gibbin 3 00 J H Wisler 25 Wm Heiney 1 00 Hannah Knauff 2 00 J B Bollinger 12 00 J J Miller 1 75 Samuel Sala 75 Solomon Wine 8 78 B Hartman 2 25 J K Keisler 1 50 J Murry 1 00 J M Hutchinson 50 Daniel Renner 1 75 S B Kepner 1 75 D M Strickler 3 00 H H Witter 1 20 J Snowberger 3 00 J N Taylor 5 00 D Rohrich 1 40 I L Glass 2 63 D C Cripe 1 75 J J Hoover 1 00 Albert Krull 20 Levi Andes 1 50 S A Miller 1 75 Daniel Wysong 7 00 J Longanecker 2 25 Wm K Pullen 1 50 Abner Bowers 25 D B Ulom 1 75 Levi Miller 2 00 S P Burnham 1 50 W C Teter 1 02 H Spicher 2 00 David Stoner 1 10 M J Sydlo 30 T D Lyon 50 Wm White 1 00 W H Welch 70 H H Hylton 15 Ada B Bentliker 35 Lucinda Detrick 1 50 M C Dordman 3 00 David Vansickle 11 00 A O Spaulding 3 00 Emma E Coats 2 60 J P Nally 1 50 Maria Jellner 1 25 G Sprang 30 James C Miller 1 75 David T Miller 6 00 James Shelly 10 50 S A Hanberger 2 15 J R Miller 3 72 Isaac Hendricks 80 James H Pilzer 1 80 A Wolf 1 50 Ella Bussard 1 75 J W Taylor 1 00 Isaac Leedy 1 75 J M Mohler 60 A Hinegardner 1 73 A Sister 5 00 E Leckron 1 62 Ella M Swartz 2 00 E L Yoder 30 U J Mellot 75 A K Leedy 9 00 D J Meyers 30 Mary E Bowman 30 Wm Brindle 30 B F Shade 1 00 A Michael 7 00 S Bussard 2 00 Samuel Sala 30 D B Heiney 3 50 E Miller 15 S S Creswell 50 Isaac Kulp 2 00 J J Cart 50 D Heckman 3 25 Jane C Thompson 1 50 E P L Dow 1 00 A Raffensperger 7 50 W C Teter 15 25 L J Deeter 2 65 David E Gingrich 1 00 Curryville Pa 2 61 C A Savage 1 75 S P Burnham 30 E B Snyder 2 25 John Flory 1 00 B E Yarner 2 50 Geo Rupert 3 40 James F Davis 53 A W Vaniman 4 10 B Weaver 25 J Y Heckler 1 00 —Oct 25.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible, in order to promote Bible Truth. Articles for this department must be short and to the point.

Will some one please give an explanation of Romans 4: 4, 5? John H. Stager.

Please explain Rev. 20: 13, 14, and give us an insight into them. J. M. Ridenour.

Will some one please give information concerning 1 John 3: 8, 9, 10? W. H. Miller.

Please tell me who that man was, Paul speaks of in 2 Cor. 12: 2, that was caught up to the third heaven. Samuel Crist.

Will some brother give us an article on the following: "He that is least in the kingdom of heaven is greater than he?" H. H. Meyers.

Please explain 2nd Thess. 2; 9. It reads thus: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders.
M. C. Czigans.

Please give an explanation of Matt. 21: 2; also Mark 11; 2. Do both mean the same? If so, what is meant by the ass tied and the colt with her; loose them and bring them unto me? Did he ride both, or only the colt? I. H. Crist.

Please give an explanation of the following words: "Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." 1 John 3: 9.
Mollie Umbaugh.

Please give us your views on the covering spoken of by Paul in 1 Cor. 11; also tell us who, or what that head is, the women dishonor by praying or prophesying with her head uncovered, both the married and unmarried? By doing so you may do a good work for some of our members out here in the far West and oblige David Brower.

1. Please give your views on Luke 10: 4. "Carry neither purse, nor scrip, nor shoes: and salute no man by the way."

2. Also Matt. 23: 9: "And call no man your father upon the earth: for one is your father which is in heaven."

3. Also I Cor. 7; 39: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord."
Emma Fisher.

FOR CHRIST'S SAKE.

BY JOHN S. SHAEFFER.

Will the Brethren at Work, or some one of its many readers, explain a few expressions that are often used in prayer? They are rather dark to me. I ask for information: First, Is it proper, when giving thanks at the table, to ask the Lord to "bless" that food which He has already blessed? Secondly, Is it proper to pray "for the sake of Jesus," when Jesus has done all for our sake?
D. F. Eby.

It is not only proper, but always safe to follow the example of our Savior Jesus Christ. He, in giving thanks before eating, pronounced a blessing upon the food. Therefore why should not we ask Him to bless our daily food? Turn to Matt. 14: 22 and read, "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take eat; this is my body." Paul asks in Cor. 10: 16, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" In 1 Sam. 9: 13 we read, "As soon as ye be come into the city, ye shall straightway find him, before ye go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden."

You may probably say that none of these have reference to our common meals; we will then look for evidence upon other occasions. Turn to Mark 6: 41: 42: "And when he had taken the five loaves and two fishes, he looked up to heaven, and blessed, and brake the loaves and gave them to his disciples to set before them; and the two fishes divided he among them all, and they did all eat and were filled." Also Mark 8: 7, "And they had a few small fishes: and he blessed, and commanded to set them also before them." Also Luke 24: 30, "And it came to pass, as he sat at meat with them, he took bread, and blessed it and brake, and gave to them." Therefore if it was essential then, it is no less so at the present.

Secondly, "Is it proper to pray 'for the sake of Jesus,' when Jesus has done all for our sake?" It is alone through the merits of Jesus, that we can implore a throne of grace; had Jesus failed, where would be our hope? Of ourselves we can do nothing. After doing all that is required of us "we are unprofitable servants." But Jesus purchased our redemption by being obedient in everything, "tempted in all points as we are, yet without sin." John, the revelator wept when there was no man found worthy to open the book, but was told not to weep "as the Zion of the tribe of Judah the root of David hath prevailed to open the book and loose the seals thereof." Then let us come boldly to the throne of grace and implore God for the "sake" of Jesus who died and bled for us, that we might live and that our sins may be forgiven. The apostle Paul says, in his letter to the Ephesians, 4: 32, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

◆

MISERIES OF WAR.

—[Messenger of Peace.]

An eminent surgeon, present in the hospitals after the battle of Waterloo, says: "The wounded French continued to be brought in for *several successive days;* and the British soldiers, who had in the morning been moved by the piteous cries of those they carried, I saw in the evening so hardened by the repetition of the scene, and by fatigue, as to become indifferent to the sufferings they occasioned!

"It was now the *thirteenth* day after the battle. It is impossible to conceive the sufferings of men rudely carried at such a period of their wounds. When I first entered the hospital, these Frenchmen had been roused and excited to an extraordinary degree; and in the glance of their eyes there was a character of fierceness which I never expected to witness in a human countenance. On the second day the temporary excitement had subsided; and turn which way I would, I encountered every form of entreaty from those whose condition left no need of words to stir compassion: 'Surgeon Major, O! how I suffer! Dress my wounds! do dress my wounds!' 'Doctor, I commend myself to you. Cut my leg off! O! I suffer too much!' And when these entreaties were unavailing, you might hear, in a weak, inward tone of despair, 'I shall die! I am a dead man.'"

◆

AN EXHORTATION TO FAITHFULNESS.

BY MARY S. SHIVELY

Two of my brothers, one of my sisters and myself are members of the church. It has been over four years since I united, but brothers and sister united only last Winter. They are younger than I am. May they, with myself, be obedient to all the commandments of our blessed Master.

And you, my dear young friends, if you have not yet come to Christ, do not delay. "To-day if you hear his voice, harden not your hearts." Heb. 7, 8, 15. Then come to the Lord at once, make no delay.

We learn that the gate that opens and the road that leads to eternal life are strait—narrow. Then *strive* to enter in at the "strait gate," for many will *seek* to enter in and shall not be able. Luke 13: 24. Then come at once and follow your meek and lowly Savior while His mercies are yet upon you and the door of grace not closed. *To-day* is the accepted time. Do not put it off. God will not always strive with you. Do what the Savior has commanded you while it is yet day—before the night cometh wherein no man can work. The night *will come* when no man can work, and then if we have not performed our alloted task the king will say, "Depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac, and Jacob and all the prophets in the kingdom of God."

That will indeed be a sorrowful time. Then dear brethren, let us keep near the blood-stained banner of King Emmanuel. And may those who have not yet enlisted, do so at once, before it is too late; for, on that great and notable day of the Lord, He shall say to them on the left hand, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Matt. 25: 41.

I hope, my dear young friends, you will not neglect to come at once—before the day of grace is closed; for life is but a vapor—lasts but for a moment compared with the ceaseless ages of eternity.

◆

WATCH AND PRAY.

BY O. JONES.

The all-seeing eye of God is ever watching us, and He is willing to lead and guide His children if they are willing to obey Him. We should not murmur at every little thing that does not go as we think it should. God knows everything we do.

When people cannot find fault with each other they are apt to find fault with God's ways. Oh, why should we murmur! Our Creator does all things well. We should not murmur, but "watch and pray," — keep the beacon ever bright — waking while the world is sleeping. Wrapt in thickest night there is many an ocean ranger out upon the shoals, friends and comrades are in danger.

We should pray for one another—pray for the world, that it may be saved. We should watch our conversation, for how apt we are to speak that which we should not, and we often laugh when we should mourn and weep. Let us be very careful how we sojourn in this unfriendly world. Our blessed Master has left us a record, that we should be holy even as He is holy. Let us renew our faith in the Lord, fight our fight, and finally we shall receive our reward.

◆

IS THE WORLD GROWING BETTER?

BY ICONOCLAST.

Truth has been unpopular in all ages of the world, but if we must accept popular opinion to be true, then the world is getting better every year and gradually but surely the millennium is drawing upon us. Every precedent in the Bible teaches that God's judgments come sudden at a time, when least expected and are decisive. It was so in the case of the antedeluvians. The Sodomites, Pharoah's tribes, the destruction of Jerusalem, and numerous other instances might be referred to. As to the world becoming better at this time, is a question which should engage the minds of thinking people, and as the Brethren at Work has heretofore been used as a medium by the best thinkers and Bible students in the church, it is to be hoped that some of them will express their opinions upon this question regardless of what is popular or unpopular.

It is admitted that the people in this generation are more refined than ever before even in their methods of warfare. More intellectually and less physically developed than in past ages. The marvelous inventions of the day, such as the phonograph, telephone, electric light, and a method by which deaf mutes can be taught to hear and speak, together with other wonders in discovery, might lead many to think that we are already in the millennium. Considering for the moment, that eventually all mankind will be saved in the life to come—the question in my mind is, whether it will be the few or the many who will meet with God's favor at the next advent of our Lord and Savior Jesus Christ? The question is put to representative and orthodox brethren.

◆

DRESSING CHILDREN IN THE FASHIONS.

BY ELLEN B. SNAGEY.

"Train up a child in the way he should go: and when he is old he will not depart from it." Prov. 22: 6.

"Train up a child in the way he should go." Mothers, are you doing this? Are you trying to train your daughters in the way they should go? A mother remarked some time ago, "I know my daughters are dressed in the latest style, but let them dress; when they become older they won't want these things any more." Mother, I am afroid you are mistaken. If you are not, the Scriptures can't be true. Can you bring up your daughters with all the foolish fashions of the world, and hope when they become old, it will depart from them? But this is not the case. The daughters generally hold out the way mother trained them. If you show your daughter the humble way, when she is young, she will not depart from it when she is old, but if you show your daughter the *fashionable* way, she will not depart from it. But when she comes to her death-bed she will say, "I am lost, and mother is the fault of it." Like I read in a paper the other day: A young woman after she was converted, felt it her duty to lay off her jewelry and gay clothing. She did so, and for awhile attired herself modestly and was a devoted Christian. But her mother persuaded her to put on the jewelry and gay clothing again. Not long after her mother told her there was no harm in this, and the daughter was as gay as before. A few years later she took sick, and just before she died, she said to her mother in the presence of others: "Mother, I am dying, and without hope. Once I was a Christian, but at your suggestion I put on that jewelry and gay clothing, that hangs there on the wall, and by that I fell from grace. Now I must die and go to hell. Mother, it is your fault," and pointing to the clothes on the wall she said, "keep my clothes, and when you look at them you will remember that your daughter, who wore them at your suggestion, is in the lost world."

Can you dress in all the foolish fashions of the world and be a Christian? Fathers and mothers, let this be a warning for you. Train your children in the way they should go, that when they come to die, they are prepared to go to that heavenly land.

Items of Interest.

—Seven million people are said to have died from the famine in China.

—It is said that more than 33,000 Hindoos have renounced heathenism this year.

—Entire flocks of sheep have been destroyed in Mexico, by the action of swarms of venomous flies.

—A Chinese Tract Society has been organized in Shanghai, similar in form to the American Tract Society.

—The Universalist ministers have recommended entire abstinence from the use of tobacco.

—Of the 5,500 cases of suicide in France during a single year, drunkenness was assigned as a cause in one-fourth of the instances.

—Nearly three hundred miners were recently killed by an explosion of gas in an English coal mine. Nearly all in the mine perished.

—A Wisconsin inventor has made a steam wagon that will draw eight or ten tons, plow, harvest, thresh, and travel at the rate of ten miles an hour over a sandy, hilly road.

—Immense coal deposits have been discovered in China. Over 3,000,000 tons are already produced annually by the few mines which have been opened.

—The eruption of Mount Vesuvius is increasing. The base of the new cone is now covered with lava, which is streaming down the sides of the mountain.

—One of the most interesting scientific discoveries of recent date is that of a German chemist who has found a way to make indigo artificially.

—It has been proposed to the Khedive of Egypt to convert into paper, the cloth of the mummies, of which it is calculated 420,000,000 must be deposited in the pits of Egypt.

—The colored Baptist churches in South Carolina set apart the last Sunday in September as a season for special prayer and missionary collections in behalf of the heathen in Africa.

—It is stated that the translation of the Bible into Turkish is finished, and is ready for the press. The New Testament is printed, and it is expected that the Old Testament, in the Arabic and Armenian characters, will be printed in September.

—An English correspondent of the New York *Advocate*, referring to the death of Mrs. Rowley, the last surviving child of the great Adam Clarke, writes, that all the family, except Mrs. Rowley, belonged to the Church of England, because of the unkind conduct shown to Dr. Clarke by some leading Methodist preachers.

—A dispatch from Dallas, Texas, says that heavy robberies of money and freight from the Texas Pacific and the Houston & Texas railroads have been detected, and that many men of high business and social standing, including officers, conductors and agents, with a number of citizens from St. Louis to Galveston, are implicated.

—Sciota Conference, church of the United Brethren, at its late annual session in Fairfield Co., Ohio, adopted a resolution excluding from their number all applicants for membership who smoke, chew or snuff tobacco, on the ground that, as they believe ministers who use tobacco, though they advocate temperance, economy, and Christian purity, do not practice what they preach.

—There has always been a very great popular interest in voyages of discovery. The proprietor of the N. Y. *Herald*, recognizing this fact, a few years ago fitted out an expedition to Central Africa, the success of which is well known. The same enterprising publisher has now fitted out two vessels to explore the frozen regions of the North. One will attempt to reach the Pole through Behrings Strait, while the other sails by way of Spitzbergen.

—The interment of Matilda Stanley, the Gipsy Queen, in Woodland Cemetry, at Dayton, Ohio, took place on Sunday, Sept. 15th. She died in Vicksburgh last February, and her body was embalmed for the final interment. Her funeral attracted 25,000 people, including representative Gipsies from all parts of the United States and Canada, and the funeral procession was a mile in length. Rev. D. Birger, of the United Brethren, conducted the services. At the close the Queen's children threw themselves on the grave and "filled the air with their lamentations." The King, her husband, lives near Dayton, on a large tract of land, which he owns.

CORRESPONDENCE.

From Lathrop, California.

THANKS be to God for His loving kindness. The church of California has just had a season of refreshment. Their Communion was held at San Joaquin Bridge. It began the 20th of September, and ended the 30th ultimo. The feeling was good; and every one enjoyed himself. Ten souls were added unto the church, by confession and baptism. Brother Buechly, from Iowa, was present, and labored with us.—During the meeting, Bro. Jacob Shank and Bro. John Peterman were elected deacons.—Privilege was granted, brother Daniel Studebaker, to preach the Word and baptize. Brother Walter Myers received his charge, and entered upon the duties of a missionary. Funds were donated to defray his expenses. Brother Charley Meyers was chosen to the ministry. May God add His blessing.

Jonathan Myers:

Oakland, California, Oct. 6th, 1878.

From Jesse Calvert.

I LEFT home on the 8th of October to go to Bloomville, Ohio, to attend meeting. By the way I met a Baptist minister; he said he was much disturbed on the subject of the mode of baptism, and said he wished he did not know as much as he did about trine immersion, as it was now hard to tear away from the Baptist, and tell them the thousand he had baptized was all wrong. "I do not know what to do, but I am not satisfied;" said he, and bid me farewell.

At Dunkirk I had a few words of greeting by brother S. T. Bosserman, and then continued my journey. Arrived at Bloomville in due time. At night had meeting; fair attendance. Thursday was the day of Communion; had meeting in the morning; five were added to the church by baptism. The Love-feast was a good and enjoyable one, though the crowd was large and somewhat noisy. We continued the meeting until over Sunday; many said they would join, but put it off for a more convenient season.

I am now at Johnstown. The Baptist church was well filled last night, what the result will be, God only knows. Let your prayers ascend in our behalf.

Johnstown, Pennsylvania, Oct. 16th, 1878.

How I Distributed Them.

ON the morning of the 3rd of Oct. I left my home for Halt Co., Mo. On the evening of the 3rd I received a package of the Brethren at Work and the *Children at Work* and a lot of other circulars. I made a pretty thorough distribution of them. After I got about six miles from home, I commenced handing them to men and women, at the same time asked them if they would read a good religious paper, if I would hand them one, and they all said yes. I stopped at a school-house, and soon had a crowd of children around me; I gave out quite a lot of your circulars there. I at that time only had one copy of the children's paper, which I exhibited, and told them what it costs per year and the value of the paper and how to send for it, etc. I also left a lot at the post-office, at the Greenville Ford Grand R. R. So I scattered the lot along the road for thirty-three miles, then I run out. When I got to Andrew Co., Mo., I found that all the members had gone, to Holt Co., and as the distance then would be thirty-five miles, and a difficult road to find, I then declined going any farther. I then stopped with the brethren over Lord's day and had two meetings; good order and attention. The members seemed to be much refreshed.

William B. Sell.

Martinsville, Mo., Oct. 8th, 1878.

From Kansas.

MYSELF and a goodly number of the Brethren started the 2nd of Oct., to attend a Communion meeting with the brethren and sisters of Bourbon Co.. a distance of forty miles. After traveling all day we reached the residence of brother John Bolinger, where we found that the Brethren had erected the large tent for the purpose of holding the meeting in.—There was meeting during the evening. The ministering brethren were Jesse Studebaker, Martin Neher, Martin Edgecomb, Daniel Harader, George Meyers and Hollinger. I can say we had a refreshing season. The brethren and sisters seemed to be workers in the cause of the Redeemer. One soul was made willing to come out on the right side and walk in the ways of the righteous. The Brethren here meet some opposition with the Methodists, who claim to be the true church of Christ. Brethren and sisters we should hope and pray for the time to come, when God's holy Word may be preached in every land and city in its purity. The church here thought proper to call more helpers in the church, by electing three deacons. We hope they may set a good example before the church and world, that they may be the means of doing much good.

There is quite a number of young members in this church, which, I think, is the life of it. church.

M. O. Hodgden.

Galesburg, Kan. Oct. 16th, 1878.

Good news from the South-west.

OUR church meeting came off on the 11th. Many heavy hearts made glad and that too, to rejoice; the dark clouds that were threatening danger at any time were dispersed. The genial rays of love bestowed far beyond the thought of us all. Thus we see when we are truly sincere, and look to the Lord, he has promised to bless and help us, and to-day sinners were made to weep and the saints to rejoice. As we came to the house for worship we were hailed with the news, three dear souls were admitted in the church, and soon two more, so five in all were received in the fold by baptism. One addition Last Sunday. Thus you see we have six additions within one week. It makes glad hearts in the fold of the Lord, to see such precious souls leave the ranks of the evil and come out on the Lord's side.

Frederick Sherfy.

Alfred, Douglas Co., Kansas, Oct. 13th, 1878.

Danish Mission Fund.

Arnold's Grove church,	$20.50
A Brother,	.50
A Sister,	.50
I. T. Rosenberger, Ohio,	10.00
John J. Cover, Pa.,	.25
Lovina Mullender,	.21
J. Hensics, Ill.,	1.00
Sophia Lightner, Md.,	2.00
Samuel Ross, Ohio,	2.75
John Metzger, Ill.,	2.00
Sister Buechley, Iowa,	5.00
Levi Schmucker, Ill.,	.25
J. O. Culler, Ind.,	.50
Benjamin Bowman,	.50
J. B. Pence, Tenn.,	.25
Andrew Peters, Ind.,	1.00
Lyman Stone, Cal.,	.55
W. B. Woodard, Iowa,	5.00
D. D. Horner, Pa.,	.50
Jacob Harshman,	.75
State Center church, Iowa,	2.00
G. W. Hexie, Oregon,	.20
R. F. Moubray, Va.,	.25
D. Heise.	4.00
J. K. Olnyer, Ohio'	1.00
Joseph Arnold, West Va.,	5.00
J. S. Glass,	.88

C. P. Rowland, Treasurer.

Lanark, Ill., Oct. 19th, 1878.

(P. C., please copy.)

Glad Tidings.

I FEEL thankful to the Giver of every good and perfect gift, that thus far in passing through the fertile regions of the far West.—He has blessed us as a few scattered ones amongst wolves.

The Communion held at Bro. James L. Switzers was attended by a goodly number of our dear brethren and sisters. Brethren S. C. Stump, Ives, Deeter, Garman Fadely and others were there. It truly was good to us all, to again meet in church fellowship and communion. From there we journeyed homeward; and on following Saturday we again met in the Burr Oak church; here brother Switzer officiated at the evening exercises. On Sunday morning his subject was, "the atonement."—We were made glad to hear our Brethren expound and open up unto us the Holy Scriptures. On the following Saturday we met the Brethren of the Lime Stone church, to again commemorate our blest Redeemer's death and sufferings. Here we were met by our beloved brother, Lemuel Hillery, who officiated in the evening. The church here was greatly strengthened and built up.

Ministers in this area are C. C. Root, Deeter and Montgomery. Helpers from abroad were J. L Switzer, L. Garman, D. O. Brumbaugh, J. Fuller, A. Ives and H. E. Fadely. I omitted to state, in the Burr Oak congregation there was a choice held for two deacons. The responsible duties of that office fell on brethren Benjamin Wagoner and son Noah, who live in the vicinity of Red Cloud, Neb. May the Lord give them strength, and bless their labors of love to us all, is my prayer. From there we went to brother Daniel Shooks, in Osborn Co., and were kindly and hospitably received by brother Daniel and wife, who know how to conduct the laborious duties of a Love-feast occasion, this being the first meeting of this kind in this part of Osborn Co. The large tent was filled, and we were made to rejoice to see a Mennonite minister and his wife come forth to join the ranks of our dear Brethren and of our blessed Redeemer, to obey in all things the mandates of His will. May God strengthen them against the fiery darts, that may be hurled, and may they ever have the armor on; thus be enabled to come off more than conquerors through Jesus. Many others, we feel assured, are near the kingdom. O may they not stay away too long. Remember, dear ones, that the spirit will not always strive with you. I entreat you to consider, to come now. Yes to-day. Won't you do so?

The members here in the Solomon Valley are in union and love, May God endue each and all with a good degree of Christian charity and courtesy, that they may be shining lights in the far West. The Word was preached by brother Hillery in the demonstration of the spirit and in power, and had a salutary effect. May God bless him in his labors, and sustain his companion at home, is our united prayer.

H. P. Brinkworth.

Eating Other's Bread.

"EAT no man's bread for naught," is a divine injunction, yet many of our members do so. When we, who live in the country go to town on business, or to the large cities, and we prefer to go to stay with our members rather than go to a hotel over night or for two or three days, it is no more than right, that we should leave those with whom we have lodged, one two or three dollars, for they have every thing to buy and generally at high rates. Of course these dear members will not charge a brother or sister; but let us leave something for them any how. Yes leave it by force. Of course when our ministers are out spending their time for the church, it is different; but we who go on business or otherwise, should be willing to satisfy or rather leave something in return for what we have received.

I once knew a family of members living in Oayton, Ohio, who kept every one who came to stay; and often rich members would get off of the cars and go there and receive of their hospitalities, and go off without leaving a cent, when these members were needy, and who afterwards broke up. Another brother in Indiana, who was poor and lived in town told me in time of the A. M, since then he had well nigh been eaten out of house and home, and that by some who were rich, but did not leave the brother anything in exchange for his kindness. Another member in Chicago, has had a burden in the same manner, and is not independent.—And many others we could name, but let these examples suffice. When I was in the latter city I stayed with a member and left my dollar, and felt good over it. When you go, brother, do thou likewise.

P. R. Wrightsman.

Wayside Notes.

WE for the time have no better word to give you than to tell you of the Love-feasts in this part of Ohio.

THE BRUSH CREEK CHURCH.

The Love-feast at this place was held on the 5th of October. Preaching at two P. M. Saturday, by brother Garman, after which a brother, who had been a member of the C—— church, was baptized. The Love-feast was a happy one for more than one reason. There was very good order throughout the meeting. There seemed a desire to hear the Word. Many partook now for the first time since coming into the church; and last, but not least, there appeared a desire to cultivate more of the feeling of love and this always makes a Love-feast.—We can not have one without it.

Brother A. J. Hixon and wife with the wife and son of brother Elwood Davis, of the Fall Creek church, Highland Co., were among the visitants from adjoining churches.

On Sunday morning at nine A. M. there was an experience meeting in which the laity alone, both brethren and sisters took part, and it was a feast of good things and very tender. In the space of two hours, four short prayers were offered, with exhortations from at least a dozen members both old and young, with a full share of hymns and praises. Preaching at 11 A. M., by brother Hixon, from Phil. 2: 5. The topic was the "Mind of Christ" and was ably presented. The leading points were:—

"The thought is always parent to the act." "Truth is all of anything, that is worth believing. It is all that is practical. "We have the spirit by measure but Jesus had it without measure." "Jesus had good thoughts, and that is proof that he had a good mind." "He did no bad acts, and that is proof that he had no bad thoughts." At this point, the crowd being great, we with brethren Custer and William Calvert went into the yard, and there spoke to the people of God's Revelation. It is an intelligent Revelation and must have come from an intelligent mind, it is given in an intelligent way, and is addressed to minds that are also intelligent, if rightly applied. To do this and to show our intelligence we must accept all of God's Revelation as they are set forth by His Word. We must allow God to give His own meaning

With many both in and out of the house the attention was good, but we fear that good words are often caught away so quickly as to leave but little or no impression.

A BASKET DINNER

was set and eaten by the multitude, and at two P. M. we addressed them from 1 Peter 2: 7.—"Unto you therefore which believe, he is precious." The effort was to show that without Jesus, we are without a Savior; that he is precious in the church and in the family; precious in youth and in old age; in life; in death; in the ressurrection; in the judgment and precious throughout eternity. After this there was an intermission of some hours in which many went away to their homes; but a large number remained and of them a body of young brethren and sisters, for a while sang most sweetly the songs of Zion. At night we were again addressed by brother Hixon from Col. 4: 5. "Walk in wisdom toward them that are without, redeeming the time." This address was most practical and we think one of the brother's best efforts. When this was over, the meeting was closed, but with a conviction in many that it should have gone on. For the night we, with brother Hixon and his company went with brother John T. Reed, where rest to mind and body was obtained.

L. West.

From Naperville, Ill.

Dear Brethren:—

OUR Feast is in the past. We had a very pleasant meeting. The church seemed to be in love and union, hence the occasion was appreciated by all. We trust that the inner man has been fed with that spiritual food, that emanated from above; and we believe that there were many new resolves made, that we would be more Christ-like. We are taught in Holy Writ, that if we resist the devil he will flee from us Brethren and sisters let us equip ourselves with the Gospel armor and fight the battles of the Lord, that Satan may be subdued.

Church news are rare. We have no good news to tell, that sinners are returning to God; but we feel the need of a great revival. We long to see the time when our children and our neighbors and their children return home as the prodigal son did. Two of our ministers have resolved to emigrate to Kansas this coming Spring. This weakens the ministerial aid. The church thougt it proper to elect another, also, a deacon. Brother Simon Yundt was chosen to the ministry and Bro. Michael Sollenberger for deacon. and brother William Hoyle was restored to office of deacon.

Noah Early.

From the Woodbury Church, Pa.

OUR Love-feast is now among the things of the past. On the 11th inst. at four P. M. was the time appointed for our Communion.—When the hour arrived, the house was filled and the subject of self-examination was taken up by brethren Graybill Meyers from Duncansville, Christian Holsinger from Dunnings Creek and Thomas Mattocks from Clover Creek church, which were the ministers from a distance. The weather being very pleasant both days, and the congregations large, we can say we had very good meetings. The order among the spectators was remarkably good: and may God's blessings rest upon them. They seemed to be interested in the meeting, and we hope they may have it to say, it was good to be there. We think the brethren and sisters that participated in the feast have all renewed their covenant with God to live closer to their holy profession than ever before. The brethren that labored for us tried to impress this thought upon our minds and now may God help us to carry it out. We truly can say, we had a foretaste of heaven.—The meetings were continued next day. The Brethren that came to us, tried to hold forth the Word of our Savior, and did not shun to declare the whole counsel of God, by preaching Jesus. It caused rejoicing among the saints, and we believe the angels in heaven were rejoicing to see sinners coming home to God.—After the forenoon services, the invitation was extended and one soul was made willing to unite with the church and was received by baptism. Brother Moyers also preached in the evening again to an attentive congregation from the words, "My spirit shall not always strive with man." The appplication was made to the sinner. At the close of the meeting there was an invitation given to all such that felt to unite with the church, and three souls came forward and wished to be received by baptism, which was attended to on Sunday. So, this ended our meetings, and we truly can say we had a refreshing season in the presence of the Lord; and when we came to the time to separate from each other, that beautiful hymn came to mind, which says:

When shall we meet again,
Meet ne'er to sever?

for we know not whether we shall ever meet again as we have met.

D. S. Replogle.

What I Saw, and Heard and Thought.

TO-DAY, Oct. 6th, we attended the funeral of a little infant at our village church, where one of our Brethren preached, and while there, many thoughts ran through my mind in regard to the different people who gathered together from different quarters. About the first thing that attracted my mind after entering the church, was, the wooden music and the choral singing, which is a great saving to the vocal organs of the most of the congregation; but I was impressed with the idea, that this was not quite the right kind of music the great Jehovah wanted in his house; and that it would be of a rather dwarfed condition, by the time it reached the ears of the All-hearing.

Our brother took the latter clause of Heb. 2: 6, which reads, "What is man, that thou art mindful of him? or the son of man, that thou visitest him?" Our brother went on to expound what man was, in his first state before the fall, what man now is, under sin and salvation, and to what he may attain and finally will be his termination; but before he got far on with his discourse, my mind was arrested by a woman sitting a few benches in front of me among the hindmost mourners, whom I hadn't seen for several years, and who was laboring under the detestable influence of opium. I was partly horror-stricken, while beholding her movements; and I felt to exclaim, oh what is man! I had to think, O, what a change ten or fifteen years bring about! Those eyes that then were awake and sparkling are now benumbed and glaring; —that head that was once intelligent, is filled with irresistible drowsiness and sleep;—that mind that once was bright, is now morbid and unconscious;—that body that paced the floor in swiftness, in time gone by, must now be dragged along much like a man almost deadly drunk on his way to the drunkards' den. The little child of three Summers sitting by her side, who tries to fondle its mother and win a smile, is betrayed in its expectations; the mother could not give a smile or fondle in return, but involuntarily gave way to a deep drowsiness, the head sinking down, down, down, and still farther down until, with a sort of waking from a horrid dream, it is raised again by a wild staring of the eyes, only to repeat its former action. O, horrid thing, that robs the mind of all consciousness, that even the loud voice of preaching will not attract any more attention than if none were speaking! I had to think, a person addicted to this habit, was thrice a slave, being snatched from all hope of reforming in either soul or body, and may be doomed for time and eternity, and we think it fit to say just right here to all that may read this, "Touch not, taste not, handle not," such a thing by which all will perish, with the using of it.

Last my attention was drawn to a man, who professes to be a follower of Jesus; but when it comes to kneeling down in humble prayer, it is rather too much for him,—he keeps his seat on the bench, and only bends his head or props his elbow on the bench. I had to think that he has no doubt never read, that, "Every knee shall bow before the Lord," and to give God the honor due to him; and I thought the time may come, that he would gladly bend the knees in reverence to God, if that would insure him a mansion among the blessed; but it might happen that if we are not willing to bow before the Lord in time, our privileges to the home above may be cut off from us in a quite unexpected time. Levi Andes.

Lincoln, Pa.

From Milford, Ind.

ON the evening of the 13th of Oct. I had the privilege to meet with the Brethren in Solomon's Creek district, Ind., at their Communion. Brother R. H. Miller was present, and by request preached on the covering before examination. His logical method made that point so clear, that we think all were edified and built up. He proved by the Scripture, and good reasoning, that the Christian must have a badge or ensign, so he can be known wherever he goes. A man praying or prophesying with his head covered, dishonors his head.—Brother Miller's argument was, that a man should take his hat off, as soon as he steps into a meeting-house, to honor Christ, as a soldier would take his hat off when he meets an officer, in honor to that man who is his superior. A soldier of the enemy must be careful while on duty that he has his uniform on; otherwise he would be court-martialed. What a beautiful thought! The Christian soldier should have on an ensign or uniform, so he might not stand speechless in the great day of reckoning, as did the friend in Matt. 22: 11, 12, 13. A woman should not pray with her head uncovered, by so doing she would dishonor her head, "The man." She should have a covering on her head, a special covering, and that should be white; for white is the righteousness of saints. Rev. 19: 8.—Brother Miller's reason for white was, that in time of wars, when the cannon rolls and the black smoke of destruction keeps rolling on, then the white flag is hoisted as a signal of peace. The white covering was for the sisters, surely is a sign of peace; and more, they should have power on their heads, because of the angels. At the above Love-feast, I saw the single mode of feet-washing practiced, and I must say if ever there was any predjudice against it, that night it was removed.

J. H. Miller.

From Enoch Eby.

I LEFT my home on the 20th inst. in company with Bro. F. McCune, who was returning from a visit to his brother-in-law at Waddam's Grove. Next day met with the members of Shannon in council, the principal object of which, was to elect a brother to the ministry and advance brother McCune to the second degree, which was done. Brother Sprogle was chosen to the ministry. I then came to this place (Lanark), and in obedience to the wish of all the official members present at the Yellow Creek feast, the two editors and myself proceeded to set the time and place for a special District Meeting, which they, in their united wisdom, thought it necessary to appoint for reasons set forth elsewhere in the paper. In doing business of this kind, we always meet with the unpleasant thought, that we cannot please all, hence must do that which we think will be for the most advantage and benefit of the district, with the desire and hope that all our dear brethren and sisters, who could not conveniently be consulted in reference to the necessity and utility of said meeting, will fully appreciate our motives and feel an interest in the meeting, especially the ministering brethren, as the missionary work will receive a special attention, in connection with other matters of interest to the district.

To-morrow I propose, the Lord willing, to start to the mission field of Central Illinois., expecting to go to New Bedford in Bureau County first, and spend some time there, then go to other points among the members in Marshall and Putnam counties, of which they will be informed in due time. This I shall do if the Lord permits. Let me here remark to my colaborers in the ministry, that I would be much comforted in the thought that some one would join me in the arduous task, in a few days from hence, as my vocal organs may soon fail to do all the speaking and singing, which in some places is required.

Oct. 22nd, 1878.

GLEANINGS.

From Pleasant Union, Iowa.—Our Sunday-school was organized on the 14th of April, and closed the 13th of Oct. The school was held in a place where the Brethren never had a Sunday-school before. The school was organized under rather embarassing circumstances, being surrounded by the various denominations and another school being held near ours, but notwithstanding this, the Brethren maintained the best interest. The school was organized by electing the following officers: Abraham Wolf, Superintendent; Stephen Yoder, Assistant; Samuel E. Yoder, Secretary; Isaac Farrier, Treasurer; Fannie Henderson, Querist. During the school there were seven thousand six hundred and ninety verses committed by the scholars, during the term. Good feelings were manifested during the school. Quite a solemnity prevailed at the close. As to the result of our labors, we can not tell what they may be, though we can begin to see the fruit of it.—Since we closed, one of our scholars made application for admittance into the church. We hope the prayers, offered in behalf of the school, may be soon realized by an ingathering of many souls into the church of the living God. The school was addressed by brother H. Etter and others. Stephen Yoder.

Washington Co., Iowa.

From Hudson, Ill.—Our Fall Communion is among the things of the past. The largest that we have had at any time. Our ministerial aid was also large; there came from abroad to our assistance brethren John Snowbarger of Ind., David Frantz, James R. Gish, Philip Moore, William Gephart, Christian Barnhart and Kelan Heckman, all of Ill. A large crowd of spectators,—many more than could get in the house, consequently a good deal of noise and confusion outside; but the best of order inside. On Sunday morning the Sunday-school was addressed by brethren Gish and Frantz.—O, it does my soul good, to hear the brethren talk to the children. God bless our children in this fast age. O, that they may be induced to love virtue and hate vice, and stand aloof from the vain and corrupting fashions and customs of a wicked world. At 11 o'clock the brethren preached from John 14: 1, 2, to a crowded house. Again in the evening, and the last time, when we took the parting hand, which is always attended with some reluctance. Brethren, go forth in the strength of the Lord, preach the Word, avoid declaiming talk; talk, and talk sensible talk, reason as Paul did, till they trembled. Brethren I mean what I say, when I say, talk to the people; never mind making orations, the people have listened long enough, try talking awhile. John, the divine went forth in the strength of a celestial after the angel talked with him. God says, talk to them "when thou liest down and when thou risest up."—Deut. 6: 7. Talk ye of His wondrous works, and talk in such a way that the people will take knowledge of you, that you have been with Jesus. T. D. Lyon.

From Brighton, Ind.—Our feast was on the 10th inst. It passed off pleasantly. Nothing of very special interest to report, save that while the washing of feet was being performed, there was a great conflict of sentiment forcibly expressed by one of our brethren, regarding the foundation of the Lord's Supper. Although his sentiments were in direct opposition to the theory of the general brotherhood, it was presented in so mild and unoffending manner, that probably three-fourths of the members present did not discover the confliction. The brother's mind seemed deeply impressed with the eternal meaning of the figure of the feast made at the return of the prodigal son. He maintained, that the kid represented the Passover Feast, while the fatted calf represented the Lord's Supper, and that the Lord erected a new house (the Lord's Supper) for His church, before He demolished the old one (the Passover). The conclusion of his remarks was quite impressive, holding forth that the perverting of the Scriptures to establish our practice was entirely uncalled for, that the Scriptures were plain, and should be believed as they were designed, and that all the trouble was on our part in applying them to suit ourselves. In short he believes that the word Passover in Matthew, Mark, Luke and John, means Passover, as well as feet-washing means to wash feet. Is this not logical, Brethren? Let us all consider what the apostle Peter says about wresting the Scriptures.

Isaiah Hornea.

From Big Creek Church, Parkersburg, Ill.—Our Love-feast, which came off on the evening of the 10th of Oct., is numbered with the things of the past, but it will be long remembered by every brother and sister that was present. The ministering brethren that met with us here were J. B. Sell and G. W. Cripe of Ind., and A. Neher of Salem and T. M. Calvert of Ellison Prairie. Brother Cripe and Sell remained with us over Sunday, and preached the Word of God in its purity to the people.—Four precious souls were added to the church by baptism. May the Lord ever keep us all faithful in that form of doctrine, that was delivered to the saints, is my prayer.

A. C. Killefer.

From J. H. Miller.—Met with the Brethren in Defiance Co., on the 5th of Oct., at the Love-feast. Had the privilege to meet Bro. J. P. Ebersole there and to hear him preach with the same zeal and power that he did twenty years ago. Surely we had a feast together, long to be remembered. On the 8th met with the Maumee district at the Love-feast. Enjoyed myself very much. Truly the Brethren in Ohio treat the Brethren that visit them, with kind respect. One thing I noticed while there, was, the young people behaved so well at the Communion.

Milford, Ind.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

MILLER.—Chanute, Kansas, July 31st, Susanah Miller, of bilious remittent fever.

Levi Miller.

SHROCK.—In Johnson Co., Iowa, Oct. 11th, 1878, friend John Shrock, aged twenty-five years.

He was formerly from Somerset Co., Pa.—He was a member of the Amish church. Funeral discourse by Frederick Swartzendruber.

W. D. Lichty.

MICHAEL.—In the Union City church, Randolph Co., Ind., Oct. 19, 1878, Cora B Michael, aged 6 years, 5 months and 12 days.

This dear little girl went to school Friday morning in apparent good health, but during the day she took sick and returned home; before Saturday morning her soul had gone to that blessed rest, prepared for the Lord's little lambs. Funeral largely attended.

W. K. Summons.

WALLACE.—In the Yellow Creek District; Elkhart Co., Ind., October 16th, 1878. Milo Wallace, son of Aaron and Mary Wallace, aged 3 years, 1 month and 4 days. Funeral discourse from Mark 10: 16, by A. Bigler and John Metyler.

Samuel Sala.

LAKUE.—In Elbow Creek, Grayson Co., Texas, September 26th, 1878, Abraham Lincoln Lakue, infant son of Bro Jonah S. and sister Sarah E. Lakue, aged 10 months and 18 days.

Sister Sarah is a daughter of old brother Daniel Himes, now living in Montgomery Co., Ind. No funeral preached for want of a preacher, belonging to the Brethren.

J. S. Lakue.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

Henry co., Ind., near Middletown, Nov. 1st, at 10 A. M.
Prairie Creek, Wells co., Ind., Nov. 1st, at 2 P. M.
Adams co., Iowa, Nov. 9th and 10th, at 10 A. M.
Okaw, Piatt Co., Ill., Nov. 6th, at 10 A. M.
Monticello district, White co., Ind., November 1st, at 4 P. M.
Raccoon Creek church, Montgomery Co., Ind., Nov. 7th, at 2 P. M.
Panther Creek church, Woodford Co., Ill, Nov. 1st, at 10 A. M.
South Keokuk church, Keokuk Co., Iowa, Nov. 1st, at 4 P. M.
Millmine church, Piatt Co., Ill., Nov. 1st, at 2 P. M.

THE
GOSPEL HAMMER
AND
HIGHWAY GRADER,

Or Rubbish Cleaned from the Way of Life. By S. H. Bashor. Bound in Cloth, Price 50 Cents. Address this office.

The Doctrine of the Brethren Defended.—This a work of over 400 pages, lately published in defense of the faith and practice of the Brethren on the following points: The Divinity of Christ and the Holy Spirit, Immersion vs. Affusion, Trine Immersion, Feet-washing, the Holy Kiss, Non-conformity or Plainness of Dress, and Anti-Secretism. The work is complete, and is so arranged that the arguments on each subject may be easily found and understood. It should have a wide circulation, both among members and the world. The work is printed in large, plain type, is neatly bound in cloth, and sells at the low price of $1.60 per copy by mail. When ordered by the dozen, a reduction of 10 per cent. and the express charges will be made. The work may be had at this office or from the author, R. H. Miller, Ladoga, Ind.

☞ Any of the above works sent post-paid on receipt of the annexed price. Address:

MOORE & ESHELMAN,
LANARK, Carroll Co., Ill.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M., and arrives in Racine at 6:13 P. M.
Day passenger train going west leaves Lanark at 2:06 P. M., and arrives at Rock Island [illegible]:50 P. M.
Night passenger trains, going east and west, meet and leave Lanark at 2.18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.
Freight and Accommodation Trains will run west at 12: 10 A. M., 8.10 A. M., and east at 12: 10 A. M. and 5: 15 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

O. A. Smith, Agent.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

Vol. III. Lanark, Ill., November 7, 1878. No. 45.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY
—BY—
J. H. MOORE & M. M. ESHELMAN.
—:o:—
SPECIAL CONTRIBUTORS:
R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
O. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

STEIN AND RAY DEBATE.

Prop. 1st—The Brethren (or Tunker) Churches Possess Bible Characteristics entitling them to be regarded as Churches of Jesus Christ.

J. W. STEIN affirms.
D B. RAY denies.

J. W. STEIN'S 3rd AFFIRMATIVE.

MY friend says, "The *original* Tunker church was organized by *uninspired* men." This I deny. The churches organized by Christ through the apostles were all *Tunker* churches in the same sense the Brethren are. All true churches subsequently organized through the instumentality of uninspired men are as truly founded by Christ as the Gospel itself which *uninspired* men preach.

4th *Characteristic. It is the pillar and ground of the truth.* First reason under it continued. That the Brethren teach "baptismal salvation," that "*water literally* washes away sins," deny salvation by faith, baptize the "*unregenerate*," wilfully "upon a *dead* faith," or that I taught "there can be no *true* believers till after they are baptized," are untrue. Hence the arguments and deductions drawn from such premises by my friend need no reply. Is faith which works, comes to God by repentance and puts on Christ in baptism, *dead?—untrue?* We baptize those who are regenerated through the Word. Baptism is not regeneration, but "the washing of regeneration." Titus 3: 5. Had we taught that "water literally washed away sins," my friend's comparison about Christ's literal body and blood in the eucharist would have some application, but he misses his mark. Water did not literally wash away Naaman's leprosy, 2 Kings 5: 8–14; nor the man's blindness, John 9: 7; yet my friend admits their washings were "*conditions* of their cure." Were they "*water cures?*" Does not the same power which healed them physically remit sins? The commands "go" and "wash" were related to Naaman's healing precisely like faith and baptism are to salvation in Mark 16: 16. He says "Repentance and faith *are absolute conditions* to salvations," yet he denies that the ground on which he charges us with "baptismal salvation" would require him to call this "repentance" or "faith salvation," because he says, "Repentance and faith are moral duties, while baptism is a positive command." Is baptism immoral? Are repentance and faith negative commands? He quoted brother Moore that "a man can be baptized into Christ," he says, "to prove that the Tunker churches hold baptismal salvation," which he calls "popish"—"blasphemous." Paul says, we "were baptized into Jesus Christ." Rom. 6: 3. Is that "*baptismal salvation?*"—"*popish?*"—"*blasphemous?*" I ask him to tell what "born of water," John 3: 5, "washing of regeneration," Titus 3: 5, "washing of water," Eph. 5: 26, "obeyed from the heart that form of doctrine," Rom. 6: 17—without which men "cannot enter into the kingdom of heaven"—were "saved" — cleansed—"made free from sin" &c., mean if they do not refer to baptism? Will he do it? He says Paul was "filled with the Holy Spirit" before baptism." I demand the proof. Why then was Ananias sent to him that he *might* "be filled with the Holy Spirit"? Acts 9: 17. My friend thinks baptism in order to "remission" takes from Christ all power to pardon sins, unless some Tunker preacher will permit." Does preaching in order to salvation take from him all power to save, unless the preacher will permit? Does Dr. R., not assume the same responsibility he here condemns when he admits that "it pleased God by the foolishness of preaching to save them that believe"? 1 Cor. 1: 21. He teaches that if baptism is necessary to remission, "the apostle deceived the jailer with a falsehood." Acts 16: 31. Since faith is necessary to the blotting out of sins, did Peter deceive the people with a falsehood when he said, "Repent and be converted that your sins may be blotted out?" Acts 3: 19, because he did not say, "*believe?*" "But to him all the prophets bear testimony; and every one believing into him [*eis auton*] shall receive forgiveness of sins through his *name.*" Acts 10: 43. *Emphatic Diaglott Translation.* Believers shall receive forgiveness of sins. How? "Through his name." Luke 24: 47; Acts 4: 12; 1 Cor. 6: 11. What does his name do? It authorizes repentance, faith and baptism for remission and salvation. Mark 16: 16; Acts 2: 38. How do men get that name? They are "baptized into" it. Matt. 28: 19; Acts 8: 16. 19, 15, *i. e.*, inducted into it by a solemn *sacramentum* as a foreigner receives the name of citizenship, and a bride the name and heirship of her betrothed. Has the believer received forgiveness through "*believing*" merely? If so, the "chief rulers," John 12: 42, 43, were pardoned. They "believed [*eis auton*] into him." My friend admits they were not saved. Does such admission "*contradict*" John 3: 36, 5: 24? Can he who takes baptism out of Christ's terms of salvation, Mark 16: 16, either truly "hear" his words or believe him? See Rev. 22: 19. Dr. Ray (not the Word) says, "salvation is pardon condition of Gospel baptism." Christ says, "He that believeth and is baptized shall be saved." But Cornelius received the Holy Spirit before baptism. That was not what my friend calls "regeneration," &c., but a "special, miraculous impartation of the gift of prophecy and tongues, Acts 10: 46; 11: 15; 2: 17, 18, for signs 1 Cor. 14: 22; Heb. 2: 4, doubtless to convince Peter and the Jewish brethren generally that salvation was also for the Gentiles." Acts 10: 34; 11: 18. Are such qualifications ever required as pre-requisites to baptism or pardon in the Scriptures? Why don't my friend require them? Why ask of us what he does not even expect of his own? Cornelius before his conversion was a devout, God-fearing, alms-giving man of prayer. Acts 10: 2–4, whom many would pronounce "*saved*," whose prayers and alms came up "for a memorial before God," who sent an angel to tell him he was pardoned?—saved? No, but to send for Peter v. 5 "who" (to use the angel's own language as "rehearsed" by Peter 11: 4) "shall tell thee words whereby thou and all thy house shall be saved." Acts 11: 14. "He shall tell thee," said the angel, "what thou oughtest to do." 10: 6. He had yet to be saved, not by being a "hearer only," but also "a doer of the work." Jas. 1: 25. He said to Peter, "We are all here present before God, to hear all things that are commanded thee of God." 10: 33, and when a command was issued what was it? "He commanded them to be baptized," &c. 10: 48. Peter had not forgotten his Lord's solemn command and promise. Matt. 28: 19; Mark 16: 16. He *would* teach that "baptism doth also now save us," 1 Pet. 3: 21; and tell men to "repent and be baptized for remission." Acts 2: 38. My friend tries to separate "repent" and "be baptized" here by showing that they have different nominatives when the *ellipsis* "*ye*" is *supplied.* But this don't help his cause. "And" connects the two expressions "repent ye" and "be baptized every one of you," together, which are both still required of the same people in answer to the same question, and are related to remission precisely alike. He tries to escape this fatal dilemma by saying "the pentecostians did not say, 'what shall we do to be saved?'" The alternative of this is, they wanted to know what they must do because they were saved, and Peter tells them to "repent and be baptized." Here my friend has Peter telling *saved* men to "*repent.*" But he says "the question, 'what shall we do?' includes duty more than the point of salvation." Then he has Peter still commanding either *pardoned* men to "repent," or unpardoned men to "be baptized." But to prove they were God's children he quotes 1 John 5: 1, "Whosoever believeth that Jesus is the Christ is born of God." The belief that Jesus is the Christ, even in devils, is wrought indirectly by God, but does not make them his children. "*gennao*" is ambiguous. Sometimes it means "to bring forth," Matt. 2: 1, Acts 7: 20: sometimes only "to beget." Matt. 1: 2, &c.; also passage adduced.

The Pentecostians believed that Jesus was the Christ before they repented. Were candidates to ask baptism from the Brethren on this kind of faith before repentance, my friend would call them "goats," "children of the devil," &c., yet this is evidence to him that pentecostians were saved. Behold! the inconsistency and self-refutation of error! Do not wicked men and devils believe that Jesus is the Christ? Mark 1: 24; James 2: 9. He reminds us that the baptized had "gladly received the word." Did any person ever truly repent who had not also "gladly received the word"? Does not the gladness of prospect precede pardon? Does not Christ represent one *rejoicing* at the prospect of owning the treasure likened to the kingdom of heaven *before* it is really his? Matt. 13: 44. But he says, "the saved" were added to the church. Please see Acts 2: 47. The Greek says' "*sozomenous*," being saved. "The Lord daily added those being saved to the congregation." Emphatic Diaglott. This shows that the terms of salvation and membership in Christ's churches are the same. But the leper, after he was cleansed, offered gifts for his cleansing. Mark 1: 44. This "for" in Greek is *peri*, which means *about*, *concerning*, &c. In the baptismal examples, Mark 1: 4, Luke 3: 3, Acts 2: 38, *for* in Greek is *eis*, not *peri*. But even the leper's offerings were *for* (*eis*, in order to) "a testimony," &c. Mark 1: 44,

My friend missed his example. In Matt. 10: 18, Luke 9: 3, Acts 9: 21, 13: 2, 47, you will find "for" *(eis)* meaning in order to, and utterly repugnant to the idea of something already done. If we give *eis* in the baptismal examples its most natural and common New Testament rendering, the case would stand thus, "Be baptized *(eis)* into the remission of sins." Would there be less propriety in going "*into (eis)* the water" Acts 8: 38, "*into (eis)* everlasting punishment," or "*into (eis)* life eternal," Matt. 25: 46, because one is already in them than to be baptized *into* a state of remission because one is already in it. If my friend will adduce *one* example, apart from baptism, in the New Testament where the language "*for the remission of sins,*" is not interpreted by his own church to mean "*in order to* the remission of sins," I will give it up. Is that fair? The *ancient* Valdenses or Waldenses, Petrobrussians, &c., taught that "it is not the faith of another, but an individual's own faith which *saves with baptism* inasmuch as the Lord says, "He that believeth and is baptized shall be saved." Faber's Enquiry into the History and Theology of the Ancient Vallences and Albigenses' 169. They said, "Neither baptism without concomitant faith, nor faith *without concomitant baptism*, is of any avail; for neither can save without the other." Ibid. 181. Dr. Ray calls these people "*the church of Christ.*" Baptist Succession. 349. Therefore I prove by *himself* that "baptism *in order to* remission of sins" is *characteristic* of "*the church of Christ.*"

My second reason why the Brethren possess this characteristic is, that *they baptize into* EACH *of the names*, "*Father*," "*Son*," and "*Holy Spirit.*" Christ fixed the form when He said, "Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." Matt. 28: 19. Some words in this formula necessary to its complete *grammatical* construction have omitted by what grammarians call "ellipses," i. e., "*into the name*" before "of the Son" and "of the Holy Spirit." These as truly belong to the formula grammatically considered, as the words expressed. Green's Analysis of Eng. Lang. § 423, and Grammar 147, 192, 198. Proof (a). The Greek, "*Patros*" "*Uhiou*," "*Hagiou Pneumatos*" are all in the genitive and governed by "*onoma*" expressed or understood. See rule. Bullion's Gr. Grammar, § 142. Proof (b). In English transposition, the genitive form here is equivalent to the possessive case.

Fewsmith's Grammar, 137, 4. Green's Analysis, § 205, "the name of the Father" — the Father's name;" "of the Son"—the Son's;" "of the Holy Spirit,"—the Holy Spirit's." Here "*name*" alone can govern "Son's," and "Holy Spirit's." Proof (c). The preposition "of" which occurs thrice has "name" *each* time for its *antecedent* term. To deny this is to deny that "of" is a preposition and expunge it with its dependent words from the text and be guilty of taking from the holy oracles. Proof (d). "*Name*" is the object and *subsequent* term of the preposition "into" *(eis)* expressed in the first clause and understood with name which it governs in the latter clauses. To deny this is to deny that the antecedent terms of "*of*" in the latter clauses have any governing word. (e). As "name" is governed by "*into*" in *each* clause and forms its *subsequent* term, so "into" in each *clause* refers to "*baptizing*" as its antecedent term. A denial of this, denies "*into*" its part of speech, as a *connective* by depriving it of one of its *essential* relations, and hence rejects it with its dependent words from Christ's command. (f). In compound constructions the meaning of dependent clauses may be determined by appealing to the leading clause or model proposition, whatever action, therefore "*baptizing*" requires to satisfy the clause. "Into the name of the Father,," is additionally required, to satisfy the similar *additional* clauses. (g). Coordinate conjunctions connect *similar* elements and constructions. Bullion's Grammar, § 179, 776. Green's Analysis, R. xl. "And" connects the three clauses, 1st. "into the name of the Father," 2nd. "of the Son," 3rd. "of the Holy Spirit," together, hence they are *similar.* Latham says "However compendious may be the expression there are always two prepositions where there is one conjunction." Hand-book of Eng. Lang. 357. Had Christ said "Baptizing them into the name of the Father, teaching &c.," *all* admit he would have commanded *not less than one action.* The command would have contained *one proposition*, therefore the two similar additional clauses show that He *commanded nothing less* than baptism into *each* name. Meyer, a profound and critical German commentator says, "If Jesus had said 'The names,' He would have, expressed Himself in a manner easily misunderstood, though there are meant *three personally different names*, inasmuch as '*to onomata*' (the names,) might have been taken for the *several names* of *each* individual subject. The *singular* signifies the *definite* name expressed in the text of each of the three, so that '*eis to onoma*' before '*tou uhiou*' and before '*tou Hagiou Pneumatos*,' is to be added *mentally as a matter of course.*" Notes on Matt. 28: 19. Dr. Conant (Baptist) of the American Bible Union, referring to the ancient practice of immersing at the utterance of each name, admits it would have been justifiable had the text read, "In the name of the Father, and in the name of the Son, and in the name of the Holy Spirit." Notes on Matt. 28: 19. Such I have shown to be its correct grammatical reading. Mr. A. Campbell says, "He (Christ) commanded all converts to be baptized into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit." Quinter & McConnell Deb. 61.

A HOME IN HEAVEN.

A HOME for me! what a joyful thought,
As we toil and weep in our weary lot,
In the city of gold, by the crystal sea,
Forever with Jesus, a home for me.

A home for me, when the flowers all fade.
And wealth and fame, in the dust are laid,
When strength decays, and pleasures flee,
Forever with Jesus: a home for me.

A home for me; as I suffering lie
On a couch of pain, and with languid eye,
But the golden gates by faith I see,
And O blessed thought! there's a home for me.

A home for me; though our friends are fled,
To moulder and sleep with the silent dead.
They will live and sing through eternity,
And we'll meet again in that home for me,

A home for me, when time is o'er,
Where grief and parting are known no more,
O weary soul, there's a home for thee,
A home for all, yes, a home for me

Selected by ANNIE J. NOSS.

PHILOLOGICAL DISSERTATION OF THE WORD BAPTISM.

BY LEWIS O. HUMMER.

NUMBER IV.

WHEN *words are appropriated they are always used literally and cannot be appropriated figuratively.* To show that all meanings of words may have figurative applications, I will illustrate by examples, and I will take the words *bapto* and *baptizo. Baptizo*, is the derivative of *bapto. Bapto* has two significations and *baptizo* but one; these significations have all figurative applications. The primary meaning of *bapto, is to immerse*, the secondary to *dye.* "And he cried and said, Father Abraham have, mercy on me; and send Lazarus, that he may (bapto) *dip the tip of his finger in water*, and cool my tongue." Luke 16: 24. In this example the word *bapto* is used literal. "And the priest shall *dip* his finger in the blood, and sprinkle of the blood." &c. Lev. 4: 6. This also is a literal use of the word.

We will next produce examples where the word is used figuratively. "And he was clothed with a vesture (bapto) *dipped* in blood." Rev. 19: 13. Christ will not have a *literal* vesture *literally dipped* in blood. This is what I call a figure of speech, or a figurative use of the word *bapto.* This is not a new and secondary meaning, but the same and primary meaning used figuratively instead of literal. "That thy feet may be (bapto) *dipped* in the blood of thine enemies." &c. Psa. 68: 23. This is also a figurative expression or use of the word, but not a secondary meaning.

We now have a literal meaning and a figurative application, and will now establish a secondary meaning which is to *dye.* Hippocrates employs the word to denote dyeing by dropping the dyeing liquid on the thing dyed. "When it drops upon the garments, they are dyed." The dyeing liquid literally dropped on literal garments, and therefore is a literal use of the word. This example established a secondary meaning of *bapto.* We have another example in the battle of the frogs and mice.

"So fell Crombophagus, and from that fall never arose, but reddening with his blood the wave." The lake was literally colored or dyed with the blood of the mouse, not the whole lake, the expression is hyperbolic in its import. The lake was not *dipped* into the blood of the mouse by hyperbole as Dr. Gale supposes, but the lake was hyperbolically *dyed.* No one would think the lake was all dyed, but the part that was reddened. We have other examples at command, but these are sufficient to establish a secondary meaning.

We will next produce an example where the secondary meaning is used figuratively. "*Ornis baptos,*" *a colored bird.* Milton, when speaking of the wings of angel Raphael, uses a similar expression, "colors dipped in heaven." There is here no allusion to either literal dyeing or dipping. Having now illustrated the principle of appropriation and the figurative use of words, it is not necessary that I prove that *baptizo* is strictly univocal, I challenge any one to produce a single example where *baptizo* has a secondary meaning. The example must be literal in its import. That *baptizo* has an abundance of figurative applications, every one knows, and I will refer to a few only.

I want my readers to bear in mind that I am not endeavoring to establish the univocalness of *baptizo*, but simply illustrating the laws of figurative use. The primary meaning of *baptizo*, is admitted by all to be immersion. So I will produce no examples on that point, but will take a few examples where the word is used figuratively. "But Jesus said unto them, ye know not what ye ask; can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" Mark 10: 38. Jesus was not literally immersed in suffering, but as the suffering was not confined to spots, but extended over the whole body in the superlative degree, there is certainly a beautiful allusion to immersion in water or immersion of any kind. Baptism is not sprinkling a few drops of water, but a complete covering. Adam Clark speaking of his baptism says, it was a *sea* of suffering, a beautiful allusion to the primary meaning of *baptizo.* The word *baptizo* is not used here in a secondary sense or else the baptism must have been literal. The persons that think words assume new meanings when used figuratively, are poor philologists indeed. What is the secondary meaning of baptizo that the suffering of Christ resemble, if it is not immersion? and if it is immersion, is it not the primary meaning?

We will next consider the baptism of the Holy Ghost. Our opponents think that that baptism was a fulfillment of a prophecy that reads, "I will pour out of my spirit," that baptism means also to pour. Nothing more is necessary to refute his error, than to ask them, if the Spirit was literally poured out? Out of what was the Spirit poured? The pouring was figurative, and not literal. But the pouring was not called their baptism. The baptism took place after the pouring. It was after the Spirit was poured out that the baptism took place. What constituted their baptism was their being entirely under the influence of the Spirit in allusion to the entire covering in baptism by immersion. If the pouring is the baptism spoken of, why was not *cheo* used in place of *baptizo.* If pouring is the baptism, then the wrong word was used to designate the mode. If immersion is the primary meaning of *baptizo* as all admit, then baptizo was appropiated to the *rite* in that sense or else immersion could not be a valid mode. Now if "baptizo" is an appropriated word and designates immersion, baptizo can never serve in the room of *cheo.* Then words that are different in meaning, can never be reciprocal in this appropriated sense. *Cheo* is the appropriated word for pour, just as *raino* is for sprinkle or "baptizo" for immersion. How can *cheo*, or *raino*, ever be used to designate immersion. No man possessed with common sense will say that they can; neither can "baptizo" ever mean to pour. Was ever any other example alleged, but this baptism of the Holy Ghost, where baptizo meant to pour? Was not *cheo* in existence long before? So that at that period of time it could not designate pour. If a secondary meaning was actually conferred upon baptizo, it could not be that of *pour*, when already there was a word appropriated to designate that mode. When words are once appropriated they are forever disqualified to serve in the room of any other appropriated word. Remember this rule, and you will never assign a meaning to a word that is impossible for it to have in such a situation. The baptism of the Holy Ghost can never be by pouring unless *cheo* is the correct translation. To assert that baptizo can designate what *cheo* has been appropriated to designate, is philological Bedlamism. If baptizo had the secondary meaning of pour, it could not effect the mode in the Christian rite, and could not come into competition with the primary meaning in the ordinance of baptism. In that case baptizo would have two meanings like the primitive word *bapto.* One meaning to immerse, the other to pour. Words cannot be appropriated *in two senses*, neither can one sense run into the other. Baptizo cannot designate both modes, (immerse and pour) for pour can never mean to immerse or immerse to pour in one and the same situation. It is only because Christians want to cover the institutions of men with the name of the Christian institution, that they torture language with the utmost violence.

The idea that pouring, sprinkling, immersing and wetting, can all be Christian baptism or baptism of any kind, is so self-evidently absurd, that was there not a fatal position to be held or defended by this recourse, these observations and criticisms would never need reiteration. The self-evident laws of appropriation forever settle this baptism of the Holy Ghost as being pouring. This pouring of the Spirit is usually brought forward to establish the idea, that the word is generic, or rather a word that designates no mode and includes all modes.

Now if I have not demolished this position, it is because people are too blind to see what is self evident. Immersion is acknowledged by all to be the primary meaning of "baptizo," and that is certainly specific, and the only mode that ever can constitute baptism. If we had the words "baptizo" and "baptisma" translated into English, the absurdity of more than one mode in the ordinance would be so apparent that a mere child could discover it. But this thing of anglicizing is what keeps the matter more involved in difficulty, or makes it harder to understand by the unlearned. If immersion was the translation, and any preacher was to ask how, do you want to be immersed, by sprinkling, pouring, or dipping? he would at once be considered insane and a proper subject for the asylum, in place of a minister of the Gospel of Jesus Christ. And to ask how a person wants to be baptized, is exactly the same as to ask, how do you want to be immersed? A correct translation is what is needed, and King James' translation given over to those, for whom it was expressly made. All those who have any respect for the institution of Christ, should no longer keep in use a translation that was expressly made to obscure the institution of Christ, and sanction the institution of kings and popes.

It has been said by some, that the word, "baptizo," is a generic word, and that the idea of mode is not contained in the meaning of the word. To this I have already replied, that immersion was the universally admitted primary meaning, and that *that* meaning was specific, and designated mode and nothing but mode, and that meaning must have been appropriated to the rite, unless the word has a secondary meaning, and that secondary meaning is what some call a generic meaning, and designates no mode at all. The ablest advocates of that theory, are President Beecher and Archbishop Whately. Alexander Carson has so completely demolished this position, that the controversy ought to be forever settled on that point. Mr. Beecher and Whately took the position that the meaning of the word in the ordinance of baptism was *purification.* To this Mr. Carson replies, why was not Katharismos used in place of *baptisma?* And I ask, how can Katharismos be the secondary meaning of baptizo? If *baptizo* had twenty meanings, Katharismos could never be one of them. Baptizo could not be appropriated to the rule in the sense of purification, for the reason already alleged, *i. e.*, that no word could be appropriated in the sense of any other appropriated word. *Baptizo* being appropriated in the sense of immersion, can never be appropriated in the sense of purification. This is an axiom as clear as the light of the sun, and every man possessed with common sense, and an honest heart, will sustain it. Nothing but the confidence of ignorance under the influence of bias, will ever assail it. When Christ said, "go teach all nations, baptizing them in the name of the Father," &c., He did not, could not mean, that they should go and purify them, unless the doctrine of baptismal regeneration be true, which every body knows to be false. Is the soul regenerated by baptism? Is it not "by faith, that it might be by grace?"

The salvation of Christ is not a universal salvation by virtue of his atonement. It is a salvation through faith, that it *might* be by grace. "He that believeth and is baptized, shall be saved; he that believeth not shall be damned." The ordinance of baptism sustains the same relationship to the government of Christ, as the *oath of allegiance* to the government of the United States. Some may take the *oath*, and yet have a treacherous heart; but if the heart unites in the oath, he is in reality a good citizen. So men may be baptized and not be Christians. Repentance is a pre-requisite, or an essential condition of the heart, and then baptism seals you by the Spirit of grace, which is an essential act for a union with Christ, or to reunite us to his government or kingdom. But if we allow one faith to substitute, and begin to rebel against his divine government, you crucify the Lord afresh, and put him to an open shame. The very laws that were enacted in the council chambers of heaven for your deliverance from sin and death are renewed, and you are under the same condemnation in a much greater degree.

Faith is the essential element in our salvation. It is only as Christ has appointed baptism as a condition of pardon, that it has anything to do with our salvation.

A person might come from some other country, and live in strict accordance with all the laws of this government, yet not be a recognized citizen. He would still be an alien, until he was united by the *oath* of allegiance. Just so with baptism. People may go to church, live a strictly moral life, but unless they are baptized, they are not members of his kingdom on earth. Baptism is the initiating ceremony, and has no more to do with the cleansing of the heart of a hypocrite or any one else, than it has with washing away the filth of the flesh. Baptism saves the soul, just as any condition of pardon saves a citizen from the penalties of the laws of the United States.

(*To be continued*).

ECHOES FROM THE EAST.

A Crowded Train—A Swearer Rejected—An Admired Fountain — A Suggestive Book-title—A Sunday on the South Mountain—

[From Our Special Correspondent.]

NUMBER IX.

THE Antietam Valley Branch of the Mont Alto R. R., to this place is now completed to a point within three miles of town, namely, The Nunnery. On the 10th inst., the second passenger train passed over the road, consisting of eleven cars. We took seats at Quincy, and ere long every seat was occupied and many persons standing. This reminded us of

THE JOURNEY OF LIFE.

There are many travelers and all going the same way—onward. Some occupy pleasant accommodations and enjoy the journey. Some are standing idle, and grow tired waiting for opportunities. All are variously consuming or improving the time, and this will suggest to my dear reader many profitable reflections. One idea I will set forth; the greatest advantage on the journey of life is the comfort of "pure and undefiled religion." No one can expect to make the journey safely without it, and indeed it is the true life insurance on this unique journey. Seek it, all ye who would make a safe passage. Take it with you, ye who would reach Heaven's blessed portal.

We reached our county-seat in due time, and were soon among the scenes of business. While in a certain store, we were somewhat startled to hear the proprietor say to one of the clerks,

"Go out and bring a policeman." A few minutes later the proprietor was at the door, and with mildness, but firmness, said to a man who had just gone out.

"I want you to leave, and don't come in here again."

We wondered, but was far from being inquisitive enough to ask the cause. Presently it was reported that the man "swore" an oath. We had observed the man as he walked away apparently feeling shamed. Would that profanity everywhere would receive proper rebuke. How it jars one's soul to hear God's name taken in vain!

A sight worth mentioning was the fountain of water in Center Square. Here is seen sparkling waters forced thirty feet into the air, issuing from molten swans and beasts, and falling in beautiful sprays into the circular reservoir below. An iron chain-fence surrounds the Fountain, and inside of this, is erected a bronze figure representing a national soldier in full uniform, and resting his hands upon a musket. This figure is life-size, and very life-like. The waters of the Fountain are furnished from the Water-works.

But I remembered that the Psalmist says that with God is

THE FOUNTAIN OF LIFE.

O that we could admire the source and fountain of eternal life! Then should we seek its refreshing waters, and be gladdened by its sprays of love and mercy, and peace, and grace, and joy, and hope, and faith, and ten thousand more delights. Its waters are *pure*. It is *free* to all. It flows forever and ever. They that seek its marvelous waters now, shall enjoy its glorious, life-giving, soul-delighting efficacy in the "world to come." Seek it ye who thirst and die. Come to the Fountain of Living Waters. Drink and live evermore.

Being one who regards good books as very good companions, I dropped into a book-store. After my purchases were made, as usual it was my pleasure to glance over the titles of the immense rows of books. What can you think I saw that impressed me more than others? One that tells the happy condition of every true disciple of Jesus—one that is fraught with intense interest. Here it is:

"WAITING FOR A CROWN."

It came upon me like a flood of supernatural light! It made me think instantaneously of the "crown of glory" that Paul speaks of. But now our portion is the "cross" that Jesus spoke of. Let us remember it well. And "yet a little while," we shall endure the sorrows, and conflicts, and trials of life, and then the "crown" will crown the "cross." Blessed consummation indeed! Shall we not feel new vigor for the battles of our Lord? Can we feel satisfied with the poor service we render to Him who has called us into His Vineyard? O let us bestir our efforts! It is not enough to believe and start on the race for eternal ends. True, we are waiting for a crown, but we must do the Master's work until He comes to crown us. Let us work and wait. Let us "Be not conformed to the world" in anything that is inconsistent with our holy religion, so that every day we may appear to Christ and to men that we are indeed "waiting for a crown."

October 13th. Our meeting to-day was at a place not far south of the Mason and Dixon Line on the famous South Mountain. This was a romantic ride for a Sunday morning. A three hours buggy ride through mountainous territory brought us to the place appointed for the worship of God—Mount Pleasant. People here have kind hearts and precious souls, and are just as worthy of the grace of God, as people who live in the rich, proud, fertile valleys beyond the mountains. Hymn 140 opened the service. After prayer the minister took his text from the last three verses of Matt. 11. It was shown that Christ is our salvation, and the following points were elucidated:

1. That all have need to "come"
2. What they should come for.
3. How all must come.

Another made appropriate remarks, and offered the 347th hymn. After prayer and singing again, the meeting was dismissed, and we trust that the good impressions made will prove salvation to not a few. These meetings are not held in vain. There is "good ground" here, and the grace of God is fertilizing it for a harvest of souls. If one soul is saved, that soul will be worth more than all the world. This is God's value put on the souls of men, and every opportunity should be embraced to gather them into the fold.

Yours in sacred bonds.

D. B. M.

Waynesboro, Pa. Oct. 14th, 1878.

* * *

Those who place their affection at first on trifles for amusement, will find these trifles become at last the most serious concerns.

ECHOES FROM THE CENTER.

Sorrow and Joy—The Makeup of Life—Crumbs of Comfort to the Bereft—Sympathy Needed—Our Love-feast—A Choice — Happy Seasons—Lord's Day.

[From our Special Correspondent.]

NUMBER IV.

WE do not enter far upon the stream of time, until we are made to acknowledge that joy is interchanged with sorrow. The poor have their trials and perplexities, and the rich are not free. Many start out in life with buoyant hopes and enjoy a large amount of happiness; but the bitter cup of sorrow is awaiting them, and to avoid it they know not how. They suffer from loss of property, become poor, are thrown out upon the cold charities of the world, and a life of misery and suffering, is their's. Others suffer from the loss of health, and life becomes a burden. Here a family is stricken down with disease, and suffering is the result. There death has done its work, and sorrow has pierced the souls of the survivors. Thus, amidst all our joy, we have mingled with it our seasons of sorrow. This truth is ever before us, and to-day it was more vividly brought before the mind as we neared the sanctuary, to worship with the brethren. We were informed that the funeral sermon of brother and sister Boyer's child, was to be delivered the present day. We met a full house, and a solemn occasion it was. Words of comfort were offered to the bereft, and of warning to the sinner. The discourse was based upon the language of Job. "The Lord gave, and the Lord taketh away; blessed be the name of the Lord," from the following principal deductions

1. The gifts of God.
2. The resignation of the righteous.

Death has, to some, measurably lost its power by its frequent occurrence. Therefore they are not prepared to render the sympathy that is so much needed on occasions of this kind. But when death crosses our own threshold, it is then we feel its power, and our sympathies are awakened. "For me to live is Christ, but to die is gain," says inspiration. But the fond parents looking upon their departed child, almost refuse to be comforted and become reconciled to this dispensation of God's providence. It is hard to see any "gain" in the death of their innocent sleeper. Their hopes are destroyed, and their plans laid waste. But the gain is obtained and enjoyed by the departed, and little Mary is now enjoying the bliss that angels share around the throne of God. In the hour of sad bereavement, when the heart is made tender, it is then, our aid, our sympathy is needed. O who could not feel his brother's care upon such occasions. Who would not, like Jesus, go with weeping friends to the grave and weep with those who weep. Oh yes, my brother or sister, mourning as you must, Jesus is with you at the grave and is pouring the oil of consolation in your heart. Trust in him, hope in him, believe on him, obey him, and when you shall lay your body down and pass the Jordan, a crown of glory shall be yours. In the eve we went to church, and at five o'lock the services, commemorating the sufferings and death of our blessed Master commenced. The ministerial aid was, brother J. P. Ebersole, J. Grabill, I. J. Rosenberger, D. M. Workman and Isaac Deardorff were present, and the doctrine ably defended, brother Workman officiating in the exercises. It was a season of rejoicing, and we felt it was good to be there.

Next day we re-assembled at nine A. M., to add a new member to our home ministerial force. Our members were largely represented, and under the instructions of divine inspiration, they proceeded to elect the one of their choice. After an elapse of one hour, our elder came into the large assembly and solemnly instructed the minister elected in regard to the duties that devolved upon him, after which the announcement was made that our youthful brother W. C. Teeter was the chosen vessel. Then followed the installation. Many tears were shed and hearts that yearned with sympathy, congratulated this humble twain in their new sphere into which the Lord called them. May God bless them in their labor of love, and when they lay their armor down and enter the elysian fields above, may they bring many sheaves with them.

Brother Workman remained with us a few days and talked to us about the old, old story of the cross, and each time we met, we felt it was good to be there. He held forth the truths of the Bible in such living pictures, that all could see them, and we think many good impressions were made.

Next day was Lord's day and our labor was considerably divided. Brother Workman remained at the old church to hold services there. Brother E. Bosserman and brother I. Deardorff of Indiana, went to meet an appointment near Findlay, Ohio. Myself and brother W. C. Teeter, met our appointment at the Disciple church. Our services were opened by the regular order of singing and prayer. Then the 68th Psalm was read, and the first clause of the first used as a motto for the remarks of the hour, "Oh God, my God, early will I seek thee." The subject was, seeking God, discoursed from the following deductions.

1. The character of God.
2. The privilege of a good man.
3. The resolution of a good man.

The purity and holiness of God was considered, and to call him "my God" truthfully in every sense, implies sonship. Then to become a son, implies yielding implicit obedience to God and his commands, becoming a joint heir with the Lord Jesus Christ, hence we are his son and God our Father. None have a legal privilege to call God "my God," other than that of creation, and preservation, save those who have tasted his redeeming grace, then the necessity of being redeemed from the curse of sin. The resolutions, "early will I seek thee," is what all should make and spend their whole life in the service of God. Seeking God does not imply that He is lost, but that *man* is lost. The idea of being lost, was held up and an appeal to all to become reconciled to God. Brother W. C. Teeter selected a closing song of praise, the 694th hymn.

In the evening we all resorted to the old church and congratulating each other over the joyous labors in the Master's cause, we surrounded the congregational altar to unite in the solemn worship of Almighty God. Brother Workman delivered his closing sermon to a large audience. Subject the mortality of man. Based on 1 Peter 1:24. "All flesh is as grass." Truly it was good to be there. Thus the labors closed, and we hope soon to see results in our labors, that of sinners coming home to God. What a pleasure to labor for one who is abundantly able to reward us, and to give us a crown to wear, and songs of praises to sing in the joys of immortality, in the eternal world.

S. T. B.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1.50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent, at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., NOVEMBER 7. 1878.

The address of Jacob Kelso has been changed from Elderton, Pa., to Beatrice, Gage Co. Neb.

◆

Ministers who endeavor to learn to preach by imitating somebody else, as a general thing, make a failure of it. We are differently constituted and can never expect to be fully alike in our manner of preaching.

◆

Preach the truth in plain terms, but avoid being too personal. It is best not to hit people, only when they stand between you and the devil. Keep up a constant pelting at the work of the devil, then he who gets in the way will get hit.

◆

"Three things make up good behavior in church: 1st, Silence. Talk at home, and on the way. 2nd, Keep awake. Do your sleeping in bed. 3rd, Take a devout part in all the services. Do not sit there as if you had no interest in what is going on."

◆

The *Christian Cynosure* says: "The great Masonic temple in New York is mortgaged for $800,000 and appears to visitors to be about one-half occupied. O. B. Frothingham, the apostle of infidelity, addresses his followers weekly in one of the halls."

◆

Benjamin Franklin, the great preacher and champion debater of the Campbellite church, is dead. He died at his daughter's, near Anderson, Ind., Oct. 22nd, after an illness of but four hours. He was, perhaps, the greatest man among them since the days of Campbell.

◆

The brethren in the Western part of Christian Co., Ill., held their first Love-feast the 18th of Oct. Had very pleasant meetings. Three were added by baptism, and more applicants. The brethren there have labored long and hard to convince sinners to turn to God, and now the Lord is giving the increase.

◆

As an accommodation to some of our readers, who, when traveling through Chicago, find it necessary to stop at some tavern, we take pleasure in referring them to the Sands Hotel, only a short distance from the Baltimore & Ohio R. R. depot. We find them quite accommodating, and then the house is moral in its character.

◆

It is a bad sign when men pay other dues first, and leave church-dues till the last. "If I have anything left" they say, as though they did not owe the Lord anything, or at least were in no hurry to pay Him. So the church and the cause of religion goes begging. Would it not be best to give the Lord the first-fruits of our labor? Can his cause prosper without our help? Are we of no use to his kingdom?

◆

When ministers visit and preach for you, fail not to give them a friendly greeting. You need not run out of the house as soon as services close, for that looks a little cool. Ministers, like other people, have feelings, and greatly appreciate kindness. Be equally kind toward strange members that may chance to be in the congregation. Do not shun them simply because you are not acquainted, but become acquainted and make them feel at home while among you.

◆

An aged and respected brother, F. P. Lehr, writes: "I am looking for a time to once more visit Northern Illinois. My labors in Berrien county Mich., shall commence as soon as my home matters will permit. From there I desire to go to several places in Northern Indiana, and then if God will, to Ill." We shall heartily welcome the dear old brother, and prepare to go with him to the sanctuary of the Lord to worship the God of our fathers.

◆

It will do your ministers a vast amount of good to give them words of encouragement. They are like other people, sometimes becoming despondent and need a little lifting up. Do not be afraid of killing them with kindness, they have enough of troubles on the other hand to outweigh that many times. And then remember their families, many of whom have a hard time of it, and often but little encouragement, especially when left alone, and with but little of this world's goods.

◆

Brother D. B. Gibson expects to fill a few calls for preaching in Mo., before he returns to this place. He arrived home safely the 22nd ult., and found all well. What joy when the husband and fond father arrives home after weeks and months spent in the good work of the Lord! Treat your servants kindly, for they must very often deny themselves of family association for your good, and for the good of those who are seeking the Lord to know.

◆

Our subscribers will please work in such a way as not to allow "clubbing rates" to interfere with the work of regular agents. Let there be a mutual understanding between all parties. Agents never get any too well paid for their work. As a general thing they lose more than they make. We prefer working through agents, for by so doing we can keep our books in better shape. However, do that which is best for the cause, but if possible, by mutual understanding.

◆

The papers are commenting rather freely on a late departure among the Friends at their annual meeting at Richmond, Indiana, a short time ago. The meetings were opened with prayer and singing a hymn, and closed with prayer, singing the long meter doxology, and the apostolic benediction, very similar to that of other churches. People who talk about "apostolic benedictions" at the *close* of religious meetings, miss the mark of truth very widely. Such a practice was unknown in the days of the apostles, and is in no instance sanctioned by the Scriptures, and those who practice it, and want to still further introduce it are following in the footsteps of popular religion.

◆

The Mormons still carry on their fraud under the cloak of religion. During the past year no less than two thousand persons have been induced to exchange their homes in Europe for the miseries of Utah. These people are made to believe that Salt Lake is a paradise on earth, where liberty and real happiness are to be found in abundance, but on their arrival there find things in that respect just to the contrary. The Mormans are "utterly unscrupulous as to the methods they employ in luring fresh victims into their dens. The disappointment of the poor souls, who forsake home and kindred for the promised Eden of America, is the most touching scene in all the dark panorama of their experience."

◆

In making up the report of Southern District of Ill., I forgot to mention that I had there met our aged and respected, brother John Goodman, of Bond Co., Ill. In my boyhood days, I had the pleasure of often hearing him preach, and many of the kind and forcible appeals which he then made to sinners to turn and live in peace and holiness, I still remember them, and remembering them, they do me good. Brother Goodman is entirely blind, but he has lost none of his devotion to the holy principles of Christ. His appeals to the careless, and exhortations to the saints, come with the same earnestness as of old. To sit and hear his discourses once more was to me full of comfort and instruction. The brethren and sisters at the D. M., opened their hearts to the dear afflicted brother, and gave him substantial evidence of their love. O may the Lord bless the unfortunate, the poor, the afflicted! Their's is a hard lot. Not until Christ comes will all these hardships be turned to naught, and those who are afflicted will be made complete in happiness. E.

WHEN TO CHANGE.

THE best time for *commencing* a reform is, when in our first religious love. It is then that most converts have a zeal that will enable them to surmount most any difficulty that may chance to be in their way.

That is the time when converts should come fully into the order of the church in their appearance. Of course, they intend to do so some day, but the longer they put it off, the more difficult it will be for them to conform. This has been the experience of most, if not all Christians In baptism we should bury the old man with all his deeds and worldly conformity, and arise from the water to walk in newness of life in all things, and from henceforth adopt and put to practice the doctrine of non-conformity as enjoined by the Scriptures.

Were this strictly adhered to, it would save the church much trouble, and have a tendency to discountenance pride in many ways. Instead of taking two and three years to change our manner of dressing, it would be far better to commence the change at once, and then live up to it during life. We suggest that our young members give this subject their special attention, for it is with them that the future prosperity of the church must one day be left, and it is of the greatest importance that they be fully rooted and grounded in the truth as practiced by the primitive churches. J. H. M.

WHAT BOOKS ACCOMPLISH.

THE following from the pen of an aged man shows what can be done with good books, pamphlets and papers. Often we think we are doing nothing when we pass good reading matter into the hands of those whose minds have been trained to believe in *something else* outside of the Inspired Volume; but the seed sown, often springs up in after years when we have gone to rest:

"I have examined a pamphlet published by you, on the subject, "Trine Immersion." I want to know what you can afford to sell them at by the hundred or more. My reasons for wishing to know are, I am going to travel among the Christian denomination, known by the nickname, Campbellites. I have been a preacher among them for forty-seven years. A book fell into my hand, published by R. H. Miller, which has convinced me that trine immersion was the ancient practice, and I want to circulate the truth of it among my brethren.

D. S.

VISIT TO ASHLAND, OHIO.

HAVING just returned from a visit to Ashland, Ohio, I concluded to interest our readers by giving some account of the place and our short stay with the members there. I left Chicago, Wednesday evening, Oct. 23. About 15 miles out of town our train was wrecked, smashing up several cars quite badly, but fortunately no one was seriously hurt. Here we lay all night, and did not reach Ashland till late Friday morning. The first Brethren I met were George Irvin, and H. K. Meyers. Spent part of the day at brother Meyers' house, where I was met by, and became acquainted with several other brethren who chanced to call.

Ashland is a pleasantly located town of some 2,500 inhabitants, and is much noted for its healthfulness and enterprise. The place is surrounded by members, and quite a number live in the town. In the afternoon visited the College building, situated on a beautiful eminence just outside of the town. The location is fine, overlooking the entire country, and affording excellent facilities for securing good health. The building is brick, and, including the basement, stands four stories in hight. The walls are completed and the roof is now being put on. The structure is large and very conveniently laid off, having also a large, well arranged room for meeting purposes.

In our interview with several of the Trustees, we found them cautious, yet energetic. They do not propose to run in debt, but pay as they go, thus placing their work on a safe footing.

Spent the night very pleasantly with brother David Workman, who lives some four miles out of town, generally known among the Brethren. The next day had the pleasure of attending the council meeting of the Brethren of this congregation. Things passed off pleasantly. Brother Irvin was again our companion, lodging with brother Workman.

Sunday morning, preached in their large meeting-house to an attentive congregation, on "Non-conformity of the heart." Brother J. D. Parker, an active young minister of this congregation, took care of us the remainder of the day. In the evening, preached in the Maple Grove meeting-house. Subject, "How does the Holy Ghost elect church officers?" A number of little boys were quite attentive. The *Children at Work* has a good circulation here, and those who read it, were anxious to hear all that was said. The evening till a late hour, and the next morning were busily occupied in the family of brother Roop, a physician of Ashland.

In company with brother Parker, called on Mr. Stubbs, editor and publisher of the *Ashland Times*, a widely circulated weekly. He has the neatest office we have visited. Mr. Stubbs is greatly interested in the Stein and Ray Debate, and is carefully reading it with a view of understanding it fully. Being a gentleman of considerable learning and research, he is prepared to weigh arguments with much certainty. In fact, everybody I met was greatly interested in the debate, and must read it the first thing.

I left Ashland Monday afternoon, and reached Lanark early Wednesday morning, found all well and plenty of work to do. Our visit was a pleasant one, and afforded opportunities for considerable observation. There are some things about which we would like to write considerably, and no preventing providence, will publish some observations next week which, we trust, will receive the attention of all our readers. Many thanks to the members in Ohio for their kindness. J. H. M.

MISSIONARY WORK.

MISSIONARY work, like any other kind of business, requires careful study and close application in order to make it a success. Not every man is adapted to that line of duty, however good he may be at other things. Each one has his gift and particular calling in which he can work best, and it will be to the credit of the cause if these things are noted and heeded. A man may be an excellent worker at home in his own congregation, and yet when put into the missionary field will be of little credit to the cause.

A good missionary does not necessarily need to be a great preacher, yet this attainment might serve him to good advantage. In the first place, he wants to be a good man and sound in the doctrine. This wants to be the first consideration. If he is not sound in the doctrine, and not an exemplary man in his conduct, that settles the question—he is not the man the Lord wants to plant his seed. The Gospel, like corn, wants to be planted straight, if the fruit is intended to make a commendable appearance. He wants to be a man of pluck — possessing a good deal of the "hang on" spirit; one who is willing to stay at one place long enough to accomplish something.

And then he wants to understand the Bible, not just a few texts in the Book, but the Book itself. He wants to be able to teach it understandingly. His business is very much like that of a school-teacher — has many kinds of people to deal with, and must adapt his teaching to their comprehensions. He must be willing to talk to small congregations at first, and not get discouraged just because a few come out to hear him. The man who aims to convert the whole neighborhood in a few weeks will never make a good missionary, but he who takes hold of the plow with a willing heart and steady hand, may accomplish a good and lasting work.

Missionaries, who ramble over a large field, preaching a sermon here, and another there, are too much like a "rolling stone" to do much work. They are very much like the man who undertakes to farm more land than two men can cultivate *right* — the result is a failure. Let them pick out one or two good points and work the field well. They do not want to get it in a good condition and then leave it. That is like the man who plants his corn, tends it well a few weeks, and then leaves it to the weeds. Every farmer knows the consequence. He should work away till he gets enough members to organize a congregation. This he should do as soon as it is safe. Nor does he need to wait for large numbers in order to effect an organization. There are large congregations that were first organized with but six or eight members. They should be put to work and taught to take care of themselves. Their working together in the cause has a tendency to strengthen their faith and fit them for further and more complicated church duties.

This thing of converting ten or fifteen persons in a locality, and then leave them stand a year or two before being organized, is a detriment to the cause. They should be put to work, and carefully trained in the various Christian duties. Love-feasts ought to be held quite frequently in small churches; they serve admirably in setting the distinctive features of our doctrine before the people, and then gives the doctrine a permanent lodgment in the minds of new converts.

The missionary can then turn his attention to other fields, and do likewise in other localities; then, like Paul, visit them occasionally and see how they do. Many object to this plan, thinking it too slow; but slow work is sometimes the fastest after all. The best method is the *sure* method, let it be slow or fast.

A successful worker does not want to get the people just ready to join the church, and then pack up and leave for other localities. He wants to hang on as long as there are sure prospects of accomplishing good. There are many ministers who often say, if they had staid just a few days longer, many would have joined the church. Such ministers ought to have staid if possible, and if necessary withdraw other appointments, for a "bird in hand is worth two in a bush" any time.

Our missionary work is yet in its infancy, and will require considerable thought and writing to fully develop it. The views of some of our experienced missionaries would be particularly valuable just now. J. H. M.

COSTLY ARRAY AND FINE APPAREL.

THE Scriptures forbid the wearing of "costly array and fine apparel," but there are always some people who do not know what "costly array" is. They are puzzled over "fine apparel," cannot tell what that is. Of course many of them are finely educated, but not up to that point. They are posted on most anything else, but on this they are not, and still worse, they do not want to be.

They can see a good many things, but the exact dividing line between "plain apparel" and "fine apparel" they cannot find, they search for it in vain. Of course it is needful that they know just where the line is, for they claim it a blessed privilege to walk just as close to the world as possible. They do not want to get on the side of the world, but then they have a drawing that way and must get close enough to lock arms at least. These are the people who walk so close to the world that it requires an extra good vision to tell which side they are on.

There is another class quite different. The question with them is not, how close can we go to the world, and yet not be injured, but how far can we keep away from the corrupt ways of the world. Christ prayed his Father, not to take his disciples out of the world, but to keep them from the *evil* of the world. That is just what is wanting now. Christians want to keep away from the evils of the world; they want to abstain from every appearance of evil. When they learn to do this, there will be no trouble about "fine apparel" and "costly array."

People who love Christ with all their heart—have had their minds fully renewed, and now love the things they once hated, and hate the things they once loved, will never be annoyed by a desire for fine dressing and gaudy display. Their disposition is to keep away from such things as far as possible. They believe "fine apparel" and "costly array" to be wrong, and therefore have no desire for it.

Christians, when selecting clothing, want to be sure that it is not "costly array." There should be no doubts about it, and there need not be, if proper judgment is exercised. We are to be a distinct and separate people from the world, and to do so, requires much watchfulness upon our part. No one can reasonably object to the purchasing of good, substantial clothing—this is right and sensible, but the purchasing of "fine apparel" and "costly array" is contrary to the principles of both reason and revelation. In the selecting of clothing, it will be safe to risk the judgment of any person who is *fully converted* to the will of God. If they *hate* "fine apparel" there is no danger of them ever selecting and wearing it. The reason some professing Christians lean towards the world, and want to follow the fashions of the world, is because there is a little love of sin still lurking in the heart, not yet fully rooted out. Just root that little sin out of the heart and we will never be annoyed with a love for the display of the world. J. H. M.

TROUBLE IN THE CAMP.

AT the Rock River Conference of the M. E. church held in Mt. Carroll, this county, October 9th, Dr. Thomas, one of the leading luminaries of that denomination, was arraigned for teaching non-Methodistic views. The following resolution was adopted:

"*Resolved*, That after careful inquiry we are constrained to apprehend that much of the teaching and influence of our brother, Hirum W. Thomas, is at variance with the doctrines of Methodism and detrimental to the results of Evangelical religion, and it is our judgment that brother Thomas ought either to give to this Conference unequivocal assurance that such teachings and influences shall, so far as he can control them, be no more repeated, or he accede to our request to retire from Methodist pulpits."

To this the Doctor responded, asserting that he holds to the "Moral Influence Theory." 2. As to the duration of future punishment, he has not yet reached any settled convictions. 3. As to the inspiration of the Scriptures, he finds difficulty in accepting the Verbal Theory; but believes that "the men who wrote the Scriptures were inspired, and that these Scriptures contain in substance the Word of God."

In answer to the Doctor, the Conference adopted a series of resolutions, stating that his response was not adequate, or at all satisfactory since it contains intimations of doctrines inconsistent with the well-known, universally accepted and historic teachings of the Methodist Episcopal church. They, however, "took no further action in the premises for the present." The Bishop during the consideration of the Doctor's case, asked the Conference to rise if they felt that Dr. Thomas was injuring the cause of Christ, and they at once rose, thus signifying that they disapproved of his teachings. This action of his co-laborers completely overcame the Doctor and he wept like a child. Perhaps he was not looking for such a sweeping condemnation from a people who are noted for their liberal views in regard to many of the commands of God.

The Conference insists that the Doctor shall teach the M. E. Discipline; the Doctor does not want to use this, but urges nothing but the plain Word. To give our readers a better understanding of his position, I quote from a recent article in the *Alliance* from the Doctor's pen:

"If there be any one thing plainer than another in the Scriptures, it is this: That God is no respecter of persons, that He loves all mankind, and gave His Son that all might have life, and that He desires that all should come unto the knowledge of the truth and be saved. And it would seem that all who work in the Kingdom of God should be inspired with this same broad, generous feeling and purpose, and should work for this one great end. And it would seem that the object of all should be, not to make the ways of religion dark and difficult, but so far as possible to make them plain and easy; and not to put about religion needless limitations and restrictions that tend by their exclusiveness to shut out very many worthy and sincere people, but rather to open wide the beautiful gates and welcome all who want to leave their sins behind and lead a good life.

"Our Savior charged the Pharisees with making void the commandments of God by their traditions; He charged them with putting grievous ceremonial forms and burdens upon the people, and told them that they would neither enter the Kingdom of God themselves nor let others enter. It is certainly not our purpose to bring any such sweeping charge as this against the Christian Churches of this day; and yet it may be well to ask if, in their zeal for forms and creeds, they are not sometimes putting upon the souls of men burdens that God has not put there?

"Not to mention the Roman Catholic Church, which, through her creeds and sacraments, claims a monopoly of salvation, look at the requirements of the Church of England. That Church carries the expression of her faith both the Athanasian and the Nicene creeds. The Athanasian creed opens with these well-known words: 'Whosoever will be saved, before all things it is necessary that he hold the Catholic faith; which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly.' Then follows a long series of the most critical and abstruse statements concerning the unity of God, the Trinity, the Incarnation, etc., and then closes by saying that 'this is the Catholic faith, which except a man believe faithfully, he cannot be saved.' Can any one imagine Jesus Christ putting any such difficulties in the way of souls as these! He uttered the simple words: 'Come unto me all ye that labor and are heavy laden; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.'

"The Baptist Church makes immersion a condition to the Lord's Supper. The Presbyterians hold up the 'Five Points,' dark and hard as they are, as the accepted interpretation of the Scripture teaching concerning God and man. And even the more liberal Methodists who from the first and for a hundred years or more made only this condition of admission into its societies, 'A desire to flee from the wrath to come, and to be saved from their sins,' have gone on and added as a condition of membership a belief in the articles of religion as set forth in that church.

"Now all, I suppose, are ready to admit that religion rests upon great truths or facts of God and man, and that the Bible is the only sufficient rule, both of faith and practice, and that the church must teach this truth. But is there not a way of teaching it that is less exclusive, and that allows a larger degree of personal liberty in matters where there is so much difficulty in their exact statement and such a wide difference of opinion? Should we not be content if men believe in the Bible and in Jesus Christ and are trying to lead good lives, and not trouble them with beliefs as to so many things about the Bible, and about Jesus Christ? Should not the one great aim be to lead all men to a good life, and to peace and rest in God? And is there not danger of hedging up the way to this by too many formal conditions to membership in the churches? The deeper question, even, might be asked, whether churches have a moral right to make such conditions. At Aurora, a very intelligent and sincere young lady who had been six months on probation in the Methodist Church, and who had been well plied with arguments from the Baptists on immersion, and from the Presbyterians on election, and the Universalists on the final salvation of all, said to me: 'I should be glad to come into full membership in your church on the simple desire to be a Christian. I believe in Jesus Christ, and want to follow Him, but I can't say'—she was a scholar, and a very thoughtful lady—'whether I believe the Articles of faith or not.' I could not take her; and never did I feel the severity of the conditions to membership imposed by my own church more than in that moment, and never did I question their propriety, or the right to impose such conditions, more than at that moment."

It is not maintained in this review of the case, that the learned Doctor is showing the way through "the beautiful gates" as he should, but his unwillingness to bind burdens upon the souls of men is commendable. That many are becoming tired of human creeds, disciplines and catechisms, and are longing for the pure, simple Word of God, is gratifying to those who seek to be governed alone by His Laws. The Bible way is plain and easy, and he who sets it forth otherwise is not leading men to freedom in Christ.

It will be seen that the Conference did not insist that Dr. Thomas had taught contrary to the Gospel, but that he had taught that which is at "variance with the doctrine of Methodism." Had the man on trial asked his accusers whether a man could get into heaven without believing in Methodism, they no doubt would all have replied, he could. Then if a man can get into heaven without believing in Methodism, Methodism is not essential to an admittance through "the beautiful gates." This being a fact, Methodism is not the thing to preach and believe.

We are not attacking the M. E. church. We are simply looking at it from a Methodist standpoint. That this people have "progressed" at a rapid rate, is evident to all close observers. An editorial in the *Chicago Tribune*, of the 27th ult., speaks after this fashion:

"In its outward form, the Methodist denomination has undergone many remarkable changes. Once it was a plain, simple, unostentatious sect, with no steeples on its meeting-houses, and no ornaments of any sort on the bonnets of its female members. Its ministers were the ignorant, uneducated circuit-riders, whose home was in the saddle, and who made up in devotion to Christ what they lacked in worldly knowledge. Its members walked with God, and illustrated by their lives and conduct, the pure and simple faith they professed. In every house was erected the family altar, and around it every member knelt night and morning in prayer. What it is now everybody knows. It is conforming more and more to the ways of the world."

Now since the M. E. church has changed so much during the past fifty years, why does a Conference object to Dr. Thomas changing? Why do they object to him putting away the M. E. Discipline, and building only on the Word? What danger is there in this? It may not be particularly advantageous to Methodism, but then can any souls be injured by taking the Word of God, and the Word, only, as their rule of faith and practice? No one is likely to suffer in the world to come for *not* believing in the M. E. Discipline; but then can a man hope to escape if he does not believe the whole Gospel? So with the Doctor. Will the Lord condemn him for refusing to believe in the M. E. Discipline? His very accusers would likely say, No; but the fashion of tieing to some set of articles of faith—some confession or some human creed, is so popular that when a man honestly refuses to follow the fashion he is set down as "unsound." There is a cause for this struggling to escape the cords of human opinions and creed-forming faiths. That there should be instances where men will not submit to them is not at all strange. All along the way from Peter at Pentecost to the present, men have come out boldly declaring in favor of the pure Word,—that Law which is holy, right and just without any of the words of men. God be thanked that we have the more "sure word of prophecy."

We do not endorse some of the Doctor's views, but give this to show where he stands, and how he is groping his way through the clouds of confusion, with an occasional ray of true light presenting itself to his vision. In trying to avoid one extreme, he may run into another. Perhaps the M. E. Discipline is not clear enough on Bible doctrine which should be practiced by all who believe on the Lord Jesus. His half-expressed ideas on future punishment, Christian baptism and the "beautiful way" do not enable us to definitely conclude where he is going, but if his aim is, the Bible, the whole Bible and nothing but the Bible, then we know where to place him. His position then is clear. But if, with "nothing but the Bible" as his plea, he drifts into that semi-infidelity state, which seeks popularity and notoriety rather than the simplicity of the truth, then the uproar in the camp amounts to nothing.

Men who are struggling to be freed from human creeds and uninspired declarations of faith should guard against running into the doctrine of semi-infidelity—believing part of God's Word and doubting the other. This course makes hosts of infidels. Churches that have departed from obeying the whole Truth, should at once return to Bible simplicity, and shun not to practice all the commands enjoined upon the followers of the Lord Jesus. Take the Word of God, build upon that, and that alone, and there will be less occasion for those commotions which are becoming frequent among many of the sects. Trumpets that give no uncertain sound are needed the world over. M. M. E.

CALIFORNIA COMMITTEE FUND.

Mount Zion church, Ohio,	2,00
Solomon Valley church, Kan,	1,00
Previously reported,	115.40
Total amount received at this office,	$118,40
Of this amount we have paid as follows:	
Aug. 27, to E. K. Buechley,	3.00
Sept. 13, " " "	75.00
" " Post Office Money Order,	.40
Total paid,	$78.40
Balance on hand, subject to Committee's orders,	$40.00

Business Notices.

CIRCULATE THE TRUTH.

THERE are thousands, not members of the church, who might be greatly benefited by reading the BRETHREN AT WORK during the debate, and in order to reach as many of this class as possible, we conclude to make the following liberal offer. Send us the names of such outsiders as you think would read and appreciate the paper, and we will carefully enter them in a book, as they come in, and send them the paper as fast as the money can be raised to pay for it, charging but one dollar a year. Hope all our readers will make donations to this fund, and thus enable us to do a good work among those whose names may be forwarded us.

Below we acknowledge, from week to week, all donations received, and papers sent out.

J. B. Pearson, Stark Co., Ohio,	60
S. T. Bosserman, Hardin Co., Ohio,	1.00
C. M. Smith, Clarke Co., Ohio,	1.00
Walts, Ind.	1.00
Previously reported,	31 96
Total to date,	35 46

The following names have been placed on our list for one year, and paid for out of the above fund.

Neal Fahls, Ohio,	1 00
Wm. McFarland, Ohio,	1 00
J. W. Will, Blair Co., Pa.	1.00
Previously disbursed,	82.00
Total to date,	85 00

Forward us the names of those only who will appreciate the paper and do not forget to donate something to the fund.

MONEY LIST

It is not safe to send over $1.50 in a letter without registering. Send money by P. O. Orders or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send silver in letters. Below we publish, from week to week, a list of money received at this office, by mail, and not otherwise receipted for. Should any errors occur, report them immediately.

E B Billery 1 50 C M Yeagont 1 35 D P Shively 0 57 Geo S Wise 12 25 P Fahrney 1 00 S W Stutzman 45 Andrew Bender 3 00 S H Olair 10 W P Moore 1 60 J B Tauser 4 75 Frances Replogle 2 00 J H Priddy 50 S Stump 3 00 E A Dye 1 75 John Frank 1 75 J C Miller 1 00 Mrs J Jamison 2 25 B Seibert 2 00 John D Weimer 60 Lewis Lawrew 1 00 H G Breese 1 75 John W Metzger 3 65 Jos Ditmer 0 00 D A Nordross 25 D H Himes 1 00 Eli Stoner 1 75 Eli Younce 3 00 E P L Dow 50 S J King 1 20 J B Pearson 60 John A Bonnecker 2 75 Joseph Michael 4 00 H S Manchley 1 00 Eli Yourte 7 62 J H Lemon 8 75 C Smith 1 00 Ross A Brown 3 60 David Brower 4 80 J N Barnhart 7 65 A Bowman 2 60 C Hardman 7 80

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible, in order to promote Bible Truth. Articles for this department, must be short and to the point.

Please tell me who that man was, Paul spoke of in 2 Cor. 12: 2, that was caught up to the third heaven. SAMUEL CRIST.

Please explain Daniel 2: 44, 45. In the days of what kings? What does the word kingdom refer to, and what the stone? WM. T. HARDING.

Please give an explanation of Matt. 21: 2; also Mark 11: 2. Do both mean the same? If so, what is meant by the ass tied and the colt with her; loose them and bring them unto me? Did he ride both, or only the colt? I. H. CRIST.

Please give an explanation of the following words: "Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." 1 John 3: 9. MOLLIE UMBAUGH.

1. Please give your views on Luke 10: 4. "Carry neither purse, nor scrip, nor shoes: and salute no man by the way."

2. Also Matt. 23: 9: "And call no man your father upon the earth: for one is your father which is in heaven."

3. Also 1 Cor. 7: 30: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." EMMA FISHER.

COVERING THE HEAD.

BY C. B. CONANT.

Please give us your views on the covering spoken of by Paul in 1 Cor. 11; also tell us who, or what that head is, the woman dishonors by praying or prophesying with her head uncovered, both the married and unmarried? By doing so you may do a good work for some of our members out here in the far West and oblige DAVID BROWER.

IT is generally agreed by all denominations, that a covering was worn by women in time of worship in the apostolic age. The men uncovered their heads. The same custom has been handed down through all ages in practice. The trouble is, they, the popular churches, have conformed to the world, in the various styles and fashions in their covering. The world has many kinds of coverings, when they enter a place of divine worship. The denominations are following the same plan, making a confusion of styles We are informed by Scripture, that God is a God of order, not of confusion. We are not to be conformed to the world. For these reasons the church should have one system, which all should adopt, if it does not lead in a channel that will cause us to disobey Scripture. If the people would adopt the Bible doctrine, there would be no variations in church rule and government; for it reads the same every-where. The style of covering in the days of Paul was perhaps a little different from that now in use, yet they wore a covering. 1 Cor. 11 chapter, refers to a uniformity of covering. It seems by Paul's language, that some walked disorderly, and that he was setting the church right in these matters. "Tell us who or what that head is?"

We read that God created man and placed him in the garden to dress and keep it. He also brought the animals to Adam and he named them. Man or Adam, was made ruler and governor over all God had made. Next to Adam, God created woman, but she took the lead independent of Adam, and followed the teaching of Satan instead of God. After transgressing, she still acted as leader, and Adam was led into transgression. She found that God did as He said. And had she continued a helpmeet instead of a teacher or leader, by example, there would have been a difference. Paul speaks of women as helps in the church, not as deacons, elders or bishops. The position of women is to be helpmeets, not rulers and governors. She can prophesy, &c., giving all the aid to man as her head, as it says in 1 Cor. 11: 3. God is the head of Christ, Christ is the head of man, man is the head of woman. The Scriptures teach us that Christ came to do the will of His Father, not His own. The Father then was His teacher. God chose His Son to come into the world to preach the Gospel to the poor, give life to the dead, doing nothing that He had not received of His Father.

Our Lord and Master chose from among men, twelve apostles; they were teachers and leaders, Christ being their head. The apostles, who were men, took the position alloted them by Christ as teachers and leaders, holding the position in one sense, that Christ held. Christ sent them; they sent others, who were authorized by the word of God, to hold certain positions, such as deacons, elders, or bishops as well as to preach the Gospel to every nation. Women never received this commission at any age, from the days of Adam till the present. In this sense, if a man keeps his head covered, he dishonors his head, that is, Christ as his teacher and leader. The woman uncovering her head, dishonors her head, that is, man as a ruler and teacher. It makes no difference whether she is married or unmarried; when she uncovers her head, she takes the position of deacon, bishop, or ruler, no longer recognizing man, who was sent by Christ, as being her head or leader. We all should remember that woman was created for a helpmeet. As such she can greatly benefit man in spiritual as well as in temporal things.

SOME QUERIES ANSWERED.

BY J. S. HOPPER.

Will some one please give an explanation of Romans 4: 4, 5? JOHN H. STAGER

Please explain Rev. 20: 13, 14, and give us an insight into them. J. M. RIDENOUR.

Will some one please give information concerning 1 John 3: 8, 9, 10? W. H. MILLER.

WORKS AND FAITH.

A FEW thoughts concerning Rom. 4: 4, 5. The apostle evidently here refers to works done with a view to reward, or merit. They who have learned that these words of the Lord are true, "Without me ye can do nothing," do not work thus; but they rather say, after doing all they can, "We are unprofitable servants." That "faith, if it has not works, is dead," is not only said by the apostle James, but Paul intimates the same in saying, "Though I have all faith, * * and have not charity, I am nothing;" for there can be no charity without works. "By works was faith made perfect," says James. The Christian's works are works of faith; and without faith they cannot be done. The worldling cannot love his enemies, and do them good, and pray for them.

DEATH AND HELL.

The hell mentioned in Rev. 20: 13, 14, cannot be the "lake of fire," or it could not have been cast into that lake. The Lord says the kingdom of God, which is heaven, is within man; of course only when he is born of God. Evidently in the same way is hell in the wicked; and this seems to be the hell here referred to. The death here mentioned is no doubt that to which God referred in saying, "I have set before you life and death." Deut. 30: 19. This death and hell have to give up the dead to judgment. Seeing that these are not natural or material things, is it not proper to infer that the sea mentioned in connection with them should also be spiritually applied or discerned? The drowning of Pharaoh and his host in the sea, when they tried to follow the Israelites to the other side, with the selfish object of bringing them back into bondage, evidently applies to the regenerating life of man; so that those whom Pharaoh and his host represent, seem to be the dead which the sea gave up.

BORN OF GOD—CANNOT SIN.

In regard to 1 John 3: 8, 9, 10, this may be said: If "it is God which worketh in you both to will and to do," (Phil. 2: 13), those born of God are so born both in will and action; and "what is born of God doth not commit sin." The will so born can therefore not will sin; and the person who has such a will cannot willingly commit sin. But Paul says, "For the good that I would, I do not; but the evil which I would not, that I do;" adding, "It is no more I that do it, but sin that dwelleth in me." To remove this sin, is therefore the work of your life; and this God must do through our will; for He must enable us to do as well as to will.

BE READY.

BY WM. MILLER.

"Be ye therefore ready, for in such an hour as ye think not the Son of man cometh."—Matt. 24: 44.

THIS is a very worthy and earnest appeal to men to be on their guard. There certainly is need of such warning, for how many there are who are not on guard. I have just been thinking how many professors of religion there are who do not keep the Savior's commands. They say that some of His commands, those they most dislike to obey, are non-essential, that He only wanted His disciples to do them, that they were not intended for us to obey, and that those who do obey them are a silly, ignorant and superstitious people.

Some of the would-be Christians even go so far as to set the very minute and hour that the Master shall come. Art thou, O man, a greater prophet than Christ who said, "But of that day knoweth no man, no not even the angels of heaven, neither the Son, but the Father." Does man know the time when Christ shall come, when Christ says that He does not? It would be much better for those figuring as to when Christ shall come and judgment to take place, to prepare for it—be ready when it does come, to hear the welcome plaudit, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." O! what a joyful time it will be. Then we shall meet all the dear ones gone before. There we can strike glad hands with the redeemed and walk with them forevermore upon the golden streets of the New Jerusalem, where there will be no more parting, no more sighing, or shedding of tears.

"Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh."

ANSWERS TO QUERIES.

BY A. E. ESSENMACHAOR.

Will some brother give us an article on the following: "He that is least in the kingdom of heaven is greater than he?" H. H. MEYERS.

Please explain 2nd Thess. 2; 9. It reads thus: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders. M. C. CZIOANS.

JOHN was greatest in authority, in that he was sent to prepare the way before the Lord, and that he introduced the first principles of the Gospel. 2. He was greatest in point of privilege, in that he came in the twilight, at the break of day, and was permitted to see the Son of God in the flesh, whom prophets and kings desired to see, but died without the sight; yet John did not live to see Christ's triumphant reign over sin, death, hell and the grave. Having spoiled principalities and powers, made show of them openly, triumphing over them in it. Col. 2: 15, he did not live to see the kingdom of heaven come with power as it was on the day of Pentecost. He preached, "The kingdom of heaven is at hand" — proclaimed its near approach, yet he was not in it, as it was not established until Christ led off in complete victory over all His foes, ascended through the trackless air, was hailed amid shouts of acclamations: "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in," Psalm 24: 7, —was inaugurated King of kings, and Lord of lords—ascended the throne, and shall reign till all His foes are made His footstool, and sent the Holy Spirit to His praying people on earth to establish His reign of grace in their hearts—throw open the gates of Gospel grace to all nations under heaven, declaring the great expiatory sacrifice and free salvation through the blood of the atonement. Therefore the least in this kingdom is greater in point of privilege than John the Baptist was in his day.

After the working of Satan; is by his aid, and like him deceitful, crafty, and wicked. Lying wonders; pretending to work miracles when they do not, and the pretense is a lie designed to delude the ignorant. Satan has had much to do in the rise and progress of popery, and now has much to do in sustaining it, by wars and bloodshed, persecution and cruelty, deceit and falsehood, and by those pretended miracles and lying wonders by which multitudes, who receive not the truth in the love of it, are deceived to their destruction.

Union City, Ind.

TREES THAT GROW SHIRTS.

HUMBOLDT says that he saw, on the slope of the Cerra Drida, shirt-trees fifty feet high. The Indians cut off cylindrical pieces two feet in diameter, from which they peel the red and fibrous bark, without making any longitudinal incision. This bark affords them a sort of garment which resembles a sack of very coarse texture, and without a seam. The upper opening serves to admit the head, and two lateral holes are cut for the arms. The natives wear these shirts of Marina in the rainy season; they have the form of the ponchos and manos of cotton which are so common in New Grenada, at Quito, and in Peru. As in this climate the riches and beneficence of nature are regarded as the primary causes of the indolence of the inhabitants, the missionaries do not fail to say, in showing the shirts of Marina, "In the forests of Orinoko, garments are found ready made upon the trees."—*Selected.*

FOR every trial that God sends He gives sufficient grace to bear it; but He promises no grace to bear anticipation with, and we little know how large a portion of our mental sufferings arises from anticipation of trials.

Items of Interest.

—ITALY contains 39,480 Protestants, and 3,994,000 Roman Catholics.

—THERE are now 960 missionaries, including catechists, laboring in India.

—THE people of Iowa have 30 colleges and 385 newspapers of all sorts.

—THE gain of Catholics in India is only ten per cent., while Protestants gain sixty-one per cent.

—THE Moravian church, with a membership of 15,000 in this country, raises $85,000 per year for missionary work.

—DR. John Cumming still adheres to his premillenarian beliefs. Preaching not long since on the millennium, he told his hearers many of them would live to see the coming of the Lord.

—THE experiment of the American Bible Society in issuing a five-cent edition of the New Testament has proved a success. In order to meet the demand, 1,000 copies have to be printed daily.

—THE first boat ever moved by steam in the United States was a small experimental skiff, rigged up with a model steam engine and screw paddles, by John Fitch, July or August 1786, upon the Delaware.

—THE woman was not made out of man's head to top him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved.

—PAUPERISM in Ireland is terribly on the increase. Out of a population of 5,000,000 nearly 300,000 are supported by public relief, and the number of paupers is increasing at the rate 18,000 per month.

—*Appleton's Journal* believes that publishing ought to be included among the learned professions: for it requires a learning as thorough, a judgment as sound, a skill as difficult of attainment, and resources as varied, as do any of the professions. It is easier indeed to become a successful lawyer or doctor than a successful publisher.

—THE present Queen of Madagascar has recently made formal declaration of her determination to repudiate idols, and put her faith in the Word of God. Under this new influence the missionaries have met with great success, and have aroused the natives as in a great revival. In a single week 3,000 Bibles were called for and paid for by the natives, and it is stated that there is scarcely a village where some portions of the Bible are not found.

—THE Paris Exhibition will prove a blessing by furnishing an excellent opportunity for the distribution of the Bible. Since May 1st, 600,000 portions of the Bible have been distributed at the exhibition, in twenty-two languages. The authorities of Paris have also given permission for the employment of Bible colporteurs at all the entrances outside the Exhibition grounds. It is estimated the distribution will reach 1,000,000 entire copies of the Bible by the time the Exhibition closes.

—TAKE a map of the United States, place its eastern and western edges together, and fold it; and then double it from north to south; open the map, the folds have crossed each other near Fort Riley. Do it yourself and you will know that Kansas is the center and heart of America. It is a curious coincidence, that the routes of the first explorers and the folds made by the map will cross at the same point.

IF the total eclipse of the sun this year did no further service to mankind, it served, at least, to add another star to the crown of science. There is but little doubt that the unknown star observed by Prof. Watson, of Ann Arbor, during his observation of the eclipse in Wyoming Territory, is really a new planet.

—THE Iowa *Investigator* says, "There is a county in southern Illinois that has no saloons, and the adjoining one has. The former has only two paupers, the delinquent tax list only fills a half column in the newspaper, the county poor farm is rented, and the county is out of debt. The latter has all the curses known to follow the licensed liquor-traffic."

—IT is stated that the powers represented in the Berlin Congress will not recognize Roumania formally, until that government complies with the Treaty requirements respecting the equality of the Jews, but which the chambers are endeavoring to neutralize, by legal trammels, the process by which the Jews are to secure their civil rights.

CORRESPONDENCE.

From Annie Neher.

WE can feel quite at home among the members of our heavenly Father's family.—The most pleasant of all is to go to meeting, where the saints meet to worship that God who rules above. Here several hundred members mingle their voices in praise to our great Redeemer. How pleasant it is to be there; it reminds us of that heavenly world above, where there is nothing but love. I was at the Communion meeting in the Donald's Creek church, Ohio. It was the largest I ever attended. Over three hundred members communed. How pleasant it is to see large numbers of our heavenly Father's children together, washing each other's feet, giving each other the salutation of the holy kiss, then altogether partake of the emblems of the broken body and shed blood of our Savior. Who, ever done so much for us, as did our Savior? O, what love he did show for us! O, how often do we feel to weep when we think of what He has done for us poor creatures! then to think how ungrateful we often are, how often He is crucified afresh and put to open shame! Oh Jesus, that name so sweet, how can it be He is treated so ill. He is deserving all the love we can have for any one. Let us love Him with a pure heart, love Him with a love that will cause us to do all He has commanded us. My dear young brethren and sisters in the far West, I hope you will all try, with me, to live faithful until death; that if we never meet on earth again, we may be permitted to walk the golden streets of the New Jerusalem, with Jesus and the angels, there to dwell forever.

Lima, Ohio, Oct. 22nd, 1878.

From Cook's Creek Congregation.

I HAVE thought for some time to write a few lines for our worthy paper, which is indeed a welcome messenger to me; and I heard quite a number of its readers speak of it as such. Some say, "I would by no means be without it; I only wish it could be sent into many more families, for I know it is calculated to do much good, not only in the brotherhood, but among others, who know but little of the doctrine as taught by our Brethren,—the Word of God." Some say, "I am not able to take it, or I would not be without it." I am glad to see that our editors have made a move to get it before such, at a low figure. Brethren will we help them to carry out their wishes? Yes I for one say, enclosed please find one dollar, to pay for one copy for the poor. Our Savior says, "For ye have the poor with you always and wherever ye will, ye may do them good. Oh how much good we can do them by being the means of sending them our paper so full of the Spirit of Christ, with its instructions, exhortations, admonitions, and also the prosperity of the church! My dear brethren and sisters, when we give for the benefit of the poor, we are very sure that we are lending to the Lord, of whom he says, "Inasmuch as ye have done it unto one of the least of these my Brethren, ye did it unto me." Much money is spent for that which satisfieth not, but for this the reward is certain. I hope that many will respond and say Amen, and act accordingly. JOHN FLORY.

Bridgewater, Va.

From North Manchester, Ind.

I THINK it a duty to write a few lines to the many readers of the BRETHREN AT WORK, calling special attention to the ministers who attended our late Annual Meeting; and preached to the people before and during the session; and did not shun to declare the whole counsel of God. Wish to say right here, many members of different churches, say the Brethren, who preached in Manchester, Laketon and other places in the vicinity, left many good and lasting impressions on the minds of the people, as a result, we occasionally baptize some of the number. They farther express themselves thus, "Why don't you have the Brethren to preach more frequently in Manchester? as they do think much good might be accomplished in that direction." Now Brethren, one and all, you have the minds of many citizens of the country and the town. What gives rise to the above, is this; our ministers of the North Manchester district never have held meetings in town. Therefore we pray you to call with us, and teach all nations, etc.

Baptized two on the 13th inst. Our Love-feast came off at the appointed time, the 15th, two miles West of Manchester, in the room used for baggage, during the session of our conference. Had all things common and in order; and as a general occurrence, largely attended.—Ministerial aid was very strong and active, with Bro. R. H. Miller at the head. All went off pleasant, good feeling, and the best of order throughout the meeting. On the evening of the 16th, brother Robert Miller preached in Manchester, and on the 17th at 10 A. M. and 7 P. M. at our meeting-house. On the morning of the 18th he left for Goshen, expecting to meet Bro. J. H. Moore, from Lanark, on business. So ended the labors of the brethren, who labored so earnestly while with us. Setting forth the Truth and nothing but the Truth as it is in Christ Jesus,—inviting sinners to accept the Gospel and join in with the children of God. I do verily believe the brethren left many lasting impression on the minds of those, who, like the prodigal, have wandered away. But oh! may they speedily return and join in with the children of God. Now Brethren, it is left for some of you to do a great work in this part.—The Macedonian cry goes out from here, "Brethren come and help us." Souls are starving here for manna from on high. Brethren I need not tell you that the unworthy writer is not a minister, for you can readily see by the poorly composed article, that I am only a weak lay member, but will do all I can for the good of souls.

To all the members who met with us at our late A. M., if we never more meet on earth, I hope to meet you all on the sunny banks of deliverance, where parting is no more. Remember your unworthy brother and Zion in your prayers. D. S. T. BUTTERBAUGH.

Oct. 22nd, 1878.

From North-eastern Ohio.

THE Beech Grove Sunday-school re-organized Sunday Oct. 20th, with one hundred and forty-three scholars enrolled. The officers consist of Superintendent, Assistant Superintendent, Secretary, Treasurer, Chorister, two Librarians and ten teachers. All these officers and teachers are brethren and sisters, and earnest workers in the Sunday-school cause.

The large additions to the churches in N. E. Ohio within the last four or five years, and the inclination of Brethren to flock together at Love-feasts and other occasions, suggests the idea of enlarging our meeting-houses or providing some substitute for them on special occasions. At several of the Love-feasts held this Fall, many could not get to the table—What is to be done with the multitude? (mixed or otherwise) seems to be the all-prevailing question just now from our Annual councils down to an ordinary Love-feast or Sunday-school convention. The ecclesiastic system with a restriction upon non-delegates to prevent their attendance, would perhaps settle the question for Annual Meetings; providing it were not unscriptural and impracticable; but how about Love-feasts? Exclude the laity from them also? Perhaps the example in the upper chamber at Jerusalem would be a sufficient argument for those who would want it so, but undoubtedly that number is small, compared with those who would not consent to it at all. So the only remedy that is practicable now is, to tear down and build large,—not our barns—but our meeting-houses. And might there not be a profitable distribution of ministerial forces? The Macedonian cry still comes from the borders, and falls on the deaf ears of large congregations, who can master together twenty-one ministers on Love-feast occasions. Is it not a pity that there is so much material rusting, when it would be so much better to wear it out in useful work? Who is to be held responsible for the dollars that are rusting? or hoarded up in broad acres that are only half tilled and consequently half wasted? of the ministerial talent tied up in napkins, or consumed by petty jealousies? Who is locking the wheels of progress? Who is hindering the missionary work? The Sunday-school work? The educational projects? Is it I? Is it I?—Let each one ask himself. "Am I willing to shoulder the responsibility?" E. L. YODER.

Successful Meetings.

WE are often asked why are some meetings more successful than others,—meetings that are held by the same ministers, whose preaching is what might be called, uniform?—That there is a cause, is self-evident. Now for a few of the many reasons. One reason why some are not successful is, lack of *unity*. In many congregations there are divisions and jealousies among the officials; strifes, who shall be the greatest,—not who shall be the least, and as a consequence each will have his particular friend, who can see in their especial favor no "fault at all," but can see in those others all short-comings, and more too. And forgetting that charity which "thinketh no evil," they drop words of criticisms in the hearing of their families and of others. Often in the presence of the world, expressions adverse to the brother's ability as a speaker,—or impeaching his conduct as a Christian, are made, and hence the brother finds his influence to do good, much impeded, and he don't know the reason—does not know that his character is being saped by those that he thought were his best friends.—And this being true in one case, is therefore true in the other, and hence there are whisperings, envy and strife in the church, yet not a rupture. They meet with the token of love in the public assembly and appear to be in peace and union, yet away down deep in their hearts there is something like to the gall of bitterness; and then as a result, that warm-hearted love, that Christ enjoyed and his disciples, is driven out of the heart and a Laodicean coldness ensues,—the poor preacher feels it,—yea knows there is something wrong, and wonders where. Echo answers, "where?" Cannot find it, yet realizes that like the worm that destroyed Jonah's gourd, the harmony of the church is being destroyed, and while in that condition without purging out the old leaven of malice and wickedness. There is a call for a series of meetings;—the preacher comes with his heart surcharged with the love of God, and the zeal of the Lord's cause almost consuming him.—The meeting begins and perhaps not more than a dozen will sing, but set and listen to what the preacher has to say. "Well what do you think of him?" "Well, I am disappointed in him; I thought he would not preach quite so loud; I thought he was a greater expounder than he is; he works too hard, or he don't visit among the members as much as he ought."—And I may add to that, sometimes there might, by a mere possibility, be a little jealousy, "If I can't, he shan't." The meeting fails to accomplish what was expected, and the "*why*" never is known. A meeting to succeed must have a hearty co-operation of all the brethren and sisters, earnest love, zealous work, and God blesses the effort in the converting of souls. D. B. GIBSON.

From Pine Creek Church, Ind.

Dear Brethren:—

OUR Communion commenced on the evening of the 11th of October, and continued until Saturday night. The Lord favored us with delightful weather during the meeting. There was a large number of brethren and sisters present at the table of the Lord, thereby showing forth their faith in the sufferings and death of our blest Redeemer. Also, a vast number of spectators, who honored us with their presence, and favored us with their attention, as much as could be expected; many of them were unable to obtain seats, or even a place in which to stand inside of the house. We were glad to see so many present; and our hearts would have rejoiced greatly, could we have seen them all gathered into the fold of Christ. We can truly say that we enjoyed a feast of love, and a refreshing from the persence of the Lord; and we feel encouraged to press our way onward toward the mark for the prize of our high calling of God, which is in Christ Jesus. On Saturday, one precious soul was made to feel the need of a Savior's love, and was initiated by baptism into the church militant here below. We believe that there were others, who like King Agrippa of old, were almost persuaded to become Christians; but who like one of whom we read, have decided to wait for a more convenient season. O, may they remember that "procrastination is the thief of time," that "to-day is the day of salvation." "To-day the Savior calls"; then harden not your hearts any longer, but open the door and invite the Savior in; for His locks are already wet with the cold dews of the morning. He stands knocking at your door; He has often knocked before. O, forsake the paths of sin and ask your loving Savior in! He says, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3: 20.

SARAH E. CLEM.

Walkerton, Ind.

From Tiffin, Ohio.

Dear Brethren:—

OUR Love-feast of the 12th inst., is among the things of the past, and will long be remembered, for we think it was a Love-feast indeed. The weather being favorable, there was a large attendance and good order. The Brethren thought it necessary to have some help in the ministry, and held a choice. The lot fell on our dear brethren, Joseph Light and John Young, the latter quite a young brother. Brethren pray for him, for he will have many temptations to meet with and what a cross he has to bear. Brethren and sisters, help them to bear the cross, we can do a great deal toward helping our ministering brethren, if we are as watchful and prayerful as we should be. Then let us be encouraged for we will not have long to work. We have had a very good Sunday-school this Summer. We think it has done much good. PHEBE A. HOLTZ.

From Hollidaysburg, Pa.

OUR glorious meeting closed to-day after a continuation of two weeks, and brother Wilt and companion returned to their home. Brother J. W. Smouse of Indiana, opened the meeting on Saturday evening, Oct. 5th. Bro. Wilt came to his assistance on Sunday following. Services each evening. On Tuesday and Wednesday, 8th and 9th inst. we had morning services. Love-feast on Thursday afternoon and evening. Brother Smouse left on Friday 11th, to return to a field of labor in the Manor congregation, Indiana Co., Pa. Brother Wilt labored faithfully alone, with but little assistance, when he was obliged to close his labors to-day. Seven precious souls were added to the fold, two on Friday, four yesterday and one to day. There were others left doubting. Hope the spirit of God will so abundantly work upon their hearts, that they may come soon. I feel as if it were strange not to sit beneath the sound of our beloved brother's voice again this evening. It was a lothsome task to see him go away. God bless his labors of love, and may his labors yet be crowned by a glorious ingathering of those precious souls, who are yet halting between two opinions.

E. R. STIFLER.

From Garden Grove, Iowa.

Dear Brethren:—

WE, the Brethren of the Franklin church, Decatur Co., Iowa, had our Love-feast on the 10th of October. As there has not been any church news given from this part of the Lord's vineyard, I will try and write a few for the encouragement of the true followers of our Lord. There have been, during the year, that is now drawing to a close, some ten or twelve precious souls made to come out from the world and to put on Christ. Among that number were two, who were not over thirteen years of age, while there were some who were in the decline of life. O, how it makes the soul glad, to see the young and the aged come to Christ, to be taught by Him. Glad to see the young, for it is said, "Serve the Lord in the days of thy youth, that the days may be long in the land, which the Lord thy God hath given thee." Glad to see the old, for they may not have long to serve Him, who hath done so much for them. We hope and pray that those who have started in the cause of the Lord, may hold out to the end. May the Lord be with you all.

C. A. KEIGLEY.

From Morrill, Kansas.

BROTHER E. Cober and myself just returned from the Soldier Creek church, in Jackson Co., Kansas. While there, we had a series of meetings; and two were added by baptism.

The object of this article, is to give a brief history of the church in Jackson Co., and solicit some kind ministering brother to locate with them, as they have no minister and need one very much. The church is in my care, and I have about fifty miles to go and my visits are often made at long intervals, owing to other engagements, absorbing much of my time. The church is evidently prosperous and alive to the good work. Brother John Fadely and wife were the first persons baptized in the church alluded to, by Bro. Michael Forney, who was then traveling through this State.—This occurred sometime in 1874, I think. The doctrine of the Brethren was then a new thing in that locality, and from that time until this, the cause has been gradually strengthened and the church now numbers about fifty members; and two deacons. The prospect is, that this church will eventually grow strong in number.

So many of the Brethren are seeking homes in Kansas, and I would most earnestly solicit some ministering brother or brethren, (the more the better) to give Jackson Co., and the church there, some earnest thought. The climate is good and soil also good, only about fifty miles West of the Missouri river, on direct R. R. communication with Leavenworth. The distance about fifty miles. Holton is the county-seat and quite a good town. The Brethren on Soldier Creek have about eight or ten miles to the R R. at Circleville, and about seventeen miles to the Central Branch Union Pacific R. R., at a point called Wetmore. Land is also cheap, and plenty of raw prairie. The country is as well timbered as any in Kansas, as far as my observation goes. The prairie abounds in plenty of good living streams and the water is of the best kind. For full particulars, call on or address some of the members, among whom I would name, Samuel Stephenson, John Fadely and Thomas Macklin. Their address is, James' Crossing, Jackson Co., Kansas.

JONATHAN LICHTY.

From Jesse Calvert.

I CLOSED my meeting in Johnstown last night, with three additions by baptism, and a few more applicants, and a general stir. We occupied the Baptist church. It holds about seven hundred persons. The house was full to overflowing the most of the time, and several evenings three or four hundred had to go away, as they could not even get near the door. The house was hired by the Brethren. The Baptists will occupy it Sunday. Some more would have come but their parents would not allow them. I never met in all my travels, stronger opposition than I did here; all seemed determined to fight the Brethren, right or wrong. One Campbellite got out of fix, because I quoted Campbell in the debate, and said I was dishonest, because Campbell excepted Tertullian. Some said I was crazy, others that I was a fool and so on, but very many said, "The truth was preached and we cannot evade it."—I hope God will give them no rest until they come and acknowledge the truth. Thanks to the brethren and sisters and friends for their kindness. May the good Lord bless them all. I stopped with brother M. W. Keim. I never enjoyed as pleasant a home in any of my travels. Mrs. Keim belongs to the Methodist fraternity, but she acted the part of a sister; and her children were just as kind as they could be. God bless them, that they may all see and do His Will, that we may all meet in heaven.

Johnstown, Pa., Oct. 28th, 1878.

From Martin Co., Ind.

I HAVE just finished reading S. H. Bashor's new book, and can with all my heart, recommend it to the public. "It seems to be the true metal, having the right ring." It gives no uncertain sound, but speaks out in such a plain manner, that even the youth of our land can comprehend its meaning. I pray God to bless this noble little work to the good and cause of Christianity. Special attention is called to its three last pages. While reading them, these Scriptures came to my mind:—"Judgment also will I lay to the line, and righteousness to the plummet." He has, by using wisely and fearlesly the blessed Words of eternal Truth together with his convincing arguments, indeed and in truth hewed to the line and let all the rubbish together with human laws and conflicting and erring creeds, fall on the outside of the church into the world where they belong. God speed the time when men will cease adding and subtracting from his holy and perfect law of liberty, which is able to save the soul. "Then said Jesus to those Jews which believed on Him, if you continue in my Word, then are ye my disciples indeed; ye shall know the Truth, and the Truth shall make you free." I do not understand that they were made free, in order to have a human law yoked upon them; and the followers of the Lord, that are bound down by a human law or have to submit to anything else in church government aside from the law of Christ, are not free, but are strangers to that freedom, which God intended they should enjoy. I am glad to believe that God knew just what He was doing, when He sent to us His message of love and mercy, and that the Bible contains the whole will of God to man, and is perfect and sufficient to guide him on to purity and peace. Why don't these wise men who are so much concerned about making laws to govern the people of God, come out and show the children of men wherein the law of God is deficient?—The reason is, none of them are able to do this neither are they willing to undertake it. I feel to thank and praise God's great name, that I believe with all my soul, mind and strength, that He has given to poor, weak, erring and suffering humanity, a perfect law to govern them and so complete in all its parts as not to be susceptible of any improvements by mortal and uninspired men. As assertions are worth nothing without the proof, I will now ask you to hear one of the apostles of the Lamb, our great teacher,—the Lord Jesus Christ: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." If the above Scriptures mean anything at all, it forever puts a sad end to all human church laws, with all reasonable and God fearing men. In fact what more can a man of God need or a humble follower of the Lord ask, than to be thoroughly furnished unto all good works? And what an act of rebellion it is against the God of heaven, for any man or set of men to try to improve the law of the Lord, which He has sealed with His own dear precious blood; and has said, "I am the way, the truth and the life!"

D. A. NORCROSS.

Shoals, Ind., Oct. 8th, 1878.

GLEANINGS.

From S. S. Cresswell.—We have a series of meetings going on just now, (October 19th) in the Manor church, by brother Smouse. The meeting is a very good one so far. There have been two accessions by baptism, but there are good prospects for more, and still plenty of room. May the Lord bless brother Smouse, and give him many souls for his hire, is the prayer of your correspondent.

Onburg, Pa.

From Abilene, Kansas.—It seems, that Brethren are passing through Abilene, without knowing there is a church organization here.—I would inform all, there is a church organization here, known as the Abilene church, and we would, at all times, be pleased to see the Brethren stop off; all will be gladly received. Any information gladly given, by the undersigned, if addressed by letter; and those wishing to stop off, will be met at the train, if notified before hand. The church is in a prosperous condition, and in love and union, still trying to follow the landmarks. Address as above.

SIMON A. SUTTER.

From John Metzger.—Will say to you, Bro. Joseph Henricks and myself started for Crawford Co., Ill., to tend the Brethren's Communion, on the 15th. Truly we had a good feast. Two were added to the church by baptism. Had meeting on the 16th. Met again in the afternoon to preach brother Hyer's funeral. That church seems to feel the loss of brother Hyer very much. Yesterday was our regular meeting. One Lutheran woman sixty-nine years old, volunteered for the Lord, came forward and was baptized. Would love to see many more come. Hope the time is not far off, that we will see more coming, to make angels rejoice.

Cerro Gordo, Ill.

From Jacob Heistand.—The Lord is mighty, and that to save. Another soul has been made willing to forsake sin and turn in with the overtures of mercy. To-day a fine young man united with the church by baptism. May the good Lord give him grace to hold out faithful to the end, and be a shining light to the church, is my prayer.

Little York, Ohio.

From G. Sprang.—Our Communion was held on the 15th of October, at Bare's. It was not very largely attended, yet the interest seemed to be good. We hope the words that were spoken by the brethren may have the desired effect, and sink deep into honest and well prepared hearts, and yield abundantly to the brethren and sisters. It was indeed a feast of love, and one long to be remembered.

Concerning A. M. 1879.—In Timville Creek church, met in council from the different districts to make arrangements for the Annual Meeting of 1879, and this meeting unanimously adopted the plan of 1866 and 1877; and desire to carry said plan out. Hope all will respect the above decisions, that the burden be less and business more satisfactory to all, in the fear of the Lord. Still farther notice will be given in due time.

JOHN ZIGLER, Sen., Treasurer.

Broadway, Va.

SAMUEL H. MEYERS Corresponding Sec.

Timberville, Rockingham Co., Va.

From Wyoming Territory.—All we want and need here, is to have the Gospel preached. Health and times are good.

L. S. WAGONER.

Ford Steele, Carbon Co., Wy. Ty.

From Jonah S. Lakue.—Your much beloved paper, the BRETHREN AT WORK, has greeted us regularly (with two exceptions) ever since I subscribed for it, and it is one of the most welcome visitors, that has ever entered my house since being so isolated from all the preaching of the Brethren; and I can not go to hear men preach, who mix up the commandments of our Savior, and the doctrines of men. But when I read your paper, it appears as though the Spirit of God came with it.

Sherman, Texas.

From Alfred, Douglas Co., Kan.—Brethren who wish to travel through the Southern part of Kansas, as far as Independence, by way of Kansas City and Ottowa, will do well to stop off and give us a call, as we live in as nice a portion of the State as I have seen. I have traveled considerably through the State, and as to society, it is very good; good schools; good land and good water, and plenty of raw land, at low figures. People can do far better here than farther West. Coal is very cheap. My coal has cost me five dollars since the first of Last January, and I use no other fuel. It is a good fruit and cattle country. Any one with small or large means can do well here. Plenty of Brethren here, that one need not fear to come and be alone. If you wish to go West by Lawrence, Kansas, you can stop off and find Brethren in town every day.

FREDERICK SHERFY.

From C. M. S——.—My neighbor and I had a conversation on a few passages of Scripture; and as we did not agree, I asked him if he would read the BRETHREN AT WORK. He said he would. I send his name and one dollar, to pay for it for one year, according to your proposition under BUSINESS NOTICES. I have been reading the paper only a few months. I think it is a valuable religious paper. I read the letters from the brethren and sisters, living in different parts of the country, with great interest. How it encourages us, to learn of precious souls returning from their wicked ways, "to walk in newness of life."

North Hampton, Ohio.

From Iowa.—As an item of Church News, I will say that there are a few Brethren living in Lucas Co., among whom are deacons but no minister. Those Brethren have held their membership with the Brethren of Decatur Co., but as the distance is considerable between the two bodies, thus rendering church business somewhat inconvenient, it was thought prudent to hold a council meeting with the Brethren in Lucas Co., and have them to transact their own local affairs. A visit was then made, and the members all, as far as seen, expressed themselves in the same faith; and willing to live to the same obligations that they took on themselves, when they united with the church. And as no complaints were entered, the business of the meeting passed off pleasantly. The first thing that was done, was to restore an excommunicated one to fellowship. The suggestion of standing, as a church, and transacting business independently, was then put before the house. A unanimous voice was heard in favor. A brother was then chosen to take the oversight; and the church to be called Lucas County church; to hold quarterly council meetings; to visit the church, and adjust difficulties, (should there be any) before appointing Communions, a treasurer and a clerk were appointed; and they also agreed to hold, at least, monthly meetings, to be held on the fourth Sunday in each month. Those members very much need the aid of ministers. Who will come over into this Macedonia and help? Some live near Derby, one in Chariton, and some five miles West of Chariton. They can be found by calling on or addressing Adam Younker, at Derby, Paul or J. H. Dale, Chariton.

J. H. SWIHART.

From Arkansas.—I feel thankful for the BRETHREN AT WORK, which is being sent to me. I find by reading it, that there are still some who are willing to do the commands of the Lord. I think of joining the church. Often have I been tempted to give up the race, but by God's grace, I shall go on until I find the pearl of great price. Oh how I would appreciate a meeting with the followers of Christ! I see by the paper, that there are Brethren in Southern Kansas, and I hope to visit some of them next Spring, and desire to settle near them if I can. My poor health will not permit me to move this Fall. Pray for me.

D. S. CLARK.

Fayetteville, Oct. 25th.

From F. P. Loehr.—I attended a number of Communion meetings lately in Northern Ind. and Southern Michigan, which were truly feasts of love. It seemed as if a special blessing was imparted. Several of those members that had stood for years outside in the cold, have come forward and seemed to have imbibed new life. Northern Indiana truly went through a sifting, but they have gained much by it, as it always is the case, if we look up to Him, who knows best what is good for his children.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

GEYER.—In Turkey Creek church, Ind., Catherine Geyer, daughter of brother John and sister Catherine Geyer, aged twenty-one years and one month. Funeral services by the brethren. Text 2 Sam. 21: 21, 22 and 23.

DANIEL WYSONG.

SEIDNER.—In Union Center district, Elkhart Co., Ind, Oct. 21st, 1878, Sarah Ann, only child of Ephraim and Elizabeth Seidner, aged 3 years and 3 days.

FRANKLIN ANGLEMYER.

(*Primitive Christian, please copy*).

KING.—At the residence of Bro. J. B. Baines, near Wilmington, Ohio, Oct 26th, brother Daniel, husband of sister Katie King, aged 25 years, 2 months and 25 days. Funeral conducted by the writer, assisted by brother E. Bosserman. S. T. BOSSERMAN.

STONER.—In the Raccoon Creek church, Ind., Oct. 14th, 1878, sister Ann, wife of David Stoner, aged 60 years.

Forty years of her life were spent in the service of the Master. The subject of this notice suffered nearly a year with that most painful affliction, cancer, but bore her suffering with weakness and Christian fortitude. She leaves a husband to mourn the loss. The funeral was largely attended. Services from Rev. 22: 14, by the undersigned.

WILLIAM R. HARSHBARGER.

Primitive Christian, please copy.

SPRANGLE.—In the Astoria church, Fulton Co., Ill., Peter W. Sprangle, son of Rebecca Sprangle and step-son of Brother Edward Wampler, aged 20 years, 4 months and 29 days. Funeral by brethren, from James 4: 13, 14. JOHN C. DEMY.

BOWERS.—In the Urbana arm of the church, Champaign Co., Ill., Oct. 20th, 1878, sister Mary J. Bowers, wife of brother William Bowers, aged 30 years, 6 months and 4 days.

Our sister's sickness was brief, but her sufferings beggar description. She leaves a husband and five children, one a babe not a day old, to mourn their loss. In her death our dear brother has lost an inestimable companion, and the children a most devoted mother. But her loss will also be severely felt in the church, of which she was a member, and in her neighborhood, where she was highly respected.—Our dear sister's whole-souled hospitality will also be kindly remembered by many who have partaken of her bounty.

MATTIE A. LEAR.

BARNHART.—In the Eight Mile congregation, Franklin Co., Kansas, Oct. 2nd, 1878, William Arthur, son of brother Abraham and sister Lovina Barnhart, aged 2 years and 20 days.

The cause of his death was, he fell in the well and drowned. Funeral services by C. Flory and the writer. J. S. KEIM.

ANNOUNCEMENTS.

NOTICES of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business

LOVE-FEASTS.

Adams co., Iowa, Nov. 9th and 10th, at 10 A. M.

Raccoon Creek church, Montgomery Co., Ind., Nov. 7th, at 2 P. M.

THE

GOSPEL HAMMER

AND

HIGHWAY GRADER,

Or Rubbish Cleaned from the Way of Life. By S. H. Bashor. Bound in Cloth, Price 50 Cents. Address this office.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M., and arrives in Racine at 6:43 P. M.

Day passenger train going west leaves Lanark at 2:06 P. M., and arrives at Rock Island at 5:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2 18 A. M., arriving in Racine at 9.00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12: 10 A. M., 8:10 A. M., and east at 12: 10 A. M. and 5: 15 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

Passengers for Chicago should leave Lanark at 12:21 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars, for Lanark, and arrive here at 2:21 in the morning.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*" — LUKE 2: 10.

Vol. III. Lanark, Ill., November 14, 1878. No. 46.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

SPECIAL CONTRIBUTORS:

R. H. MILLER,	LADOGA, IND.
J. W. STEIN,	NEWTONIA, MO.
D. VANIMAN,	VIRDEN, ILL.
D. B. MENTZER,	WAYNESBORO, PA.
MATTIE A. LEAR,	URBANA, ILL.

STEIN AND RAY DEBATE.

Prop. 1st—The Brethren (or Tunker) Churches Possess Bible Characteristics entitling them to be regarded as Churches of Jesus Christ.

J. W. STEIN affirms.

D. B. RAY denies

D. B. RAY'S THIRD ARGUMENT.

IT must be remembered that our second negative, showing that the Tunker churches are not churches of Jesus Christ, is "because they were [originally] built by uninspired men." This is conceded by Mr. J. H. Moore, their editor, who speaking of the Tunker churches, says:

"The origin and history of this reformatory movement dates from the year 1708, having taken its rise in Germany about that time," &c.

He further, of Mr. Mack and his companions, says:" *They all were baptized by trine immersion, organized themselves into a church, and chose Alexander Mack for their minister.*" See our first reply. The "origin" of the Tunker churches was "*in Germany*" (not Jerusalem) in 1708, nearly 1700 years too late to possess the Bible origin. Mr. Mack was their first preacher. Mr. Stein had as well say that Moses was a Tunker preacher, as to say that Christ and the apostles were Tunkers! We restate our

Negative argument third: "The Tunker churches are not churches of Jesus Christ, *because they hold the blasphemous heresy of baptismal salvation.*" Mr. Stein has surrendered this point. He fought manfully, but was compelled to yield before the Jerusalem blade. In his last he says: "*We baptize those who are regenerated through the word.* Baptism is not regeneration, but 'the washing of regeneration'" (Italics ours). As all the "regenerate" are 'born anew," and are children of God, their sins are pardoned. Mr Stein admits that none are to be baptized except "those who are regenerated." All who have been "regenerated" are "born anew." and are children of God. As all the children of God are pardoned, therefore the pardon of sins precedes baptism; because regeneration precedes baptism. He dare not take the position, that "those who are "*regenerated*" are still unpardoned children of the devil. My friend has surrendered the Tunker doctrine that baptism and regeneration are the same. The great Tunker author (endorsed by Mr Stein), Peter Nead in his Theological Writings, page 248, says: "Thus we have baptism and regeneration, two names for one act!" Read it again: The Tunkers *have baptism and regeneration, two names for one act*" ! ! So when a Tunker preacher baptizes, he performs the "act" of "regeneration"! ! ! This is as *blasphemous* as priestly absolution. Again, this Tunker Mr Nead says: "The pre-requisites to regeneration are faith and repentance; and the act of regeneration, baptism." Theological Works, p. 252. The same author, on page 283. says:

"The ark prefigured our salvation by baptism. All that were without the ark perished, and all within the ark were saved. So all that are ingrafted into Christ by baptism are saved, while all the unbelieving and unbaptized part of the world shall be damned. Baptism saved the soul from sin—the ark saved the bodies of Noah and his family from death."

Such is the miserable heresy of the Tunker churches. They hold that all the "unbaptized part of the world shall be damned"!

Peter did say, "The like figure whereunto even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." 1 Pet. 3: 21. It must be observed that Peter makes baptism "the answer of a good conscience;" not to make a good conscience. As the conscience is good before baptism, sin is pardoned before baptism. As the salvation in the ark was a "figure" of salvation by the resurrection of Christ; so the salvation in baptism is "the like figure" of the same salvation in Christ. the ark of our salvation. Through faith we have the real salvation and in baptism we have "the like figure" of salvation. This explains the commission by Mark: "He that believeth and is baptized shall be saved." 16: 16 Every one that believes *in* Christ has "eternal life" — the real salvation: and when he is baptized he has "the like figure"—the likeness—or picture—of salvation. Paul says: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Rom. 6: 3. But he explains in the fifth verse thus: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. So it appears that the baptism is not literally into the death of Christ, but into "the likeness of his death." The burial is the likeness or picture of death. When we have died to sin ("He that is dead is freed from sin." Rom. 6: 7.) then we should be "buried with him in baptism," and arise to walk in newness of life. As we must be dead to, or "freed from sin," before baptism, therefore baptism cannot be a condition of pardon. Again, after one really *believes into* Jesus Christ *(panta ton pisteuonta eis auton*, Acts 10: 43), he should be baptized into Jesus Christ to put on Christ in public profession. Paul said: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Gal. 3: 26, 27.

All the people of God are "*the children of God by faith in Jesus Christ;*" and as many "*as have been baptized into Christ have put on Christ.*" Those who have *believed into Christ* spiritually and are "the children of God by faith," are to put on Christ, in public profession, by being "baptized into Christ." The natural birth must occur before the child is clothed, so the spiritual birth must occur before the child of God is clothed—puts on Christ in baptism. Perhaps it may be well to notice a few questions of my friend. 1. We spoke of "repentance and faith as moral duties, while baptism is a positive command." Mr. S. asks, "Is baptism immoral? Are repentance and faith negative commands?" For his information, we quote that, "Moral duties arise out of the nature of the case itself, prior to external command; positive duties do not arise out of the nature of the case, but from external command." Butler's Analogy. 2. Mr. S. asks us to tell what "born of water" (John 3: 5), and his other proof texts which do not mention baptism, "mean if they do not refer to baptism?" We answer, that those that mention "*water*," *washing* and *cleansing* refer to internal spiritual cleansing. David said: "Wash me, and I shall be whiter than snow." Did he wish to be baptized? 3. My friend asks for the proof that Paul was filled with the Holy Spirit before baptism. We refer him to Acts 9: 17, where the reception of sight and being filled with the "Holy Ghost" came prior to baptism. Besides this, Paul was a "chosen vessel" of God, before his baptism. Acts 9: 15. Was he one of "God's elect" before his sins were pardoned? 4. He asks if baptismal salvation takes the power from Christ to pardon sins, "does preaching in order to salvation take from God all power to save?" &c. We answer that there is a vast difference between preaching Christ as the only "name under heaven given among men, whereby we must be saved," and claiming that we possess the power to regenerate sinners ourselves. The man who dares to stand between the sinner and the Savior, claiming the keys of heaven and hell, with power to regenerate sinners and let them go to heaven, or refuse to baptize them and thus send them to hell, is as truly an anti-Christ as the tyrant of Rome. 5. Mr. S. thinks that "through His name," Acts 10: 43, means baptism! Peter said to the lame man at the beautiful gate of the temple, "in the name of Jesus Christ of Nazareth, rise up and walk." Does "through faith in his name" here mean baptism? 6. Peter, preaching to Cornelius and his friends, Acts 10: 43, said: "To him [Christ] give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word," and they were made to "speak with tongues, and magnify God," and after this they were baptized in "water." Yet in the face of all the prophets and the testimony of the Holy Spirit, Mr. Stein contends that these persons were "yet to be saved"! Though the miraculous gift of the Holy Spirit was only to be given to the servants and handmaids of God, yet Mr. S. contends that these persons were still the children of the devil, unpardoned till baptism! 7. We introduce 1 Jno. 5: 1, "Whosoever believeth that Jesus is the Christ is born of God."

But Mr. S. asks, "Do not wicked men and devils believe that Jesus is the Christ?" They do not believe with the heart. Acts 8: 37. Rom. 10: 10. They did not have the faith which worketh by love, and purifies the heart. Gal. 5: 6. Acts 15: 9. There is no contradiction here. Once more, we have the infallible proof that the Tunker doctrine of baptismal salvation is untrue. because John says: "Beloved let us love one another, for love is of God, and every one that loveth, is born of God, and knoweth God." 1 John 4: 7. *Mark the fact: "Every one that loveth, is born of God and knoweth God.*" None should be baptized till they love God. But "*every one that loveth, is born of God and knoweth God.*" Therefore baptism is not a condition of the new birth. If we have not noticed every dodge and quibble of my friend, we have fully met all his arguments for baptismal salvation. But he really surrendered when he admitted that none are to be baptized, except "those who are *regenerated.*"

Mr. Stein states that: "My second reason why the Brethren possess this characteristic is, that *they baptize in each of the names, Father, Son and Holy Spirit.*" This is what the Tunkers erroneously call, "trine immersion." My friend starts out by finding fault with the great commission as given by Jesus Christ. Of it he says: "Some words in this formula necessary to its complete grammatical construction, have been omitted by what grammarians call 'ellipses,'" etc. This daring act brings us to our

Negative Argument Fourth: The Tunker churches are not churches of Christ, *because they have added to the words of our Lord's* great commission. Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." This does not suit the Tunkers, so they are not afraid to *add*, where Jesus omitted, till the Tunker commission reads as filled out by Mr Moore and my friend thus: Go ye therefore and teach all nations, "baptizing them into the name of the Father, and baptizing them into the name of the Son, and baptizing them into the name of the Holy Ghost." Safe Ground by J. H. Moore, p. 18. The Tunkers deliberately add ten words to the commission, in order that the "grammatical construction" may suit the Tunker doctrine.

The commission cannot be parsed to suit the Tunker doctrine without adding to God's word. We could not afford to do this for a kingdom. The Holy Spirit says: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Rev. 22: 18.—The Tunkers have added to the words of Jesus Christ; therefore they are not churches of Christ.

The grand doctrine of the commission requires, *that disciples must be baptized in the* ONE NAME *of the triune God. Name* here does not refer to title, such as Father, Son or Holy Spirit, but to the three-one God, who is known as the *Elohim* of the Hebrew. It is admitted by the leading Tunkers themselves, that baptism is a monument of the burial and resurrection of Jesus Christ. Therefore, to be consistent, they must hold that Jesus was buried and arose from the dead three times. But as there was but one burial and resurrection of Christ, there must be but one burial in baptism, and one rising up to walk in newness of life.

WAR

THE father of Louis Napoleon thus writes in one of his letters: "I have been as enthusiastic and joyful as any one after a victory, but I confess even the sight of a field of battle has not only struck me with horror, but even turned me sick; but now that I am advanced in life I cannot understand any more than I could at fifteen years, how beings who call themselves reasonable, and who have so much foresight, can employ this short existence, not in loving and aiding each other, and in passing through it as gently as possible, but, on the contrary, in endeavoring to destroy each other, as if time did not do this with sufficient rapidity. What I thought at fifteen years, I still think: war, which society draws upon itself, is but an organized barbarism, and an inheritance of the savage state, however disguised or ornamented."

"I DID STEAL THAT SHEEP."

"A MEMBER of a certain church charged another with stealing a sheep. The culprit denied the charge. Both were men of influence. The church was divided. The council was called and Mr. Brown was there. There were no witnesses except as to character. It was the word of one man against another. One was a slanderer, or the other a thief. Elder Brown suggested a most extraordinary measure to elicit the facts in the case. He called the two men to the rostrum before the pulpit, and directed the man who made the charge to engage in prayer—and requested the council and audience to look him in the face while praying. He made an earnest prayer. He appealed to the Lord as one who knew the charge was true. Then the other was called on to follow. He made a regular prayer for the church, the pastor, etc., and then said: 'As touching this matter of the sheep, O Lord—a-hum, as touching—touching—this-ah'—when he sprang to his feet, and exclaimed, 'Brethren, I cannot pray. I did steal that sheep!' So the matter was settled."

—*Ex.*

BROTHER John Metzger, of Cerro Gordo, Ill. is laboring with the church in Henderson Co., Ky., he having been appointed by Southern Ill., to take charge of the church at that place Though the brother is old and nearly worn out, yet he does more real missionary work than many who are much younger. He waits for no plans, devising ways for raising money, but goes right to work,

OUR agents will please send in the names of *new* subscribers for 1879 as soon as received, as they shall have the paper *free* from the time the names are received until the close of the present year.

THE RESURRECTION.

BY JAS. Y. HECKLER.

"I AM the resurrection and the life;"
Saith He who was, and is, and is to come.
He is the first grand resurrection. He
The first and last, and He the Tree of Life.
By Him, if any man will live, he may
Attain of that life-giving, quick'ning power
Which burst the bars of death, and paved the way
To heaven—by eating of the bread of life.
His Word is meat and drink to hungry souls.
There is embryo life in every soul,
A spirit emanant from God, a germ,
A spark of Deity, enshrined within
A tegument of clay: and as the soul
Feeds on the bread of heaven, it gathers strength
To live a life of godliness on earth—
To soar aloft betimes on angel's wing
Ascending into light ineffable,
To view the wonders of redemption. There
The longing soul oft feels imparadised
In Eden's blissful bowers above, where stands
The Tree of Life beside the crystal stream
That flows fast by the throne of God. Meanwhile,
The earnest soul obedient to His Word,
Has gained the resurrection and the life,
Through living faith, made practical by works,
Because that soul has Jesus Christ who is
The resurrection and the life in, Him.
The saint now lives and walks with God, with God
Holds daily intercourse, but waits his time
Of dissolution, when to leave this house.
Of clay, to lay his garments by. He knows
That when this earthly house shall be dissolved,
He has a house, a temple built of God,
Made incorruptible and pure in heaven;
A home wherein his soul shall dwell forever.
Nor may it be as some profess, that God
Would gather every particle of dust
Belonging to the house dissolved, to build
A temple new, wherein He would enshrine
The soul. Nor yet as most of others say,
That from the earth shall rise those bodies dead
Brought forth to life at the archangle's voice,
To meet the great assize. Mark the context;
Think ye, those bodies dead that have dissolved
To earth again, and some for ages past,
Shall reappear out of the earth of earth?
The chaff surrounding wheat will never grow;
The germ, the grain, the seed will grow, and that
Is natural, but this is spiritual.
And very much involved in mystery.
Nay, ye believe the saints are all consigned
To Paradise, to take their chambers there;
And whether wakeful or asleep in Christ,
The time they sojourn there, they will dwell in light
Unspeakable, and rest in blissful peace,
Until the trump of God shall sound through all
The universe, and the archangel's voice
Be heard; when God shall bring with Him all those
Who were in Paradise—with bodies bright,
And raiment shining, like the Son of Man—
To gather His elect yet on the earth,
Who then will suddenly be changed to meet
Their Savior in the air. But those who died
In sin, went down into the dark abodes,
Assimilated unto Satan's image,
Where they must dwell in darkness and despair,
Until their time shall come, with bodies dark
Yet incorruptible, to reappear
On earth; whether wakeful or asleep
In death, the time they sojourn there, they dwell
In darkness and delusions of the great
Arch-enemy, to meet their fate with him.

PHILOLOGICAL DISSERTATION OF THE WORD BAPTISM.

BY LEWIS O. HUMMER.

NUMBER V.

WE have already shown that purification cannot be the secondary meaning of baptizo, from the fact that it could not be appropriated to the ordinance of baptism in that sense; and that is inconsistent with the command of Christ, as well as the nature of the rite, as purification is not effected by baptism, but by *faith* and *repentance*, which leads you into the observance of all the commandments, commencing with baptism and ending with the anointing. Some say baptism is only an emblem of purification, then purification is an emblem of purification! Strange philology!!! If the meaning of the word is purification, and that meaning appropriated, to the rite, then it could not mean purification in *reality*, and also in *emblem*. Would not immersion be as good an emblem of purification as sprinkling and pouring? While I admit that baptism is an emblem of purification, I deny that purification is the secondary or any other meaning of "baptizo." The main emblem in the rite, is an emblem of death, burial and resurrection, and our union with him in that emblem. But before we say anything about that, I want to say something more about this purification. Every person that knows anything about the laws and philosophy of language, knows that the phraseology of the *baptismal formula* is *eliptical* and that when the elipsis is supplied, the formula reads, "Go teach all nations, baptize them into the name of the Father, and baptize them into the name of the Son, and baptize them into the name of the Holy Ghost."

We will now substitute purify for baptism, and see how it will read. "Go teach all nations, purifying them into the name of the Father and purifying them into the name of the Son, and purifying them into the name of the Holy Ghost." Three purifications would be rather superfluous in the rite, when the heart had just been purified by faith and repentance. In every light that the subject can be viewed, purify would be disqualified.

We will now look at Rom. 6: 3, 4, 5. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life;" "for if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection." Here we have the emblem of death, burial and resurrection, and our union with Christ.. Nothing but immersion exhibits the emblem. Sprinkling destroys the emblem.

I have now said enough to convince any man that wants to know the truth, that purification is not baptism, and that nothing but immersion is baptism. I want to say, that although the heart is purified by faith and repentance, yet that purification does not save us. Christ's kingdom has no end, and all children are born into this kingdom, and remain into his kingdom until they are led into the kingdom of Satan, by his fabulous pleasures. That kingdom being in rebellion against the kingdom of Christ, and by entering that kingdom, we become *rebels*, and when like the prodigal son, we repent of our conduct, and weep our eyes away, unless we return to the Father's house, our faith and repentance will amount to nothing; we will die in the foreign land. Baptism reunites us to Christ. It was the prerogative of the Son of God to save the thief upon the cross without baptism, but he has left no promise of salvation on those terms to those who have a privilege to obey his commnds. There are many points that I might consider, but I have now said much more than I intended when I started out, and have shown by the infallibe laws of appropriation, that it is *impossible* for anything else than immersion to be baptism. The fabulous ships who are sailing under the Christian name, may offer you many additional advantages over the old Ship of Zion, and may carry you on flowery beds of ease, with your union, with the vast characters on earth, in your secret organizations; but whether the Master will be able to recognize his own Ship and condemn the rest as impostors, every one may judge for himself, it is not for me to say, but there is some room for doubt at least. It is wisdom to make sure work, and not take any chances. I will now bring my dissertation to a close, by calling on all Christians that respect the institutions of Christ to *spread* a correct English translation, instead of King James' translation.

Any person acquainted with the rules of King James, can easily discover the motive of the King. I will here append some of the rules with some remarks.

"1. The ordinary Bible, read in the church, commonly called the bishop's Bible, to be followed and as little altered as the original will permit." The word "baptism" was one of the words that Catholocism opposed in Wickliffe's translations. Wickliffe translated from vulgate Latin, and translated the word *baptizo* by the word *wash*. The reigning clergy suppressed this translation, put Wickliffe to death, and destroyed all the books they could find of his translation. Now take King James' instructions and you can see at a glance, why it was that the word *baptism*, was not translated into English. The object was to keep the people in ignorance, and get them to accept the traditions of the church for the ordinances of Christ. *Bapto*, could be translated into English, although the meaning is exactly the same as *baptizo*. But baptizo was the word appropriated to the ordinance and the meaning must be concealed as much as possible. *Raino* and *cheo* can be translated into English, but poor *baptizo* must be *anglicized*. Strange indeed! that the word that concerns the disciples of Jesus so much should be translated in the best possible manner to mystify instead of enlighten the weakest intellect.

I hope that all good-meaning people will no longer use this deceptive translation. Take rule first, three and four, and they are only decoys for the other rules. Wishing all my readers a full knowledge of this ordinance of their Lord and Master, I close this dissertation.

North Topeka, Kan.

ECHOES FROM THE EAST.

A Love-feast—Good Preaching—Examining Ourselves—The Trio of Ordinances — Singing Hymns—Interesting Sermons—The Sick Visited—Our Evening Sermon—Our Lord's Day Services.

[From Our Special Correspondent.]

NUMBER X.

ON the morning of the 17th of Oct. it was our sacred privilege to have a release from our cumbrous cares incident to business life. At an early hour we directed our thoughts and efforts towards a place where the disciples of Jesus should commune with Him and with each other. A blustering South west wind made the dusty turnpike very unpleasant, and reminded us very sensibly of the experiences of a true Christian profession.

A few hour's buggy-ride brought us to the enterprising county town of Hagerstown, Md., about eleven miles from our town. Here we found a hospitable home where we found kind hearts and kindred spirits in the Lord. We soon proceeded "unto the house of God in company." It was a considerable drive, and when we came to the meeting—Broad Forling—the services were somewhat advanced. We were made to rejoice in spirit when we heard the well-known voice of brother Moses Miller preaching

THE NAME OF JESUS,

drawn from the words of the prophet Isaiah: "Behold! I have given him for a Witness to the people, a Leader and a Commander to the people." We should not do justice to re-produce the many good thoughts expressed. The prophet's language is very suggestive, and is a most charming theme for every one of us who have received Him as the True Witness from the court of the Upper Sanctuary, and who love to follow Him as our safe Leader and infallible commander. The congregation was held in deep interest, and we were made to feel the grace of God which bringeth salvation.

Brother Daniel Longenecker of Adams Co., Pa., gave testimony to the word preached, speaking of the trials that some must endure to follow Jesus as their Leader and obey Him as their Commander. He related an incident of a woman who was a seeker after the truth and finally made up her mind to obey Jesus. This became known to her husband, and he at once opposed her fiercely. When she left home to unite herself with the church, he threatened her that "the oven would be hot and she must go into it if she would go to be baptized." But she went to follow Jesus as her Leader. On her return he went out to meet her, and as she approached, her face shone with the smile of heaven, her heart was kindled with a Savior's love, and with extended ed arms she embraced her cruel husband speaking of her consolation in Christ. The "austere man" was moved, and he was reconciled. There is no use in opposing God. Nor will He suffer His children to be overcome when their treasures are laid up with Him. The night may be dark and threatening, but joy comes in the morning.

After an intermission the examination service was announced by singing. Bro. L. Pfoutz read the chapter—1 Cor. 11—and brother E. W. Stoner of Union Bridge, Md., opened the subject by saying, that if we had come together to examine one another we should find more than we were able to do. That is the idea. It must be an individual work. It is *self-examination*. One must not judge another as to fitness or motive. But if one is known to the church as being a party to unsettled difficulties or guilty of grave misdemeanor, or other public fault not repented of, then the church deals with her according to the Gospel order. The brother gave us many good words of caution and comfort, speaking also of the internal operation of the Spirit and of the Word.

Brother David Long, of the Manor church, followed with timely words to envious people and backbiters. He reminded us of how the Lord hates those who sow "discord among brethren." True discipleship tends to preserve the faith and bind together the children of God. "Let a man examine himself," and repent of all wrong, resolve to live right, and "go and sin no more." If we would be followers of Jesus, we must embrace the entire doctrine of the church and live accordingly. After the usual exercise of prayer, there was another intermission.

THE THREE ORDINANCES

of the evening services—Feet-washing, Lord's Supper and the Communion—were attended with great solemnity. O what a privilege to sit down with the believers and have sweet fellowship at the Lord's table. How it lifts the soul above the transitory things of life, and makes us wish for that "other shore" where love is perfect and fellowship complete!

We spent the night at the home of our beloved brother, Christian Keefer, the elder, and at nine A. M., next morning had the pleasure of joining in the singing of hymns at the meeting-house again. This was an appropriate exercise. Some persons are very prone to talk of worldly things when serious and religious conversation should be engaged in. A half hour was spent very profitably, and then the services were opened in the regular manner.

Brother Daniel Longenecker spoke upon the words, "God hath chosen the the foolish things of the world to confound the things that are mighty." (We expect to give a synopsis of the sermon if our notes will serve us satisfactorily). He showed how

I. God is wiser than men.

II. God brings strength out of weakness.

III. God wants men to have faith.

He was followed by brother Stoner with many good words, and dwelling with tenderness upon the parting thought. We were encouraged to be faithful and go on in every good work until the Master calls. The 459th hymn was sung and the meeting closed. After a repast and farewells, we came on our way homeward, calling at the home of sister Shank, the widow of the late elder John Shank near Greencastle. She is prostrated with consumption and under the constant care of our sister Koontz, a physician. May the Lord remember her affliction and make bright her hope of glory in that better world above. May sweet angels welcome her as she crosses the threshold.

Brother Longenecker came with us and preached in town. Text Rom. 8: 1.

I. The Condemnation of sin.

II. Our Freedom in Christ.

III. Our Spiritual Walk.

Yesterday our meeting was at the Plain Hill appointment. After the usual opening, the fifth chapter of second Corinthians was read. A ministering brother spoke of the life and conversion of the author of the epistle, and then of

I. Our Earthly house.

II. Our Heavenly Mansion.

III. Our preparation for the change.

A brother bore testimony, and then our beloved elder made some appropriate remarks on our individual responsibility and the requisites for the inheritance of the "house not made with hands." He closed the meeting with the 608th hymn and prayer.

We spent the afternoon in the company of brethren talking mostly about the Word of God.

The text at the meeting in town tonight was 2 Cor. 5: 19, 20.

Yours in hope of life eternal.

D. B. M.

Waynesboro, Pa., Oct. 21st, 1878.

THE TRUE ORDER OF THE CHURCH OF GOD.

A Little Discussion on a "big" Subject.

A SERMON DELIVERED BY S. H. BASHOR.

THE theme of this discussion is the "*church's best state.*" The proposition is, *Are genuine revivals the best state of the church?* or, are revivals admissable in the church *at all*, and do they promote the cause of Christ, or do they not tend rather to the deterioration of religious health? We are aware that many intelligent and good-meaning people are *divided* upon this subject. Some who have attended interesting and well-conducted revivals, whose hearts are filled with the love of God, and are warm with the holy fire; who have gathered in, and are desiring to gather in, the blessed fruits of the gracious work, will unhesitatingly, and even with warmth exclaim: Revivals are the most glorious and best state of the church this side of heaven itself; and if all would engage in them, the millennium would soon be ushered in." Others, no doubt equally pious, and elevated to the cause of the Lord, will *negative* this proposition, and say, "we love to see the cause of Christ prosper, but for the judiciousness of revival work, we would have no objections to a *well-conducted* and proper *effort*, but think that revivals, in general, are not the church's most glorious state; we think we can conceive of a state possible which would be much preferable."

A third class *probably* as honest, are opposed altogether to revival work, and to them even the *name* revival is obnoxious. We hold, that men of this class are ignorant in a measure of vital godliness and need to be awakened to a full knowledge of church *work*, and her important mission among men.

We shall then, first call attention to the mission of the church and the labors of the evangelists of Jesus Christ, how *they* worked and what they accomplished in laboring for the church. We hold that the grand design of the church is, the salvation of a lost world by the conversion and regeneration of souls. That this *is* her most glorious and sublime design, and should be constantly ardently pursued by her, is evident from the nature of the case, presented in the following reasons:

1. The world has apostatized from God, and unless reclaimed, will perish.

2. All men have sinned and are by nature, fallen, polluted and guilty; and must be converted and regenerated or eternally lost.

3. The church of Jesus Christ is the ground and pillar of the truth, and the salt of the earth. The church is the "light of the world," but let her light be obscured by cold formalities, shadows for substance, ceremonies and forms for vital purity, life and power, and her object is not accomplished, her glory becomes obscured, darkness covers the earth and souls are not saved.

4. The church is the body of Christ on earth, (Gal. 3: 27), and unles a man is in Christ, he is not a new creature. The Lord said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." John 3: 3. Again, "without holiness, no man shall see the Lord." 1 Peter 1: 16. Therefore the church is the instrument in the hands of God, to labor for, and effect the conversion and regeneration of the souls of men. If she does not thus labor, what good does she accomplish for the spiritual interests of men? None at all. She might as well be without existence. The apostle in 2 Cor. 5: 20, says, "Now then we are embassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. The work of the church is to preach the Gospel to every creature, or send her ministers to do so, with the assurance that "he that believeth and is baptized shall be saved, he that believeth not, shall be damned." Mark 16: 16. This was the mission of the apostles and evangelists as they went about doing the work of the church. They went abroad everywhere and preached that men should repent. Hence we hear Peter on Pentecost declare, from a heart full of heavenly fire and the Holy Ghost, to the thousands who inquired, "men and brethren, what shall we do?" "*Repent* and be *baptized* every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost." Acts 2: 37, 38. And what resulted? The conversion of three thousand in one day. This certainly proves the design of the church to be the conversion and regeneration of souls. We also hear Paul standing up before the philosphers and wise men of Athens, exclaim: "The time of this ignorance God winked at, but now commandeth all men everywhere to REPENT." Acts 17: 30.

We might present other arguments drawn from the design and tendency of the *sacraments of the church*. Baptism teaches in the most forcible manner that men are sinners, vile, guilty and polluted, and therefore need to be washed, cleansed, and regenerated, before they can be full and accepted members of the body of Christ on earth, or fit to dwell above. The design of the washing of the saint's feet, is what? Is it not to teach humility of heart, and to be an outward sign of our love and obedience to our adorable Head? So with the Lord's Supper; it continually presents to the mind in its observance, the holy and unalloyed reunion of saints and angels above.

The tendency of the loaf and cup of Communion is to constantly, prominently and vividly present the great cardinal feature of the plan of salvation, the *atonement of the blood of Christ* along with the binding necessity of being sanctified by that blood. It always presents a Savior crucified, and tells us in a manner much more powerful and touching than language can possibly express it. "He was wounded for our transgression and bruised for our iniquities, the chastisement of our peace was upon him." So, too, the Holy Kiss or kiss of charity reminds us of that inward, higher and holier union displayed in the doctrine of Christ. All this proves that the design of the church is to convert, regenerate and sanctify the souls of lost humanity. For this cause Christ died, arose from the dead and established his church on earth, ascended to heaven, and intercedes at the right hand of God for us. But he cannot save men without they are converted and regenerated, hence this is the grand design of his mediatorial kingdom. We have dwelt somewhat largely upon this point, for upon it is founded our whole superstructure. We shall deduce some very important *inferences* from it.

(*To be continued*).

FAITH AND HOLINESS.

BY S. J. WEAVER

ARE you still willing to labor for an increase of faith and holiness in yourself and others, is a question generally asked by the visiting brethren, when making their annual visits to the members, and the answer is in the affirmative, "I am." This is a renewal of the vow or covenant we make with God and the church when we were led down into the stream and buried with Christ in baptism, to come forth and walk in newness of life and labor in the vineyard of the Lord,—when we promised to renounce Satan with all his pernicious ways and sinful pleasures of this world, and live faithful until death.

Whatsoever my hands findeth to do, I will do it with all my might. Labor implies that there is something to be done—something to be required at our hands, that there is a work before us, that when we have entered the church, and made the good confession, that we cannot sit down upon a stool of do-nothing, and say, "I have renounced my former ways—I have come to Jesus and have found rest." The Savior says, "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and you shall find rest to your souls." The final rest follows after our labors are ended and our work is done. The apostle Paul instructs the brethren at Philippi to work out their salvation with fear and trembling. The apostle John says, "I must work the works of him that sent me while it is day, for the night cometh wherein no man can work," thus showing that we have a *work* to do while in the day-time of life, for the night of death will soon overtake us, and then we cannot work, but must go to give an account of how we have spent our time here.

An increase of faith and holiness, implies that we need more faith,—stronger faith and still become more holy,—live closer to God's Word and become more and more weaned from the perishing things of this world, until we can present our bodies a living sacrifice unto the Lord, and our light shine as a city upon a hill, and our bodies be the temple of the Most High. But alas! how often do we see people make a profession of religion, vow to God that they will live faithful until death, and when visited, renew their vow year after year, and say they are of the same mind as when they were received into the church, and are still willing to *labor* with the church, and have a great desire for the cause of Christ, urge the brethren on to have more preaching, more Communions, and seem to be very zealous. They go to the table of the Lord, there eat and drink of the emblems of the broken body and shed blood of our Lord and Savior, in remembrance of his sufferings, trials and death. But as soon as the cross appears in their path, they are like the seed that fell amongst thorns and thistles, which sprang up and choked them, and they became unfruitful, and have suffered the thorns and thistles to choke them. When their seats are vacant at time of worship in the house of God, they begin to make excuses, as did those who were bidden at the feast. Luke 14: 17, 18. One says, "It was too warm to-day;" another says, "it looks like rain, and I did not feel like going to meeting;" another says, "I was not feeling quite well and did not go." All forgetting that their Savior suffered till the sweat became as great drops of blood, was spit upon, was mocked was crowned with thorns, crucified,—suffered and died—all that they might live and enter into eternal rest.

Again ask them if they have worship in their families, they will tell you they can't pray. What! can't pray? can't talk to God? can't ask God's blessings in such away that he can understand you? "Can't pray!" Still boasting that you are better than your neighbor, because you belong to a church that keeps all the commandments, and you don't pray! We are taught to "pray everywhere," and you say you can't do it! yet you are keeping all the commandments!

Dear brethren and sisters, let us wake from this dreary slumber, and shake off dull sloth, and trim our lamps that they may shine forth to light the way of sinners, to lead them from darkness unto eternal light.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1.50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., NOVEMBER 14. 1878.

Brother N. S. Dale, wishes to know the address of John Hoover. Write to N. S. Dale, Cornell, Livingstone Co., Ill.

◆

An earthquake occurred in Salvador, Central America, October 6, causing fearful loss of life and property. In Jucuapa nearly every house was destroyed.

◆

On the fifth, brother Moore left Lanark for his old home near Urbana, Ill., where he will spend several days among the loved associates of former days.

◆

We desire a copy of No. 36, of Vol. 2. Any one having this number, and wishing to dispose of it, will please send it to us, and we will forward in place of it the Children at Work, six months.

◆

Brother D. B. Gibson commenced a series of meetings the 9th inst, in Brown Co., Kan., and on the 19th will begin to labor with the brethren in Ray Co. Mo. He has been chosen Moderator in a public discussion between Elder W. C. Rogers, Reformer; and Mr. E Manford, a Universalist. The debate is to take place the 26th and 27th inst., in Buchanan Co. Mo. He expects to reach Lanark by Dec. 3rd, in time for the special District Meeting.

SPECIAL NOTICE.

We suggest to our agents the necessity of making an early canvass of their fields this year. None of our readers want to miss one number of the paper between the two volumes, therefore the necessity of sending the names in as soon as possible. If possible, we would like to have all the names in by Dec. 25, so that we can get our books in good shape before the commencement of next volume.

By having the names in early, we can tell how many to print of the first No. We do not like to keep too many back numbers in store without knowing for certain whether we are going to have calls for them. Those of our readers who do not want to miss any part of the debate should see to it that their names are in early.

SOWING THE SEED

From the Minutes of the late District Meeting of Southern Mo., we glean as follows: "Will this D. M. appoint brethren to attend to calls for missionary labor within the bounds of the Southern District of Mo., and advise the churches to furnish the District Treasurer with means to assist in said work? Answer: We advise the churches to contribute for mission work something like fifty cents per member, per year, and forward the same to the District Treasurer." S. S. Mohler, and A. Hutchison were appointed to fill calls for preaching. Alternates, C. Harader, George Burnhart, and J. W. Stein. A committee was appointed to receive calls for mission work, to point out where the evangelists should labor, and appropriate means through District Treasurer to pay expenses of missionaries. They were also authorized to ascertain the propriety and possibility of opening a mission among the Indian nations in the Indian Territory. In connection with this, brother S. S. Mohler writes: "We have already the way opened by a Quaker, how to locate missionary work among the Indians of Indian Territory. Those proposed preaching for, are pretty well civilized, have good schools, and are within about twenty-two miles of the brethren in Newton Co., Mo."

This is the kind of work which should concern every district and congregation in the brotherhood. Souls are perishing for the want of that bread which cometh down from above; and as we have that bread to deal out, may we do it with all diligence!

CHURCH STEEPLES.

What good common sense will not teach some would be-wise people in a mild way, the Lord sometimes has to descend to demonstrate by giving a practical lesson. This was done pretty forcibly during the late storm that so severely riddled Philadelphia. About forty church steeples were blown down, many of them falling on the roofs of the buildings, thus causing an immense amount of damage to property. To repair the damages done by these fallen steeples, will place a heavy burden on the church-goers of that place.

The better way would be to learn a lesson from the past. Build good, substantial, plain buildings, and then avoid the cost of steeples and other superfluities that the folly of mankind lead them into. It costs an immense amount of money to erect these steeples; their falling caused a still greater loss of property, and now to re-build them would be a greater folly still.

It is reported that there is a strong feeling for petitioning the legislature of Pennsylvania to pass a law forbidding the erection of steeples above church buildings. The feeling may be a good one on the part of the people, but is a sad comment on the condition of Christianity. When religion gets so corrupt, and so void of reason, that the law-makers of our land have to pass laws to keep churches within the bounds of reason, it is time these churches were returning their charters and giving up their efforts at reform as a failure.

This extravagant practice our people have opposed from the beginning, and it will not be long till wise and prudent men and women will commend them for the good, sound judgment thus displayed. The idea that a steeple helps people to find the place of meeting, and thus increases the congregation, is folly. It is not so much what is on the outside as what is inside. that makes people come to meeting. A lofty steeple and costly ornamented church building, is pretty good proof of the amount of folly and extravagance in the hearts of those who waste their money for such uncalled for display. Reason would indicate that they should spend their money for a better purpose.

J. H. M.

GOOD CHANCE FOR THE RICH.

We learn of some ministering brethren who have concluded to rent out their farms, retire from business, and devote their time to preaching. This is good, and certainly commendable to those who can afford it, but have we not some good-hearted private members, who would be willing to so arrange their business as to support the family of some poor minister while that poor minister devotes his entire time to preaching? There are plenty able ministers who are too poor to spend much of their time in the field, but if some among the laity would agree to do as much as some preachers are doing in no better circumstances, a vast amount of good might be accomplished. No one should excuse himself from the duty of assisting in the preaching of the Gospel because he is no preacher, for it is not right that preachers should bear the cross alone, and all the church go free. Every able-bodied soldier of the cross should put his shoulder to the wheel and push on the great and good work.

The man of property, who will appropriate some of his means to supporting a poor minister's family, while he devotes his time to gathering souls into the kingdom, will receive a greater reward than the man who invests his money in lands that neither he nor his children have any use for. What say you, gentle reader?

SPRINKLING INFANTS.

The *Princeton Repository*, a leading Pedobaptist paper, as well as many other Pedobaptist journals, complain that the number of children being *rantized*, is growing less each year. *Rantized* is not just the term they use, but it expresses the thing done precisely. When John is running, it would be wrong to say, he is walking; it is not sticking to the fact. So in sprinkling and baptizing. Sprinkling is one thing, baptizing is another. And the people are beginning to learn this, hence the decrease in the number of sprinkled or rantized children Only one-fourth as many are now sprinkled as were sprinkled fifty years ago. This indicates a healthy increase towards the apostolic practice, immersion. Men are getting their eyes opened; they are investigating. They have sent for Jesus and his papers and are reading for themselves. And the more they read the divine Record, the less they believe in sprinkling for baptism. They are beginning to call things by their right names. Many can now see the Lord's *Supper*, instead of a little of *something else* before dinner. We rejoice in the growth of Truth. We rejoice that it is getting into men's hearts and making them look towards Jesus, the Christ. Looking that way they see nothing of infant sprinkling, nothing by which and upon which to predicate any faith in the matter. They are getting tired believing it because the preacher says so. They see that his saying so, *does not make it so.* They are seeking a better foundation, and they find the better thing in the Law of the Lord. May all eyes and hearts be turned that way.

M. M. E.

THE "BELL CLAPPER"

In every neighborhood are those who flatter themselves that they are very righteous; and that others may think so too, the self-righteous will go to his neighbor and talk about the coldness of his brethren, the divisions in the church, how low piety has fallen, how such an one is conforming to the world. The one leading idea which the grumbler wishes you to understand, is, that he is above all these things—that he is so good, and *so good* in all things that he cannot possibly make a mistake. He will tell you of this man's failings, and that woman's shortcomings, how *he* wouldn't be caught going that way and a score or two of such like thoughts. Now while he is doing all this, he does not, it seems, even *try* to think of the fact that backbiters do not belong to the kingdom of God, but that a man takes himself out of the kingdom whenever he joins the backbiter's and evil surmiser's party. Ask him to point to a single good which comes to *any* man by secret fault-finding and back-door grumbling, and he will fail surely. Urge him to show one real, genuine ray of love that flashes up to light the way of a weary pilgrim, by doing as he does, and he cannot. He will admit that such a course is mischievous, that it degrades the man who does it, and builds up no man for heaven and eternal life; but on this point he never was converted. Before he named the name of the Lord, he was a chronic grumbler, and not being converted in that matter, he finds himself in bad business; how to get him out of it, or rather the chronic disease out of him, is an important question. On a certain occasion, the Lord declared that a certain kind of evil spirit would not go out, save by *fasting* and *prayer*. This is perhaps the only way for a backbiter to get rid of his evil spirit. One thing is certain, a grumbler in any community will pull down more than one dozen can build up. It is an easy matter to tear down a building, but it requires labor and skill to put one up. Any one can pull a house to pieces, but it takes knowledge and labor to put it together.

Whenever I hear of a man going about finding fault because the church in which he worships does not suit him precisely, because some one does not walk and talk according to his chronic disposition, I am reminded of the story of the "Bell Clapper." Once there was a very nice bell. It was used upon every occasion. No other bell was suitable for any purpose, but the nice, bright bell. The clapper did its work well, and never wearied of its labor. But finally the bell was cracked, and then whenever any one came that way the clapper would complain. It was always telling of the defect of the bell, that it would no longer give out the nice clear ring. A great many people pitied the clapper, and did what they could to sympathize with it, saying, "I pity the clapper," "The bell should do better." "It ought to be ashamed of its dull, heavy sound." At last Diogenes, who always despised such shams, came along and heard the clapper's complaint. He said: Before you make any more fuss, remember two things: First, You cracked it. Second, Nobody would know it was cracked if you did not tell them." The moral is clear, but those who need it most, will not likely see it at all.

M. M. E.

A FEW OBSERVATIONS.

I have frequently been impressed with the importance of offering a few remarks, regarding the influence of those who are connected with the papers and schools of the brotherhood, as well as the ministers and elders of our fraternity.

As a people, we claim to be non-conformed to the world — a separate and a distinct people, having the Bible characteristics entitling us to be regarded as the church of Jesus Christ. When our people first started out in their grand reformatory movement, to reproduce primitive Christianity, as it was taught and practiced by the apostles, they made a wholesale rejection of human creeds and uninspired confessions of faith. and agreed upon the Bible. and that alone, as their only infallible rule of faith and practice, their only divinely authorized bond of union. Upon this they stood and success crowned their efforts. They preached the Word and built up churches in many localities. From the East towards the West the star of God's eternal empire took its flight, till now, the flag of truth waves from the Atlantic in the East, to the Pacific in the West.

Our ancient Brethren displayed great caution in their search after truth. They had but one grand object in view, and that was serving God aright with all the heart. They set their eye upon the truth, with a determination to conform to its requirements. They had no creed gotten up by uninspired men, nor were they wedded to anything that had its origin this side of God's direct authority. Where the Bible spoke, they acted, and where it was silent, they had respect enough for the decisions of the supreme court of heaven, not to suppose that they knew better what ought to be in the law of the Lord than the Holy Ghost himself. Where the Bible was silent they were too.

One peculiar and Bible characteristic of this people, that came up out of the wilderness, was their non-conformity to the world in dress They learned that they should not wear fine apparel or costly array, nor should they fashion themselves after the world, but should be a separate and distinct people, not in conversation and dealings only, but in their appearance also. They did not need to go to the minutes to prove that. The doctrine of non-conformity to the world was taught by the apostles before the minutes were ever thought of; and it makes no difference to me, so far as authority is concerned, whether it is in the Minutes or not; just so it is in the Bible. That is where I propose to get it from in this nineteenth century.

The welfare of the Brethren church largely depends on the perpetuity of this doctrine, though it has long since become unpopular, and has been rejected by the leading denominations of the day. Yet that should have nothing to do with God's authority in the matter. When we, as a people, reject God's Word on this subject, and thus forever erase that mark of distinction between us and the world, we will lose much of our power over sin, and virtually depart from the Gospel simplicity and order.

In an early day the Brethren agreed among themselves to retain the plain, simple order of dress then in use, and not change with the fashions. They did this that they might take the advantage of Satan's cunning ways, and thus overcome him in his attempts at getting them to depart from the Gospel simplicity. They knew that if they could succeed in maintaining this order among themselves, there would be no danger of them fashioning themselves after the foolish and changing forms of the world. Why did they adopt an order? Because they saw, by so doing that the Gospel simplicity in dress could be better maintained. Their thus agreeing together to conform to an order of plainness, enabled them to sustain a bold front and a decided opposition to that strictly forbidden in the Gospel. Their banding together gave them more strength and greater positiveness in the work thus undertaken.

It is to the credit of the church to say, that this order has been pretty generally maintained, though in some instences it has been departed from, much to the injury of the cause. Its perpetuity among us has had much to do with our present degree of plainness. The churches that have departed from this order are fast losing that simplicity of dress that should characterize all true congregations in Christ, and unless checked, ere long will be as gaudy as the popular denominations of the day.

When looking over the brotherhood, and viewing them in their different avocations and callings we are led to ask, Is our present order and simplicity to be maintained? or will there be a departure to meet the emergency of a corrupt demand? This is a grave question, brethren. It cannot be slighted without injuring the cause. These things forcibly impressed me while viewing the Ashland College building a few weeks ago. I asked myself the questions: Will our distinctive features in appearance be sustained in this school, and thus be handed down to rising generations? Will all the Professors and teachers for years to come, be known by their simple garb? And when Brethren's children come here from far and near to be educated, will they be under the influence of those who defend the doctrine of non-conformity as maintained by the church? Then there will be some young brethren educated here, who may after their return home, in course of time, be elected to the ministry. Will they, in their preaching and writing, teach the doctrine of non-conformity?

In course of time I may visit Ashland again and spend some hours at the College building, visiting its different departments, for I love to visit places of learning. When I meet the Professors and teachers, will I find them in the order of the church, or will they appear just like the world? And when I view the long rows of pupils passing from the building to their boarding places in the city and elsewhere, will I see the young sisters adorned in neat, becoming apparel in conformity to the laws of health, or will they be decorated with jewelry and attired in ruffles, ornamental trimmings and the fashions of the world generally? Will I see the young brethren dressed as becometh them, or will they, too, be arrayed in fashion's garb?

I was free to mention some of these things to the Trustees and others, and was glad to learn that it was their intention to fully maintain the distinctive features of the Brethren in the school, and that the teachers would be expected to fully conform to the general order of the church, and maintain its distinctive principles in their deportment.

These things are mentioned in order to place our people on their guard, and let them see the importance of throwing a safeguard around all public institutions that may chance to exert any influence among the people. Our schools can wield a wonderful influence either for good or evil. They can ruin the church, or they can greatly strengthen it. If from these schools will come a number of Brethren's children, who have imbibed in their hearts a love for fashions and worldly display, we may as well lay down our pens and say, good-bye to non-conformity. It is useless to preach the doctrine of non-conformity to a church that is running her young members through fashion's mill to be moulded in the style of this world. But if to the contrary, the schools in the brotherhood will stand up for the order of the church, teach and maintain the distinctive features of the church among the members, what a power for good they may become? If they do this, then the BRETHREN AT WORK says, Amen. But if not, then our orders from the supreme court of heaven, is to cry aloud and spare not, for our mission is to oppose everything that exalteth itself against God and his laws. The distinctive features of the church must be maintained, and it is a part of our work to do it. Further observations next week.

J. H. M.

THE VOICE OF A VETERAN IN THE ARMY OF GOD.

M. M. Eshelman:—

DEAR BROTHER:—Thanks—many thanks for the kind word of encouragement in your missive of 15th inst. Like the refreshing dew in the morning, though it be but a few drops, refreshes the almost parched plant, to give it strength to endure another day, the scorching heat of the sun's rays, so—even so new life is imparted to my soul.

Deeply distressed in spirit, very weak in body after a sojourn of some ten days in Northern Indiana among the beloved ones, where all seemed to be sitting in heavenly places, drinking into their souls the blessings divine, and I, while among them, felt like making tabernacles, like Peter; but the enchantment passed and left me alone in the valley. I felt like going a fishing, but it was dark—O how dark! After toiling all night, Jesus calls from the shore in the person of M. M. E. I felt like plunging into the deep, regardless of danger or toil.

The welfare of the church, the salvation of souls and the prosperity of Zion is my daily and my nightly theme. Three times within forty years did I change my temporal position to enable me to serve the church without aid from man. Like Peter of old, I girded myself and went whithersoever I would; but now that I am old, somebody else has to gird me and lead me, not where I don't want to go, but where I might help with what little strength remains, to push forward the work of the Lord "while it is called to-day, ere the night cometh when no man can work."

I am with you, brother. I don't want the old ones pushed aside; though they may be too slow, they may be too short-sighted, too slow to understand, too self-wise or all-sufficient in themselves, this is natural. They have answered a good purpose in their time—in the strength of their manhood; if they only now can be made to feel that they are only to get fully ripe for the harvest, by fully trusting Him who has called them by submitting to others what they cannot do themselves as they did formerly. I am fully persuaded in my mind, that the church has a great work to do in a short space of time. The army of workers is at hand; they have been called in to work, but there are so many Babylonish garments in the sand, hid away (I mean carnal enjoyments). golden wedges in many a camp. O! that they might be unearthed and distribution be made to every one's need as in the days of the apostles! I am not afraid of our young brethren running too fast; but of our old ones halting between two opinions. We that are old have carried the ark from place to place. Some of our young brethren would like to have had it on wheels, but many of them have already learned to await directions from the Lord. The call is now made from one end of our free country to the other, "Come over and help us." Messengers stand ready, (not idle), "Here am I, send me." For they must be sent, for how can they go without being sent? The messenger in David's time, that ran without being sent, and out-ran the one that was sent, could tell of nothing but a great tumult; consequently not every messenger that wishes to run, (in his zeal), can bring the desired information; besides, the man that is sent must have the wherewithal to go, somebody must do that. Let therefore those wedges of gold be brought into requisition and made use of. The time is not far distant when we shall take possession of our inheritance beyond the river. I long and desire for that time to come, but am willing to await the summons, "Come up higher." Until then be it my lot to toil and labor; for O, how sweet is rest when weary. Farewell pilgrim stranger.

Yours in hope,

F. P. LŒHR.

FRIENDLY RESPONSE.

God among men; God in men. Glorious thought! The Record speaks of *mighty* men, *wise* men, and *young* men. Hezekiah "took counsel with his mighty men," when Sennecharib was come into the land of Israel. So with the Hezekiah's of God's army. When the Assyrian hosts threaten the army of God, there is time for the leaders to counsel with their mighty men Who is a mighty man? One of "low estate." "I can do all things through Christ, who strengthens me." The man who doeth all things *through* Christ, is a mighty man.

Who is a wise man? "A wise man feareth, and departeth from evil." Getting away from evil is wisdom. A wise man *will show* "out of a good conversation, his works with meekness of wisdom." James 3: 13. This is the way to travel. Some men are afraid of show; but the Lord Jesus demands a certain kind of show from His people. He urges them to show wisdom, and tells them how. One apostle demands that we show our faith by our works. Another, that we show the Lord's death until He come, and that we *study* to show ourselves approved of God.

Young men are often mentioned in the holy Record. John wrote unto young men, *because* they had overcome the wicked one. Paul taught Titus, to exhort young men to be sober-minded. All along the way from Adam to the present, young men existed. They are a necessity. Cut off young men, and soon there will be no old men. In all ages, there were young men in the church of God. Stop them from coming to Jesus, and very soon there will be no old men. A man must be young before he can be old. They are not to be despised.

We rejoice that there are young men. We rejoice again because so many old men love and respect the young. If old and young will continue to see that they are one family—that they should respect each other, that there can be no good work without both, then mighty strength shall ever prevail. No young man—no set of young men should ever think of putting the ark of the Lord on wheels, and drive off like Jehu. A man that will do this, and leave the old behind, should have his face covered with shame. In every well-drilled army, all march *in line*. One does not step ahead of the other; all keep step together. This, our old brother well knows. Now who wants to run away from the faithful veterans in God's army? We have read of some who went so far in advance, that all that could be seen of them was the terrible cloud of dust that they raised. In this dust, they could neither see compass nor chart, and they wandered round and round until thirsty, and hungry, and naked they ran to the world and were content with "husks" and "fig leaves."

Yes, there are the "wedges," the "garments," the "itching ears," the stocks, bonds, mortgages, houses, lands, cattle upon many hills, sheep, and many of the kind which ran down hill into the sea and were choked, mighty ships, fine horses, dry goods, the wheat and corn—all which are constantly trying to steal our affections. Look out for them! Handle them with caution. Many of them could be turned into silent and powerful engines to send the Truth to the dying—the perishing. Shall they be *turned?*

God bless you, my dear, old brother. You have fought many battles with the Sword of the Spirit. You have not asked the Spirit to fight your battles, but you have taken the Spirit's Sword, and cut right and left, up and down The man who sits down and commands the Spirit to fight for him, will be apt to be left sitting. "A crown for you! A crown for you! !" shout the angels above. "Come receive the crown; come partake of the joys of the saints of the most High. Hallelujah! Hallelujah! ! to the Lamb who takes away the sin of the world. Praise his name forever and ever." O, will not that sound grand? Will not the shouts and harmony of the hosts of heaven thrill your soul, and make you say, "I never knew the half on earth"? Peace be unto you; and the rest which you desire, may our Father give it thee abundantly.

M. M. E.

TOO RELIGIOUS.

WE do not think it can ever be laid to the charge of humanity, that they did not have *religion enough*, for it would be difficult, we think, to conceive of another, or of any more. To speak of the subject in a general way, we could say that the world is *too* religious, but not near enough *piety*. There are too *many religions* and not *enough* RELIGION. We have an abundance of it in theory, but none or very little of it, in practice; the world is filled with its name, but as yet, is a stranger to its character.

We, as a race, seem in this, to think that an abundance of a bad thing is better than a little of a good thing. And so the race is another time deceived, and we fear the mistake will not be discovered by many until life's work is done and the judgment day has come. What a testing of principles, doctrines, faiths, creeds, and opinions there will be, and none but the true will stand this final test.

L. WEST.

BROTHER Bashor's labors at Boston, Wayne county, Ind., have been crowned with success. Up to the 6th inst., twenty-one, confessed Christ and were baptized. Brother B.'s address until further notice, will be Nankin, Ashland, Co., Ohio.

◆

IN a country grave-yard, in New Jersey, there is a plain stone erected over the grave of a beautiful young lady, with only this inscription upon it: "Julia Adams, died of thin shoes, April 17, 1837, aged 18 years." This contains more truth than could be gotten onto a tomb stone in this fast age. Eternity alone will reveal the amount of deaths that have been caused by improper dressing and living. Beauty of person and health are worth preserving.

◆

To do good work, an editor must know what to leave out, as well as what to put in his paper. The leaving-out part is the important thing to learn. An article, at first reading, may seem just the thing for the public, but on comparing it with the Bible, it becomes necessary to leave it out. We have not yet thoroughly learned the leaving-out part. We shall try to become a more apt student as we grow older, and aim to be more expert by perseverance.

◆

NEARLY one year ago the *Herald of Gospel Freedom* was started at Wolcottville Ind., by a number of persons under the following circumstances as given by its editor: "Several ministers of the Church of God in Indiana through a scrupulous regard for the truth and righteousness, refused to fellowship men who were *'yoked together'* in the dark leagues of secrecy. For thus reproving the works of darkness their licenses were withheld." At their recent Conference in Beaver Dam, Ind., it was shown that considerable progress has been made in their work. Their paper is under the control of their Eldership, and is to be enlarged to a six column folio, and issued semi-monthly instead of monthly. We wish it success in its battles against secretism.

◆

GOD hides no good thing. He need not cover up the truth. We thought of this when we read of a young, active sister, whose parents are away from the house of God, yet she came to Jesus and is now trying to obtain the crown that is laid up for the faithful in Christ. From kind friends she received her early training, but with a desire to do right, carefully read the Gospel of our Lord and Master. While fighting for the truth, and away from those who study to obey "all things" as revealed by the Lord, the BRETHREN AT WORK was put into her hands. This was quite an aid to her—a kind of a silent, yet effectual preacher, and thanks be to the Father above, she now stands in the church as one of its bright shining lights, doing all she can to bring others to the knowledge of the truth. She not only reads the BRETHREN AT WORK, but spends considerable time in writing for the *Children at Work* and collecting subscribers. What proved to be a blessing to her, she cannot forget, may prove equally a blessing to others. We little know what good we may do by getting people to read that which is good for the soul.

◆

THE Baptists are preparing to build their third meeting-house in the city of Rome. The Bible society of Geneva, Switzerland, has undertaken to send a copy of the New Testament to every school-teacher in France. Already 27,000 have been sent out, and 53,000 more will be required. When we read how active others are in putting Bibles into the hands of people, and in teaching their peculiar tenets, we stop and inquire, what are the Brethren doing? Doing something of course; but are we doing according to our ability? Are we spending and being spent for the good cause as we ought, or are we just moving, barely moving to see if we can move? The calls for the whole truth are loud and many, and if we give not as has been given to us, fearful will be the consequences. Let us arise and move on in the strength of the Lord.

Business Notices.

CIRCULATE THE TRUTH.

THERE are thousands, not members of the church, who might be greatly benefited by reading the BRETHREN AT WORK during the debate and in order to reach as many of this class as possible, we conclude to make the following liberal offer: Send us the names of such outsiders as you think would read and appreciate the paper, and we will carefully enter them in a book, as they come in, and send them the paper as fast as the money can be raised to pay for it, charging but one dollar a year. Hope all our readers will make donations to this fund, and thus enable us to do a good work among those whose names may be forwarded us.

Below we acknowledge, from week to week, all donations received, and papers sent out

H. P. Longanecker, Ohio,	1.00
J. T. Elb,	1.00
E. P. Bobbins,	1.00
Lyman Fly, Carroll Co., Ill.,	1.00
J. R. Spacht,	1.00
J. A. Coberly, Randolph, Co. Va.,	.42
Previously reported,	35 46
Total to date,	40.88

The following names have been placed on our list for one year, and paid for out of the above fund.

Levi Ammon, Miami, Co., Ohio,	1.00
C. L. Coulig, Monroe Co W Va	1 00
F A Huff, Tippecanoe, Ind.	1.00
Squire B. Long Randolph, Co Va	1.00
Previously disbursed,	35.00
Total to date,	$39 00

Forward us the names of those only who will appreciate the paper and do not forget to donate something to the fund.

MONEY LIST.

It is not safe to send over $1.50 in a letter without registering Send money by P. O Orders or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send silver in letters. Below we publish, from week to week, a list of money received at this office, by mail, and not otherwise receipted for Should any errors occur, report them immediately:

Sa Ulery 7 10 J H Neher 1 30 Susannah Brumbaugh 1 75 D O Swadley 3 85 James Crumpacker 10 50 Adam Hawk 75 S J Giffin 30 H C Longanecker 1 00 J S Gool 1 50 A W Vaniman 65 S S Mohler 9 00 A Mock 2 00 S Stump 1 00 O D Lahman 1 00 John W Eller 1 00 J W Smouse 1 00 H R King 5 00 Henry Landis 9 25 Geo B Raleigh 1 75 Jno Erbaugh 1 75 I F Bobbins 1 00 John Switzer 25 C S King 15 S Click 3 50 L C Moyer 2 70 John King 30 Louisa Huff 50 S J Giffin 3 00 Jonas P Price 1 00 A H neal 25 F. Thompson 6 00 John Shick 1 50 James Y Heckler 1 00 D Hodges 75 J R Spacht 1 00 D Sable 1 00 E L Brower 1 00—Nov 9, 1875

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible, in order to promote Bible Truth. Articles for this department, must be short and to the point.

Please explain Daniel 2: 44, 45. In the days of what kings? What does the word kingdom refer to, and what the stone? Wm. T. Harding.

QUERIES ANSWERED.

Please tell me who that man was, Paul spoke of in 2 Cor. 12: 2, that was caught up to the third heaven. Samuel Crist.

1. Please give your views on Luke 10: 4. "Carry neither purse, nor scrip, nor shoes· and salute no man by the way."

2. Also Matt. 23: 9: "And call no man your father upon the earth: for one is your father which is in heaven."

3. Also 1 Cor. 7; 39: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord."

Emma Fisher.

CAUGHT UP IN THE THIRD HEAVEN.

PAUL wrote both epistles to the Corinthians. We also read in Acts 22: 17, that Paul was in a trance after he was baptized and had come back to Jerusalem. Here he does not, as all through his writings, glory except in his weakness, hence his meekness forbade him to say, I was caught up in the third heaven. He therefore only says, I knew a man, &c., when in truth it was himself while in a trance.

SALUTING BY THE WAY.

These seventy disciples had a great commission to fulfill; the society of the world was to be brought on a nobler foundation, and Christ himself knowing the weakness of human nature, tried to guard their minds from being diverted from the good cause on which they had entered. We read in 2nd Kings, when Elisha sent his servant to raise the Shumanite's son, he gave him orders to "salute no man by the way; if any salute thee, answer them not, and lay my staff on the child." This also was an important work, but the servant returned without accomplishing anything, probably because Elisha, as God's prophet, had only the power to raise the son. Thus Christ wished to impress His disciples that they had an important work to perform and wished them not to be encumbered with the cares of this world; neither to let their minds be diverted from the true cause for which they were sent; and they returned rejoicing because the devils were made subject to them in the name of Christ. We may all learn a lesson from this, by not having our minds centered on things of this world, but seek first the kingdom of heaven and his righteousness.

CALL NO MAN YOUR FATHER.

This does not mean that we shall not call him, under whose care we were raised as children, "our father," which is the same as the little child who calls "papa;" we must honor, obey him, for this is the first command with promise: "Honor thy father and mother." Malachi, the prophet says, "A son honoreth his father and a servant his master;" but Christ saw that the Scribes and Pharisees had deceived the multitude and were looked up to, as some church-goers look up to their ministers and say, "We pay them and they may pray for us." Or like the priests of the present day, who are looked upon as having the keys of heaven, and forgiving their followers' sins. This was an error in which the Jews had fallen, they did not look for themselves, but believed the Scribes and Pharisees, as some people now believe their ministers, and search not, the Scriptures for their own salvation. Christ wanted them to look higher, to call no Scribe or Pharisee "master" or "father," with the impression that through them they will be saved. He wanted them to go to the fountain-head, to work out their own salvation independent of any creed, or man-made doctrine. To make this plain, I will relate an incident:

An Irishman came to the priest and asked the price to have certain sins forgiven. "Two shillings." "To whom do you go," Pat asked, "to have your sins forgiven?" "To the bishop." "What does he charge?" "Two shillings." "Where does the bishop go?" "To the pope, who also charges two shillings." "And," continued Pat, "where does the pope go?" The priest answered, "To God." "What must he pay?" "He? He pays nothing." "Well then I will go to God too," said Pat. So with us, let us go to the Fountain-head, to God, call no man father, trust no minister, but prove all and hold fast to that which is good, to that which cometh from God. *His Word* is truth.

THE WIFE.

If the husband dies, the wife is free from the law, free to marry again the same as a virgin, but I think the explanation is wanted on the latter clause, "only in the Lord." That is, for a brother or sister to marry in the Lord, to marry one who obeys the Lord, who is in the church. To marry outside of the church is going on dangerous ground; but as Paul says, verse 25, that he has no direct command of the Lord, but gave his judgment, so it may be allowable, under some circumstances, to marry such as are not in the church, such as are friendly to the cause and for whom there is hope, such who are not classed with unbelievers. 2 Cor. 6: 14. But since it is allowed in some cases, great care should be exercised, and an understanding of some kind be had before the too oft fatal leap is made. Cyrus Bucher.

Reistville, Pa.

COMMENTS ON MOLLIE UMBAUGH'S QUERY.

Please give an explanation of the following words· "Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." I John 3: 9.

Mollie Umbaugh.

WHO IS IT THAT IS BORN OF GOD?

"BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" But even this is not all; not only are we to be recognized as the children of God, but also conformed to the image of His only begotten Son. And such is the transforming efficacy of His glory, that when "we see him as he is," we shall be changed into His image, we shall be pure, as He is pure; for we "know that he was manifested to take away our sins; and in him is no sin."

This similitude will not, I confess, be complete in the present life; we must see Christ even as He is, before we can be conformed wholly to His image. There is, however, a partial resemblance which becomes more complete as grace prevails in us. In this state we "know, but in part," and are sanctified but in part, as John tells us, "If we say we have no sin, we deceive ourselves, and the truth is not in us." John cannot mean to be understood *absolutely*, when he says, "He that is born of God doth not commit sin." But it is yet a question how the words can be best explained in harmony with other passages in the Scriptures. John tells us to "walk as Christ also walked." In the close of this epistle the apostle speaks of apostasy—that is, of complete and final apostasy as, "a sin unto death," as a fatal, soul-destroying sin. This sin is utterly inconsistent with true godliness. He that is born of God, in this sense, "sinneth not," and "cannot sin," for sin we substitute apostasy, meaning, inveterate and complete apostasy, and the text reads, "Whoso abideth in him, *apostatizeth* not: whosoever *apostatizeth* hath not seen him, neither known him—he that is guilty of *apostasy* is of the devil; for the devil hath been an apostate from the beginning. Whosoever is born of God, doth not *apostatize*, for his seed remaineth in him, and he cannot *apostatize*, because he is born of God."

Mutual love among Christians is the burden of this epistle; but that love must be connected with love to Christ, because we are commended to love them as Brethren, and be ready to lay down our lives for them. Verse 16. Now this mutual love produces mutual fellowship and Communion, not with them only, but with God, our Father, Christ our Savior, through the medium of the Holy Ghost, which He has given to abide with us forever. Wm. Stuart.

Burnett Station, Mo.

THE WORTH OF THE SOUL.

BY SILAS GILBERT.

THE Savior gives us to understand that the value of the soul is greater than that of anything on earth. We should seriously consider this, both as applied to our neighbors and ourselves. In fact we cannot prepare ourselves for eternity without a concern and interest in the welfare of our fellow-man. Christ died for all—for them as well as us. Every possible effort must be made to draw souls unto him. "Go teach all nations." The invitation is not limited, it is so broad that it includes every kindred, tribe and tongue.

Christ wants all to know what it takes to purify the soul. It cannot be bought with this world's goods. We learn our souls are purified by obeying the truth. The apostle tells us, we should not weary in well doing. If an effort is made to preach the truth and it takes a little of this world's goods, and scores and hundreds are not converted, but only a half dozen or so, we should not set up the plea, "The missionary work does not pay; for in an early day, the time of Abraham, we learn a few men could have saved a city—ten men could have saved Sodom. No doubt Noah went to a great deal of trouble and expense to save only "eight souls," but souls are precious. "For what is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

QUERY ANSWERED.

Please give an explanation of Matt. 21: 2; also Mark 11: 2. Do both mean the same? If so, what is meant by the ass tied and the colt with her; loose them and bring them unto me? Did he ride both, or only the colt? I. H. Crist.

MATTHEW 21: 2 and Mark 11: 2, both mean the same. The colt was tied with its mother. Mark and John mention only the colt, upon which Jesus rode. See Mark 11: 7, John 12: 15, 15. The colt upon which "never man sat," was alone fit for sacred use. See Sam. 6: 7. Now if it was necessary to make a new cart and to take kine "on which there hath come no yoke," to draw the new cart that bore the ark of the Lord, how much more to take a young colt "whereon never man sat," to bear the Lord himself?

PRIDE.

BY CHARLES M. YEAROUT.

"The lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof."—I John 2: 16, 17.

HENCE all who participate in these evil things shall pass away and where God is, they cannot come.

Many so-called Christians are in the front ranks of the devil, following all the evil desires of the flesh. "Come ye out from among them." "The world passeth away and the lust thereof."

"Be not conformed to the world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God." We are not to engage in those things that are hurtful to our eternal welfare; the things we once *loved* and tolerated we now hate; and the things we once hated we now love. This is the difference between a regenerated and an unregenerated person. If we be risen with Christ, let us seek those things which are above, where Christ is. If we are in Christ, we have no desire to engage in the pleasures of the world; "For," says the apostle, "know ye not that the friendship of the world is enmity with God?" So we see that he who is a friend of the world is an enemy of God. "If any man love the world, the love of the Father is not in him." If we be the friends of Christ, the world will hate us, because it hated our Master. If we were of the world, then would the world love us, but as we have renounced it, it despises us.

We are commanded to lay off all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save our souls. We shall notice some of the things which are unnecessary, that do not add any to our comfort or convenience: Gaudy dress, extravagantly furnished churches. Some ladies are a shame to any civilized community, the way they dress themselves, their dresses all ruffled and scalloped and puckered from head to foot; and yet these very ladies are held up in their respective churches as model Christians. Beautiful "lights" they are! No sacrifices, no change whatever. They go to all places where Diabol is king; such places as shows, theatres, dances, &c. "If you will be my disciple, take up your cross and follow me," is Christ's command. "Pure religion and undefiled before God the Father is this: to visit the fatherless and the widows in their afflictions, and keep yourself unspotted from the world."

The Lord help us to flee the lust of the eye and the pride of life.

Be Affable.—Much of the happiness of life depends on our outward demeanor. We have all experienced the charm of gentle and courteous conduct; we have all been drawn irresistibly to those who are obliging, affable and sympathetic in their demeanor. The friendly grasp, the warm welcome, the cheery tone, the encouraging word, the respectful manner bear no small share in creating the joy of life: while the austere tone, the stern rebuke, the sharp and acid remark, the cold and disrespectful air, the supercilious and scornful bearing are responsible for more of human distress, despair and woe, than their transient nature might seem to warrant

—*Mt Joy Herald.*

Items of Interest.

—It is estimated that the financial loss to that portion of the South which was visited by the yellow fever is $200,000,000.

—A dispatch from Paris says, that Oct. 21, the River Ligne rose 64 feet, flooding a large portion of the town of Largentiere.

—The largest wholesale dry goods firm in St. Louis, that of Dodd, Brown, & Co., has failed. Liabilities from $1,250,000 to $1,500,000.

—In view of the prevalence of hog cholera at the West, the Chicago *Tribune* advises people to abstain from all forms of swine flesh as the only sure mode of escape.

—Memphis rejoices in the deposition of the yellow fiend, and the city is rapidly filling up with returned refugees and strangers. The fever is every-where disappearing.

—The hair of deer is five times lighter than cork, and a firm in New York is making life preservers of it. A life buoy weighing two and a half pounds will sustain two men.

—It is thought that England's proposed advance into Afghanistan will be postponed on account of the fever that is steadily increasing among the troops stationed at Jamrood and encamped on the frontier.

—Reports from Yankton, Dakota, Oct. 7, state that a very destructive prairie fire traversed from fifteen to twenty counties between Jim River and Missouri River. Great damage is done in some of the settlements.

—According to a recent statement of Kwang Chang Ling, an educated Chinese statesman, the entire population of China does not now exceed 120,000,000, instead of being 450,000,000, as it has been usually reckoned.

—The remains of a large and magnificent church, built of unusually great stones, has been observed at Amwas, near 'Abu Shusheh, in Palestine. It dates, probably, anterior to the crusading times, and possibly from the fifth century.

—Three volcanoes,—Cotopaxi, in Equador, Ætna, in the island of Sicily, and Vesuvius, in Italy,—are now in full blaze together. The simultaneous eruption of three volcanoes is a rare circumstance, one which does not occur in centuries.

—A missionary of the American Sunday-school Union in the mountains of Kentucky, reports that out of 533 families visited by him, 310 were destitute of a Bible. In canvassing one county, he spoke of staying with five preachers who had no Bible.

—Jesus is the purest among the mighty, the mightiest among the pure, who, with His pierced hand, has raised empires from their foundations, turned the stream of history from its old channel, and still continues to rule and guide the ages.

—A Biblical curiosity in the English section of the Parish Exhibition which attracts crowds, is a model of the tabernacle as it rested during the wanderings of the Israelites in the desert. The exterior is constructed in strict accordance with the details given in the Old Testament.

—The Baltimore *Sun* says that arbitration prevails between employers and employed in Maryland. Both parties select disinterested outsiders. A strike of journeymen riggers was recently adjusted by such methods, and other instances have occurred of the same kind.

—Fortune-telling is carried on to an extent in San Francisco unknown elsewhere. Some of the women engaged in the business charge from $5 to $10 for an interview and are visited by credulous stock speculators, who seek to obtain supernatural "points" as to the market.

—A dispatch from Alexandria, Egypt, says the inundation from the Damietta branch of the Nile is advancing. It now covers one hundred and twenty square miles. Twenty villages have been submerged and from six hundred to one thousand lives lost.

—About a hundred negroes have been put to death in Santa Cruz, but the rebellious spirit remains, and the island is practically ruined. The damage to property from the insurrection is estimated at three million dollars.

—It is said that in San Francisco there is a growing and frightful increase of drunkenness among women—a most unfortunate sign. Dr. Cuyler writes to a Western paper: "The profligacy of San Francisco, this great cosmopolitan city, is equal to that of a continental town in Europe. There are over 8,000 drinking saloons in full blast, and I have seen more drunken people on the streets than I ever saw in any Eastern city."

CORRESPONDENCE.

From D. B. Gibson.

AT the Silver Creek feast I met many that obeyed the Lord, when we were among them a year before. It does us good to meet them, and hear such expressions as this, "I never regretted the change from the world to Christ." I bade them adieu and went to Mt. Morris on private business. In an hour was on the road to Shannon Love-feast, in company with Eld. D. E. Price and others. Stopped with Bro. Samuel J. Lahman. Meeting on the 10th, at ten A. M. Met brother Enoch Eby and Boyer, of Waddam's Grove, brother Marcus Fowler, of Yellow Creek, Moore and Eshelman, of Lanark, Bro. Martin, of Cherry Grove, George Zollars, of poetic inclination, of Hickory Grove, J. J. Emmert, of Arnold's Grove, and others, with whom I had a slight acquaintance, whose names I have not remembered. The Feast was the largest, I think, I ever witnessed, and one long to be remembered. The Spirit of the Lord seemed to pervade every heart. I continued the meetings for a week — Although the weather was stormy, and nights dark, the attendance was as good as could be expected; and the order was excellent. The Lord blessed our labors here, several made the good confession, and were enrolled in the Lord's army. May they fight the good fight of faith, never disturb, nor lay the armor by, till they fall in death; and on the golden shores, reap the exceeding great reward.

On the 18th Hro. Bashor came, and relieved me. I remained however till Monday the 21st, to attend council meeting, at which Bro. Franklin McCune was advanced to the 2nd degree of the ministry, and Bro. Samuel Sprogle chosen speaker. May the Lord make of them able ministers of the "Word of Life. I left them in council and boarded the 2 o'clock train, and was homeward bound, where I arrived next morning at 9 A. M., without accident or delay.— Found my family all at home, and in good health; although there had been many casualties and considerable sickness in the neighborhood, during my absence. The Lord be praised for His goodness forever. More anon.

Perrin, Mo., Oct. 28th, 1878.

From Enoch Eby.

Dear Brethren:—

WHILE waiting for the cars. I shall improve the time in penning a few lines to you, to inform you that I arrived safely at Wyanet, Bureau Co., on Wednesday the 23rd. After having been brought on my way to Forreston, by brother David Rowland, and finding a team from the country, I was only obliged to walk about two miles. I arrived about dark, at the house of friend David Stouffer, who informed me of the meeting appointed, some miles West, which was very unexpected to me; having set the first appointment for the 25th, fearing I could not get there sooner. But they understood my letter the 23rd, hence the appointment. I was glad I went one day ahead of my time, which in all similar cases, is hetter than a day behind time. I then continued meeting for nine evenings, at two places about three miles apart. Had five appointments at each place, Hunt's school-house and the United Brethren meeting-house. Had ordinary interest, considering the dark nights and busy time. The interest began to increase, and the moon to give light, and a strong desire being manifested on the part of our dear brethren and sisters and some others, to continue the meetings a week or two more. I felt much like doing so, but I conceived it to be my duty to visit all the other points of labor in this mission field. Hence could not spend much more than a week in each place; and return by the 3rd of Dec, so as to be to the District Meeting. Hence reluctantly, seemingly upon the part of all present, we bade farewell; and this morning at an early hour, was brought to Sheffield, on the Chicago and Rock Island road, by brother Culbertson, and soon arrived here at Bureau Junction; and in the midst of the bustle and noise, incident to R. R. depots, (especially at junctions) I am penning these thoughts. But to return again to the little despised, but faithful flock of Nazarenes, our dear brethren and sisters in the Ford, near New Bedford. I am happy to say I found them hungering for the bread of life, and the associations of the brethren and sisters from a distance. Brethren do not forget them in your travels and prayers.

The health among them was good, except Bro. Joseph Osborn who was confined to his room and could not attend any of our meetings, but when I left, he had hopes to be around in a few days. Many deaths occurred in the neighborhood lately among children caused by diphtheria. Brother Culbertson and myself also visited a sister, by the name of White, living one mile South-west of Tampico in Whiteside Co., formerly from Fayette Co., emigrated to this country twenty-three years ago; and has not heard a brother preach since. For a time she united with the Campbellites, not in faith, but for a temporary home, thinking a poor house is better than none. She is quite delicate in health, but seems strong in the faith, and enjoyed our visit and season of worship very much. She was left a widow eight years ago, with thirteen children, of which two remain at home single, and do the work on the farm. She has the comforts of life ordinarily. Dear brethren and sisters remember her in your travels and prayers. More anon.

Bureau Junction, Nov. 1st. 1878.

From J. F. Neher.

OUR Love-feast, which was on the 12th inst., passed off pleasantly. Ministers present besides our own, were, Brethren Martin Whiteneck, Jacob Root and Joshua Kesler, all from Bond Co., Ill., who are all young in the ministry, but manifest a willingness in discharging their duty. Seemingly the members were all built up and edified. On the 18th inst., we were with the Brethren, at the Love-feast, in the Mulberry Grove church, Bond Co., Ill.

This church at present, is in somewhat distressing circumstances; and should be remembered at a throne of grace. Of their ministers, three in number, only one of them could be at the Communion. Elder John W. Goodman, has lost his eyesight, and would not venture out after night. He however was at the day meetings, and enjoyed himself very well. Brother Allen Taylor, a minister in the second degree, is prostrated by the hand of affliction, and his situation is not a very hopeful one.

The feast however was a pleasant one. Ministers present were elder David Frantz from Marion Co., Henry Jones and Martin Whiteneck from the Hurricane Creek church, Bond Co., Ill. After the self-examination, instructions were given and the supper prepared. the ordinance of feet-washing was observed by the officiating brother, first girding himself with a towel, then turning to his brother to his side, washing his feet and wiping them with the towel, wherewith he was girded; then the Bro. that had his feet washed, took the towel and did the same to the brother to his side and soon around the table to the place of beginning.— All passed off in the best of order; and all obeyed the command and example of our Savior. The Supper and Communion passed off with due solemnity. and when we had sung a hymn, we went out and it was night. Met again next morning, at eleven o'clock. Preaching by David Frantz. Text, "He was led as a lamb to the slaughter, and as a sheep before his shearer; so he opened not his mouth" Showed to the congregation how lamb-like our innocent Savior was led to the slaughter, and shed His blood for the sin of the world. Also how sheep-like He was shorn of His glory with the Father, in order that His children might be clothed with glory, honor and immortality At three o'clock some of the members met at the house of brother Allen Taylors', who had called the elders of the church, and was anointed in the name of the Lord, as instructed by the apostle James. In the evening brother Frantz again addressed a large congregation, on the "Love of God, proving by circumstantial evidence, that though human love will, and has failed. yet God's love is ever the same. Next day, Frantz again addressed a very large and attentive congregation. Subject, "The Christian warfare, showing that in many respects, there is a similarity between the carnal and Christian warfare; that soldiers enlisting in carnal warfare, must be true and faithful to their promise in order to get an honorable discharge, and to be admitted in, or enjoy the soldiers' reunion. So likewise the soldiers of Jesus Christ must be faithful and put on the whole armor of God, and fight the good fight of faith, in order to get an honorable discharge at death, and in order to be admitted into the grand reunion above.

There was another appointment for Sunday evening, but we were not present. I feel assured that the congregation was well entertained.

Salem, Ill.

From Abilene, Kansas.

THE church in this part of the West, is still moving along slowly. Now and then an addition by baptism, but more by persons moving here. I am glad to say that the Brethren are still flocking in, seeking for new homes.— We can use them all. The field is large. Bro. G. Maurer from Naperville, Ill., was with us and spent a few days here. He gave us a few good sermons, which will long be remembered. He also has bought a farm ten miles South of Abilene. I hope and pray that his new field may be blessed with a rich harvest. And while we rejoice in his coming to locate with us, no doubt his departure will be a sad one among the Brethren in Ill. But may they bear in mind, that their loss is our gain, for we are scattered over a vast scope of country, and need those those who can help hold forth the ancient landmarks. Now a word to our many traveling Brethren that come to look for homes through this part of Kansas. Do not forget there are a good many members living through this part of the State, and we would be glad to see them stop off. Those who let us know of their coming, we will be glad to meet at the depot. No difference whether ministers or lay members, inform us and we will be glad to welcome you to our homes. Don't be afraid you make us too much trouble. Our aim is to get Brethren to stay and settle with us; for I do think no one can better himself in the State, take all in all. I am well aware that there are scores of Brethren come West, who don't know that there is a church in this part of Kansas.— So I thought I would inform them. You will find friends who will care for you while you stay with us. Homestead lands we have none that are good, but other lands can be bought from five to fifteen dollars an acre. Plenty of good water, some timber. As yet, no coal has been discovered in this county.

I will give a few names, so that those who would wish to correspond, can do so. The writer, Abilene; brother Michael Forney; J. Humbarger; S. A. Smith, all Abilene. Would farther say that brother M. Forney lives in Abilene. He can direct you to some of the rest.

H. S. MANCHLY.

From the Maple Grove Colony.

WE will say once for all to the members and those that contemplate becoming such, that when you write to us for information in regard to the colony. Please enclose enough to cover expenses for writing. Many write for information and ask many questions and request immediate answer, but fail to send the wherewith to pay the expenses of writing. We hope all will remember that one three-cent stamp does not cover all cost of a letter. I am willing to give my time in writing free, for I am a rapid writer, and require but a few minutes to write a long letter, but do think those for whom I write, should pay for writing material and stamps. I have a heavy correspondence, consequently considerable expense. We feel that it is to the advantage of those that intend to move West, to go in a colony and settle near together for many reasons. We are willing therefore, to do all we can to assist and encourage such, by giving all the information we can.

We will also say to those that send their names to us, desiring to become members of our colony, to please enclose with their names, fifty cents for each name to be applied on other expenses, such as blank books, maps and the expenses of the locating committee, which have just returned after a five weeks tour. The expenses of that committee were considerable, which we think the members ought to assist in paying. If "scrip" is not at hand, send postage stamps. In sending in your names for membership, don't fail to have them accompanied with responsible vouchers. We want none that cannot furnish good references as to applicants' good character, etc. We will briefly answer a few questions that are asked by many:

1. How much means are required in order to become a member of the colony?

ANS. No specified amount required; the more the better. Each member ought to have some means after settling on his claim.

2. How much government land can a person take?

ANS. 480 acres. 160 homestead, 160 timber claim and by pre-emption 160 acres.

3. How much will the land cost?

ANS. Homestead and timber claim $17.— Each pre-emption right $1.25 per acre. Law requires to live on and improve a homestead for five years, then the government makes you a deed. No taxes to pay on the land until you get your deed. (See homestead laws).

4. Who can take claims?

ANS. All persons over twenty-one years, that have never had the benefit of a homestead.

5. Does $17. cover all cost?

ANS. It does till the five years are up; then you pay $3.00 or $5.00 when you get your deed.

6. Where have you located?

ANS. Norton Co., Kansas.

7. How far from settlement, is the location?

ANS. Five miles.

8. How far from mill and store?

ANS. Six miles; dry goods and groceries as cheap as here in Iowa.

9. How far from railroad?

ANS. 60 miles, but will be within 30 another season and within a short time will be within six miles from railroad.

10. What is the price of good cows?

ANS. From $20.00 to $30.00

11. Is there any timber in that county?

ANS. Yes; I think they have as much timber there as we have here in Iowa. Wood can be bought at $2.50 to $3.00 per cord.

12. Does every person have to take his own claim?

ANS. Yes; every person must take his own claim; law requires it.

13. Are nearly all your colony members also members of the church?

ANS. Yes; about nine-tenths are members of the church. We have between fifty and sixty members now in the colony and still adding at every meeting. Address all communications to. N. C. WORKMAN.

Sciola, Montgomery Co., Iowa.

Primitive Christian, please copy.

From Landon West.

ON Monday morning, Oct. 7th, in company with Bro. James Johnson, of New Lexington, Ohio, left the home of brother Reed, and came through to brother Johnson's home.

One can not well grow tired of an old man, when in his company, if his mind has all the vigor of youth, hence the ride to us was most pleasant. From this old brother we heard much that was interesting and some that was quite amusing. From his home, we came at night to the home of brother Hixon, where he and his wife had just arrived to find a little daughter very sick. She had had symptoms of spasm in the day and night before, and on this account, and because the Love-feast at their meeting-house was set for Oct. 12th, and his school to commence on the 14th, he could not come with us, as was wished, to the Love-feasts in Miami. We however came on alone, and did wish to reach the meeting-house near Covington, on the 8th, but could not. We then went to the meeting on the 9th at,

DONALD'S CREEK.

This church is in Clark Co., Ohio, about nine miles West of Springfield. We arrived there at 12 M., on the 9th, and were very warmly received by our many friends. The day was pleasant, and a large crowd had assembled for the services, at 10 A. M., when they were addressed by brother O. F. Yount. Some were ready for baptism, and this was attended to before the Love-feast.

The elders in this church. are brethren Joseph Kauffman and John Frantz Ministers are Aaron Frantz, Peter Heck and George Funderburg. Those in attendance were brethren Joseph Arnold, Oliver Yount and George Miller. Brother David Workman, of Ashland, Ohio, had been expected, but it was learned that he had been called home, on account of an injury to his wife, by being thrown from a buggy.

The attendance however was large, especially by the members, and all seemed to enjoy the occasion well, but to us it was a feast indeed, for we had never before seen so many brethren and sisters at one Love-feast. This was our first, among the churches of Miami.

The crowd both in and out of the house, was large, and there was at times confusion— so much as to interfere greatly with those whose only object, was to worship God aright. This made it quite difficult to speak to those who were willing to hear, and lessened greatly the happiness, which would otherwise have been felt. But with all it was an occasion to be remembered, especially by those, who thought of him who died "without the gate."

We lodged for the night with Bro. George Funderburg; came again early to the church, where worship and breakfast were had, then for some time, a very pleasant season was spent in the last service. Then came the time for parting, when we in company with some others, came to the house of brother Frank Miller, where quite a pleasant time was spent in comparing views upon what the Lord had said, of which quite an agreement prevailed, both with those who were members, and with those who were not.

At night we came and staid with elder John Frantz, whose age and infirmity make us think that the work of one more of the fathers, is well nigh done. From his home we came South to the Love-feast in Green Co., known as

BEAVER CREEK CHURCH.

The elders who have the oversight of this body, are Moses Shoup, who is now eighty-six years of age, and brother George Halter, of the Lower Miami church. The ministers are David Bates, B. F. Darst and Henry Duncan. Those from other churches, were brother Jacob Garber and the writer.

On account of troubles, which had existed here for some time, there was no feast held at this place last year, but a committee of brethren having visited this place in Aug., and having adjusted the troubles to quite a general satisfaction, it was concluded to hold a feast this year; and such we think it was to all who attended it. The heavy rain on the evening of the 11th, prevented some from enjoying the meeting as they wished, but to those who were there it was regarded as a feast indeed. Among those who partook were some who had quite lately come into the church at this place, and to them this was their first opportunity to show forth their Lord's death. The order at this meeting was praiseworthy, and the occasion is one long to be remembered.

Sinking Springs, Ohio.

From F. P. Lœhr.

AN apology is due from us as a church to the Christian world for holding up the idea, that we believe to be as near, if not nearer in doctrine and practice of the pure Gospel as any other denomination of Christians; and yet for all this, are the least known perhaps of all.—Why don't you send out missionaries? If your's is the pure Gospel doctrine, why not exert yourselves to teach it every-where? You are right, dear friends, for if somebody or some company has something useful for the multitude, they will use every means to advertise.—But sometimes another class of men have a preference right, and not until their time is expired, can the other party assert this change. So it is with the pure Gospel of Christ, There had been an interdict upon it for 1290 years, and all this length the true believers were in guise of the woman in the wilderness. For upwards of six hundred years the Christian church was persecuted by Jews and gentiles.—The devil however saw that he could not gain his end by persecution, so he befriended them and made them a head that gathered the Christians into armies, to convert the world to Christianity; but as this was not the doctrine of Christ, those who were true and would not accept of it, were killed, persecuted and driven from place to place; and though the dragon cast a flood after the woman, the flood (false doctrine) did not reach the woman or church 1260 years ago. This church existed under various names, and in different places, and finally crossed the Atlantic ocean about 1719, bringing the same doctrine, for which they were fined and imprisoned, and driven until they reached the American shore. They were very careful to keep that part of their creed a secret, for which they had suffered persecution in all other countries. For nearly a century and a half, this American country knew but very little of this people. Even Buck in his Theological Dictionary, loses them at Ephrata, in Pennsylvania under the description of the Seven Dayers or Tunkers; hence the many erroneous ideas of us. Until the late Rebellion, our Brethren would try in every way not to become popularly known with this conviction, that they were in the wilderness, supposing to remain there until the second coming of Christ. But some few had an idea that the flight of the woman took place till about A. D. 606, and consequently would come to a close about 1866.—Now we want to see how she came out or whether she came out; so we must consider that whenever the church took up carnal weapons to convert the world and took the government of the world in her hand, instead of coming out of her, the true Christian was made known as a non-combative, non-swearing, non-conforming man. Thus all true Christians were persecuted. When the Rebellion broke out we had to appear before magistrates and governers, and make our principles known. Thus ended the 1290 days of prophecy. Since that time we need not hold private council when persons apply for membership.—The Gospel peace principle is accepted by many and is growing stronger, while on the other hand, Satan's work of hatred is smouldering invisibly like fire in the ashes.

Now friends, I have given you some cause and reason why we have not been as energetic in carrying the Gospel as we believe it, to other nations and countries. You have done nobly in carrying the Bible to the ends of the earth. If your missionaries only had backed it up fully. Saying one thing and doing another hath caused thousands to become skeptics.—Well might the Lord have said "Whatsoever they tell you to do, do it, but after their works shall ye not do."

Our apology I think, is reasonable, for the door was closed in most governments; is closed yet; witness the Mennonites in Russia. But Brethren, my apology is at an end. The Lord saith, "Behold I have set before thee an open door, and no man can shut it." Rev. 3: 8.

Never since the opening of the Christian era, was there such a time, not only privilege, but call for the pure Gospel. The fulfillment of the 9th verse, was never more clear. The promise for keeping the word of my patience is great, and should encourage every brother and sister, and give them new zeal and energy, to throw off the shackles that bind us to the earth. Behold I come quickly! What kind of a people ought we to be when He comes?—Ought we not to have worked while it is called to-day? Ought we not hasten to carry the glad tidings, by lightening speed to every nook and corner, since the door is opened by the Lord? Shall we not call conventions from one end to the other of our free country, to consider the best ways and means by which the most and best work can be done? where we could put our strength and our means, that God has bestowed to us, to the best use and largest profit. And ye old veterans of the cross, don't dream of the church going to "sticks," as some have said. He has said He would keep her from the hour of temptation, that is to come upon all the world. Pray with me for the young ones around us on every hand, whom God has given an outfit of spiritual strength for the great work before them. And you young David be strong in the Lord, fear not Him that defies the armies of the Lord. The pebbles Thou hast chosen from the brooks, are very bright; they shine throughout the camp of Israel.

Every throw makes a mark, only keep on low ground, keep in the valley till the battle is over, the victory gained. Thou shalt be led in triumph to the City of our God. Now a word to you dear editors: your editorials are appreciated, and the less advertising, the more approval. I agree fully with you Bro. M., about the A. M. God knew why He wanted the children of Israel to come together statedly at Jerusalem. Fifty years' observation, and studying the character of our Brethren, has made me consider the A. M. as one of the best means to bind the members into one body and keep them in one. Many a Summer kitchen has been gotten up outside of the house. But none remains through stormy weather. The builders failed of their object. According to my interpretation of the church's work now, nothing is calculated to be of greater benefit to the church, than the holding of the A. M. Thousands get to hear of a doctrine, which is nowhere preached but right with us. I proposed, and it was accepted and carried out to a degree at last A. M., to preach all around the meeting place. I was in company lately with one of the Standing Committee, who is fully with us to continue the liberty to all and give the thousands a chance to hear the pure Gospel, while those more interested to participate in the disscussion, can do so. Never give that which belongs to all into the hands of a few, and if they were pure as angels at first, the devil knows how to defile them. But few men can stand prosperity without becoming inflated and corrupted.

Bloomingdale, Michigan, Oct. 28.

Half a Point off the Course.

A GENTLEMAN once stood near the helm of the ship while crossing the English channel. It was a calm and pleasant evening, and none dreamed of danger, but a sudden flapping of the sail, caught the ear of the officer and watch, and he sprang at once to the wheel, examining closely the compass, "you are half a point off the course", he said to the man at the wheel, the deviation was corrected and the officer returned to his post, "You must steer very accurately;" said the looker on, "when only half a point is so much thought of, as half a point might in many places, bring us on the rocks," he said.

While reading the above, I was strongly impressed with these thoughts. Ah! so it is in life; half a point from strict truthfulness strands us upon the rocks of falsehood; half a point from perfect honesty, and we are steering straight for the rocks of crime; and so with all kindred vices. The rocks may well be termed the slippery rocks of death, which are beslimed with all manner of sin, beneath which is the gulf of destruction. The descent upon them is very gradual, and often times barely perceptible at the beginning. No one would think for a moment of taking one full stride into the yawning gulf beneath; but step after step men and women go on with their little sins, or what they call small sins, until these rocks become fearful. They begin to examine the course in which they are traveling, and find that their sins, though small at first, have like a mountain rose behind them, and they are fast on the descent. They begin to realize their fearful condition; they try to retrace, but find it a difficult retreat. They begin to look around for help, they call upon their nearest friend to assist them, they close their hand and say, we can not do anything, but trust in Jesus, then fold their hands and sit down to close the eyes to all duties and lull themselves to sleep on the top of faith alone.—They forget that Jesus had said to awake from sleep and arise, that he may give them light; that they may see the danger before them; hence they glide along the tide of time, till at last the brittle thread of life is severed and they are carried to their silent place of rest, to await the morning of the resurrection, when they will only, like the rich man, wake to behold the active saint in Abraham's bosom, with the unfathomable gulf fixed between. Then dear friends and kind reader, may I not give you warning? Will you not hear the voice of the watchman? Though I am but a painted stick floating upon the waters, I tell you of the rocks that lie hidden beneath the waves, and if you would enjoy that heavenly bliss beyond the skies, you must cease those little sins till you have overcome all, and follow Jesus through life. By denying yourself, which is the greatest cross of the sinner, you must enter into a covenant with Christ in baptism, and arise to walk in newness of life, which you can only do by asking Him for instructions. He will guide you to His Gospel, the New Testament, and when you have learned one command, go and do it, as the child will do his sum on the slate, that will prepare the way for another lesson. Go and do likewise and you will soon become a diligent learner or a disciple in Christ and thus you can "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." You should be very careful that you don't get half a point off the course, as that will lead you among the rocks.

H. W. STRICKLER.

Loraine, Ill.

Found Dead in a Well.

ON last Monday the 7th ult., David Landis and his wife, living about four miles South-east of this place, were out digging potatoes. They had left their children playing about the house. They had not been gone a great while, until one of the little girls came and informed them that little Erva, aged two years, one month and eight days, was missing, and could not be found. So the father went in search of the little boy, but not finding him returned, when the mother went to look after him. In the yard between the house and barn stood an old well, used only for watering stock, surrounded by a rail pen, and the mother in passing there saw it uncovered, looked in.—Who can imagine her griefs as she beheld her darling child floating on top of the water; her cries soon brought the father and neighbors.—They took him out and carried him to the house, where every effort was made to save his life, but without effect; his little spirit had taken its flight. That the father and mother have the entire sympathy of the whole neighborhood was shown by the tears that were shed, as they viewed the remains of little Erva. Erva was a bright little boy, and cannot help but be greatly missed by the stricken family.

Bringhurst, Ind.

[The above was sent us for publication, by a brother who clipped it from some paper, the name of which he forgot to mention.—EDS.]

GLEANINGS.

From Turkey Creek, Neb.—Our Communion meeting was held September 27th and 28th. We had a very good meeting, pretty good order among the spectators during the meeting, considering they were much crowded. It was the largest meeting ever held at this place. I often think how good we feel at the feasts here, but if we only can be able to meet around the Lord's table at that good feast, when Christ will gird himself and serve us. Oh how happy we will be then! There will be no parting.—Brethren present at our feast elder J. J. Lichty, from Brown Co., Kan., C. Forney, J. Johnston, from Falls City, Neb., I. Dell, from Beatrice, Neb., Bro. Buechley, from Waterloo, Iowa and Bro. Ooshorn, of Ind. May the Lord bless them for their labors of love, while among us. The church thought it best to appoint more deacons. The choice was held on Saturday afternoon; the lot fell on J. Bonewitz, H. Bronhard and A. Forney. Brother William Pollen and J. Shuss, were advanced to the second degree of the ministry. May the good Lord bless them in their labors, and all His children, that we will receive the crown of life that is laid up for all the righteous. The ark of the Lord is still moving along. We now have three speakers, five deacons and in all we number forty-four.

ELIZABETH SMITH.

Pawnee City, Neb.

From S. T. Bosserman.—Let God be praised, one more added to the fold at Eagle Creek church by baptism. May the good work go on. This makes nineteen by baptism and three by letter, during the present year.

Dunkirk, Hardin Co., Ohio.

Notice to Ashland College Subscribers.—You are respectively informed that the second installment of all subscriptions to Ashland College given prior to May 1st, 1878, will be due Nov. 1st, 1878. Will you please pay amount at once to local agents, as the money is needed to further the construction of the building. The carpenters are at this time (Oct. 28th), putting on the roof, and everything is progressing finely.

E. C. PACKER, Solicitor.

From Jacob Rife.—Will say that Bro. S. H. Bashor is holding a meeting in the Four Mile congregation, Union Co., Ind. The meeting is very interesting; the house is crowded, and eleven have been received by baptism, and future prospects encouraging. Hope the Lord may bless him and his labors.

Nov. 6th, 1878.

To Those Concerned.—This is to kindly inform all who are concerned, S. A. Walker, of the Seneca church, John P. Ebersole of the Rome church and S. T. Bosserman, of the Eagle Creek church, all of Ohio, are local agents in their respective congregations, to whom all subscriptions for Ashland College may be paid.

E. C. PACKER.

From Eight Mile Church, Kan.—We are slowly moving on in Zion's cause. Seven were added to the fold this month. That God's blessings may rest upon them and enable them to hold out faithful to the end of their journey of life, is my prayer.

J. S. REIM.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

BURK.—In Poplar Ridge district, O., Viola, daughter of Bro. Peter and sister Burk, aged 6 months and 11 days. Services by Simon Long.

LANDIS.—In the Bachelor's Run church, Ind. Oct. 7th, 1878, Erva Landis, son of Bro. David and sister Elizabeth Landis, aged 2 years, 1 month and 8 days.

FLORA.—In the same church, Oct. 17th, 1878, sister Catherine Flora, wife of elder J. Flora, aged 66 years, 6 months and 9 days.

HENRY LANDIS.

WONDERLICK.—Near Richland, Keokuk Co., Iowa, Nov. 2nd, 1878, sister Mary, wife of Eld. Charles Wonderlick, aged 60 years, 9 months and 19 days.

She was a consistent member of the church for about forty-three years. She leaves a husband and four children to mourn the loss of a kind companion and an affectionate mother and the church has lost a mother in Israel.—We believe she died in the full triumph of immortal glory. Hence the loss to those to whom she was near and dear, is her eternal gain.—Funeral discourse from Rev. 14: 13, by brother Solomon Stamy, from Linn Co., to a large and sympathizing congregation.

SAMUEL FLORY.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M., and arrives in Racine at 8 48 P. M.
Day passenger train going west leaves Lanark at 2:06 P. M., and arrives at Rock Island at 6:50 P. M.
Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.
Freight and Accommodation Trains will run west at 12:10 A. M., 8:10 A. M., and east at 12:10 A. M. and 5:15 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

Passengers for Chicago should leave Lanark at 12:21 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 2:21 in the morning.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*"—LUKE 2: 10.

Vol. III. Lanark, Ill., November 21, 1878. No. 47.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

SING OF JESUS.

BY J. W. SOUTHWOOD.

Sing of Jesus, sing of Jesus,
How He came to earth to die,
To redeem this fallen people,
And to bring salvation nigh.

Sing of Jesus, sing of Jesus,
How He died for you and me,
How he came and bled and suffered,
And from sin did set us free.

Sing of Jesus, sing of Jesus,
Understanding what we sing;
And with spirit always trying,
To obey our heavenly King.

Sing of Jesus, sing of Jesus,
Oh His love and grace so free,
That to all it now is given
Who will hear and humble be.

Sing of Jesus, sing of Jesus,
Of His glorious Gospel given,
How on earth it here doth cheer us,
And will cheer us up in heaven.

Sing of Jesus, sing of Jesus,
Even till we're called to die,
Then we'll sing of Him in glory,
When we reign with Him on high.

ALPHA AND OMEGA.

BY C. H. BALSBAUGH.

To Brother J. F. Oller, of Waynesboro, Franklin Co., Pa.:—

GREAT souls are fashioned only under the sovereignty of the Holy Ghost. Intellect may be expanded and enriched apart from and in defiance of God, but that which is deepest and highest, and best in man can be reached and perfected only by the inbeing of the Uncreated. To have *our will* developed and raised to the highest tension of power and activity *without a sense of will*, is a work which taxed the utmost possibilities of Godhead, and which alone constitutes the *fellowship* of redemption. Fellowship means community of *nature*. To be *fellow* with God is to have His very life as the Alpha and Omega of our own. In relation to the Father, Jesus Christ is called "the *Man* that is my *Fellow*." Zech. 13: 7. Amalgamation with Emmanuel in His dual constitution is a wedlock in which Spirit and spirit blends. There can be no sublime unfolding of soul where there is no all-dominating incoming of Deity. God is content with a mustard seed, but it must be *all* mustard. A stone easily swells into a mountain, and two fishes and five barley cakes into a feast for thousands, under Omnific Word that rolls worlds into space by the mere expression of a thought. Daniel 2: 34, 35; John 6: 9–13. To be "strong when we are weak," and to move in the double consciousness of self-nothingness and Divine fullness, is the grand triumph of God in Christ in which He has a compensating satisfaction for all the cost and agonies and horrors that were crowded between His descent into the Virgin and His ascent from Olivet. We can only faintly gauge the "grief" experienced by "the Holy Spirit of God" when we follow our own inclinations instead of His prompting.

Cursed is the man who writes for his own praise. Christ is not his Alpha and Omega. Ditto as to preaching. Rigid introspection will perhaps uncover the awful vision of Ezekiel 8: 6–17. I believe that one of the deepest sorrows of Jesus was the fact that His fidelity to righteousness would be the occasion of deeper damnation to thousands. He could not compromise. "*I am the truth*" is His whole autobiography in four syllables. "I seek not mine own will, but the will of the Father that sent me." In this single line lies the essence and history of sin, and the whole philosophy of salvation. *As I will*: This is the Key that unlocked Hell. "Not as I will." This unbarred the Doors of Pearl. Here is the equator between the Eternities of bliss and woe. It is the straight line that runs through the soul's centre. Woe unto the Balaamites. Jude 11. "Cursed children," whose "*hearts* are exercised with *covetous practices*." 2 Peter 2: 14 Cursed are they who write or preach for money. To receive our hire is a Divine ordination. Matt. 10: 10; 1 Cor. 9: 14. But to balance our duty by greenbacks, and select our post in consideration of graded salary, sets the devil at the helm. Self as an idol is low, but money is still lower. Its sway of the affections is the root of all evil. How inclined is human nature to lose the essential in the incidental. How many things are maintained with all the vehemence of enthusiasm, which are purely the outcropping of selfishness. What "strong crying and tears" it requires in marrow-boring trials to say in spirit and truth, "*not as I will, but as Thou wilt.*" Many a comfort I might have purchased for my suffering body, even in the Brotherhood, had I consented to sell myself to the service of tradition and fashion and creed-worship. Give me bread and water, "sheep-skins and goat-skins," a hovel for a home, and "a stone for a pillar," rather than barter my birthright for "a mess of pottage."

The Alpha and Omega is so complete in all the constituents of solid character, that grief is no diminution of felicity. It is our participation of this completeness that makes our Heaven, here and hereafter. Col. 2: 10. As soon as we deviate the fraction of an iota from the sense of right, or suffer ourselves to be swayed by self-interest, or cabalistic ends, we lose our singleness of eye, and turn the light that is in us into darkness. If we are ever ready to "become fools for Christ's sake," the "truth of the Gospel will continue with us." Gal. 2: 5. Otherwise "God will send us strong delusions, that we should BELIEVE a *lie*." 2 Thess. 2: 11. We cannot be too vigilant to preserve the integrity of faith. A grain of sand will blind the eye, and an atom of air will mar the finest crystal. One deflection to save self at the expense of an unsullied conscience, will turn all the batteries of Sinai against us. James 2: 10. "Whatsoever is not of faith is sin." Doubt and damnation are twins. Rom. 14: 23. This devilism creeps in and creeps out in a thousand shapes. Unless we are immovably established in this ground-truth, that God in the flesh is our Alpha and Omega, and that no dearest consideration shall turn us from the most painful sacrifice of the Cross, before we are aware our fairest jewels will be turned into a calf. There is nothing that keeps us in the realization of John 1: 51, and of 2 Cor. 3: 18, but unswerving fealty to "*the truth* AS IT IS IN JESUS." "*In Him was not yea and nay*, BUT YEA AND AMEN." We must not suppose that the Eternal Love is a soft, mushroom principle that takes the impression of every thing it comes in contact with. Its nature and purpose is to *give* impressions. There is "lightning and thunder" in God, and yet He is Love. Not only does "a pure River of Water of Life, clear as crystal" flow out of the Trinity-Throne, but also a stream of Righteousness glowing and hissing and surging with fire and brimstone. Rev. 4: 5. Lambhood and Lionhood make up the perfection of Jesus. He never confounds the bleat and the roar. In these blended yet distinct opposites He is not only *for* but *in* His saints. He never sinks the Lion in the Lamb, nor vice versa. The two make an eternally righteous love—the possibility of salvation by the Cross.

To reveal "the kingdom of God and His righteousness" was the whole of Christ's mission. Its establishment *in* us and exhibition *by* us is the joint work of "the Spirit and the Bride." On the pivot of Righteousness rests God's Throne. All moral being in Heaven, earth, and hell, swings round this centre. God is in it as both Law and Sacrifice: so must we be if Heaven is to be ours. The possibility of God being Emmanuel lies here. Heb. 1: 9. Hell is the retributive action of "the Law of the Spirit of Life." Love takes its predetermined course. A STRAIGHT LINE is its eternal symbol. This is the Fountain of our individual and corporate bliss and power. Let this crowning truth be our inmost study and jewel night and day. It may not be forgotten a moment without loss. "Looking unto Jesus:" not only once in a while, but such looking as means living. At this door God always stands waiting for souls. Here no one ever knocked without admission. This requires an honest appropriation of Ps. 24: 4. As soon as tradition, and ancestral customs, and ecclesiastical legislation become our ruling statutes, we miss the great principle in which God Himself is strong and good and glorious, and out of which He would be an everlasting Imbecile. God has no three wills although He is Tri-personal. There are differences of administrations, diversities of gifts and operations, but one Lord and one Spirit. 1 Cor. 12: 4, 5, 6. God can be Three in One because with Him Love and Righteousness are synonyms. To a certain extent He accommodates Himself to our ignorance, but not to our perverseness and pharisaism and self-conceived regulations. Expedients and makeshifts, circumstances may demand; but they are no gospels. They may not be "earnestly contended for" as if they were the very "faith which was once delivered unto the saints." The "Word made flesh" is so comprehensive and all-sufficient that it needs no supplement. When we fail to compass its meaning we do the best we can under pressing exigencies; but we should not bar its further opening at such points by making our guesses its equivalent. This has done us incalculable injury, and will do us more unless past experience has given us the requisite wisdom. Christ is Alpha and Omega. This great truth must prevail if the Brotherhood is to evangelize the world. We want nothing but the Logos to carry to the ends of the earth. We want nothing else to carry in our hearts, and manifest in our lives. We want no missionaries who are no true representatives of Jesus. A man who is scented with cologne, pomade, tobacco, and alcoholic stimulants, and who is afraid of "tent-making" lest his lily-hands be smirched, is too far out of sympathy with the Cross to be its herald. Mammon-worshippers, position-seekers, dogmatic speculators, those whose heads are Bible Dictionaries, and whose lives are Chesterfields expositors—all who are not willing to "crucify the flesh with the affections and lusts," had better stay at home and trim their wicks, and buy oil with currency coined out of their own blood. It is abhorrent to God, disgusting to angels, and laughable to devils, that Christendom swarms with so-called ministers of Jesus who are a perfect mockery of humility and holiness. The world cannot be charmed to the Cross by white-washed mummies. The nations must hear us chant Habakkuk 3: 17, 18, 19, and Romans 8: 35–39, before they will be "persuaded that God is in us of a truth."

Let us not forget the "*hind's feet*" in the above passage, what leaps they can make, and on what condition they become ours. There is a thrilling sermon for us in those wild denizens of the rocks. Between here and the poles, and the antipodes, there is many a crag to climb, many a chasm to spring. What mountains and gulfs in our own nature. He that has traveled to Calvary has seen all the world in its ruin, and is ready for the "go" of the final commission. Emmanuel is the Omnipresent Man, and in Him we are bound to the race. Christian is derivative from Christ, both etymologically and characteristically. CHRISTIAN. Word of awful meaning, and practically meaning so little. Christ is the fullness of God, and the fullness of men, and His Atonement is ours on condition that our faith and love take in the *whole* Christ. We are a blessing to the world only as we are *like* Christ, and geographically to the extent we carry His likeness. The more sun-like we become, the more potent will we be to scatter the surrounding darkness. "YE ARE THE LIGHT OF THE WORLD. Christ's *being* made His *office* effective. So with us. We must be Christed before we can accomplish a genuine Christian mission. Where the leaven of the Incarnation is unadulterated, the expansive principle will operate "till the whole is leavened." The "three measures of meal" are applied by Christ to the *race* through the *individual*. No one can be learned by the Godman without conformity to His Mind, and being fired with His ardor for the salvation of sinners. I have listened to prayers "for all men" in glowing phraseology, and the sounds had scarcely died on the air till the same tongue and lips were busy in levity. This falsification of profession and prayer is the carrion that nauseates the world, and over which the buzzards of Hell flap their fire-dripping wings. We cannot ride the leopard on God's errand, tattooed on hands and face with the hieroglyphs of the flesh. Let us study God's *character* afresh, and penetrate to the very heart of the Atonement, so that we may hate sin and love the sinner as does God Himself. Then will we be saints indeed, and missionaries to all we meet.

LEARNING.

HUMAN beings come into the world a blank, and whatever they become has to be learned. The Lord Jesus said, "Learn of me." He does not say in the same connection what men should learn of Him, but by adding, "For I am meek and lowly in heart" He implies that what is to be learned comes by such a humble disposition, and also that it is of a character that the meek and lowly can easily obtain. What will come to man when he learns from the Lord, is, thus added: "And ye shall find rest unto your souls."

In saying, "Learn of me," is implied, that they should observe Him, and consequently learn from His example; and it therefore means the same as when He said, "Follow me." As He must work in man, "both to will and to do," all this teaching is the same as to ask the people to put in practice what He gives them. Hence He addresses those who "labor and are heavy laden," namely those who are not comfortable in sinning; and by saying that He is meek and lowly in heart, is shown that such is the state that persons must come into in order to learn of Him.—*Mt. Joy Herald.*

TEMPTED BY DEGREES

JOHN Newton says Satan seldom comes to Christians with great temptations, or with a temptation to commit a great sin. You bring a green log and a candle together, and they are very safe neighbors; but bring a few shavings and set them alight, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. "There is no harm in this," "no great peril in that;" and so by these little chips we are first easily lighted up, and at last the green log is burned. Watch and pray, that ye enter not into temptation.

BREATHINGS OF THE SOUL.

JESUS, take away my sadness,
Tell me I am loved by Thee;
Fill my heart with holy gladness.
Whisper now sweet words to me.

"Lord, my frame is faint and weary,
And I feel too weak to pray;"
But thine arms are still around me,
And Thou art my only stay.

Help me, Lord, to bear in patience
What thy love sees good for me;
Sanctify my tribulation,
Let it bring me nearer Thee.

"May my thoughts be full of heaven,
Less of earth and earthly love;"
Loving Thee, Lord, more than ever,
Waiting for my rest above.

"Thou art all my consolation,
Lord, I sink myself in Thee;
Thy most precious blood I value,
It has done such work for me."

"May I realize with sweetness
All the promises in Thee;
Enter more into the fulness
Of what thou canst be to me."

"Let not life around distress me,"
Keep me safe, and calm, and still,
Keep me resting—keep me trusting,
Clinging to thy holy will.

Be Thou very near and precious,
"Make me happier, Lord, in Thee;"
Soon I shall awake in glory,
Oh! what happiness for me!

I shall see God's face forever,
Know no longer sin nor pain;
I shall then be like my Savior,
And with Him shall live and reign.

Weep not, friends, though sad the parting
"'Twill be but a little while;
Think of me as safe with Jesus,
Happy in His loving smile."

* * *

THE TRUE ORDER OF THE CHURCH OF GOD.

A Little Discussion on a "big" Subject.

A SERMON DELIVERED BY S. H. BASHOR.

WE come now to the labors of the apostles and evangelists of

JESUS CHRIST;

and show that their entire aim and effort was, the conversion of souls. On the day of Pentecost three thousand were added to the saved, a revival that stands without a parallel in modern times, and carries with it the approbation of God, and the direct fruits of the Holy Ghost. Again Philip preached Christ in the city of Samaria. He did not preach one, two, or three discourses, and discontinue preaching, but preached and *continued* to preach, until there was "great joy in that city." Acts 8: 8 And again, Paul preached at Thessalonica until a great multitude believed. Acts 17: 4. Following the history of apostolic work, we find in Acts 18: 11, that Paul preached in one place a year and six months. Right along in order comes the great revival at Ephesus, recorded in Acts 19: 16, 21, and many more to which we might refer, showing beyond controversy, that the apostles were advocates of *revivals* and *held* revivals, which in extent will never, probably have a parallel in modern times.

But the revivals they held were all,

GENUINE,

and were followed by an increase and general extension of vital piety. There was, in these revivals a solemn attention to religion. Men were aroused by the powerful appeals of the great preachers, to a sense of their ruined condition, and cried out, "What must we do?" Were told what to do, did it, and in after life showed themselves men of faith, strength, vigor and activity. These revivals were manifestly the work of God; the Holy Spirit combined with, (or more properly) propelling the preaching of the Gospel. No enemy of revival work will say, that because great multitudes were converted at once under the preaching of the apostles, it was not the work of the Holy Spirit. The argument in this, is, that these conversions, though produced, (some of them) by continued effort, were *genuine*, and had in them all the experiences accompanying individual cases. If we oppose continued effort *now* and the conversion of many souls during one series of meetings, upon the supposition that it is the work of man, we are brought to the unavoidable admission that the apostolic revivals were the work of man and not of God, for in them was no lack of combined effort and numbers added. A *genuine* revival now, will have in its attending circumstances, like results as it did among them. No one, however opposed to revival work, will doubt that when one man is converted at a time, and whose genuine fruits of repentance, that it is not the work of the Lord, and makes him a "new creature." This being true, why then deny the same instrumentality in the simultaneous renewal of the hearts of *members?* Scores or even *hundreds.* Why is it, when *one* man is converted by preaching, we all rejoice, but when *scores* are aroused, and the same work effected in numbers of hearts by the same preaching, some doubt and attribute it to a less divine power? But, that real conversions did occur during these apostolic revivals, none dare dispute, and that some of the most intelligent, pious, and exemplary Christians that now adorn the church, were converted during series or revival meetings, is an established fact.

Genuine revivals are not therefore the work of man, but of God. This argument is not influenced in the least by the admitted fact, that *some* cases of supposed conversions at revivals, are afterwards proved spurious, by the conduct of the individuals. It only shows that like, Simon Magus, they were either deceived or acted the hypocrite. And the records of churches blessed by genuine and properly conducted revivals, show, that there are no more "backsliders" comparatively from among those who professed then, than there are of those brought in the church under other circumstances. Some who join at the regular meetings, fall away, and the ratio is equal to that of the falling away of revival converts, if the *revival* is genuine. I am not an advocate of *everything* which passes under the name of revivals; I am not the friend of mere spurious excitements in religion. *Excitement* is not religion. Nor does it prove that we are religious, because we are excited, for men become excited in politics, finance, horse-racing, and most anything in which they may take an active part

That an undue excitement may sometimes exist among professed Christians, and are called revivals, we must admit. And that in a live work of grace, animal excitement may exist, we will also admit. Men may so interfere with the work of God, as to drive away the true Spirit of God and turn the work into wild fanaticism. But this does not prove that *genuine* revivals are the work of man; nor does it form a legal objection to them. Tares will grow among the wheat whether sowed thick or thin; and shall we refuse to sow altogether, and condemn both and bind them in the same bundle to be burned?

David favored revivals when he prayed, "Wilt thou not revive us again, that thy people may rejoice in thee?" Psa. 85: 6. Habakkuk also prayed, "O Lord revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Hab. 3: 2. No one will say, the great revivals held by the apostles on Pentecost, and at Ephesus, were the works of men. Any man now-a-days who contends that genuine revivals are the work of men, is either ignorant of their true nature, or an infidel, too prejudiced to see the truth, We do not want to be understood as saying, that God works without *means*, and the same means he works with on other occasions. The means are the same, only greater results from a more intense application of the *same* means. By preaching, prayer and labor, we do our part, and God gives the increase. We must plant and water, but God *alone* can give the increase.

Again, if genuine revivals are the work of God, it follows that all *opposers* of *true* revivals, are fighting against God himself. We are unavoidably brought to this solemn conclusion, which we suppose should make every opposer of the work of God tremble. Will not the blood of souls be required at the hands of such men? God has vindicated in a most glorious manner the revivings of his work, and woe be to that man who stands in the way of the triumphant march of the converting power of the Almighty.

(*To be continued*).

* * *

GRACE, LOVE AND TRUTH.

BY B. F. MOOMAW.

JUST at this particular time, when looking over the columns of the BRETHREN AT WORK, and noticing the announcements of so long a number of Love-feasts, we think of the renewal of our covenant with Christ, and the pledges of fellowship with one another, as the children of God.

Brethren and sisters in the one glorious union of our common Brotherhood, when once more the candles are lighted to search for the leaven, that may be in our houses, causing sourness, and if not removed, will dwarf our Christian character, and retard the profession of the cause we have espoused, it would seem especially appropriate that the mind should be devoted to the subject of examination. In doing this, we naturally enquire for an apostolic precedent, so that our reasonings and conclusions are directed and sustained by divine authority, and not by sensuality or human tradition, and for this purpose the eleventh chapter of first Corinthians is usually read as a basis of examination, and if properly understood is pre-eminently suited for the occasion, containing as it does, the elements of real Christian union, which is an essential constituent in the qualification for a Communion. These elements as I understand them exist in the following propositions: First a union in sentiment; Second a harmony in practice; Third a union in affection.

The first is contained in the introduction of the chapter in question, in which is set forth, clearly and forcibly, the great principle underlying the whole Christian system, and so ardently prayed for by the Son of God while agonizing in the garden of Gethsemane—while the purple blood drops were falling to the ground from his immaculate body, that his children might be one, even as he and the Father are one. For this, the apostle praised the Corinthian brethren; "that they remembered him, and kept the ordinances as he had delivered them unto them." For this purpose the church at Corinth was assembled to keep the ordinances; so far they were right. There was no controversy on this point. All agreed that the ordinances ought to be kept; and they intended to keep them, that is to observe them literally. Had they practiced them accordingly in the proper spirit and with suitable affection, there would have been no cause for complaint; but this was not the case, as the sequel clearly shows. In this very essential point they were fearfully delinquent. This point carefully considered, is a sufficient bar against the doctrine of free or open Communion. So long as there is such incongruity in sentiment as to the obligation to "keep the ordinances," there being such a palpable want of union, there cannot be a sacramental Communion.

Under the second proposition is contemplated not only a union in practice in the observance of the ordinances, but also non-conformity to the world, in dress, in pursuance of the great principles of peace, foregoing all the trifling amusements of whatever kind, keeping aloof from all oath-bound and secret organizations or all modern, human institutions, of whatever name they may be called, whether they claim only to be moral, social, or benevolent in their intention, or whether they propose to be an auxiliary to the church; the divine agency needs no such helps, and therefore all such should be carefully shunned as being nothing more than an insiduous device of the arch enemy to divert, allure and decoy God's children, step by step, away from the path of duty prescribed, and even exemplified by our divine Master, the great Head of the church. This point should be carefully guarded in order to have union with Christ and fellowship with his true disciples, as a qualification for a holy Communion.

So far the Corinthian church, and so far the church of Christ at the the present day may, in the main, be eligible to the Communion, yet we fear that in some instances, there may be a departure or an inclination to depart from "the simplicity which is in Christ." But in the third and last point is where the church at Corinth was at fault as indicated in Paul's lecture, commencing at the 17th verse. There were divisions among them, divided into parties, some for Paul, some for Apollos, and some for Cephas, followed up by envyings, jealousies, hatred, selfishness, ambition and strife, all of which disqualified them for the participation of the holy Communion, and subjected them to the discipline of the church, a separation from the church, as indicated by the expression, "There must also be heresies among you;" (a separation) for so the word at that time signified. These Corinthians exhibited their deformity in thus selfishly dividing themselves into parties and eating their own supper, thus insulting the Majesty of heaven, and bringing reproach and injury upon the church by this shameful manifestation of the want of that love and union that should characterize God's children every-where and at all times.

While these incongruities and inconsistencies may not be visible among us as they were among the brethren at Corinth, they may, and it is to be feared that they do, secretly exist by far too frequently, and in the sight of God, just as obnoxious, and as detrimental to true happiness, and to the prosperity and success of our blessed Christianity; and may and do appear to the experienced and spiritual eye, in the following forms: Of these selfishness may be regarded among the most prominent, and is a peculiar characteristic of our race, the profession of Christianity notwithstanding; as was clearly manifest among the first disciples, and prompted the inquiry, "Who shall be the greatest in the kingdom?" and in order to get to the front and to obtain the "uppermost seats," various means are resorted to, fair and unfair. In some instances being endowed with a superior order of intellect, and a large share of grace, with a strong desire for the success of the cause, and a large fervent zeal for the glory of God, an industrious worker in the Lord's vineyard will steadily and surely advance to a position of eminence in the face of all hindering causes, and where these qualifications exist, there is no inclination to hinder the progress of others in that direction, but rather to encourage and assist other's efforts in the same direction. All this is commendable and should be emulated by all, and inspire the most profound Christian affection in the hearts of every one. Was this generally or universally the case, the White-winged Messenger would perch upon our banner every-where and at all times, and the word "fail" would soon be stricken from our Christian vocabulary. But unfortunately this is not the case; for there are others who are in some respects favorbly endowed, which, if properly directed and applied, might be eminently useful, who, instead of employing their energy and talent to their own improvement, mentally and spiritually under the influence of the spirit of the monsters, Envy and Jealousy, by the dictates of which all sorts of devices are resorted to, and every considerable strat agem employed to disgrace and pull down the object of their hate, whom they conceive to be standing in their way to promotion, because they occupy a position in the mind of others a little above their own level. To accomplish this, if not able to find any unrighteousness in them like the accusers of the prophet Daniel; they will so manage to construe their brightest virtues into the gravest parts, insidiously finding fault of something about them, and if nothing else can be found, and it can be so manipulated as to get a run of popular sentiment, and a continuation of opposition and persecution, they will find fault with their subject, even of something about his or her person, as God has made them, and so exert an influence which, as to result in the organization of parties, each inspired with the spirit of their leader (which is generally found among the ministry), and embodied hate on one side and apprehension and distrust on the other; and thus union and affection, the grand essentials for Communion, are crushed out, spiritual growth is dwarfed, and the prosperity of the church paralyzed. And if at last the perpetrators of these enormities, are defeated in passing through the crucible of church discipline, and if allowed a membership in the church, they will lose no opportunity for exhibiting their want of love, by evading all social intercourse, even in some instances, going so far as this, that before they will decide to go to a neighboring meeting or Communion, will first have to know whether, A. B., or C., is going to be there, and all that A. B., or C., can do to secure their affection, is like casting pearl before the swine.

It is not pleasant to write such things, and were it possible to cover them with a cloak of charity, how gladly would we do it. If the three grand principles which stand at the head of this article, are found in the church, there will be but very little need to enquire any farther into the condition of the members as to their eligibility to the Christian Supper and holy Communion, but everything being comprehended in them all, further examination may be dispensed with: but if these are wanting, and we would propose to particularize upon minor things, it would be like trimming off the branches to destroy the tree, which would only encourage its growth.

NON-CONFORMITY.

BY DAVID F. EBY.

I HAVE never felt that any particular good would result from my writing, but I cannot help thinking a little less writing and a good deal more sound preaching and practicing would be considered of more real good; but as there is much said on the subject of non-conformity in dress, I feel like advancing a few arguments in favor of the humble garb. We often hear the argument advanced that, Peter was known by his speech and not by his garment, and that through all the dark ages, the true followers were only known by their profession, and not by their dress, as in the case of Menno Simon on the coach &c. But we must take in consideration, that we live under a different government. In all aristocratic or monarchial governments, people are divided into different classes; and so it was in the days of the apostles. We will take in consideration but two classes, the nobility and peasantry. The nobility dressed gay and in costly array, and followed every change of fashion, while the peasantry dressed in more humble raiment, in home-made cloth, and retained their fashion, as there was no inducement to change it, because the laboring class of people could not associate with the nobility, even if they would accumulate wealth and dress gay.

We will find the same in Europe today. In England there are lords and peasants, and a laboring man cannot become a lord only in rare cases. If a laboring man does get rich and dress gay, he can no longer associate with his former companions, and the lords consider him as nobody; so the poor fellow must stand alone. There is no inducement in aristocratic governments for the humble man to follow after the gay fashion; and when Christ chose the apostles, he did not go among the nobility, but called some out from among the humble fishermen. And we do not believe that they were dressed in purple and changeable array which were the fashionable colors at that time.

If we examine the Scriptures and history closely, we will find that very few of the aristocracy believed in Jesus. His teachings were too humble for the high and lofty mind. His teachings were more adapted to the humble class, consequently more readily accepted by that class of people. We have reason to believe that if any of the higher class accepted the teachings of Christ, and attached themselves to the followers of the meek and lowly Lamb, that they laid aside their costly robes and took up with the custom of the people they joined in the work of the Lord, as in the case of Menno Simon and Lollard. They were both Roman priests, but after they joined the Waldenses, we are informed they wore an humble-appearing dress, but in the United States, it is a different thing. Here we know no lords, no nobility; any man can elevate himself; any man that accumulates wealth, can dress in costly array, ride in fine carriages, furnish his house with costly furniture; can rank in the highest society. Here the temptations are very strong to follow after the fashions, especially since man is naturally inclined to elevate, rather than to abase himself; therefore it is very necessary that we deny ourselves of these worldly superfluities and keep in fashion with the humble, as we are commanded in 1 Tim. 2: 9; 1 Peter 3: 3, 4.

If we read the Scriptures carefully, we will not conform to the ever-changing fashions of the world. A man may preach on non-conformity with all the eloquence and power he can command, if he does not *prove* by example that he believes what he preaches, it will have little, if any effect for good. If all those who are placed in the church as house-keepers would set a good example of plainness in dress, there would not be half the trouble of getting all to conform to the order. But the cut of the garment alone is not wanting. If the Confederate soldier wanted to pass as a Union soldier, he needed only to put on the blue dress. *Color* had something to do with the passing.

The house-keeper's wives should also be particular in setting good examples in regard to dress and the covering as required by the Law of the Lord. Where the man is required to uncover his head, the woman is required to do the opposite, cover her head. When we go to the BRETHREN AT WORK office, and find our brethren reading and writing about the good and holy things of the Lord's house, with their heads uncovered, as God most surely directs, then we conclude that if we had a sister editor, she should labor with her head covered, with that modest and prettiest of all coverings, a clean, neat, white cap. Non-conformity to the world is a great subject; I have simply touched it in this brief article.

Lanark, Ill.

SEPARATE FROM THE WORLD.

BY A. BRICKER.

THE people whom Christ has chosen out of the world, are the children of God and constitute what is known in Scriptural language as "the church of God." Those who constitute this church are called *out* of the world. Christ says, "Because ye are not of the world, therefore the world hateth you." God has laws to govern his children. We read in Matt. 6: 24, "Ye cannot serve God and mammon." There are some, however, who have their names in the church who serve mammon, the world. They do not heed first Peter 3: 3, 4, 5, and Tim. 9: 10. These are God's rules. He has given them to his children and intends they shall be governed by them. Christ has said, "Ye are the light of the world; let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

Some members say, "the church is opposed to the fashions, so we shall not indulge in them ourselves, but we will rig and fix our children up as gay as the gayest, as fashionable as the most fashionable." Some one will say, now, "Religion don't consist in dress." That is all true, it does not, but let me say, the religion of Jesus Christ will change the outward as well as the inward man. If it does not, I would not give much for it. Christ said, "Ye shall know them by their fruits." An evil which I protest against, is professors of Christianity taking boys into saloons, and treating them to drinks and cigars. For when this is done, there follows puffing, smoking, foolish talking and jesting. The fruit is on the outside—we can all see it; and by it we should know the tree.

We have read a legend of a man who sold his soul to the devil. The conditions were: For a certain number of years this man was to have all his desires gratified by his satanic majesty at the expiration of which time, his soul was to be forfeited. When the time agreed upon had expired, the man was unwilling to fufill his part of the contract, and asked the devil on what terms he could be released. The reply was, "If you will curse your God, I will release you." "No," said the man, "I cannot curse the Being whose nature is love—give me something less fearfully wicked." "Then kill your father" replied the devil, "and you shall go free." "No" answered the man, "that is too horrible to think of for even a moment. I will not commit so great a crime. Are there no other conditions?" "One more' the devil replied, "you must get drunk." "That is very easy to do," the man answered, "and I accept your last proposition. I cannot kill my father, I will not curse my God, but I can get drunk, and when I get sober, all will be well."

Accordingly, he soon became drunk, and when in this condition, he chanced to meet his father, who upbraided him, which so excited the ire of the drunken and half-crazed man, that he slew his father, cursed his God, then fell down dead, and the devil had him sure.

This so faithfully portrays the possible, nay more, the probable result of drunkenness, that comment is unnecessary. The person who allows himself to become addicted to pride and intemperance is ripe for almost any crime. Let us avoid the very appearance of evil.

THE MOTHER MOLDS THE MAN.

THAT it is the mother who molds the man, is a sentiment beautifully illustrated by the following recorded observation of a shrewd writer: "When I lived among the Choctaw Indians, I held a consultation with one of their chiefs, respecting the successive stages of their progress in the arts of civilized life; and among other things, he informed me that at their start they fell into a great mistake—they only sent boys to school. These boys came home intelligent men, but they married uneducated and uncivilized wives—and the uniform result was, their children were all like their mothers. The father soon lost all his interest in both wife and children. 'And now,' said he, 'if we were to educate but one class of our children, we should choose the girls, for when they become mothers, they educate their sons.' This is the point and it is true. No nation can become fully enlightened, when mothers are not in a good degree qualified to discharge the duties of the home work of education."

* * *

No matter how pious men are, the moment they place policy before principle, they become incapable of doing right, and are transformed into the most odious tools of despotism.

* * *

"The fear of the Lord maketh wise."

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1 60 per annum. Those sending ten names and $16.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore & Eshelman.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., NOVEMBER 21, 1878.

NO RETREATING.

LOOKING over the conflicts that are coming up from the four corners of the earth, what position are you going to take? Is not your work full of care and vexation? These are questions that reach us sometimes, and at this time are worthy of fair and candid answers.

What *position* are you going to take? From the first we planted our feet *on the Rock*. the "one Lord" of heaven and earth. The grace of God has been with us thus far, and by the same grace we expect to remain on the immovable Rock, the everlasting Foundation. On our part there is not the least disposition *to slide off*. We have no idea of forsaking a single principle in the *one grand religious system* set up and established by Christ and the apostles. The armor is not worn out, the shield is not impaired, nor has the sword of the Spirit lost any of its *keenness to us*. There is no *pay* in going *backward*. *Pressing forward* towards the prize is the proper direction for us. The field in which to labor is *before us*, and those who get weary and *fall back* will likely occupy the fields that are behind. There is a great demand *ahead* for *true men and women*. The places behind are always kept filled.

The distinctive plea—the one Book, containing the one revealed will of God *to* man, *for* man, is the great Storehouse, the inexhaustible Treasury from which an indulgent Father ever helps us to draw. The one Lord, one faith, one baptism, one hope, one body, the ground and pillar of the Truth, described and governed by the one Law of the Holy Jesus, the Crucified, prescribed for the cure of the sinner and the well-being of the saint, afford subjects rich enough for any pen. The question, then, is not, "Where are you *going to stand*, but will you *continue to stand* on the one Rock—the never-failing Foundation?" Only by the grace which the Father supplieth will we so do. We made no provision for retreating—never thought of it, have had no occasion to go that way. The Lord made no provision for His people to go *backward*, for the simple reason that *they need not*. With them it is *advance all the time*. Their King and Captain is a sure Leader. He wins all the battles he fights, and fights only to win. A King who is always victorious needs no provision for retreating. A man who serves under this King will not have his boat upset by the theological breezes that are continually beating against its sails. The only true Captain has hold of its helm, and he will guide the good old vessel over the mighty waves of unbelief and corruption.

You have read the ideas already given you the past few years. You did not pay for them, and read them, simply to *please us*, but to see if we were going the *right way*, to get some encouragement in the good old way. Whether you have received what you sought, you know. What a pity if none of us should have become better since we first learned to know each other!

It is our desire to advocate the *one religion* of the New Testament, not *nearly* as set forth therein, nor *a part* of what it demands, but *precisely as set forth* by the Lord Jesus and the apostles. To maintain and advocate the *one true worship*, taught and practiced by the disciples and early Christians; to urge purity and holiness of character, is the work and business of every child, *born of God*. To advocate *the way* of evangelizing as handed down by the apostles—and all who did as they did—to advocate, maintain and defend the *old order* of government, introduced by Inspiration, to advocate *the equality* of God's people,—to believe, defend and maintain all that came from the Lord, and to oppose all that did not come from Him, is work that *we seek not to shun*. You can understand this. If any among us are not for the one Lord, one faith, one baptism, one hope, the prescribed worship of the Lord, the whole armor of God, the way of salvation, the old Jerusalem order of things, the equality of God's people, the downfall of caste, the destruction of pride, the overthrow of covetousness, the perpetuation of the apostolic way of evangelizing, I would like to see them come out and *tell what they are for*. There is *no neutral ground*. "He that is not with me is against me." You must be either *for* King Jesus, his prescribed, blood-sprinkled order, or else *against* Him, against His system.

True and faithful editors court neither policy nor popularity. With them *truth* stands first in order. If they would succeed *in the Lord's work* they must permit no fleshly arm between them and the Lord. The main questions with godly editors, and with godly farmers, and godly mechanics, are, "Is it right?" "Is it the truth?" "Will it do men good?" Mistakes will be made, for we have not yet attained unto perfection in our work, but if the *wrong way is foreseen* it shall be avoided. There is no joy in the *wrong way*. The wrong way is always crowded with men and women, while the right way has only a few here and there.

"Is not your work full of care and vexation?" Yes; but what of that? That does not signify failure, defeat. Is not the gold made brighter, freed from all dross, by running it through the fire? Vexation is only another name for tribulation; and did not Christ, our King, say, "In the world ye shall have tribulation?" Then, too, brother Paul declares, that "tribulation worketh patience; and patience experience; and experience hope." and hope makes no man ashamed. Now if vexation works patience in a man, then is he not a gainer by vexation? No man vexes and abuses another with the intention of making him better, yet that is often the result. One sows tribulation with the purpose of having vengeance, and the result is, the one who receives it meekly, is made better by it. "Great is the mystery of godliness." The Lord enable all to bear with meekness and resignation, the trials and tribulations of this life. "Over yonder" they will not be known.

Perhaps no other class of men learn the weak points in human nature as do editors. They see them daily. The greater part of their business comes through the mails, and as mail matter is generally hid from men's view, there is an opportunity to write things that savor strongly of "bitterness." If a man is still afflicted a little with "the old man," and he *thinks* the editors have erred in judgment, the "envelop" affords him an excellent chance to pour out his "bitterness" upon them. Thus, and in many other ways, editors are enabled to learn things which work patience and experience.

The Lord giving grace, the writer shall, at the beginning of Vol. 4, commence a series of articles on "*The Old Order.*" I shall not study *how to pass around* error and false theories, but how to *run the plowshare of truth* through the rubbish that has gathered here and there upon the highway of holiness. Not having been set for the defense of men's opinions, but "*for the defense of the Gospel*," there is no disposition to evade the work. The number who are defending *opinions* and the commandments of men, is legion; but *the few* are advocating and defending *the faith of God*. On this side we have arranged ourselves, and here we mean to labor, and fight, and come off conquerors with Him who leads in the battle. We want no one to ask us to preach and advocate a *progressive* religion. We are *fixed* in the unprogressive, unchangeable system of the Lord, Christ. We are willing to *grow in grace* and *in the knowledge of the truth*, but the thing *by which we grow* must not be progressive. Rain, sunshine, and heat are essential to a thorough development of the blade of grass, but they are not progressive. Sunshine is sunshine; no more, no less. So with the religion of Jesus. *It is* religion; not only religion, but *divine, unchangeable, unprogressive religion*. When Inspiration caused the last word in the last chapter of God's great Book to be written, nothing was to be added to, nor taken from, *that which was written*. By this decree we stand. The Lord help all to stand firm, and hold to the one true system of religion.

M. M. E.

A YEAR OF TROUBLES.

IN London is an almanac maker who is gaining some reputation by his remarkable predictions. The almanac, referred to, has been published nearly fifty years, and abounds in predictions based on the conjunctions and aspects of planets. The writer says:

"In February, Saturn and Mars will combine to stir up trouble in Europe, Mexico, and India. In March, many deeds of vengeance will be perpetrated in Russia; danger will lurk in the path of the Emperor of Germany March 11; a great clerical scandal will be developed in England; there will be war and famine in India and China, and in this country discord between President and people, trouble with the Indians, and religious disputes, leading to scenes of violence.

"In April the religious world will be greatly agitated. In May, railway companies will experience great adverse fluctuations of their securities. In June there will be war in Austria, Turkey, and Greece; and in this country cruel epidemic fever, cattle disease, a high birth rate, a prosperous dramatic season, and good fortune to the advocates of woman suffrage; and so on, until December, when more than one dynasty in Europe will tremble, the Socialists become a terror to society, and the uprising of the Greek and Slav races shake Eastern Europe to its foundations.

In 1853 it was predicted that earthquakes would occur near Carthagena about July 16th. On the 15th there was an earthquake at Cumana, near Carthagena, in which 4,000 persons lost their lives. In 1876 it was predicted that there would be misfortunes on American railroads and a great catastrophe. The Ashtabula horror occurred Dec. 28. For July, 1878, it was predicted that there would be in America "many violent, sudden and terrible deaths by sunstroke."

Having made several good guesses in the course of fifty years, the almanac astrologer points with pride to his predictions for the future, and asks the people to believe in his system. The predictions grade with those made by other almanac prophets, and are curious, to say the least.

The threatening condition of things among the powers in the East, makes these predictions more interesting than they would otherwise be.

J. H. M.

FROM brother D. B. Mentzer, we have the following: The writing tablets of which you sent me a sample, are just the thing for those who feel moved to write for the press. They are handy, good and cheap—excellent. Make them known to our readers, they are equally as good for common letter writing, and few will do without them when they give them a trial. Of course, to get the good out of anything, we must needs learn to appreciate it." The tablets are put up in a neat and convenient form, containing one hundred half sheets ruled on one side only. It makes considerable difference to compositors whether the paper is large or small, hence these tablets are just the thing for those who write for the press. Price twenty-five cents.

◆

TALMAGE has been preaching to large audiences on "The Four Gates of Hell," viz. "Impure literature," "The dissolute dance," "Indecent apparel," and "Alcoholic beverages." In starting out he declared that, "With the hammer of God's truth, I shall pound upon the brazen panels, and with the light of God's truth, I shall flash light upon their shining hinges." When he came to the third "gate," "Indecent apparel," he said: "I am told, that a new fashion of female dress is about coming in from Paris which is most shocking to all righteousness. (At this statement the women in the audience looked at one another in surprise.) Oh, I charge you Christian women, neither by style of dress nor adjustment of apparel to become administrators of evil. Perhaps no one else will dare tell you this fact, so I will tell it to you, that multitudes of men owe their eternal damnation to the boldness of female attire. (Applause and a few hisses.) You wonder that the city of Tyre was destroyed. Have you ever seen the fashion plates of that city? I'll show them to you." So saying Mr. Talmage picked up the Bible and read the passage wherein the daughters of Tyre are described as using a mincing gate, whimples and crimping-pins. "Do you wonder," said he, "that the Lord blotted out that place?"

It will be seen, that the "hisses" are apt to come when a man makes bold to denounce indecent apparel. Satan generally makes a noise when his nefarious work is exposed.

UNDER "Business Notices" in No. 45 the name J. W. Wilt should be Lorenzo D. Stewart.

◆

ALL *new* subscribers will receive the paper for the balance of the year free, from the time names are received. Agents will please note this, and forward us the names as soon as they receive them.

◆

AN observing writer truthfully says, "Some tolerably good people listen to a sermon as they do to the Declaration of Independence, not from real interest, but out of respect."

◆

MANY seem to think and act as if they never heard "whether there be any Holy Ghost." "Have ye received the Holy Ghost *since* ye believed," seems never to have entered their mind. A good many are claiming to have received the Holy Ghost *before* they believed, or *while* they were believing, but the important question is, Have you received the Holy Ghost *since* you believed?

◆

IT is reported that somewhere in Missouri a Baptist member called for a letter, and upon that letter joined the Campbellites. The question is asked, "What shall the church do in such a case?" We say, let the church take up the case, and deal with that member for heresy. Titus 3: 10.—*Battle Flag.*

Hold up, Doctor, are you not living in a glass house? How about "narrow-mindedness?." It seems to be spreading; it seems to be no longer a "local disease,"

◆

VERMONT is alarmed, and justly too, about her divorce laws. The *Chronicle* says: "That there is urgent need of some action in regard to the question of divorce, no one can doubt who is at all conversant with facts. The present condition of things in our State is alarming. Unless something is done, it cannot but grow worse, until Vermont shall become a by-word and reproach among men." Other States are in a similar condition, and until there is a return to the Bible on this point by all denominations, there can be but little hope for genuine, fixed reform.

◆

ON the night of the 7th inst., the remains of the late millionaire, A. T. Stewart were stolen from their resting place in New York city. The deed was done, evidently with the hope of obtaining a large ransom for the return of the corpse. A reward of $25,000 has been offered for the recovery of the body. An advertisement has appeared in the *Herald*, offering to produce the body for $100,000. The robbers seem to place a high estimate upon it. Truly we have come into "perilous times," for children are stolen, graves are robbed, and crimes of every hue and character are constantly being perpetrated.

◆

To be brief, pointed and entertaining in writing, is an art worthy every writer's attention. Some subjects need elaboration, but to string out an article just to fill up, is to court inattention by most readers. If you would be heard, and to do good you must have hearers, boil down your articles, and be sure to thicken well with, pure Gospel, charity-sweetness. Many long articles that go into the waste basket, contain some good kernels of truth, but editors have neither time nor disposition to turn over so much chaff for so little wheat. If a man would say much in a few words he must *study*, and study means *work*.

◆

THE President of the United States has issued a proclamation requesting all the people to withdraw themselves from secular cares and labors, and meet together on the 28th inst at their respective places of worship, and give thanks to Almighty God for His mercies and pray Him to continue the same to us as a nation. The pestilence which visited a portion of our country and carried away thousands of persons, has about ceased, and the nation should, in all meekness, feel grateful. In harmony with 1 Peter 2: 13, we commend this request of our chief Magistrate to the prayerful consideration of all the people of God.

◆

WE call attention to brother B. F. Moomaw's article found on another page of this issue. He deals in truths which, though sad to think about, are too apparent in many localities. Bitter envy and jealousies manifest themselves, neighborhoods and societies are disturbed, perplexed or broken up, and misery is strewn in families and churches until numbers of souls are dragged down to ruin. It is perhaps useless to try to reach those who sow discord and strife, either by preaching or through the papers, for in most cases their eyes and ears have waxed dull, and no balm can effect a cure. But it is well to warn those who *will hear*—to admonish those who are *leaning* towards that crooked way.

A FEW OBSERVATIONS

NUMBER II.

THE question is asked, Will men of education believe and preach the doctrine of non-conformity? If they believe and preach the Bible doctrine, they will. Then some of our best educated and most influential men we have in the church, believe, practice and preach this doctrine. Paul was a finely educated and gifted man and he preached non-conformity. The best informed man who ever graced this earth was Jesus Christ, and he preached the same doctrine.

It is the want of proper knowledge that prompts people to adorn themselves with jewelry and ornamental trimmings. The wearing of jewelry is evidence of the fact that the civilized races have not yet been fully redeemed from the barbarism in which they once groped. The Mosaic law was not perfect for all time. It was given to a class of people in the midst of barbarious habits, hence instead of removing and repudiating the wearing of jewelry and ornaments, the Lord commanded that certain things be worn, having a spiritual signification—pointing the people to a higher and nobler object, thus preparing them for a law that would do away with all superfluities. This law has now come —was preached by Christ and the apostles, and handed down to us by them. On these points the Gospel harmonizes with all true principles of reasoning, and because of a lack of an understanding of these principles, people have been induced to adopt unnatural and unhealthy modes of dressing. Let the true principles of reason be carefully taught in our schools and people will soon learn to have too much sense to destroy their health by tight lacing, or comfort by tight shoes. They will learn that the spending of time to decorate the body is all foolishness, and a waste of time that might be better employed.

I am glad to know that many of our educated brethren are speaking out on the question of non-conformity. We would like to see every one of them come out and take a square, stand in defense of the doctrine, for by so doing they will exert a great influence in behalf of the right. But if those who are finely educated, take a stand against the Bible doctrine of plainness, and run off into the vain fashions of the world, it will then be evident that education, as taught in colleges, is an injury to pure Christianity. This is my way of reasoning with the advocates of schools privately, and now think the time has come to thus reason publicly. I am just as much of a lover of education as any brother in America; but want to see it carefully guarded. I do not want to see fashionably adorned brethren at the head of any enterprise among us, for their position enables them to exercise great influence, especially among young people, who will follow their example more or less. Hence the importance of having the right kind of men connected with our public institutions. These seats of learning may become either a curse or a blessing to the church, and the advocates of them have the power to say which.

We have thousands of good, honest brethren who are opposed to advanced education. They are honest in the matter. They mean it all well, and think these public institutions are going to ruin the church. How are you going to convince them they are wrong? By writing in defense of education? Never, while the world stands can you convince them that way. By preaching in defense of education? That will only make matters worse. I tell you how you can do it, and successfully, too, at that. Let all the advocates of schools and education come right square out in defense of the plain Gospel order of the church. Let them come into the order themselves, and not only teach it, but practice it. Let the change commence in the heart, by a "renewing of the mind," and then let the tree be known by its fruits. Do this and I will guarantee that you will convince more people that education is beneficial, than by all your lectures and writings combined.

I do not mean that you shall dress plain *just* to convince certain brethren, but I mean that you must do it because the Lord requires it. Do it out of respect to the Lord and in honor to his cause, and thereby honor God with your education. Let the sisters lay aside their ruffles and ornamental trimmings. And if any should have violated the Gospel enough to wear fine apparel and jewelry let them speedily lay that aside and adorn themselves in modest apparel. Paul, in Rom. 12, requested the Roman brethren to "prove what is that good, and acceptable, and perfect will of God" in being transformed by the renewing of their minds. He wanted them to prove something by practicing the doctrine of non-conformity. Now that is just what we want our brethren to do. We are an earnest advocate of a good education and want our people to prove its usefulness by living out the Gospel in all its parts. We have some finely educated brethren who are doing this. They are great believers in education, but argue more in its defense by using it in sustaining the order and practice of the church than they do in writing.

One great difficulty we have had to contend with heretofore is, that some of the advocates of education opposed the doctrine of non-conformity, thereby using their education to overthrow the order and practice of the church. Such work as that only confirms many of our brethren in their long settled convictions. They believe that learning produces pride and point to these finely dressed, well educated brethren to prove their position. Now let us have some improvement in this direction. Let our lovers of education *prove* by their appearance and teaching, that learning promotes plainness instead of pride and extravagance. We want to "prove all things and hold fast that which is good." If education cannot be proven to be good we do not want it, but if it can be proven then hold fast to it. J. H. M.

(To be continued)

I'LL TRY AGAIN

A BROTHER sends an article for publication and says: "This is the first article I ever wrote for a paper. If you think it not worthy, throw it into the waste basket, and then I'll try again."

This has the true ring in it. There is no uncertain sound about these words. He does not say, "If you do not think it worthy a place, return it to me at your own expense," nor does he say, "If you reject it, I shall not write another," but if it goes into the waste basket, "then I'll try again." Such a writer must make his mark. No difference if his first, his second and third articles, or half of all he writes, goes into the waste basket, he will *try again*. That man is not simply writing *to be heard*, but to become *better himself*. We admire this trait in a writer. It don't show the least trace of selfishness.

Sometimes writers feel bad because their articles never appear. Do you know that in this office even the editors' articles are sometimes rejected? We suppose a good many that appear should have been rejected, for we have not perfectly learned the art, *what to leave out*, but we aim to publish only such matter as will edify the church and convince the sinner that he is going the wrong way. No man should suppose that all which he writes, must come before the public, for there is too much that is lame in all of us, and the lame part is always hobbling to the front.

We wish to encourage all to write for the BRETHREN AT WORK. The church needs all the good thoughts, all the true thoughts that are in it, for its edification. Then let them come out; but if, in trying to get out the good thoughts, some erroneous ones should mix in, thus necessitating the consignment of all to the waste basket, do not be discouraged, but *try again*. And in trying study how to express your ideas in the fewest words possible. Terseness and clearness of expression are accomplishments that must be learned, and to learn, we must study, must think. "Whatsoever you do in word or deed," do all to the honor and glory of God, and you *shall be blessed*. M. M. E.

ECHOES FROM THE EAST.

Visiting the Sick—A Becoming Request—An Aged Believer—A "Gipsy" Camp—Our Lord's Day Services.

NUMBER XI.

[From Our Special Correspondent.]

AT an early hour yester-morn it was our privilege to take a seat with Dr. G. W. Boteler, our brother and "beloved physician," as previously arranged, to visit some of the afflicted believers among us before our meeting. Our ride was both pleasant and interesting, as we were gratified to learn that the doctor, our brother, is as much concerned for the peace and welfare of the church, the defense and perpetuation of the doctrine, and the uniformity of practice in our church order, as when we first became acquainted with him. Sometimes brethren get divided a little in their views, and the result is they become a little divided in practice. Dear brethren, this ought not so to be. Keep the "little foxes" out, and the "wolves" too. Let us have a general union of sentiment among us, consistent with the faith we embraced, and then shall we see the beauty of the Psalmist's expression: "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Our first call was at the house of a widowed sister where her sister-in-law is prostrated with that dread disease—consumption. Little can be done for this dear, afflicted sister in Christ to restore her to healthful enjoyments: but the alms, and prayers, and encouragement of brethren and sisters will do much to comfort and sustain. O brother, be a brother indeed. O sister, be a sister in truth. See after your worthy poor—your Lord's afflicted ones. We were made to rejoice in finding this dear sister faithful,—even to the wearing of the sisters' church covering, as vindicated by the apostle Paul. This is one of the evidences of her love for the church, and may she ever in all things find her greatest delight in following her Lord and Master. Long shall we remember her parting words: "Remember me to the Lord." None but a child of grace can say these words as she said them. May the Lord abundantly remember her, for the Lord's remembrance is salvation.

We next called to see the oldest member in our congregation, who was ninety-six yerrs old on the first of May last. This venerable sister is very ill, but some hopes are entertained that she may recover for a time. Her great feebleness rendered her unapproachable on the subject of religion, but we well remember her expressed interest in religion on the last two occasions of the yearly visit.

We now started in the direction of the Amsterdam meeting-house; but, by the way, called at a "gipsy camp" where the doctor had another patient. The chief's wife was very ill. We note that these gipsies were high-toned and wealthy, judging from what we saw from our carriage. They had upwards of 50 horses, some very fine stock. We noticed about a dozen wagons well adapted to their nomadic life. These wagons were painted in fancy style, and trimmed within with lace, and furnished with the articles of a first class wardrobe and fine furniture.

But dear Christian reader, I was made to think that we, too, are a traveling people. Our tents are not like those of the gipsies among the pines, but we have tented in the wilderness of this world. We wander hither and thither, but have a definite purpose in view—the salvation of our souls. We are journeying to "a better country" where no sin nor sorrow is. The Lord furnishes us with all things necessary for the journey. More than this: He leads us, He protects us, He strengthens us. We may sometimes get spiritually sick, but we need only give ourselves into the care and treatment of the Physician of souls, and He will heal and enable us to go on our way rejoicing in His love and mercy and power. O Christian, whoever you be, have you learned well the lesson that this world is not your home? If so, see that your preparation is made in due time for your important departure. We are "Pilgrims and strangers," according to the apostle Peter's teaching. Let us be up and going forward. May our best efforts be made on the Lord's side, that we may know Him and the power of His resurrection.

Our meeting was opened by the singing of that soul-stirring hymn—

"How tedious and tasteless the hours,
When Jesus no longer I see!"

The 48th hymn was also sung, and exhortation to prayer made. A visiting brother read 2 Cor. 5. Brother Snider spoke on the 19th verse, and we drew the following points:

I. The God-man.
II. The Sin-propitiation.
III. The reconciling word.

Another brother offered some remarks and the 231st hymn. After prayer, we joined in

"Pass me not, O gentle Savior,
Hear my humble cry;
While on others Thou art smiling,
Do not pass ME by."

We now joined our little family and spent the afternoon in a very dear Christian family, where father, mother and daughter rejoice together in hope of the glory of God. O what consolation there is in Christ! A balm for every wound, a cordial for every fear. His very name is music, sweetest music. It drives away our fear and soothes all our sorrows. He is our Refuge and our Foundation. O what a precious Savior we have! Let us trust Him, and patiently labor in the upbuilding of His Kingdom, and after a little while we will sit down together with all the faithful in the Kingdam triumphant on high.

Peace be with all who love the Lord Jesus sincerely.

Yours in blessed hope of life in Immanuel's land. D. B. M.

Waynesboro, Pa., Oct. 28th, 1878.

SHARP QUESTIONS.

THE *Presbyterian Journal* makes the following points, calling them conundrums:

1. If a professing Christian pays five dollars a year toward supporting his church, and twenty-five toward the Masonic institution, which does he love the most, religion or Masonry?

2. If he pays nothing for the church, on the ground that all he can spare from necessary expenses must be paid to the Young Men's Christian Association, which does he consider of the greatest importance, that association or the church?

3. If he pays ten dollars for the church, and twenty for tobacco, are we to understand that tobacco is worth just twice as much as religion?

4. If he practices strict economy only in curtailing his church expenses, what inference can we justly draw?—*Selected.*

THE address of Noah Henricks has been changed from Fremont, Ohio, to Humboldt, Allen Co. Kan.

THE "copy" from the *Flag* office did not reach us in time for this issue, hence none of the Discussion this week. We hope there will be no disappointment in the future.

WE have received a copy of the New York *Tribune* Extra, containing a full and complete account of the Pre-Millennial Conference held in New York, Oct. 30, 31 and Nov. 1. A number of valuable papers were read on the "Personal and Visible Coming of Christ." What we have read of them was quite interesting to us. Price 15 cents. Address *Tribune*, New York City.

BROTHER Wm. E. Fadely writes that the Brethren in the Prairie City church desire some minister to come to them and hold forth the word of truth for a few weeks. Must be one who will not shun to declare the whole truth, and well furnished to meet skeptics and unbelievers generally. For further particulars address Bro. Fadely at Colfax, Iowa.

Business Notices.

CIRCULATE THE TRUTH.

THERE are thousands, not members of the church, who might be greatly benefited by reading the BRETHREN AT WORK during the debate, and in order to reach as many of this class as possible, we conclude to make the following liberal offer. Send on the names of such outsiders as you think would read and appreciate the paper, and we will carefully enter them in a book, as they come in, and send them the paper as fast as the money can be raised to pay for it, charging but one dollar a year. Hope all our readers will make donations to this fund, and thus enable us to do a good work among those whose names may be forwarded us.

Below we acknowledge, from week to week, all donations received, and papers sent out.

Aaron Aukerman, Waltz, Ind.	.10
J. E. Bryant, Thayer Co., Neb.	1.00
A Friend,	.50
A D Young, Tiffin, Ohio,	.10
Susan Sidle, Chester Co., Pa.	.50
J. H. Brubaker, Macoupin Co. Ill.	.25
Mary Ober, Carroll Co. Ill.	.60
Previously reported	40.88
Total to date,	$43.83

The following names have been placed on our list for one year, and paid for out of the above fund.

A. Bryant, Morgan Co. Ind.	1.00
E. Patrick, Jewell Co., Kan.	1.00
M Sheaffer, Allen Co., Ohio,	1.00
Wm Brodt, Gage Co., Neb.	1.00
Previously disbursed,	39.00
Total to date,	$43.00

Forward us the names of those only who will appreciate the paper and do not forget to donate something to the fund.

MONEY LIST.

It is not safe to send over $1.50 in a letter without registering. Send money by P. O. Orders or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send silver in letters. Below we publish, from week to week, a list of money received at this office, by mail, and not otherwise receipted for. Should any errors occur, report them immediately.

Kate M Merkley 1 50 James A Coberly 42 W H Hough 50 Conrad Mumer 1 75 J W Longacre 1 75 A Sisler 2 50 A W Austin 50 J E Bryant 1 60 J F Alison 10 10 A Aukerman 60 Phebe A Brower 50 Samuel Hendricks 2 00 D A Hufford 1 00 Abram Miller 1 50 C D Young 2 00 J W Kline 2 00 W S McLain 1 65 Louisa Kratz 50 H W Strickler 1 00 Geo Moody 3 00 Jesse C Thompson 3 00 D G Varner 50 Henrietta Barbur 1 00 Jacob Allen 13 A J Cameron 10 J H Miller 50 J Leeds 1 00 S E Netzley 1 75 T D Lyon 1 40 Susan Sidle 2 00 W C Teter 1 10 J H Brubaker 75 F Replogle 25 Jacob Craft 1 50 N B Wilfong 50 Noah Flora 9 00 M C Bonham 2 25 Allen Ockerman 4 50 W S Lintle 5 00 Kate McNamara 50 Henry Strickler 50 Daniel M Arnold 50 C K Zumbrum 87 David Brower 7 00 Jacob Miller 50

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible, in order to promote Bible Truth. Articles for this department, must be short and to the point.

Please explain Daniel 2: 44, 45. In the days of what kings? What does the word kingdom refer to, and what the stone? WM. T. HARDING.

THE LAW ON MARRIAGE.

BY C. F. DETWEILER.

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord."—1 Cor. 7: 39.

THE question concerning this Scripture may be asked, What has the law to do in the marriage relation with us who are not under the law, but under grace? It seems that we do not all grasp the subject of the law and the Gospel and their relation to each other, alike.

To rightly divide the word of truth on *any* subject, we must not suppose that the Old and the New Testament were both finished in writing and put together when Paul wrote to Timothy, and that in order to "rightly divide" it he had nothing to do but to run his scissors between Malachi and Matthew. On the contrary, all that then existed of what we call the New Testament consisted in a few letters scattered here and there, some of them having been addressed to churches, and some to private individuals. It was hardly expected by the early Christians, that the written law of the former dispensation should be generally circulated among the Gentile Christians. Yet this volume furnished the texts generally upon which the Gospel was preached, especially to those who had some knowledge of the "law and the prophets," and Peter, in his first epistle, says of them, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, *until the day dawn, and the day-star arises in your hearts.*"

As a rule of life, the written law of God, concerning our duties to God and to our fellow-man in the daily affairs of life, the *rules of justice* between man and man under which the marriage obligations come, are as correct now as they ever were. Provisionary laws may change with circumstances, but principles never change. They are as eternal as God himself; and those laws which were based directly on the principles of right, among which were the ten commandments, were never done away on the ground of inappropriateness as rules of Christian life, but on account of their inefficiency as a *means* of righteousness and justification to man.

Man, that is born in sin, cannot be brought into a state of justification by the instrumentality of a written catalogue of moral obligations however correct they may be in principle. Paul says in Gal. 3:21, "If there had been a law given which *could* have given life, *verily* righteousness should have been by the law." How can a man in all this wide world be saved by a *law* when by the principle of moral law a single violation of one command is death? Paul says, "The law is *spiritual*, but *I* am carnal, sold under sin." Again he says, "The law is holy, and the commandment holy, and just, and good." And again, "I delight in the law of God after the inward man." The fact is, we are by nature sinners, and the law, in convincing us of sin, becomes "our school-master to bring us unto Christ," and "There is none other name under heaven given among men whereby we must be saved." Paul says, "We do not make void the law by faith, but we establish it." Looking at the law from this stand-point, we need not wonder that Paul refers to it as authority in speaking of the marriage obligations. There was nothing inconsistent in it. "The fruits of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, against such, there is no law." Gal. 5: 22, 23. The Christian who grasps simply at the *letter*, for his rule of life, has not yet learned everything about Christianity.

It is no part of the economy of redemption that the Christian is to have his rule of life all laid down in the New Testament in detail. There is no commandment in the New Testament commanding us to keep the Sabbath day holy, or the first day of the week, either. Neither does it fix the limits of marriage in regard to blood relations, and yet the man who marries a first cousin or some other near kin, commits a sin against God, against the laws of nature, and against his posterity. To feel after the letter, and nothing more, is to grasp below the mark. Those who are born of God and have His law written in their inward parts, need not have all their moral duties itemized. A willing mind to take up the cross daily, and a desire to crucify the flesh, with all the lusts thereof, are the requisites to accepted discipleship, and the sequel to the faith which opens the "hidden treasures of wisdom and knowledge." Finally, in this faith, "If any one lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him."

(To be continued.)

THE JUG FESTIVAL

BY J. F. EBERSOLE.

WE read an account recently, of what is termed, the "Jug Festival," which is being introduced in some places for the purpose of raising money to pay church debts, &c. It is something like this: Each person takes something in a jug to the appointed place, where the jugs are sold to the highest bidder. The curious are expected to pay big prices for what may be termed the "pig in the poke." Since reading of it, we have been made to wonder. We wonder whether they had any "jug festivals" in the Savior's time! when the brethren and sisters could take their jugs and place them in the common stock for benevolent purposes! where Peter, James and John could contend with each other as to who was able to buy the largest jug! And there was Judas, too, of course he would be in favor of it since it would afford him an excellent opportunity to replenish the treasury, for he had the bag and bore what was put in it! We wonder if some modern Judas did not conceive the idea of the "jug festival" with a view of having the treasury replenished!

We suppose that the custom had declined in Paul's time, for in writing to Timothy he tells him to bring the cloaks, books and parchments with him when he came, but says nothing about bringing a jug along. It remains for modern Christianity to introduce customs that are even denounced by the better class of non-professors.

NEITHER HOT NOR COLD.

BY ENOCH EBY.

"Because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth."

THE above text of Scripture is spoken to the Laodicean church, and describes a condition of mournful indifference and carelessness. They were not cold, nor were they hot; they were not infidels, yet they were not earnest believers; they did not oppose the Gospel, neither did they defend it; they were not working mischief, neither were they doing any great good; they were not disreputable in moral character, but they were not distinguished for holiness; they were not altogether irreligious, but they were not enthusiastic in piety nor eminent for zeal.

The Lord did not reprove them for neglect of duty, so much as the manner in which it was performed. Good things were maintained among them, but they did not make too much of them. The right things may have been done, but as to doing them with all their might and soul and strength, was an idea foreign to their minds and feelings. They were not so cold as to abandon their work entirely, to give up their meetings, or to reject the Gospel; if they did so, then they could be convinced of their error and brought to repentance. But on the other hand, they were neither hot for the truth, nor for conversions, or hot for holiness, they are not fiery enough to burn up the stubble of sin, nor zealous enough to make Satan angry, nor fervent enough to make a living sacrifice of themselves upon the altar of God. They are "neither cold nor hot."

When a church gets into the condition of half-hearted faith, tolerating the Gospel, but having a sweet tooth for error, they do far more harm to their age than down-right heretics. It is harder for the minister of the Gospel, to labor successfully for the Lord, with a lukewarm church, wrongly educated, than it would be to commence without a church. He can do more with one dozen good, earnest workers, than five hundred drones, who feel satisfied to live from the honey gathered by the hard labor of others. Better nothing than lukewarmness.

Alas this state of lukewarmness is so congenial to human nature, that it is hard to get people out of it. Cold makes us shiver, and great heat causes pain; but a tepid bath is comfort itself. The world is always at peace with a lukewarm church, and such a church is always pleased with itself, and may think that they are rich and have need of nothing, and yet be poor, and blind, and naked and miserable. She is always ready to say, "I am not miserly," but will give as little as she can to the cause of Christ. We will not altogether forsake the house of worship, but will go as seldom as we can. We will not altogether forsake the people to whom we belong, but we will also mingle with the popular, fashionable churches, in order to gain society suitable to the carnal tastes and desires of our children. How much of this there is abroad in the world! Compromise is the order of the day. Thousands are for God and mammon, Christ and Belial, truth and error, and so are "neither cold nor hot."

Do I speak somewhat strongly? Not so strongly as my Master, for he says, "I will spew thee out of my mouth." He is nauseated with such conduct, it sickens him and he will not endure it. Hence the language of our text, "I will spew thee out of my mouth."

Dear reader, pause for a moment, and consider well what a lamentable, miserable, God-hating, and devil-pleasing condition the lukewarm professor is in. Should any of us have fallen into it, let us speedily inquire for the remedy. Here it is, "I counsel thee to buy of me, gold tried in the fire," that we may be rich, and raiment that we may be clothed, and eye salve to anoint our eyes that we may see; and I feel assured dear brethren and sisters, if we follow the above counsel, we will soon be able to see ourselves as the Lord sees us. If a cold, formal religion has blinded our eyes with self-righteousness, apply a little of the eye salve—the Word of God, every evening before retiring to bed, warming it in with a fervent prayer, and in the morning, before you enter upon the duties and concerns of the day, renew the application and follow the practice regularly, with a desire to see, and your spiritual eyes will soon be opened. The Word of the Lord has opened the eyes of more than one, even if they were born blind; but we must exercise faith, and when our eyes are open, and can see clearly, we will soon discover our own filthy rags, not sufficient to hide our shame. What will we do then? sew fig leaves together and make another of our own? No, but we will go to Jesus, and he will give us a robe, washed in his own blood. He gave Adam and Eve goat's skins, and to get these, he must shed blood, so Jesus' blood must be shed, before we can wash and make our robes white; and that one that wears the beautiful robe of Jesus' righteousness, and keeps it unspotted from the world, has purchased the gold tried in the fire, for it will never perish, hence richer than if he possessed all the gold that perisheth. O come then and buy.

CAN YOU READ?

A STUDENT at the theological seminary at Andover, who had an excellent opinion of his own talent, on one occasion asked the professor who taught elocution:

"What do I specially need to learn in this department?"

"You ought just to learn to read," said the professor.

"Oh, I can read now," replied the student.

The professor handed the young man a Testament, and pointing to Luke 24: 25, he asked him to read that. The student read: "Then he said unto them, O fools and slow of heart to *believe* all that the prophets have spoken."

"Ah," said the professor, "they were fools for *believing* the prophets, were they?"

Of course that was not right, and so the young man tried again.

"O fools, and slow of heart to believe *all* that the prophets have spoken."

"The prophets, then, were sometimes liars?" asked the professor.

"No. O fools, and slow of heart to believe all that the *prophets* have spoken."

"According to this reading," the professor suggested, "the prophets were notorious liars."

This was not a satisfactory conclusion, and another trial was made. "O fools, and slow of heart to believe all that the prophets *have spoken.*"

"I see now," said the professor, "the prophets wrote the truth, but they *spoke falsehoods.*"

This last criticism discouraged the student, and he admitted that he knew not how to read.

Who can read it correctly?

BETTER BEEN BURIED.

THE well-known anti-tobacco man, George Trask, tells the following of himself:

"About fifteen years ago we gave a lecture in which we aimed to show that, as the common use of tobacco takes away desire for food, blood, muscle, health and strength, it must, without fail, shorten life, and if so, the habit would at last lead to the person killing himself, hence a breaking of the command of God, 'Thou shalt not kill.'

"As we closed, the preacher rose and said:—'I believe the argument in this lecture is final; I believe thousands who use tobacco are poisoned to death and cut short their lives But I have a hard case to solve, and I wish Mr. Trask to solve it. I know a man within ten miles of this place, who smoked his pipe till the day of his death; and he lived to be 104 years of age.'

"We confess we were puzzled. The question was to the point and the people laughed at our expense. At last we hit upon the Socratic style of reasoning, and questions helped us out of the trouble. Sir, I asked, are you sure the old man lived and smoked till he was 104? 'Yes,' he replied. How did he look? 'He looked like an Egyptian mummy.' Had he moral feelings? 'O, no; he seemed to have no sense of God or religion whatever.' Did he manifest any public spirit? Did he like good schools, good roads, good order and the like? 'Oh, no; no more than a mud turtle or oyster.' Had he a family? 'Yes, a large one and a mean one—altogether too large.' Did he love his family? 'No, I think not.' Did he hate his family? 'No, I think not.' All in a word—did he love anybody or hate anybody, dead or alive, in this world or in any world? 'No, I think not.' Well, well, brother; the conclusion of the whole matter is simply this—the old man was dead fifty years ago, only you did not bury him!"

ALONE WITH JESUS.

BY EMILY R. STIFLER.

THINK of it, dear reader, alone with that precious Lamb of God that taketh away the sins of the world. Alone with Him who will heal all our sorrows, wounds and heart-lacerations. Alone with Him whose sweat-drops were as great drops of blood. Alone with Him who was nailed to the cross to atone for our sins, and not for ours only, but also for the sins of the whole world. Alone with that precious Savior who has promised to be a friend that "sticketh closer than a brother." Prov. 18: 24. Glorious thought! Let us not forget this blessed Jesus. Daily, hourly, yea all the time let us welcome Him into the secret chamber of our bleeding hearts. "Pray without ceasing." 2 Thess. 5: 17. There is not an earthly friend that can give us the comfort and consolation which He has promised. May we solicit His company in the closet, where unmolested we may receive healing balm for our wounded hearts. May we crave His tokens of love and sympathy in every time of need. He is a Friend with whom we can hold silent communion when all around us is noise and tumult. He has promised to be a friend in secret. Then, dear reader, let us welcome this heavenly Guest into our hearts and homes. Make known our trials and troubles to Him, and He will give us comfort and consolation beyond measure.

PRAISE OTHERS WISELY.—Nearly everybody loves to be praised. Some can receive much, some little. Some seek praise, some avoid it. To receive praise properly is a nice problem. To bestow praise on others is also an act which may require some study or grace to do it as it should be done. The effects of praise are different according to the kinds of mind it meets: it will produce modesty upon persons who are possessed with wisdom, but it will engender pride in a fool. This is the difference more or less. When we have any praise to offer to any one, let us think twice to see if it be in place. Then offer it sincerely, and best of all, in private. But above all, with a true and loving heart, "Praise the Lord." D. B. MENTZER.

The pleasure of doing good is the only pleasure that never wears out.

CORRESPONDENCE.

From Hutsonville, Ill.

OUR Love-feast was held according to arrangements, on the 15th of Oct. Service was held at 2 P. M ; after which two were baptized that belonged to the Cumberland district, and took part with us in the exercises of the evening. The congregation was about as large as usual, and the order was very good. One afflicted brother, whose earthly life is near its close, living some eight miles off, could not be with us; so a few brethren and sisters the next evening visited him, and held a quiet little Love-feast at his house, which strengthened him very much. It seemed to have a very good effect on him, both physically and spiritually.

The ministering brethren present were two of our missionary brethren, viz., Metzger and Hendricks; the other ministers were Jones, of Bond Co., Sell, of Martin Co., Ind., Samuel and Michael Forney, of Richland Co., Ill.

It pleased the Lord to remove from our midst, our much beloved housekeeper, brother Hyre. The command came, "'Tis enough, come up higher," and we poor weak mortals wept tears of sorrow over an event that was his great gain; yet our tongues exclaim, "Blessed be the name of the Lord, who doeth all things well."

Brother Hendricks was selected by the congregation, as our housekeeper.

H. R. King.

From Lemuel Hillery.

AFTER leaving Bro. Henry Brubakers, we went to the "Otto Reservation," to look at it and the adjacent country. This reservation takes in a strip from the South side of Gage Co., Neb., about six miles wide, running along the entire length of the county, and the same amount from the North side of the county in Kansas. The lay of the land is splendid; the water is uniformly good. The wells are from fifteen to forty-five feet deep. The soil is rich; timber for present use plenty. Price of land from three to seven dollars per acre, four to twelve miles from railroad towns. Terms are good; only one half of the reservation in market; terms on that, one third down and balance in two years. Speculators' land joining the reservation, three dollars per acre, one tenth down and ten years to pay the balance.

One active ministering brother with four members, has started in this beautiful country. We again went back to Bro. Brubaker's, where my traveling companion left me; and I started West. Traveled about 150 miles, making some over 200 miles West of the Missouri River. I thought it was as far as was prudent and safe for me to go, but I found no government land, except a few refused pieces. I saw plenty of good country along the North and South fork of the Solomon River, but no homestead land.

Now I will answer your question in regard to the means a man should have in coming West. If a man has a good team, wagon, harness and three hundred dollars in money, and is industrious and saving, and will not make debts, he will do better here than in any country I know of; and with this start in his hands let him settle from sixty to eighty miles West of the Missouri River, and pay from three to four dollars per acre for his land, and he will make a home much quicker and with less hardships than with the same start 250 or 300 miles West and his land given to him. My humble judgment is, unless he has the above to start with, he better not risk it. To-day there are hundreds and thousands of persons on these wide bleak plains, who have no shelter but their wagons. Some of them have no money and others but little. Women and children are suffering from cold, if not for the want of something to eat. The fact is, the people are all poor in this country with but few exceptions; and not a few, without any just cause, have run into debt and that has a tendency to add suffering, not only to themselves but to others. And this is just like all other States; it is a good place to make debts, but a poor place to pay them. But if people would live according to their means, they could live just as well here as in Iowa or Ill., and I think, do about as well.

People coming West ought not to make calculations to live in a "dug-out," not but what it is good enough so far as quality is concerned, but injurious to health. People come out here and go into such places, and their families are sick about all the time. They stay about one season and then go back and report how sickly it is in Kansas and Nebraska. Poor miserable people! Would it not be the same in any State East? Man is not a ground hog, as some suppose, but *man*. If he were a real confirmed soul-sleeper, such a place might do quite well, and he would be healthy, but as long as he is composed of soul, body and spirit, and believes it, he wants sun light and Gospel light, but when he don't believe this, he may want sunlight, but not Gospel light.

It costs no more to build a frame structure 14x16, than it does to build a dug-out. Doctors tell me that nearly all of the sickness in this country is found in dug-outs. The dietics of the people here are good, substantial, except fruit, and in a few years their want in this, will be abundantly supplied, for this will surely come to be a noted place for fruit-growing.

What about the colony? ask several. I will not settle in any colony farther West than Osborne Co., Kansas. In Jewell and Osborne counties there are good chances yet to get school and state land from three to four dollars per acre, and good claims of one hundred and sixty acres, from four to six hundred dollars, with considerable improvements. The water in the streams here is clear and fresh. The average depth of wells in these counties is from twelve to twenty-five feet. The soil is good; the only drawback, here, is, the distance to railroad, being from twenty-five to thirty-five miles, but by February the distance will be cut down one-half. There is sufficient fuel here—wood from forty to seventy-five cents per load.

In two or three weeks I shall determine where I shall locate, and then let you know.

The prospects of building up societies or churches of the Brethren are good, in fact wherever the Brethren live up to the Gospel order of the church, they take the lead in the West, but wherever a congregation will sacrifice its order to get numbers into the church, the sensible people lose their respect for that church, and she goes down. Whenever a congregation of the Brethren will throw off the Gospel plainness and ape the corrupt societies around her, she will get numbers. But a class of people who are loose in the world, and as a general thing, just as loose in the church,—they despise the Christian order, but love a loose and profligate religion.

White Rock, Kan.

From J. P. Horning.

OUR Communion here is among the things of the past. Quite a goodly number of members present. Our ministerial aid was also large. There came to our assistance brethren John Metzger, Joseph Henricks, Henry Jones, Michael Forney, Samuel Forney and brother Sell, of Ind. Had a large congregation at night, and the best of order and attention.—Meeting again next morning, and in the afternoon the funeral of Bro. Hyre, our former elder, was preached by the Brethren. Continued meeting at night for several nights. Two precious souls agreed to follow the Savior and were baptized. We humbly trust and pray, that lasting imperssions here have been made upon many others, and be made willing to follow in the footsteps of our dear Savior, and increase the Truth, as it is in Him. Truly the harvest is plenteous, but the laborers are few. Brethren pray for us that the good Lord may send more laborers into His harvest, and assist our efforts to spread His Gospel, that yet many may seek Him while He may be found.

Hutsonville, Ill.

Notes of Travel.

Dear Brethren:—

LEFT home Sept. 24th to see the West. Arrived at Bro. Geo. Myers', Miami Co., Kansas, the 27th, and found him sick and in bed; the rest of the family all well except a few who had chills.

On the 2nd of Oct., I left Bro. George, and went to Fort Scott. Thence to Paint Creek church, to a Communion meeting at Bro. John Bollinger's, Oct. 3rd. Had the meeting under a canvas tent, which was something new to me; but we had a very good meeting and good order. An election was held for deacons, the lot falling on brethren Zook and Byers. Meetings also next day.

Oct. 5th started out with Bro. Daniel Harader to Neosho Co., to another Communion meeting. Here the strong South wind blew down the tent. Four souls came out and were baptized. Put up the tent again in time for evening exercises, and had a good meeting and good order. Meeting next forenoon, and two more were baptized. Had meeting in the school-house in the evening, when another soul was made willing to come out on the Lord's side.

This morning, Oct. 10, about forty of us in number started out for Wilson Co. Had a pleasant time for traveling, but a heavy shower in the afternoon prevented us from having any meeting that evening. This is called the Fall River church. Meeting under the tent next day at 11 o'clock. Brethren Hodgden, Harader, Hess, Clinganpeal and the writer, were the ministers present. Had an election for a minister, the lot falling on Bro. James Murray. Attendance and order were good at the meetings. This church numbers about thirty members, and only one of them uses tobacco.

Monday, Oct. 14th, we started for Elk Co., and crossed over some rough country. Had a meeting at Bro. Clinganpeal's, Oct. 15. Then started for Cowley Co. Passed over some more rough country, and stopped with Bro. L. E. Prickett. Meeting at the school-house on the evening. The 16th had meeting in the hay-shed put up for the Communion. Love-feast in the evening, and good order and attention were given by all. The Sullivan Creek church numbers about twenty members. Only one brother uses tobacco. Here the meetings were continued a few days, and four souls were added by baptism.

We looked about some, in Cowley Co., and are well pleased with the country here. Oct. 19th our Wilson Co. friends started home. We were sorry to part, but expect to meet again.—The 22nd left Cowley Co. Traveled through Butler, Greenwood, Lyon, Gage and Douglass counties in company with our dear Bro. D. Harader, who was kind enough to take me in his wagon all this trip. The Lord reward him. I am much pleased with my trip through Kansas, and have formed acquaintances that will not be forgotten soon. Many have said, "Pray for us," and "Remember us!" This we will try to do, and at the same time we ask an interest in the prayers of all our brethren and sisters.

Geo. W. Myers.

Hartleton, Pa.

From Modesto, California.

WE write you this morning, some happy news from this part of the Lord's vineyard. We commenced a series of meetings on the 19th of Oct., and continued till the evening of the 25th. On the last day of the meeting, the church was made to rejoice in the reception of two members, husband and wife, into the fold by baptism. The rite or ordinance was administered in the presence of the largest concourse of people I ever witnessed at baptism, the entire congregation, going a distance of over three miles, to witness the scene. The best of order prevailed during all our meetings; and we closed with a growing interest.

The brethren feel to "thank God and take courage." Unto God the Father belongeth all the praise, through Jesus our loving Savior.

Dear members do not weary in well-doing nor faint by the way. Ever remember the necessity of watching unto prayer, and as you journey along, miss no opportunity to cast "bread upon the waters," and in due time it shall be gathered, though it be after many days.

The prayers of the Brethren everywhere are humbly and earnestly desired.

In Brotherly Love,
P. S. Garman.

Oct. 22.

Huntingdon Normal School.

[The following in regard to the Huntingdon Normal school, we clip from the Altoona, (Pa.) *Tribune* of Nov. 2, 1878. The article was sent to us with request to publish either entire or in part. We publish that part, relating to the *aim* of the institution.—Eds.]

"THE aim of this institution is to provide a cheap and at the same time first-class and thorough education. The classics and higher branches are taught those who desire to study them, but the main idea has been thus far to educate teachers. The course is designed, to lay the foundation for the higher branches. The principal, J. M. Zuck, A. M., is a graduate of two of the leading normal schools of the country, and is highly spoken of by all with whom he has come in contact. Three of the other teachers are also graduates of well-known normal or other educational institutions.

The extreme cheapness of tuition at this school, will recommend it these hard times.—The whole cost for one year of forty-eight weeks is only $35.00, and when we consider that boarding can be obtained for a nominal sum, say $3.00 per week, it is indeed an opportunity for those who are needy, to educate themselves. The original intention was, to have the school exclusively for the children of the Brethren or Dunkard denomination, but it was afterward wisely determined to throw it open to all sects and creeds. There is connected with the institution an excellent library of standard works, which is open to the students; also a flourishing literary society, which holds weekly meetings. Sectarian dogmas or doctrines are not enforced, and any attempts in that direction are frowned upon. Moral conduct is required of every pupil, and religion is taught by example rather than by precept."

From Manhattan, Iowa.

Dear Brethren:—

A SHORT account of the Communion in the South Keokuk branch, may be of interest. The meeting took place Nov. 1st, at 4 o'clock P. M. Ministers present were Solomon Stamy, of Linn Co., Ia.; Samuel Miller of Poweshiek Co., Ia.; Samuel Flory of South English.—There were about fifty members that communed. Though a large crowd was in attendance, good order and attention were manifested throughout the meeting, which lasted until the 3rd inst.

One of our faithful members went to her long home on the 2nd inst. It was the consort of elder Charles Wonderlick. Thus a gloom was cast over the vicinity and especially the church, she being a consistent member for forty years.

Her funeral discourse was preached on the 5th inst., at eleven o'clock, to one of the largest crowds that ever attended a funeral there.

Yours in Christ,
E. R. Frits.

November 8th.

From Waterloo, Ia.

Dear Brethren:—

I WILL attempt, in my weakness, to pen a few lines for you. Not long since, every thing was green and looked so pleasant. Now everything in nature has faded. Where is the beautiful foliage? Gone, all gone! The trees are all stripped of their leaves. Their beauty has faded. Their leaves have dropped off and fallen to the ground. So it will be with us.—We will soon fade away like the leaves. They lie under our feet We tread upon them as having no beauty or comeliness. The cold frost nipped them. The trees stand bare and look as if they had no life in them. So it will be with us. The cold, icy hand of death will chill our flowing blood. Then we shall fade like the leaves of the forest. We shall then look like the bare trees, stripped of our beauty.

But we will bloom again in the resurrection morning. Our bodies may lie in the cold, silent grave, but they will live again.

While we live in this world; we should live a Christian life. We should let our lights so shine, that others may see our good works, and glorify our Father in heaven.

When we see the trees in their beautiful green leaves, what does it teach us? It teaches us that God Almighty created all things for man's enjoyment, that man should glorify God in his body and in his spirit, which are God's.—He has created us, that we should let our beauty shine, that we should live in righteousness and true holiness before him all the days of our lives. If the people would let their beauty appear as the flowers of Spring, what a light that would be!

If we let our light shine that others may glorify our heavenly Father, then, when we fade away like the Summer flowers, we shall bloom above where all is love. But how do we let our light shine? I think sometimes our light is very dim. I think sometimes my light has not always shone so brightly as it should.

Let me say to my dear brethren and sisters that I have left in the far East, when I gave you the last farewell, I never expected to see you again in this world. But I would say, Be faithful and continue in prayer, that we may meet where all is love, joy and peace. It will soon be one year since we took the parting hand. How long will it be until we shall clasp glad hands again? God only knows.

My parting hymn was,

"Time is winging us away,
To our eternal home."

I often think how swiftly time wings us away.

"But the Christian shall enjoy,
Health and beauty soon above,
Far beyond this world's alloy,
Secure in Jesus' love."

How much we admire beauty! And what a great blessing is health! May we all enjoy health and beauty in the paradise of God.

Your Sister in Christ,
Nancy Wise.

* * *

"He that winneth souls, is wise."

From Mercer Co., W. Va.

Dear Brethren:—

I HAVE just returned from a series of meetings in Fayette Co., on the west side of the river, and can heartily say, I never witnessed such a meeting. Much unity existed in the church, and a great deal of kindness and care were bestowed upon us even by those outside of the church, who were strangers to us, but we hope, one day will be inmates of one house, and one Father be the Father of us all. May the Lord bless those that were gathered together in one place to worship and hear the truth, for their kindness and gentleness and good behavior. I have been to five Communions since I have been a member, and never witnessed as good behavior before, as there was at the Fayette meeting.

It was evident to all that the Spirit was with us. One gentleman, after services, expressed himself as being fully satisfied that he had seen the Scriptures practiced properly. He also remarked, he long had wished to meet with some denomination that would practice all laid down in the holy book of God, but never until then. Oh may that all-seeing eye cause others who say that there are so many non-essentials in the Bible, see their own wrong, before it is too late.

We had preaching on Sunday and one addition. On Sunday night Bro. Harry preached for us, and had one more addition, a young lady. On Monday Bro. James Hutchison preached a very warm sermon, and had the pleasure of seeing one immersed.

On Wednesday attended preaching and one who had gone astray, returned to the church, desiring to live for Jesus, who died for us all.—May the Lord strengthen him and his brothers who have enlisted in the holy warfare, that they may be faithful brethren. May the Lord guard and protect them from all harm and induce others to join the service of the Lord.

C. J. Hutchison.

Red Oak Bridge, W. Va.

Danish Mission Report.

Rock Creek church, Ill.,	$11.15
Portage Prairie church, Ind.,	2.60
L. W., Ind.,	2.00
H. & J. D. Reed, W. Va.,	2.00
Buffalo Valley church, Pa.,	3.00

C. P. Rowland, Treasurer.

Lanark, Ill., Nov. 10th, 1878.

(P. C., please copy.)

GLEANINGS.

From Jewell Co., Kan.—Our Love-feast in Lime Stone congregation, passed off very pleasantly. No additions, but a general rejoicing among the members. Bro. Hillery was with us and preached the word in its purity. We would like if some more brethren would come here and preach the Gospel. We certainly stand in need of the Gospel here as much as elsewhere. The harvest is great, but the laborers are too few. A. W. Austin.

From Leetonia, Ohio.— We, as a church are progressing slowly, but have not had any accessions since last Spring. We had our Love-feast at the Bethel meeting-house, Oct. 19th. Although the attendance was small on account of the inclemency of the weather, the order was good, and not a little interest manifested on the part of the spectators present as well as the members. The ministerial aid during forenoon services were brethren Conrad Kabler and Aaron Shively, and in the evening to the joy of all brethren, Samuel Garber and J. A. Clement arrived from Bristolville church, where the Brethren had a feast on the 18th. — The brethren in their weakness tried to hold up Jesus and the suffering and death of our Lord to a dying world. God grant that the feast may long be remembered by all the saints. Our church here, numbers about sixty in all.—Although small in number, we have the promise of God, and He be praised for the same. We had Sabbath-school on the West-side of the church for four or five years. In the Winter every two weeks before services, and in the Summer season every Sunday. Sabbath-schools ought to be kept up throughout the Winter. It is good to be zealously affected always in a good cause. Levi Longanecker.

From Sister Sidler.—Enclosed find ——— which appropriate to the fund for sending the paper to the poor. The Savior says: The poor ye always have with you, and if you will, you you can do them good."

I know if our faith is practiced, the poor will be helped, the Gospel spread, and bread will be cast upon the waters, which we shall find after many days.

Charity, blest offspring of Heaven, how dost thou ennoble and adorn thy possessor. Thou renderest him truly amiable and lovely. "Although I speak with the tongue of men and angels, and have not charity, I am become as sounding brass and a tinkling cymbal. "Blessed is the man that considereth the poor, the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive, and he shall be blessed upon the earth." Ps. 41.

Setzler's Store, Pa.

From D. N. Workman.— Sept. 21st commenced meeting in the Gingham church, Miami Co., Ohio. Continued a few days and baptized eight. Enjoyed the meeting very much. This church is alive to the work of the Master, which makes it very attractive here. May the Savior bless and keep them.

Ashland, Ohio.

From Fall Creek church, O. — Seldom do we see any news from this vicinity. I wish to say that all the Love-feasts are over, and I believe, were as pleasant meetings of the kind as have ever been held in this part of the country. Help in the ministry was scarce, as none of the Brethren written to, came. At our place there was one addition by baptism, and we hope, good impressions were made upon others. We hope some good zealous brother, interested in his Master's work, will try and visit us this Winter, and hold series of meetings in the different churches, Correspondence to this end solicited. Address me at Highland, Ohio. A. J. Hixon.

From J. K. Harley.—We would say through your columns to the many dear brethren, sisters and friends in the West, that we arrived safely home on the evening of the 31st of Oct., all in good health, and found those, we had left for a while, well as usual. We can truly say, "Providence has smiled on them in every respect." We all return our sincere thanks to the many dear brethren and sisters and friends in the West for their kindness, while with them. We have seen at many different places the effects of the recent Eastern storm. No serious damage at our place, although our neighbors cannot all say so.

Harleysville, Pa.

From Vermillion church, Ill.— Our Communion meeting passed off very pleasantly on the 13th and 14th of Sept. We held our meeting at Bro. Wm. Lehmun's, two miles north and one mile west of Chenoa. The ministers present were, Elder G. W. Gish, P. A. Moore, Jacob Sollenberger and J. J. Kindig. The brethren labored earnestly in the Master's cause. Altogether we had a good feast, which will long be remembered by the brethren and sisters. I sometimes think, there is too much lukewarmness among the members. We should be more engaged in our Master's cause! Let us not forget to work while it is called to-day, for the night cometh wherein no man can work!

The church saw fit to divide this congregation into two branches, on account of the members living so scattered. The south end is now called Pike Creek church, having one speaker and two deacons; leaving the north end two speakers and two deacons. The Lord bless those brethren for their labors of love, whilst among us. N. S. Dale.

From Mahaska Co., Ia.—Our Communion is over, and I am happy to say that two came out on the Lord's side to live faithful through life. O may God help them to prove faithful! We feel very thankful to our dear brethren, who came to us, for their labor of love, to preach the word of God to us in deed and in truth. Our Communion was held in our new meeting-house, six miles East of New Sharon.

If any Brethren wish to emigrate West and purchase a farm in Iowa, please come to see us and our country and we believe you will be pleased with it. There are three farms within half a mile of the meeting-house, which can be bought very low at this time. Dear brethren, come over into Macedonia and help us. We are very much in need of ministerial aid, as we have only one, our dear young brother Charles Hillery, who is laboring hard and doing all he can in the Master's cause. P. Proutz.

From Waynesboro, Va.—According to previous arrangements, the Brethren in the Virginia Valley met at the Linwell Creek church, Rockingham Co., Va., on the 23rd day of Oct., and made the necessary arrangements for A. M. of 1879. The place of meeting is at Bro. S. Cline's, near Broadway depot, on the Valley R. R., it being a branch of the Baltimore & Ohio R. R. The location for the meeting is a good one. It was resolved to feed the members only at the meeting.

We have had some additions to the church by baptism, but not as many as we would wish to see. We also have some sickness and deaths amongst us. That fearful disease, diptheria, has taken some to the grave. Bro. J. M. Cline has buried two of his little daughters. Thus two loved ones have been snatched away from the family circle, but we would say to our dear brother and sister, weep not, for they are not dead, but asleep in Christ. Paul, the apostle, says, "To die is gain." E. L. B.

From C. H. Balsbaugh.—It is pitiful how blinded the mind may become through the deceitfulness of sin. The essential claims of truth and the absolute authority of Deity Incarnate are the two great factors in the final judgment, and they should be the two controlling elements of our probationary state. There are numerous personal considerations which warp our judgment by influences so subtle that we draw a film over our inner vision, before we suspect our false attitude to the cross. The mind admits of so many prismatic variations, that with a self-approving conscience people enhance and maintain error as the very essence of the Gospel. Let us watch!

From Mt. Vernon Church, Va. — The church here is small, not having been organized more than ten or twelve years ago. The Brethren met with much opposition here, as they are surrounded by professors of religion of several different denominations. James R. Gish of Ill. has labored a great deal here, especially about the time the church was organized, Last January Bro. J. D. Trostle of Linganore, Md., labored with us eight or ten days. In the early part of May Bro. James Quinter, of Huntingdon, Pa., labored with us a similar length of time. In the meantime quite a number of the brethren from the neighboring districts have been with us, especially at the time of Love-feast, which was held Oct 5th. It was really a feast of love. The local ministers are J. A. Cline, G. S. Wine, E. D. Kendig and J. Farrer. S. W. Garver.

Stuart's Draft, Va.

From Pike Creek, Church, Ill.—On the 13th of September we held our Love-feast.—Brethren J. R. Gish, P. A. Moore and Solenbarger were with us. We had a very good meeting. It was very encouraging to our little band of twenty-seven. Sinner, give Jesus your heart and us your hand, and let us together journey on to Zion.

L. C. Klinzman.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business

CLEAR — In the Poplar Ridge church, Defiance Co., O., Oct. 19, Clara Clear, daughter of Bro. Zedock and sister Maria Clear, aged 5 years, 7 months, and 27 days. Died with croup.

This makes three in the same family, inside of about two months. Funeral discourse by Jacob Kintner.

NOFFSINGER.— In the same congregation, Oct. 30th, 1878, William Noffsinger, aged 56 years, 4 months and 9 days.

The funeral discourse was delivered by Elder Jacob Brown from 2 Tim. 4: 7, 8. On Tuesday before he died, he was in Defiance, and upon being asked by some brethren about his health, he told them, he did not feel very well. He went home about noon and took sick about four o'clock that afternoon. He fell backwards on his bed with his clothes on, after which he was not able to speak again. He departed this life about three o'clock next morning. He follows his companion, who preceded him about two years. He leaves four children, many relatives and friends to mourn his departure.

Our deceased brother was a minister in the second degree for a number of years. The church loses a very faithful laborer, but we hope our loss is his great gain. We can well think of our brother, what Paul of old said in his last days: "I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them that love his appearing. Eld. J. Lehman.

BEAR.—In the Pipe Creek church, McLean Co., Ill, Nov. 9th, sister Patience Bear, wife of Bro. Joseph Bear, aged 48 years and 18 days.

Our sister's sickness was long and protracted. She suffered from the painful affliction of cancer, but died, or rather, fell asleep without a struggle, leaving a dear husband and loving children to mourn their loss, which, we hope, is her great gain. The funeral was largely attended; services from Rev. 14: 12, 13, by the undersigned. Thos. D. Lyon.

Primitive Christian, please copy.

DAVIDSON.—In the South Keokuk church, Keokuk Co., Iowa, sister Hannah, wife of friend D. L. Davidson, Sept. 23rd, aged 66 years, 4 months and 29 days.

Deceased was born in Farmington township, Trumbull Co., Ohio. Funeral discourse by Stephen Yoder of Washington Co., Iowa.

WELSH.—Also at the same place, William M. Welsh, son of Bro. William H. and sister Charlotte Welsh, aged 7 years, 11 months and 4 days. Funeral discourse by Bro. Abraham Wolf, of Washington Co., Iowa

J. S. Frits.

Primitive Christian, please copy.

GEISTWITE. — In the Arnold's Grove congregation, Carroll Co., Ill., Nov. 7th, Henry S. Geistwite, son of friend Henry and sister Geistwite, aged 3 years, 4 months and 16 days. Funeral services from 1 Peter 1: 24, 25. J. J. Emmert.

PRICE.—In Rock Creek church, Whiteside Co., Ill., Nov. 6, Bro. John H. Price, of typhoid fever, aged 51 years and 6 days.

Bro. Price's wife is also lying ill with the same disease. He left a dear companion and seven children. Funeral sermon preached by Bro. Martin Meyer and Tobias Meyers from 2 Cor. 5: 1–10.

WHITE.—In Rock Creek congregation, Knox Co., Mo., Nov. 4th, Harriet A. White, wife of Bro. Samuel White, aged 24 years and 9 days.

She leaves a sorrowing companion and three little children to mourn their loss.

Andrew J. White.

LONG. — Near Falls City, Neb., Sept. 5th, Frank Worley, son of W. Pym and Hettie Long, aged six years, seven months, and fourteen days.

On Tuesday evening he was bright and healthy, and on Thursday morning death claimed him, thus showing, that he sometimes comes when we expect him not.

DURA.—In Middle Creek church, Mahaska Co., Iowa, infant son of Bro. C. and sister T. Dura, aged 6 years, and some months.

HILLERY.—In the same congregation, Willie, infant son of Bro. Charles and sister Lizzie Hillery, aged 4 years and a few months.

Peter Proutz.

HOCKENSMITH.— In the Ashland church, Ashland Co., Ohio, Nov. 4, Susan A. Hockensmith, aged 7 years, 11 months and 7 days.—Funeral services by the writer.

I. Kilhefner.

ULLERY.—In St. Joseph Co., Ind., Nov. 2nd, Mabel P., infant daughter of Bro. Aaron and sister Jennie Ullery. F. E. C.

METZ.—At his residence, Noble Co., Indiana, Oct. 11th, Bro. Aaron Metz, in the 48th year of his age. Funeral discourse by the writer, assisted by elder Jacob Berkey. Text taken from Psalm 116: 15.

A. H. Puterbaugh.

Children at Work.

The Bright, Sparkling Youth's Paper.
PUBLISHED WEEKLY.

It will tell you of Bible facts, commands, and promises.

It is for Bible Songs, Bible Poetry, Bible Prophecy, Bible Doctrine.

It will teach your children how to be good and how to do good.

Its handsome engravings are drawn from Bible events and Bible characters.

It points to the way of happiness, both in this life and the life to come.

Christ says, "Feed my lambs," — that is just what this paper intends doing. Samples cheerfully sent.

PRICE 50 CENTS PER ANNUM.
Address MOORE & ESHELMAN,
LANARK, CARROLL CO., ILL.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M., and arrives in Racine at 6:13 P. M.

Day passenger train going west leaves Lanark at 2:06 P. M., and arrives at Rock Island at 4:50 P. M

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9.00 A. M., and at Rock Island at 6 00 A. M.

Freight and Accommodation Trains will run west at 12: 10 A. M., 8:10 A. M., and east at 12: 10 A. M. and 5 15 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

D A. Shive, Agent.

Passengers for Chicago should leave Lanark at 12:21 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 2:21 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

Vol. III. Lanark, Ill., November 28, 1878. No. 48.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

NIGHT MUSINGS.

BY JAS. Y. HECKLER.

All our troubles, cares and trials
Will at last come to an end:
Abnegations, self-denials,
Which the Lord can comprehend,
Will, thank God, not last forever,
Even in this vale of woe;—
After rain there comes fair weather,
And the clouds disperse and go

Many heavy hearts are beating
In affliction and distress.
Many youthful hopes are fleeting,
In this woeful wilderness.
Many tears of grief are falling
From the widows' eyelids red.—
Many orphan children calling
For their parents who are dead.

Many thousand sighs and sorrows
Sweep across the human breast.
Many dark and long to-morrow's
Disappear to the distressed.
Many smiling, sunny glances,
Shining through the rifted sky,
Drive away our foolish fancies,
And declare that God is nigh.

Disappointment, cares and sorrows
Darkens oft our rugged way,
But there is a brighter morrow
In the realms of endless day.
All our trials and temptations,
Which we here with patience bear,
Will be changed to approbations,
In the regions over there.

STEIN AND RAY DEBATE.

Prop. 1st—The Brethren (or Tunker) Churches Possess Bible Characteristics entitling them. to be regarded as Churches of Jesus Christ

J. W. STEIN affirms.
D. B. RAY denies.

J. W. STEIN'S 4TH AFFIRMATIVE.

AS a telegram evinces a wire, the electric influence and its own source, so any congregation whose teaching and practice harmonizes with the word of God, evinces through that its divine workmanship, the Spirit's presence and its own connection with Christ and the apostles who, I repeat, were as much Tunkers as the Brethren. Moses didn't immerse people. The apostles did, hence they were Tunkers, i. e., Dippers. John the harbinger of Messiah is expressly called "the Dipper" (Tunker) in the New Testament, in various versions and languages See Robinson's Hist. of Bap. 6, 443, Lon. Ed, 1790. Brother Nead used the word "regeneration" in the sense of "the new birth," John 3: 5, which Christ makes include baptism. I employed the term "regenerated" in its derivative sense from *"re,"* again, and *"genero,"* to beget. Begetting (not the new birth) takes place before baptism. Brother Nead referred to *birth*, and to *begetting*, two distinct events variously designated in the Greek Testament by the ambiguous *"gennao."* We never taught baptismal salvation that we might surrender it. He might as well say I surrendered transubstantiation. He persistently dodges the true issue, i. e., baptism *in order* to the remission of sins. He makes Peter (1 Peter 3: 20, 21) represent baptism as a mere figure, whence he refers that sins are remitted in it only figuratively. Peter makes it a "like figure" or antitype *("antitupon")* of Noah's salvation by water. My friend is reduced to the absurdity of making an antitype only a type, and Noah's salvation in the ark by water only a figure of a figure. Abraham received "Isaac from the dead" "in a figure," Heb. 11: 13, of which Christ's ressurrection was the antitype or "like figure." Did Christ therefore only rise from the dead figuratively? He says the conscience is good before baptism. Peter makes baptism, according to the original, the *seeking or inquiring after* (*eperotema*) a good conscience,

My friend says those texts "that mention water, washing, and cleansing refer to "spiritual cleansing.'" He teaches that "water," John 3: 5; Eph. 5: 26, don't mean *"water."* David didn't say, "Wash me *with water.*" I ask my friend if by "spiritual cleansing" here he means the renewing, or birth of the Spirit? Also if he denies that "form of doctrine," Rom. 6: 17, includes baptism? His quotation from Butler fails to show that repentance and faith are not positive commands. Barnabas, of the first century (see Acts 13: 2, 3, 46, 47; 14, 14; 1 Cor. 9: 6), says, "We indeed descend into the water full of sins and defilement, but come up having the fear of God and trust in Jesus in our spirit." Apostolic Fathers, 121. Hermas, of the same age (see Rom. 16: 14), says: "Before a man bears the name of the Son of God he is dead; but when he receives the seal he lays aside his deadness and obtains life. The seal then is the water; they descend into the water dead and they arise alive. And to them accordingly was this seal preached, and they made use of it that they might enter into the kingdom of God." Ibid. 420. Justin Martyr, who was born about 11 years before the death of the apostle John, and died about A. D. 164, says; "We obtain in the water the remission of sins formerly committed." Writings of Justin Martyr and Athenegoras, 60. Here are two *apostolic* fathers and a Christian martyr and apologist of the second century teaching baptism *in order to* remission. My friend says, "It was not until about the beginning of the *third* century that the error of baptismal salvation began to be introduced." Baptist Succession, 288 Therefore I prove by him that baptism *in order* to remission is not "baptismal salvation." Thus his negative argument falls by his own hand. I agree with him that he who sends a sinner to hell by refusing him baptism is antichrist. Who does that? He admits that believers put on Christ and are clothed with him in baptism. Are those who have no Christ on, pardoned? Look at his logic.

Christian! — naked! — defenseless! — going through the world without any Christ on!!" Paul being a "chosen vessel" before baptism don't prove that he had received the Holy Spirit before baptism. Are not all saints chosen of God before their pardon? Since my friend mentions Cornelius again, I ask him to tell us plainly if he holds that the Spirit of God was never upon any one, imparting the gift of prophecy, &c., before they were pardoned? Will he do it? He continues to talk about salvation by faith. Who disputes that? I ask my friend to tell us whether a believer is adopted into the divine family without baptism? And whether one can be in Christ and not be a member of his body? We hold that true baptism can only be received by one after he loves God, just as true citizenship is consummated after a foreigner loves a government, and as true marriage is effected after the parties know and love each other, in which cases however the relative affections and knowledge cannot be perfected without the rite of allegiance in one instance, and of marriage in the other. But my friend reminds me that "every one that loveth is born [begotten] of God and knoweth God." 1 John 4: 7. I add: "Whoso keepeth his word in him verily is the love of God perfected: hereby know we that we are in him." 1 John 2: 5. Can one know this without keeping his word? "This is the love of God, that ye keep his commandments." 1 John 5: 3. "Hereby do we know that we know him, if we keep his commandments, He that saith I know him" (solemn profession) "and keepeth not his commandments is a liar and the truth is not in him." 1 John 2: 3, 4. How will this apply to the *unbaptized* who says he *knows* that he loves and knows God? An applicant for citizenship should know and love the government, and a bride should know and love her betrothed, and that love in both cases may be begotten by the government and the bridegroom respectively through their love, overtures, &c., yet the applicant cannot know nor love the government as *his* government, nor can he know that he is a citizen but by the rite of allegiance; neither does the bride know and love her betrothed as *her husband*, know that *she is his wife*, take *his name* and become his *heir*, without marriage.

Again, the Brethren usually examine a candidate for baptism very closely to be satisfied that he (the old man) is dead before they bury him. They then plant him "in the likeness of Christ's death," where he is "freed from sin," Rom. 6: 3, 7, by virtue of Christs's blood, which flowed in his death for the remission of sins. This freedom from sin is not by virtue of his own death which precedes baptism, but by virtue of Christ's death into which he is baptized. "So many of you" says Paul (any more?—any less?) "as were baptized into Jesus Christ, were baptized into his death," &c. See Rom. 6: 3–8 The repenting rebel don't receive pardon from his government in dying to his rebellion and forsaking it, but in the subsequent rite for which that death qualified him, which professes that death and introduces him into citizenship.

4th Characteristic, and my second reason continued. My friend says I find fault with, and add to the commission "in order that the grammatical construction may suit the Tunker doctrine." Its grammatical construction exactly suits and teaches our doctrine, as my friend's statement virtually concedes. This I showed by seven incontrovertible proofs with which he has not dared to grapple, because he knows it would be fatal to him. Hence, rather than surrender like a man, he lets himself right down beneath his character as a literary, ecclesiastical and biblical scholar, critic and polemic, and vainly accuses me of adding to the word of God. He knows that *ellipses* are not additions to, but essential parts of language, which though omitted to avoid needless repetition, etc., are essential to the construction and must be understood and retained in the mind. Did he add to the word of God when he supplied the ellipses *"ye"* in Acts 2: 38? which he reads thus: "Repent ye, and be baptized, every one of you." Ray-Lucas Deb. 221. Prof, Westcott, of Cambridge, author of "The History of the New Testament Canon," says: "All intelligent interpretation of scripture must be based upon a strict analysis of its idioms and words. To suppose that words and cases are convertible, that tenses have no absolute meaning, that forms of expression are accidental, is to betray the fundamental principles on which all intercourse between men is based. A disbelief in the exactness of language is the prelude to all philosophical skepticism. And it will probably be found that the same tendency of mind which discredits the fullest teaching of words, leads, however little we may see it, to the disparagement of all outward revelation." (Introduction to the Study of the Gospels, 62, 63.) Again he says: "The laws of language, as those of criticism, are absolute, and the Christian may trust in them as the certain outward expression of the deepest truths."—Ibid. 65, 66. My friend treats the laws of the language, the meaning and relations of the words employed by the Savior in Matt. 28; 19 (the only passage of inspiration describing his own appointed form of baptism), with impious skepticism and unbelief. I ask him to tell us plainly if he denies the grammatical use and construction of language? If he does, our medium of intelligent, safe and well-defined interchange of thought and argument is at an end. My friend teaches that 'name' don't refer to the title of the Father, nor the Son, nor the Holy Spirit, but some how to "the three-one God." He will have to reverse the commission partly before he can support that theory. Purves says: "If it ('name') does not refer to the name of the Father, and the name of the Son, and the name of the Holy Spirit, it would seem that the text should in part read the very reverse of what it does; that is, it should have read, 'baptizing them into the name *not* of the Father, *nor* of the Son, *nor* of the Holy Spirit, but into the name which denotes the unity of their essence.' I suppose any one may see the absurdity of this, and what difficulties it would present to a serious inquirer; while the text as it stands is suited to convey instruction to the most ordinary capacity." Quinter-McConnell Deb., 62. Since my friend's position on this issue is evasive and unintelligible, I ask him to tell us if he denies that "name" agrees to any given title or appellation of the Godhead? If not, to tell us plainly what that title is? And what his *"one name"* is? Will he do it?

2. *The meaning of other examples analogous to the baptismal formula in construction, confirms our position.* (a) "They builded . . it [the temple] . . . according to the commandment of Cyrus, and Darius and Artaxerxes." Ezra 7: 14. Was it not according to *three* edicts? Ezra 5: 13; 6: 1–12; 7: 26. Will my friend deny that the ellipses, viz., "according to the commandment of," are not understood before "Darius" and before "Artaxerxes" in the above example?—or that they are not necessary to its grammatical sense and construction? (b) "A [one] superscription was written over him in letters of Greek and Latin and Hebrew." Luke 23: 38. Was it not written in *three* languages? Will he deny the ellipses, viz., "*in letters of*" before "*Latin*" and before "*Hebrew*" here? Is this *adding to* the word of God? Will my friend answer these questions? (c) "Delivering you up to the synagogues and into prisons." Luke 21: 12. Here "*delivering*" occurs only once, like "*baptizing*" in the commission. Were they not *delivered* "up to synagogues?" and *delivered* "unto prison"? (d) "Approving ourselves as the ministers of God, in much patience, in distresses, in stripes, in imprisonments, in tumults," &c. 2 Cor. 5: 4, 5. "Approving" occurs here but once. Does it not therefore apply to *each* of these texts? Were they approved in all of them by the *same* action? I might multiply this kind of examples, but this will suffice for the present.

3. I ask my friend for one principle against baptism into *each* name of the Trinity which cannot be urged with equal propriety against the mention of the names. "*Father*," "*Son*," and "*Holy Spirit*," in baptizing?

4. The legitimate conclusion of the theory which rejects baptism into *each* of the three names, viz. "*Father*," "*Son*," and "*Holy Spirit*," or *triune* baptism, denies the tri personality of the Godhead, the Hebrew *Elohim* corresponding to "*us*" and "*ours*." Gen. 1. 1.

◆

WITH some people, prayer is one of the most convenient things in the world. They go to prayer just as if everything depended on the asking, forgetting that in all ages, God's blessings were bestowed upon the compliance with his own conditions. If we are not willing to comply with those, we have no more right to ask, or expect to receive, than the common employee has a right to demand his wages from his employer before he has complied with his terms.

◆

THE meanest and most illegitimate of all human pursuits is the direct pursuit of reputation. It is supremely selfish and contemptible; and there is no man who really deserves a good reputation, who does not make its acquisition a subordinate aim in all his actions.

FADING FLOWERS.

THE green is fading from each leaf;
The flowers die on the hill,
The whispering of the winds have hushed,
The murmurings of the rill;
The sun that lit the earth with gold,
While sinking to its rest,
Has hung its crimson banner out,
To light the distant West.

The song birds, too, have ceased to sing,
Among the fading flowers;
And left a requiem sighing there,
For Summer's dying hours!
And even nature seems to mourn,
To watch bright moments die;
Yet fading beauty lingers on,
Each leaflet floating by.

How can they say the Summer-time
Is sweeter than the Fall?
Oh! are not Autumn's withered leaves
More beautiful than all?
And can the bright blush of the rose,
However soft and fair,
Be half as lovely as the touch
Of fading beauty there?

Ah! no; let others weep to see
The beauteous Summer fade,
There is a sweeter charm for me
In Autumn's mellow shade!
The withered flowers that droop and die,
Each sere and yellow leaf,
Seems but an emblem of this life,
So fleeting and so brief.

The flush must fade from every cheek,
The luster from each eye;
And all things beautiful must fade,
For all were made to die!
The smile must leave the laughing lip,
And joyous hours depart;
For death's cold touch at last will chill
The fountain of the heart.

Selected by Isabella F. Kelso.

* * *

THE TRUE ORDER OF THE CHURCH OF GOD.

A Little Discussion on a "big" Subject.

A SERMON DELIVERED BY S. H. BASHOR.

NUMBER III.

A GENUINE revival of religion, is not a scene of confusion and wild disorder of mere

ANIMAL EXCITEMENT,

but a genuine work of all the means, the Lord brings to bear upon the human heart. "God is not the author of confusion, but of peace, as in all churches of the saints. There are two classes who are detrimental to the success of the revival cause. One is the *professed* friend in whose mind exists the idea, that nothing can be done outside of revivals, and always associates with revivals, scenes of wild enthusiasm and the uttermost confusion and weeping. They look for such scenes to be inseperably connected with revivals, and hence ruin the cause. Others oppose revivals on the grounds of this confusion and excitement. They probably never have witnessed a true series of services where

"Only Christ is heard to speak,
And Jesus reigns alone,"

and have had no opportunity of examining the nature and good fruits of such meetings. They have not been able to distinguish between wild fanaticism and calm Gospel work. They as judges are unqualified and act an inconsistent part in condemning *all* series of meetings. I will now submit a few stubborn *facts* and then leave the matter with you. It is a fact that a single revival of religion has frequently changed the character and destiny of a whole neighborhood, or even an entire town or congregation in the short space of a few days; more souls converted, more formalists undeceived and backbiting members reclaimed with the true people of God, built up and revived than for *years* before. More real good has been accomplished in some neighborhoods in one series of meetings, than was accomplished in *years* before by ordinary means. Revivals under my own experience have been the means of breaking up the haunts of vice, and of extending and firmly establishing the Redeemer's kingdom in places where all other means had failed.

At New Enterprise, Pa., where regular preaching had been for years, and pious examples had failed, in two short weeks over one hundred souls were brought into the church, and that these conversions were *genuine* is attested by the general warmth, zeal and activity of the church there now. Those converted there, are *all* or all with one or two exceptions workers in the church to-day, and the most of them among the most pious and exemplary members of the flock. The influence of that revival is *felt there yet*, though near two years have rolled by. It is true, some of them are gone, not to the world, but to their home above. The same can be said of Johnstown Pa., and Waterloo, Iowa, "but" says some one, "have you not had trouble at Waterloo since?" Yes, we have, but the trouble was not with those who came in during the revival there, it was among the older ones, who were members long before. You go into congregations where *genuine* revivals have been held, and your soul is not frozen and starved with coldness, drouth and moral death, a lack of attendance at church, no family prayer, but you find life, zeal, devotion, and love, you are among warm hearts, devoted people, and you seem to be transported into the atmosphere of heaven itself, and join in the worship of the heavenly host. We do not want the revivals of

SHORT DURATION,

that invariably succeeded by *reaction*, and backsliding which loses its force in a few months, and leaves the church in a state of religion, and moral inactivity, worse than before the revival was held. Neither do we want a revival that runs into *excess* and *disorder;* one that is attended with extravagance and wild confusion, kept up until late hours at night; but the old-time *Gospel* meetings where only the good news of the Son of God is preached, and close each meeting in order, like our Communion meetings, and go home. We want to hold those meetings in *Gospel order*, and preach nothing but the Gospel. Hammer the hearts of the wicked until they *yield*, are *pierced through* and then call them to Christ.

An aged brother said, he saw an Irishman take a heavy hammer and pound upon a large rock. He hit it twenty-one solid blows, but the hammer only bounced. At twenty nine blows a few pieces flew off, but at the thirtieth blow the stone was crushed. So with the hearts of men, one or even two solid sermons may not affect them, but fifteen may only soften them; while eighteen may *crush* them. Our children go to other churches and hear so much preaching that they become hardened, and one, two or three sermons from us, will not affect them. We had better warm up once and awhile, than to be forever cold. We do not always want to be asleep and inactive. We want a lively state of piety in our congregations at *all times*. We do not want ebbs and flows, storms and calms, but we want *Gospel preaching* and the more of it the better; we want Gospel religion, where there is a lively state of piety at all times, and thus have constant revivals. Let that state begin *now*, this week, and each day we will come up to the Lord's house until we are revived, and our *children* are revived, and we all believe God together, and then keep on reviving in our families until we reach heaven itself and we will have an eternal reward. The man who cannot stand more than three Gospel sermons here, will be in an *awful* state in heaven where there is *eternal* worship and everlasting praise. We want a refreshing revival *now*, *here*, at this place, but we want a Gospel one, a revival of true vital piety, honesty, integrity and holiness; for that we pray, for that we labor, and may he who loved us, and to-day pleads with the Father for us, be heard and felt in this assembly while we sing aloud in praise to his blessed name, the 434th hymn. *Sing one, sing all*, and may angels echo back the praises that arise from devoted hears. Amen and Amen.

* * *

ECHOES FROM THE WEST.

The Train is Leaving — Don't Run — We are Left Anyway—Who is Right.

[From Our Special Correspondent.]

NUMBER III.

NOT long ago some of our boys from Falls City Neb., made a trip to Lincoln, on an excursion, to attend the State Fair and take a look at the sights of the city. After spending some time in the city, some one was heard to exclaim: "*The train is leaving*." The boys set out at once in full run for the train, for fear of being left. It is strange that travelers should make such great exertions to get on board the first train. Since all that can be lost, is only a little time and money.

The Gospel train is running daily, and constantly inviting everybody to get on board. Jesus paid the fare and conducts this train. Boys make haste and get on board this train! To-morrow may be too late. Many have waited for tomorrow's train, to whom to-morrow never came. "To-day if ye hear his voice, harden not your hearts," says Paul. The boys were afraid of being left, they ran to be on time. To them it would have been a great disappointment, nothing but a temporal loss. Readers, it is important that we take this train at once; to neglect this train, is to neglect the duty we owe to God, and miss heaven. The Lincoln excursion was a cheap train, on that account many more made the trip. The train to the Celestial City, is cheaper. If you lack two dollars, you need not wait on that account. . Jesus—the Conductor of the Celestial City train, pays your fare, if you will only obey his instructions; you are invited to go without money and without price. He not only takes you free, but promises to all a great reward.

"WE ARE LEFT ANYWAY,"

exclaimed one of the boys! Of course, he knew they could take the next train and arrive at Falls City, only a little later. Boys, why do you not make haste to get on the Celestial City train? The sights and entertainments are so transcendantly more grand and beautiful, that Lincoln and all other places will be forgotten. Do not wait for to-morrow, for your life may close with to-day. When once you are made to exclaim: "*We are left anyway!*" you will not so soon be resigned to your lot. It will then not be at Lincoln waiting for the next train, but away from God to await the awful denunciation, "depart from me."

LORD'S DAY.

Meeting at home in the Falls City church. Brother Michael Lichty addressed the audience. Text "Be ye not unequally yoked together with unbelievers." 2 Cor. 6: 14. The subject was handled in a general manner.

1. That we must be a separate people.
2. That God in all ages had a separate people.
3. That joining secret orders, such as Freemasonry and Odd Fellows etc., is to some extent equal to being unequally yoked together with unbelievers.

After meeting, one applicant for baptism.

WHO IS RIGHT?

There are so many different ways by which men claim to worship God, that it has become a question with many, as to which is right. It does not seem right to many, that God should accept so many different ways, after pointing out to a man but one way. The Bible accepts one way as being right, and that is revealed in it. All other ways must be wrong. God will accept all who walk in his way, but reject all others. He who takes God at his word, and acts accordingly, is right; whether others are or not. It is safe to walk in God's way, and dangerous to walk in all other ways. It is not the number of adherents that make a way right, but the sanction and testimony of God's Word. C. F.

Falls City, Neb.

* * *

ECHOES FROM THE EAST.

Another Member Gone Home — A Serious Occasion—Our Evening Meeting—Sunday Services at Antietam—An Aged Lady Departed—Sunday Evening.

[From our Special Correspondent.]

NUMBER XII.

IT is with sadness we chronicle from time to time the death of those we have known in life. To think of separation from each other for all time, is indeed very serious. But there is a bright side to this gloomy picture. We shall meet again in the sweet by and by, when our blessed Savior comes again.

To-day (Nov. 3) the funeral services of sister Eliza Welty took place. Several members of the family have been called from time to eternity within a comparatively short time, and the mother also has gone to the city of the dead. O, mother gone! Who can estimate the loss! Only they who know by experience. I cannot, but I can imagine. But death has done its work. Consumption is its fatal agent, and takes one after another. O how sad must be the lonely few that remain. May God grant the dear ones grace and comfort.

The sermon was preached by brother Oller upon the text: "Blessed are the dead that die in the Lord." What a comforting idea is expressed in this beautiful beatitude! No blessing is thus promised to those that are not "in the Lord." If we die in the Lord, we shall "sleep in Jesus."

A BLESSED SLEEP!

Having lived the life of faith and obedience, we shall die in this happy condition. And when the Trumpet of God shall sound through the spacious skies, and Jesus comes in the clouds of heaven, then we shall rise, and "be ever with the Lord." It is not enough to believe in the Lord, to "put on Christ," we must live in the Lord and follow Christ, that we may also "die in the Lord." We are reminded of the following beautiful lines:

"Drop by drop the streams are flowing,
Flowing onward to the sea,
One by one the saints are going
To a vast eternity.

Where the sunshine ever lingers,
In that happy land so fair,
Just beyond death's gloomy river,
One by one they gather there.

> One by one the saints are going,
> In the bliss of heaven to share;
> Where the light of life is glowing,
> Soon they rest forever there."

At our evening meeting in town, Bro. Amos Kaylor, of Westminster Md., preached. His text was in Matt. 3: 15. How glad we feel when our established brethren come among us, knowing nothing but the true old way of salvation as introduced by our loved Savior when He was here among men, and perpetuated by the true church of God. No one can become a disciple of Jesus without accepting His discipline, and entering upon an actual scholarship under the tuition of the Holy Spirit in the laws and principles of the Word of God. Faith and works must go together. The doctrine of Christ has

NO "NON-ESSENTIALS."

The doctrines the blessed Master taught were at once made effective and spiritual, by His own humble example. Both precept and example were beautifully and powerfully set forth in the life and teachings of Jesus. His ministry was, and is, and ever will be a model ministry for all preachers. The great Baptist's sense of unworthiness is also a grace too much unknown and unobserved in the ministry of the present day. What an influence the church has where her people, and especially if the leaders and teachers, are humble, self-denying, obedient, uniform and primitive in their Christian lives. These are subjects for prayers of faith and labors of love.

Lord's Day, Nov. 10th. Another week has passed, and all over this broad land the brethren and sisters in the Lord are attending their places of worship. What a pity that any one should remain at home, not having a good reason for doing so. To-day the old stone meet-house—Price's—was well filled with an attentive congregation. Our loved elder introduced the services with a hymn, and remarks upon our accountability for Gospel privileges. After prayers an excellent verse was sung:

> "Nearer, my God, to thee."

How inspiring! How heavenly and divine the thought to get nearer to God, our Father, and enjoy His holy presence and blessings! Rom. 12, was read as usual, and then brother Snyder spoke of

THE NEW MAN.

We drew the following inferences:

I. Conversion.
II. Transformation.
III. Love—an essential power.

Exhortation and singing followed. Please note the 4th stanza of the hymn—315. O that every one could be impressed with the sentiment!

At 4 P. M., yesterday brother Good preached, by request, in the Trinity Reformed church, the funeral sermon of a lady of nearly four-score years, wife of Henry Bonner. Also, in our own meeting-house in the evening, discoursing upon Revelations 20. The leading thoughts

I. The last day.
II. Self-judgment.
III. Expecting the Savior.

Brother Snyder following, gave a hearty exhortation to love and a due preparation for such important events. The 228th hymn was sung appropriate to the subject spoken of. This hymn is a glorious tribute to the praises of the church militant. It is one of the few hymns of the church that contains the "Hallelujah" of the saints on earth. Yet, a little while, my dear brethren and sisters, and we shall know what *Hallelujah* means among the angels and the just made perfect. Over there in that land of sweet song, there will be no silent tongues—none can refuse to sing. All, *all* will

> "Unite to praise
> The Savior of mankind."

O let us seek the inspiration of the angelic singers that we may indeed "sing with the Spirit and with the understanding also." The meeting was closed, not with the "popular doxology," but a verse of

> "When shall we meet again?"

Yours in the faith.

D. B. M.

Waynesboro, Pa., Nov. 11th, 1878.

ECHOES FROM THE SOUTH.

Christian Festivals — Teaching the People— An Educated Ministry—Training the Boys— Neglecting the Girls.

[From Our Special Correspondent.]

THERE is much ado now-a-days about the "essentials" of salvation, and many persons use the term with a very imperfect conception of its meaning. While there is a wide range of views relative to what are essentials of salvation, there can be but few who would dispute the proposition that *all Bible injunctions are essentials of holiness.*

Prominent among these, is,

THE CHRISTIAN FESTIVAL

originating with the blessed Lord in purity during the apostolic age, we may reasonably conclude that it has continued, without interruption, all along the path of the Christian church to the present time. Our church is a unit on the importance of its perpetuity, and I think I may safely say, that no institution of the Gospel is fraught with richer results than it is.

How sweet and precious are the songs and prayers on such occasions. How warm the fraternal greeting, how kindly the social intercourse, and how susceptible is the soul to the holiest impression. We regard the Communion meetings, with all their attendant circumstances, as an *indispensible* aid to holiness.

It affords an inexceptionably fine opportunity to

TEACH THE PEOPLE.

Before we enter on such important work, we should study very prayerfully the subjects to be taught and then boil down our speeches to at least one half their present volume. Let our words be as carefully studied as our subject, and then, with the tact to know where to begin and where to stop, these opportunities may be utilized to the advancement of the church in that knowledge that works by love, "that is from above."

In order to secure more effective labors in this field, we should (anticipating the wants of the future), consider the subject of

AN EDUCATED MINISTRY,

not in the popular sense, but in the *Bible sense.* An educated ministry according to Bible views comprehended:

1. A heart uncompromisingly devoted to the *doctrine of the Bible.*

2. A natural endowment of special, *mental* qualities peculiar to the work of teaching.

3. A miraculous development of the mental faculties.

We should insist that a person who is contemplated for the work of the holy ministry should possess the first qualification, and he should bear, without doubt, the test of the Bible, and that test should be made *through the Bible alone.*

The second qualification is as important as the first. A brother who is devoted to the peculiarties of the church, or in the brethren's *parlance* a "contender for the old order," is not for that reason alone, qualified for any official work. A fair Gospel faith, is not sufficient of itself to qualify one for the work of a teacher. He must in addition to the foregoing, *be apt to teach.* The art of communicating our ideas in the form of sermons, is a grant of the Master of the vineyard, and not miraculous as in the days of the apostles; and no brother should be elected to the ministry, who has not given some evidence of the possession of that gift. That gift should be cultivated. Nature's endowments are given in the crude state, and regular methodical training by competent teachers is necessary to secure that efficiency which will constitute us workmen that need not be ashamed. I do not mean to say, that uneducated preachers are always the most inefficient. On the contrary, the educated are frequently very inefficient and mere stammerers of whom every lover of correct expounding of the Bible is ashamed. Neither do I mean to say, that our ministers should all have a collegiate education. I believe such a state of affairs would be very injurious to the cause of the church.

A thorough familiarity with the laws of our own language constitutes the basis of education, and, as the means to procure that, are accessible to all, the brethren should use much diligence to enable their sons to obtain it. Don't be afraid that it will make them proud.

The worst form of pride that threatens the prosperity of our church now, is, the egotism of our educated men. Such are apt to have an inflated idea of their own importance and abilities, and instead of improving their uncultivated talents, they seek the injury of those whom they esteem their rivals. *A true education* makes men humble. An ever-abiding sense of the vastness of the unexplored, mental fields prevents them from harboring that silly vanity which is only exhibited by weak minds. In view of these facts, let us not neglect to

TRAIN THE BOYS.

Begin the important work early. Lay a solid foundation by a Christian example, and by timely advice. Teach them the *first commandment* and see that they exemplify it. Teach them habits of industry and show them how to utilize the golden grains of time.

Commence their education in the schools as early as their minds are sufficiently matured, and, ordinarily, they are sufficiently advanced at 16 years of age for all practical purposes. The ornamental branches of learning may be left for those who have no higher aim in life than to gratify their sensual appetites. The dead and foreign languages are of great utility to certain classes. The missionary, translators of useful literature that otherwise would be buried in unknown tongues, and others, utilize them with great benefit to the world, but our lives are too short, and their aid is too meagre to the mass of mankind, to recommend their study to the generality of our youth.

While we advocate the training of our boys, we should not

NEGLECT THEIR SISTERS.

The girls of this generation, are the mothers of the next, and who can properly estimate the influence of a mother over her children. It is as boundless and fathomless as the great ocean of eternity. Then as the girls of to-day are destined to train the first germ of thought of those who shall preach Christ's Gospel during the next century, how infinitely important that they should be well fitted for their great work. Then educate them with their brothers. What is useful for a boy, is useful for his sister. The public-schools are now opening the gates of learning to the poorest of our land, and every brother ought to see that his children get a sound, practical education.

If we avail ourselves of this important aid, and preserve our devotion to the peculiarities of the Gospel, with a due regard to the *opinions* and *usages* of our ancestors, we are destined to become a religious power of enviable magnitude.

D. C. M.

McDonalds, Va.

OUR HOPES OF HAPPINESS.

BY CHARLOTTE T. BOND.

I HAVE been made to wonder why we are so prone to neglect making provision for our eternal welfare. These mortal bodies—these tenements of clay that we give so much care, must soon return to dust—must soon moulder back to its mother earth from whence it came, yet we spend most of our time in preparing for its comfort and enjoyment, and neglect to provide nourishment for that immortal part of us that must live through ages of eternity. How absurd and inconsistent to spend our time toiling for that which can never satisfy our immortal souls. We buy, we sell; we get gain and lay up treasures, we imagine this will bring happiness, and find ourselves more miserable than ever. Wealth and station cannot bring happiness, it must be drawn from the true Source—from the pure Fountain. We are promised on certain conditions eternal happiness beyond the grave, and these same conditions, if complied with, will give us a foretaste of those pleasures. We have the proof within ourselves that God never intended that our time should be spent seeking happiness here below; for the more of this world's goods we possess, the less enjoyment we have in them, and instead of satisfying, it only creates a desire for more, and while the body is overrun with the comforts it cannot enjoy, the soul is starving and that inward craving for happiness, that we are trying to subdue by accumulating this world's goods, is but the demand of that immortal part of us that cannot be satisfied with worldly objects. It is that part of us that will not be satisfied with anything short of the companionship of that blessed Spirit that brings peace and quiet to the soul, that Comforter that was to come to teach us all things, that Spirit that guides into all truth. This, and this alone brings the happiness that every one is seeking for. If we have this, and we are rich, we become poor, and if we are poor, we become rich; all are one in Christ Jesus, who is no respecter of persons. We are filled with new desires, and carnal desires are changed into spiritual. The longing soul is fed from the Word of God, and expands, and there is daily growth in grace.

Then let us cease to build upon sandy foundations, and establish ourselves upon the Rock, that wind nor waves cannot move, and our happiness will be permanent; the turmoils, up's and down's of life can have no effect; sickness can be born patiently; we can see in every affliction and sorrow, that all is working together for good. Our faith will become so strong and our trust so permanent that all circumstances will be the same to us, Wealth and prosperity cannot elevate, neither can poverty and misfortune prostrate.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

THE BRETHREN AT WORK will be sent at $1.50 per annum in advance. Any one who will send us eight names and $12.00 will receive an additional copy free of charge, and for each additional name (over and above the nine names) the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 30 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under 1.00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., NOVEMBER 28. 1878.

WE are prepared to fill orders for the Brethren's Almanac. Price ten cents, or 12 copies one dollar.

THE address of Henry Lawver has been changed from Van Wert, Pa., to Wade's Branch, Miami Co., Kan.

ANY one who will send us eight names for the BRETHREN AT WORK and $12.00, will receive an additional copy free.

THE address of Jacob Berkey has been changed from Goshen, Ind., to Sherman, Texas, where he expects to make his home.

JOHN P. Schenck, of Holmdel, Monmouth Co., N. J., desires the address of C. A. Mason. Write him at the above named place.

IF there are any Brethren living in Green Co., Mo., they will oblige Bro. George W. Bishop by addressing him at Republic, Green Co., Mo.

BROTHER Stein's present article was delayed by Ray's reply, reaching him one day late, and by that means did not reach us in time for insertion last week.

BROTHER J. S. Flory is now in Kansas City, where he will remain on business till Dec. 25th, and may be seen by those passing through the city, by calling at his place of business near the depot.

THOSE who order "The Gospel Hammer" will please bear in mind that orders must be accompanied by the cash, as the book belongs exclusively to Bro. Bashor, we having no interest in the sales whatever.

BROTHER B. F. Miller and wife, of Cedar Co., Iowa, are now visiting among relatives and friends in this locality. He preached for us last Sunday evening.

A NUMBER of non-Mormon women have petitioned Congress, to take steps looking to the abolishing of polygamy, the curse of that country, and are asking all Christians to sign the petition.

WE have received more than enough of No. 36, Vol. 2. Please do not send any more. If those who have sent us this number do not receive the *Children at Work* it will be because we cannot ascertain their addresses.

A CARD from Bro. D. B. Gibson, who is now preaching in Kansas, informs us that he will not likely reach Illinois before the last of December or first of January. He thinks of visiting Falls City, Neb., and several other points in the West.

IN order to supply back numbers of the debate to new subscribers, we have printed it on separate sheets which will be sent to all new subscribers desiring it. There are four speeches on each sheet. The first sheet has been sent out, but the other will not be ready for about two weeks yet.

NEXT week will be published an interesting letter from the Central Mission field, by Enoch Eby, showing that he and Bro. J. R. Gish know how to do apostolic missionary work. The letter came just as we were ready to go to press, hence too late for this week.

ALL the antideluvians were finally convinced that Noah's preaching was right, but with nearly all, the conviction came too late to be of any benefit. They died, believing that what Noah preached was true, but their faith availed them nothing. Thus we fear it may be with thousands in the day of judgment. They will have to believe the Bible sometime, and if not now, it will be after it is everlastingly too late.

BROTHER R. H. Miller informs us that he will likely visit Northern Ill. this Winter, as his health is improving so that he can now fill some of his many calls. Having sold his farm near Ladoga, Ind., he will likely locate elsewhere where the climate is better adapted to his health. Of our own accord we here state that those who write Bro. Miller, expecting a reply, should not fail to enclose stamps, as he is very limited in means, and the amount of writing he has to do is becoming quite expensive for him. Also enclose $1.60 and get a copy of his ably written book.

WE are continually adding to our list, the names of such who themselves did not order the paper sent, but who are kindly remembered by loving friends. Do not become alarmed and think we are trying to push our paper into your house and afterwards present a bill for collection. We are not doing business that way. The paper is only sent by order, and our rule is cash in advance, unless by special agreement with those who do business for and with us. When a man gets a copy of our paper, he need only look at the right of his name on the paper or wrapper, to see how long the paper has been paid for. We hope all will find pleasure and profit in reading the BRETHREN AT WORK, whether they paid for it themselves or not.

GIVE your children a good, wholesome paper. Thousands of pernicious papers filled with romance and fiction are sent out every day.— They reach the children, and their minds are poisoned. Shall it be that juvenile papers containing pictures of God's ordinances being practiced in a corrupt manner, are to find a place in your family in preference to those which are established on a true and holy basis? Will you permit your darling offspring to see such reading matter as will degrade and sink it into vice, when you can supply them with the pure and good? Then be careful that they have that which is of great value to the soul. Give them the Bible. Show them how to read it. After this, put some sound paper into their hands as a help on their way to the just and right.

NOT long since a man (?) was seen parading the streets of Akron, Ohio, painted and clothed as an Indian, bearing aloft a sign on which was painted in large letters inviting a curious public to attend "Bazar of the Methodist Episcopal Church." Going to the papers of that city the reader would have found the announcement that at said "Bazar" there would be a "grand exhibition in calisthenics by a class of thirty young ladies." What mockery! The house of prayer turned into a house of playing and worldly display! And then on this a sinking world is asked to build, calling it Christianity. O blessed Christianity, when will hypocrites and deceivers cease heaping such indignities upon thee! The object of the "Bazar" was to make money, and the money was wanted to run a $140,000 church. Backward progress is this, indeed! Where are the missionaries? Let them go to Akron.

SPECIAL DISTRICT MEETING.

ARRANGEMENTS are making for the special District Meeting of Northern Illinois, to be held here Dec. 3, 1878, and it is hoped that those who attend, and expect to take part in the business will come prepared to take their time to it, that what is done may be done well.

As the meeting will be in the Winter season of the year, and it may likely be very cold, special arrangements will be made to care for those who attend, in such a manner that all may have good accommodation. There will be no meals at the meeting-house, but all will be fed at our private houses, there being but two meals each day. There being a number of members in and around Lanark, this can be done without inconvenience. At the meeting-house each one will receive instructions where to go and lodge during the meeting. A committee has been appointed for that purpose. By this method each one can have a good lodging place and nobody will be over crowded.

The meeting is to be opened at 9 o'clock and close at 2. there being no intermission. Dinner will be served at about 3 o'clock. This will give all a chance to do their work and attend evening preaching. It also gives those from the country a chance to attend and enjoy all the meetings. We will commence meeting here on Thursday evening, Nov. 28th and keep it up over Sunday and of nights during the District Meeting, expecting some of the ministering brethren to be here during that time.

WEEKLY SUPPLEMENT.

OWING to the fact that we are getting more good matter than we can possibly find room for in our paper, we have now concluded soon to commence running a weekly supplement without any extra charge. This supplement will be large enough to contain the debate in full, so that our readers will not only get a large paper well filled with good reading matter, but the debate besides on a separate sheet. We have several good reasons for printing the debate on a sheet to itself:

1. Many of our readers wish to preserve the debate without preserving the entire paper.

2. Many, after reading the debate, wish to lend it to their neighbors without having their papers soiled.

3. Quite a number are preserving the entire debate by pasting it in a scrap book, and for these the supplement form will be particularly handy.

Our agents will keep this in view when canvassing for subscribers. We have on hand much valuable matter that ought to go in the paper for the benefit of our many readers; some of it is very interesting. Many good articles have been waiting for months, and they are still accumulating on our hands, and we knew of no better way of disposing of them to good advantage than to run the debate on a separate sheet, to be folded in and sent out with each paper, and then fill the entire paper with other articles.

We do not want our contributors to stop writing just because we are getting much good matter, for we will have use for it after awhile. The winter season is the time to prepare good, sound articles, and then it is always better to have too much than not enough. We will commence publishing the supplement in a few weeks.

VISIT TO CHAMPAIGN CO, ILL.

OUR visit to Champaign Co., Ill., was a pleasant one, though the wet weather interfered some with our meetings. It was a source of considerable pleasure to visit and travel over the field so often traveled over before.

It was here that I was called to the ministry while yet young, and without even ordinary education. The field being large, and laborers few, I had to enter into active service at once, and from that day to this but few Sundays have passed that I did not preach from one to three times. Having no means aside from what was made by day's labor the pressure was rather severe, yet from the experience of these years I have learned things that will be valuable to me in after life.

It was also here that I commenced my pamphlet work. Having had considerable to do in defending Trine Immersion I commenced writing an article on that subject for one of the papers, but the result was my "Trine Immersion Traced to the Apostles," of which something like 20,000 copies have been distributed. My "Perfect Plan of Salvation" was written between times one Winter while chopping cord wood.

Preaching in this country was then attended with many difficulties. The members were very widely scattered, necessitating much traveling to attend the appointments. The opposition was also great, as many of those opposed to our doctrine were well skilled in the rudiments of controversy. They were many and we few. At first, congregations were often small, and not any too much interested. Bro. John Barnhart was the first resident minister of the Brethren in the county, and A. B. Snyder the next. Bro. John Metzger was the first brother who preached there. George Dilling and wife were the first members then known in the county. Now there are not far from 100 members scattered over different parts of the county. At present they have but one minister, A. J. Bowers, who lives near St. Joseph, though there is enough work there to require the entire time of one man. There are not less than nine places where regular meetings ought to be held, with prospects of doing much good. While looking over this field, and seeing the want of further ministerial aid, I felt as though I would like to return to field work again, and aid my brethren in building up churches. With proper efforts I believe several good churches might be built up in this part of the State. Our missionaries in Southern Illinois ought to give this field special attention.

It is in this congregation that sister Mattie A. Lear lives. She is a married sister, about 40 years of age, and very finely educated. Her acquaintance with science, history and theology is good. She is a hard working sister and does her writing and studying during odd moments. Generally while sewing or washing she has the Bible lying at some convenient point so that she can read while working. Her husband, Bro. John Lear, is a deacon in the church. They have but one child. Sister Lear promises to give special attention to "Our Bible Class" department the coming volume. We here state that our readers should not expect her to answer many queries by letter. She cannot spare the time from her work to do so much writing. She prefers answering queries through the paper, and in this way all can get the benefit.

During our stay, we held a few meetings in the Harminson neighborhood, and also at the Brethren's meeting-house four miles East of Urbana. The interest was good. Our last meeting was on Sunday the 17th, to a crowded house of attentive listeners.

While at Urbana I visited the Illinois University college building. This is likely the best school in the State. Dr. Gregory, a teacher of rare abilities, is Professor. He kindly showed me through the building, visiting the various departments, and explaining each item of interest with great care. A visit to the college Museum and Art Gallery is a treat to the students of nature and history. The library room is large and being well filled with choice works. It is likely destined to become one of the best libraries in the West. Had I time, I would like to give our readers a description of some things seen here, but must defer that to a future visit.

Financially Champaign county is not in a good condition. Most of the farmers are much in debt, and many of them so deep that they cannot pay out and hence will have to suffer considerably. The country is good, and the land of the very best quality. J. H. M.

THE PROPHETIC CONFERENCE.

THE Prophetic Conference held in New York a few weeks ago was both profitable and interesting. It was composed of a class of ministers altogether different from some fanatics who have heretofore had much to do with this question. Many of the men were persons of considerable scholarship and reputation, and looked at the Scriptures relating to the second coming of Christ with well balanced judgments. Though a considerable diversity of views on some points was apparent, but the following exhibits the common faith of those who were present, and took an active part in the Conference:

"I. We affirm our belief in the supreme and absolute authority of the written Word of God on all questions of doctrine and duty.

II. The prophetic words of the Old Testament Scriptures concerning the first coming of our Lord Jesus Christ, were literally fulfilled in his birth, life, death, resurrection and ascension; and so the prophetic words of both the Old and the New Testaments concerning his second coming will be literally fulfilled in his visible bodily return to this earth in like manner as he went up into heaven; and this glorious Epiphany of the great God, our Savior Jesus Christ, is the blessed hope of the believer and of the church during this entire dispensation.

III. This second coming of the Lord Jesus is every-where in the Scriptures represented as imminent, and may occur at any moment; yet the precise day and hour thereof is unknown to man, and known only to God.

IV. The Scriptures nowhere teach that the whole world will be converted to God, or that there will be a reign of universal righteousness and peace before the return of our blessed Lord; but that only at and by his coming in power and glory will the prophecies concerning the progress of evil, and the development of Antichrist; the times of the Gentiles, and the ingathering of Israel; the resurrection of the dead in Christ and the transfiguration of his living saints, receive their fulfillment, and the period of millennial blessedness its inauguration.

V. The duty of the church during the absence of the Bridegroom is to watch and pray, to work and wait, to go into all the world and preach the Gospel to every creature, and thus hasten the coming of the day of God; and to his last promise, 'Surely I come quickly,' to respond, in joyous hope, 'Even so; come Lord Jesus.'"

In reference to millennarianism and missions, this resolution was adopted:

"*Resolved*, That the doctrine of our Lord's pre-millennial advent, instead of paralyzing evangelistic and missionary efforts, is one of the mightiest incentives to earnestness in preaching the Gospel to every creature 'till he come.'"

The interest manifested in this question just now, signifies something more than we may be able to fully comprehend. During past years, men's hearts have been failing them for fear, and for looking after those things which are coming on the earth, but now many begin to lift up their heads, and conclude that their redemption draweth nigh. They see certain things coming to pass, spoken of by the prophets and holy men of old, and now believe that the kingdom of God is nigh at hand, and that Christ will soon appear in the clouds of heaven.

To them the precise day and hour is unknown, for that is in the mind of the Father only. But they see that the Jews have fallen by the edge of the sword, have been led captives among all nations; Jerusalem has been trodden down of the Gentiles, and from the way things are now working in the East, it would seem that "the times of the Gentiles" is nearly fulfilled. I fully and candidly believe that the second coming of Christ, is not many years in the future, and for ought we know, many of our readers may yet see him coming in the clouds of heaven. That will be a grand and glorious time for those who are prepared to meet and reign with him. With a heart full of love for him who has died for us, every true heart can respond to the closing language of Scripture: "Even so, come Lord Jesus." J. H. M.

AN EXPLANATION.

FROM various sources, we learn that many of our readers are astonished at the rough and unbecoming language used by Mr. Ray in his part of the discussion, and think it ought not to be allowed. Not being used to hearing preachers use such language, they think it rather strange that it has to be endured. But we should remember that it is our duty to endure hardness as good soldiers.

Mr. Ray is the champion debater among the Land-mark Baptists of the South-west; his people have great confidence in him as a debater, and are willing to trust their cause in his hands. He is now set for the defense of the Baptist church, and according to the rules of debate in like cases, he is at liberty to conduct his side as he thinks best for his cause. We have no way of preventing his rough expressions, unless they become indecent, and in that case we know just what to do. If he chooses to devote any of the space, alloted him for defending his doctrine, to using unbecoming and abusive expressions, his cause and not ours suffers by it. We prefer letting him have his own way of defending his side, and then if public sentiment turns against him for using abusive language, as it did at Newtonia, he and not us, is to blame.

Our readers should remember that the rough language does not come from our side of the house, and as the entire debate is published in the Baptist paper also, and is read by the Baptists, they too can see from just which side the abusive language comes. There are thousands of Baptists who are just as much opposed to such language as our people, and the thing will have its weight with them. In reading the Quinter and McConnell Debate, it can be seen on which side the rough language is in that case, and so it will be in the Stein and Ray Debate. It is Ray's way of debating. We heard him seven days at Newtonia, and his articles in this written debate are not half as rough as were his oral speeches at Newtonia. It is rough yet, but it is hoped that he will reform still more. This explanation is made in behalf of many readers who do not like to read such rough language. We shall watch the matter carefully, and should he become as abusive in this debate as he is in some of his discussions of the past, we have the key and if necessary will use it. Hope this will prove satisfactory to all our readers: we ask each one to renew his subscription, watch the matter, see how it is going; try both spirits (Stein's and Ray's) and see which is of God. We are told to try the spirits, and here we have a good chance.

MONEY List and other items unavoidably crowded out this week.

A FEW OBSERVATIONS.

NUMBER III.

IF all the periodicals of the brotherhood would unflinchingly stand up for, and maintain the same principle, they too would exert a power for good in the world. Much depends upon the editors of our papers. To a certain extent the church is with them as the clay in the potter's hand. They have much to do with the moulding of public sentiment. If our papers get to opposing the gospel order of the church in the simplicity of dress, the power and influence of those who contend for non-conformity will be greatly crippled, and the church thereby proportionally injured. Pride is something that does not need encouragement, it needs to be discouraged on every hand. In former years too much was said in our papers against the doctrine of Christian plainness, and in some instances we can see the effect of it. Every periodical in the church wants to stand up for our distinctive features. Were this faithfully done, we would be less annoyed by pride.

The editors of our papers want not only to teach our distinctive features, but live them out —set a good example before their readers. A fashionably attired editor, among the Brethren, is a walking advertisement of inconsistency. He professes to belong to, and edits a paper, in behalf of a people holding the doctrine of non-conformity, while he himself patronizes the ways of the world. I have fully made up my mind that when I get ready to oppose, and try to overthrow the Gospel order of the church, I will have manhood enough about me to step down and out, and do the square thing. We always tell people that the BRETHREN AT WORK is a one-sided paper—it is for the Lord and not for Baal. We do not propose to run a religious paper in the interest of Satan's cause, and those who look into this paper with the expectation of finding something in defense of a departure from the ancient landmarks of the Gospel, will look in vain.

All the ministers among the Brethren should be consistent advocates of plainness. If corruption should creep into the church, it will come through the ministry. Their influence has much to do with the purity of the body. In fact they should be ensamples to the flock; being under shepherds, the flock is inclined to follow them and learn of them. It is useless to attempt to keep a church plain where there are finely dressed ministers. If ministers do not have respect enough for the cause to obey the Gospel in all its parts, there will also be a departure from the simplicity of the truth among the laity.

The extremes to which other denominations have gone on the question of dress, is alarming. Most churches in former years were plain, and many made fine dressing a test of membership. The Methodist church, for instance, fifty years ago was as strict about dress as the Brethren, but gradually gave away to the effects of pride till now its members are as stylish as any church in America. John Wesley himself was opposed to pride in all its forms, and did his utmost to prevent it. Old people tell me that fifty years ago they could tell a Methodist preacher by his plain dress wherever seen. They were a plain, simple unostentatious people with no steeples on their meeting-houses, no ornaments in their rooms of worship, nor were ornaments of any sort allowed on the female members. Plainness and simplicity characterized them in their daily walk and appearance. I do not mention these things to cast any reflection on the M. E. church, but introduce them as a warning to our people that they run not into the same excess or error. We see what has become of other churches that have used too much lenity regarding dress, and it therefore behooves us that we put on the breaks in time.

Brethren and sisters, it is my candid impression that some of our people may have made a few mistakes in teaching and enforcing the doctrine of Scriptural plainness. I do not mean that our *ancient* Brethren erred in this respect, for they predicated their authority for plain dressing on the Gospel, their only rule of faith and practice; but of late years there are those who aim to make the Minutes the basis of plainness. They take the Minutes to church meeting and decide questions by them instead of leaving the Minutes at home and settling things by the Bible, as did our ancient Brethren before the Minutes were in existence. Our ancient Brethren could enforce the Gospel law of plainness without referring to the Minutes as authority, and so can we. The Minutes are good enough in their place as advice, and to show how former brethren looked at the Scriptures, but as a rule of faith and practice, let us stick to the Bible. If we constantly refer to the Minutes for authority to enforce plainness, some will finally conclude that the Gospel says nothing about how we shall dress, and in that way a bitter feeling will be produced against the Annual Meeting and its work. Let us go direct to the Bible for our authority in defense of plainness, and our arguments against fashions and jewelry, then, and not till then, will we be able to reproduce and maintain that plainness and simplicity that characterized the primitive churches. J. H. M.

(To be continued)

REVEALED RELIGION

THERE are three theories extant concerning revealed religion.

1. That God has not spoken, and that what we receive as the revealed religion from him, is simply the inventions of our minds. Those who thus teach, are called Infidels.

2. That God's voice is heard in every system of religion in the world; that He has not favored one more than the other, and that He has endowed us with the faculty of selecting the best from each system. This class is quite numerous, and may be termed Spiritualists, Freethinkers, &c.

3. That God "at sundry times and in divers manners spake in times past unto the fathers by the prophets," but "in these last days hath spoken unto us by his Son." Heb. 1: 1, 2. This positive declaration of an inspired writer, we accept as the true theory. God spoke not conditionally, but with supreme authority. He spoke by the Lord Jesus Christ. "I have given them," the disciples, "the words which thou gavest me," says Jesus; "and they have received them." John 17: 8. God, the Father, gave his Son, our Savior *words*, and these words the Lord gave to his disciples. And more: those disciples *received those words,* and by or through them, *believed* that God sent Jesus, the Christ.

By this Christ, the Father revealed a system of religion which stands above all other systems. It is the best system on earth. It is the best because it comes from God who is superior to all other beings. Other systems may *pretend* to have come from God; but this system introduced by the Lord Jesus not only pretends to come from the Father, but locks up the pretension by many infallible proofs. Not only *proofs,* not simply *infallible proofs,* but by *many infallible proofs.* Revealed religion and invented religion are two distinct and entirely different things. Revealed religion is in harmony with all Divine Law—was with the Father from the beginning, but invented religion took its rise on this side of the creation of man. Revealed religion took its rise before man existed; invented religion after his creation.

This revealed religion is designed for our will, our reason, judgment, conscience, affections. It is therefore personal, but cannot be resolved into matter. It is addressed to the mind, and is designed to control that, fitting it for a nobler and higher life. To reveal that Law, required no less a personage than the Son of God. The *relationary* existence was sufficient guarantee that the Son would perform the mission acceptably and successfully. An angel could not be entrusted with such an important work;—a man translated, remodeled and fashioned in the mold of Deity was not the proper seed, but the Son of God alone possessed all the qualifications to reveal the grandest system of religion ever conceived.

How can we actually know anything about God or of God unless He in some way actually makes Himself known? When He said, "I am the Lord thy God," he did so. Nor could He thus speak without revealing himself; and His purpose *to* thus speak, must have been *a will*, and there can be no *will* without a person. God therefore exists personally. "The *proof* of revelation is in the thing revealed," that is, the Person who is made known. In this case the thing revealed is God, the will of God, hence the best evidence of the reality of the divine revelation. A man tastes an apple. He knows that he tasted it and the best evidence that he has to support his knowledge of the matter is that *he tasted it*. So with revealed religion. The best evidence that it *has been* revealed, is that it *was* revealed. You can see the clear light of the sun, but because you have no organs by which you can analyze it, tell *what* it is, does not prove that there is no such thing as light. Because you see the blade of grass, green and beautiful, enlarging day by day and cannot tell *how* it is done, does not prove that the blade does *not* grow and become beautiful. It exists and enlarges whether we know wherein the life is or is not.

To present the Revelation of God to the skeptic so as to induce him to *believe*, has been a question with the great school of theologians. That the skeptic has a soul to save, and that he needs a Savior, a change of heart, and the hope of eternal life just as much as any other man, is not at all doubted by those who believe on the Lord Jesus Christ; but how to get him to move in the matter, how to awaken him, is the important question. It seems to me that if God were presented to him as a loving Father, as One who knows us, pities us, desires to help us, the skeptic's heart would be softened. Such a God cannot be impersonal, but possesses all the attributes of personality.

There are three lines of theistic argument, two of which have been urged by the majority of those who attempt to meet the skeptic. 1. Metaphysical theism, which has for its basis reasonings on the ideas of time, space, the absolute, the unconditional, the infinite and causation, which thrown together end in a necessary Being. 2. Cosmical theism, or the purely physical principle of evolution. 3. Spiritual theism, or the gradual development of our spiritual being in harmony with the growth principle of a holy, loving, gracious Father. This theism cannot be found to be at variance with our sense of right and justice, and is in harmony with the revealed will of God. The revelation of each dispensation was suited to the state of those for whom it was given; yet so complete was it in its workings that it lifted higher and higher into truth and holiness all who strictly obeyed it. It did not take hold of a man and make him a child of God in full stature in an instant, but by degrees brought him to that state which satisfied Divine Justice and Divine affection. That the Old Testament was adapted to the people for whom it was designed, there can be no question. That it is the revealed will of God to a particular people, in a particular age of the world is a settled fact. But was it a homogeneous whole, thrown together at once for all men in all ages? It was not; but it was gradually revealed or brought into existence as the state or the condition of the people demanded. Great darkness covered the human mind, and God saw fit to let the rays of Divine Light shine on it gradually. Dimly it shone at first, and as time passed by, God by degrees, increased the Light until it shone in full splendor in the person of Jesus Christ. This is the True Light.

Ask the skeptic to look at God's Revelation from this stand-point. He can see the propriety of such a course and the beauty of a gradual unfolding of the Truth. Point him to a loving, holy Father, rather than to the metaphysical and abstruse. He is cold now; do not heap the ice upon him. Warm him with the sunshine of God's love and he will spring into life. Let him see that it is nothing against God if he did use "imperfect representations of Divine things;" so long as more perfect ones were above the capacity of those whom He sought to save. Because God chose to thus slowly and patiently lead them through many ages, till the Sun of Righteousness rose in full splendor, does not prove that the Revelation is untrue. Not at all; but rather proves that God loved them exceedingly, with much patience. And then, too, it is in harmony with the manner of God's doings in nature. He gives no man fruit in a moment of time. Days, weeks and even months are required to produce a perfect grain of corn. Its development is gradual. No less so was the present grand system of revealed religion. That it began to show itself in a single ray away back in the days of Adam, and went on expanding and developing wider and wider, until the mighty Sun of Righteousness arose in the land of Judea, only shows the wondrous care and love of the Father for us. M. M. E.

OUR meeting in Lanark last Sunday, was largely attended. One applicant for baptism.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible, in order to promote Bible Truth. Articles for this department, must be short and to the point.

Please explain Daniel 2: 44, 45. In the days of what kings? What does the word kingdom refer to, and what the stone? Wm. T. Harding.

Will the Brethren at Work give an explanation of the latter clause of the 36th verse of the 22nd chapter of Luke, which reads as follows: "And he that hath no sword let him sell his garment and buy one."

Also, Mark 23: 15, which reads as follows: "Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made ye make him two-fold more the child of hell than yourselves." S. A. Ulery.

Please explain 1 Tim. 1: 9; Luke 16: 15; Mark 9: 23; Mark 16: 17, 18. To what law has the Scriptures reference and to what extent should it be used? What is the most asteemed? Has it reference to any particular thing?

QUERIES ANSWERED.

1. Please give your views on Luke 10: 4. "Carry neither purse, nor scrip, nor shoes: and salute no man by the way."

2. Also Matt. 23: 9: "And call no man your father upon the earth: for one is your father which is in heaven."

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord."—1 Cor. 7: 39.

Please give us your views on the covering spoken of by Paul in Cor. 11; also tell us who, or what that head is the women dishonor by praying or prophesying with their heads uncovered, both the married and unmarried?

SALUTING BY THE WAY.

I GET the idea of *urgency* from the above, that they should go forth and preach and not be encumbered with baggage, "and salute no man by the way," especially implies *urgency;* don't spend time upon the road in conversation, for remember that souls are perishing for want of the bread of life. Go forth and proclaim the glad tidings, "and salute no man by the way." Also Matt. 23: 9. "And call no man your father upon the earth; for one is your Father which is in heaven." Call no man father, in a religious sense, but let God be all in all.

THE COVERING.

The apostle Paul is establishing the fact, that man is the head of the woman. The woman does not, in this respect, change her relation to *man* by becoming a wife. Man is head of the woman, whether married or unmarried; hence the Christian man is dishonored when the Christian woman refuses to take her place in the Christian headship, appearing there with uncovered head. That *power* or *sign* that should characterize the Christian woman, becomes a sacred covering on account of its significance, placing her under the combined protection of man, whose head is Christ, whose head is God. The Christian lady, whether married or unmarried, who takes her place in the organization as heaven has ordained, is thrice blessed. It, the power, speaks the silent language, I acknowledge the Headship, and hence the truthfulness of the saying, The greatest sermon that was ever preached, is acted out.

THE LAW ON MARRIAGE.

The Lord God instituted marriage, and that union is indissoluble while they both live; but if the husband die, the Lord grants the wife liberty to marry another, and *vice versa*. Second marriages are "in the Lord" only when one of the party is dead. T. D. Lyon.

Hudson, Ill.

* * *

CHRIST'S SECOND COMING.

J. M. Ridenour:—

IN answer to your query in relation to Rev. 20: 13, 14, I will give you my humble opinion. It would seem that many things had yet to transpire before this prophecy will be fulfilled, namely, the coming of our Lord Jesus Christ, His calling the bride, His return to earth with His saints to reign for the space of a thousand years as personal King of the Jews, &c. Then cometh the end when He shall have delivered up the kingdom to God, who shall be all in all, and when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him that may be all in all. Why not then the "sea give up the dead, and death and hell deliver up the dead, and be cast into a lake of fire," when God is all in all? "For we shall have a new heaven and new earth; for the first heaven and the first earth were passed away and then there was no more sea." Rev. 21: 1 "John saw a holy city coming down from God, prepared as a bride for her husband." And God Himself makes His tabernacle with men to dwell with them and be their God. See the joys that await the regenerated man. No more tears, no more sorrows nor crying, neither shall there be any more pain, for the former things are passed away. Picture to yourself the era from where this takes place, clad with sublime sunshine of unknown skies, glorified with divine presence in a perpetual harbor of ethereal peace—God with us.

Read carefully the divine Scriptures and make them the study of your life. They teach us that we are now in the time of the Gentiles, where partial blindness has come to the Israelites and they are scattered among all nations of the earth. But God says, "I will bring them again from among all nations whithersoever I have scattered them, and they shall be my people and I will be their God." 1 Thess. 4: 13–18, teaches us, that the Lord will come in the air, not to earth, but in the air, in the clouds to call the church, the bride. And the dead in Christ shall rise first, then they which are alive and remain, shall be caught up together in the cloud to meet their Lord in the air. Observe those that are alive in Christ, (not the common masses huddled together in sin), but they that are Christ's shall be changed in the twinkling of an eye; two shall be in one bed, one taken, the other left; two at the mill grinding, one taken, the other left; two in the field, one taken, the other left. Paul says, "Blessed and holy is he who has part in the first resurrection." John says, "For they shall reign with Christ a thousand years." Christ prayed that they might be in the world, but not of the world, that the Spirit of God might dwell in them richly that they might have life and have it more abundantly. These joys are only for the regenerated man who has fought the good fight, &c.

In other parts of the Scriptures we read of the short time of tribulation. Rev. 12: 13; Matt. 24: 21, 22. Might not this time fit in snugly between the calling of the elect and the glorious appearance of our Lord, with His ten thousand saints? Jude 14, 15; Zach. 14; Acts 1: 9–12; Matt. 24: 30; Mark 14: 62; Rev. 20: 4. When the Lord shall establish His kingdom,—"Thy kingdom come, thy will be done,"—all to be fulfilled yet. The Scriptures are plain as to our duty; in my estimation the Brethren hew very closely to the line, more so than any other denomination I know of; and I believe them to be the true church of Jesus Christ. I am not a member of any church and may differ with them on a few unimportant points. The great fundamental principle of the Christian religion revolves around Christ Jesus, to Him you must look, and to Him alone. If He says thus and so, then it is safe for you, but do not look to man. Go to the Scriptures, read for yourself. Christ is the key; and if you will only look up through men, way beyond to the Lord, you will soon see for yourself.

I do not believe as many of the popular churches of to-day teach, that feet-washing, self-denial, humility, virtue, simplicity, charity, brotherly love and many other things which Christ and His disciples enjoined upon mankind, are no longer essential to our salvation, but have been laid away upon the polemical, theological shelf with Levitical Code, and other obsolete fragments of His law. Christ's sayings are still in force. When He commands His disciples to go down into the water, to wash one another's feet, &c., we should obey them; not because there is power in them to save us, but because there is power in Christ who instituted them. You may travel all around the valley of feet-washing, cross the plains of pride with sandals, scrip and staff, but if you can come to Christ without feet-washing, you can do better than Peter did. R. O. S.

San Jose, California.

* * *

A WEEK WITH ONLY SIX DAYS IN IT.

[W. E. Mather in Christian Weekly.]

I REMEMBER, when I was a boy, that a sailor told me that in making voyages round Cape Horn, they had one week which had eight days in it. He said there would be an extra day, so that there would be two Thursdays or two Saturdays, or whatever day was thus doubled.

A very marvelous statement I thought it was, and I was very ready to disbelieve it; saying to myself, that I knew enough to know that it couldn't be true. But I did not know as much as I thought I did, for when after awhile I went to sea myself, I found a week with only six days in it, and I might have found one with eight if I had gone in the right direction.

Let me tell you about how this happens. The sun does more for us than simply give us light, much more, though that is what we think of first when we think about it. For one thing the sun is our great clock, by which all clocks in the world are regulated. It divides the time into days and nights for us, and if this great clock should stop, there would be no more days or nights, and a week would not be seven days, but a week or a month or a year of time would be one long day or night according to what part of the earth you were on.

Suppose that, some day when you were in school, the clock in the school-house should stop when it was just about four o'clock, and time for school to be out. If no one noticed that the clock was not going, you would know, for all the clock said, if the teacher would not let you go for an hour, say till five o'clock, and then you would go home and expect to have two hours to play in before supper-time, at six o'clock, just as usual. And if when you were going home some one should say that sometimes there was a day with only one hour between school and supper-time, you might think to yourself that that must be a mistake. For isn't school out at four? And isn't supper-time at six? And isn't that two hours?

That is like the way I should have thought, if I had been told, sometimes there are only five days between Sunday and Sunday. But when you got home, where the clock had been going all the time, you would find that it was nearly five o'clock: and they would tell you that you had lost one hour, and you would have to reckon according to the time at home just as the rest were doing.

Now, suppose that our great clock up in the sky should stop some day. I know you all know that it is the earth that moves and the sun really stands still; but it seems as though the sun moved and it is simpler to talk about it so. Suppose it should stop just at noon, and stand overhead for just an hour, and then go on into the West and set as usual. You see we should have gained a whole hour between the sunrise and sunset; and between the midnight before and the midnight after, which is the way we count the days, you know, would be twenty-five hours.

Now our great clock never stops. I am not going to ask you to believe that; but suppose once more that some day just at noon you should start and travel west, and should go just as fast as the sun did, you see you would keep the sun right overhead all the time, and it would keep noon just as long as you kept going, and if you traveled for one hour and then stopped, and the sun went on and set in the West ahead of you, you would have gained an hour, just as though the sun had stopped.

Now, no one could possibly travel as fast as the sun does; it takes the lightning to do that; but if you went from the East to the West all the day long you might really gain a little time. The sun would not go down in the West and get out of sight quite as soon as if you had stopped in one place and not tried to keep up with him at all.

And if you traveled on, day after day, you would go around the earth, and you would gain as much time, taking all the days together, as it takes for the earth to turn around once, that is, just twenty-four hours. Now, I do not mean that we actually get any more time by traveling than by staying at home, but we do make each day a little longer, as the sun marks them off, and so it takes less of them to fill a certain length of time; it takes just one less to fill the time that it takes to travel round the earth from East to West, than it does to fill the time of those who stay at home. Does not that sound queerly: but it is true, nevertheless. And so when you got home from your traveling, you would say, perhaps, "Now, this is Monday," the ones who had stayed at home would say. "No, this is Tuesday." And you would have to come to their reckoning, and drop out one day and call it Tuesday, just as the rest did, and so you would have a week with only six days in it.

As a matter of convenience, those who circumnavigate the earth, at least many of them, have agreed to drop out, or take in the day at one fixed place, that is at the meridian of 180° from Greenwich; and I remember in going from San Francisco to the East Indies a few years ago that we crossed this line about four o'clock on Monday morning, so you see Monday was four hours long, then Tuesday was twenty hours, and what would have been the next Saturday was Sunday, and so we had a week with only six days in it.

* * *

We should round every day of stirring account with an evening of thought. We are taught nothing by experience unless we muse upon it.

Items of Interest.

—Palestine is one-fourth the size of New York.

—The total number of deaths in the South from yellow fever is reported at 13,921.

—Two Jewish rabbis have lost their lives in New Orleans during the plague, besides a number of nurses and physicians of that faith.

—The Louse Indians offered to sell the Black Hills to the government for 50,000 dollars. It was refused, and a war ensued which cost 2,000,000 dollars.

—Captain Pratt, of the United States army, left Sioux City recently for the East, with 49 Indian children, gathered from different agencies, to be educated at Hampton, Va., at Government expense.

—The Government of Russia has at last withdrawn its prohibition against missionary enterprise in Central Asia. The Synod of the Russian Church has prepared to found extensive missions in all parts of Turkestan.

—In a population of 2,000,000 in Texas there are about 260,000 church members. Of these 92,000 are Baptists, 109,000 are Methodists, 31,000 are Presbyterians, 11,000 are Campbellites, 5,000 are Lutherans and 10,000 are Catholics.

—Dr. Philip Schaff says he immersed himself ten times in the Jordan at the place where tradition says Jesus was immersed; but we have heard Pedobaptists argue that the water of the Jordan was not deep enough for immersion.

—The house in which John Knox, the Scotch reformer, lived and died, is yet standing in that part of Edinburgh known as the old town. Extending over the front is this inscription in large Roman letters: "Lufe God abufe all, and yi nychtbour as yiself."

—Do not think that all the poor ministers are in America. The Bishop of Manchester says that some of the English clergy are so poor that they do not taste meat more than once or twice a week, and are glad to get the cast-off clothing of their parishioners.

—A Biblical curiosity in the English section of the Paris Exhibition, which attracts crowds, is the model of the tabernacle as it rested during the wandering of the Israelites in the desert. The exterior is constructed in strict accordance with the details given in the Old Testament.

—Louis, king of Portugal, and son-in-law of the late king of Italy, Victor Emanuel, is under such an apprehension or fear of being assassinated, that, it is said, he will travel on the river Tigris only in a war frigate, and has also placed extra guards around his royal palace.

—The question referred to the Lutheran Conference at the last convention: "Shall the women of our congregation be allowed to vote at the election of a pastor?" has been fully discussed by the conferences, and they have passed resolutions against such a privilege.

—The Primitive Methodist church of England is considered the poorest Christian community in that country, and yet it raised last year $150,000 for missionary purposes. This was an average of one dollar for every member of the denomination, and a higher average than that of most of the wealthier denominations.

—Most of our Indian wars have had their origin in broken promises upon our part. Their advances in civilization have been slow because the treatment they received did not permit it to be faster. We cannot expect them to follow our guidance unless we keep faith with them and respect their rights.

—The Russian Greek church possesses 38,602 churches, including cathedrals; 12,860 chapels and oratories; 18,887 arch-priests, priests, deacons and precentors; 56,500,000 members, of which 29,000,000 are women and 27,000,000 are men. The sums received by the church during the year amount to $9,000,000.

—The city authorities of Boston have ordered a Mrs. Lincoln to keep her two pet lions, now two and a half years old, in cage. She ridicules the idea of there being any danger in allowing them the freedom of her house. She claims that at any rate they are her own, and that the risks run from them are hers; but the authorities think differently. They insist that there is no knowing what a lion may take a notion to do. They might eat her up. They might devour some other person. These Boston authorities are wise men—about lions. But these same Boston authorities allow in their city two thousand grogshops, of the most rampant and rapacious sort, known to be infinitely destructive and cruel!

CORRESPONDENCE.

From Jones' Mills, Pa.

Dear Brethren:—

AS an item of news I will just say to the brethren and sisters that our Love-feast in the Indian Creek branch, Westmoreland Co., Pa., is now among the things of the past.

By special request Bro. Stephen Hildebrand was with us. Also, elder Abraham Summy Bro. Silas Hoover and John Myers, from adjoining districts, with Bro. J. B Miller from Bedford Co., were with us. All seemed to take a good interest in the meeting and preached the Word with power. The meeting commenced on the 12th and closed on the evening of the 14th of October. Two souls were added to the church by baptism. The meeting was largely attended. Only half the people present could be seated in the house. The order among the spectators was not quite as good as it might have been. If only the people would fear the Lord, and learn to respect his people. Otherwise the meeting was good. Doubtless good impressions were made and resolutions formed that will not soon be forgotten. May the Lord help us all to treasure up the good seed sown, and carry out the principles of the same in our daily walk and conversation.

D. D. Horner.

From Milford, Ind.

Dear Brethren:—

BY the kind hand of providence I had the pleasure of meeting with the brethren in the Tippecanoe district, Kosciusko Co., Ind., on the 12 of Nov., at their Communion.

Bro. Berkey had the oversight of that district for two years or more, but told them, he would soon leave there, as he intended soon to start for Texas, there to locate a colony and organize a church. He then preached his farewell sermon, and so many tears as were shed at that time, I have not seen for some time.

Bro. Berkey thought it a good idea to go across Red River, and there tell the good, old Gospel story. Who will go and do likewise? This is a good missionary movement. The brethren in the middle and Western States ought to give this subject a serious thought. —Remember Alabama, Mississippi, Louisiana and Florida, and perhaps other States, that have never had the doctrine of Christ preached in its ancient purity, as believed and practiced by the Brethren.

Many of the territories have not yet heard a brother preach, and often we hear many Macedonian cries for the bread of life.

We have a brother living here, who, twenty years ago, left the New England States. Recently he went back to visit, and his singular appearance excited their curiosity, which made them ask him many questions in regard to his religious principles.

The inquiry naturally comes up in our mind, why not go down there and explain the Gospel more fully unto them? What do the Brethren East say to that? The command is, "Go into all the world," and that is a part of the world. Let the church awake to her duty, and God will not withhold his blessings.

J. H. Miller.

Nov. 13.

From Gettysburg, Pa.

Dear Brethren:—

I AM sorry to say that we have not as good news to give as some. There have been but very few additions last year. The Brethren still try to sow the seed, hoping the harvest is not far distant, when we will have a bountiful harvest of souls.

Yesterday we held our quarterly council-meeting. Bro. Daniel Heller and Bro. Daniel Hollinger from Cumberland Co. were with us. All passed off very pleasantly, which is very gratifying indeed. It is pleasant to attend council-meeting where all are of the same mind and speak the same thing. An election was held for a deacon, the choice falling on Bro. J. H. Bosserman. May he ever have the grace of God to sustain him in his duties, so that he may be a helper in the church, aiding to guide the Gospel ship up the rugged channel through which she must pass. And as much depends upon the faithfulness of the deacons, may he receive plenteous grace to be one of God's servants, whose examples may be worthy of imitation, and his zeal be kept alive by the hope of obtaining a crown over in the other world. —There all that are faithful will get a reward in that blissful abode.

To-day held two meetings, one in the morning and one in the evening, when the two above-named brethren spoke in the forenoon, and Bro. Hollinger in the evening. Hope that all were benefited by the services.

Yours in Christ,
C. L. Pfoutz.

Nov. 13th.

From the Mission Field.

Dear Brethren:—

YESTERDAY I came to this place, where I expect to remain a week or ten days, (if the Lord will.

I labored one week, about ten miles West of Henry, Marshall Co., with about the same result as in Bureau Co. Good interest manifested both in attendance and attention; a general assent being given to the truth presented, but the parable of the Savior is applicable thus far in my labors. They all with one accord consent

MAKING EXCUSES.

One says, I have bought a piece of land and am in debt, and may get into trouble, before I get through; I pray thee have me excused. Another says, I have bought some oxen, and they trespass on my neighbor's corn. He has such bad fences, and they are so provoking. I may get into trouble with neighbor B. about it. So I pray thee, have me excused for the present.

Another, I must first be reconciled to neighbor A. He is offended at me for some reason, and I am sure I never done him any harm or laid a single thing in his way, so I cannot come now.

Another, the doctrine you preach, is all true according to the Scriptures, and I always liked the Dunkard church. I believe they are nearer right according to the Scriptures than any other people. Yet I think you are more particular than you need be in some things. You require the sisters to have their heads covered while in worship, and I think the hair is given for a covering. and if another covering is required, I don't think it must necessarily be a cap, why not a bonnet or a handkerchief?

Another says, I believe Trine Immersion in baptism is nearest the reading of the commission given by the Savior to the disciples in Matt. 28, but I cannot see why one dip will not do just as well.

Again another says, I cannot see the propriety of washing one another's feet in this age. It is true the Savior did it, commanded it to His disciples and gave them the example how they should practice it, but I think he only meant to teach them humility. The apostles wished to know which of them should be the greatest in the kingdom of God; hence he taught them, that we should rather choose to be a servant, or as a little child.

Here another, I am satisfied that to salute one another with a holy kiss is frequently commanded by the apostles, but it does seem to me that a hearty handshake would answer the same purpose in this more enlightened age.

Another, I always love to hear the Brethren preach, that we shall love our enemies, for the Savior said so, and I know it will work well in a community, for love will work no ill to his neighbor, and I know if we feed him when he is hungry, and give him drink when he is thirsty, it will do him more good than anything else, we could do to him. But I do not see how I would get along if the robber would come and murder me or my family; or the enemy would come against our country and we would likely be overcome, I am pretty sure I would fight the enemy and I cannot do that and love him at the same time. So I pray thee, have me excused.

Just such a string of frivolous excuses, with many others, we hear offered time and again, from even intelligent people, after laboring with and for them with the little ability God has given, to convince them of the necessity of obeying Jesus, and of the awful consequences of living in disobedience to the divine will of God, and knowingly

NEGLECTING THEIR DUTY.

We are forced to turn away with a sad heart, bleeding because of their hardness, and exclaim in the language of Isaiah 49: 4, "I have labored in vain. I have spent my strength for naught and in vain." With a heart softened with love to the sinner, (and which no one can realize but a faithful servant of Jesus), and with eyes bathed in tears, he can only repeat, (not sing) the appropriate language of the hymn:

"Who can describe the pain,
Which faithful preachers feel,
Constrained to speak in vain,
To hearts as hard as steel,
But who can tell the joy that's felt,
When stubborn hearts begin to melt.

In conclusion I would say to many among whom I have gone, and by whom I was kindly treated, that none of the excuses above alluded to, or any others you may feel to offer, justify you in the presence of the judge of all the earth for a neglect of your duty; hence we still entreat you not to slight your dear Savior, who has done and suffered so much for you. Though you may lightly pass by the entreaties and invitations of the minister, we humbly pray you to yield to the convictions of your hearts, and obey the Word of the Lord and heed the voice of the good Shepherd, lest the time come, when he shall say, "because ye have set at nought my counsel, and would none of my reproof, I also will laugh at your calamity; I will mock when your fear cometh as desolation, and your destruction as a whirlwind. Then you shall call; but he will not answer. You shall seek him early, but shall not find him. Prov. 1.

Your Brother in Christ,
Enoch Eby.

Lacon, Ill., Nov. 12th.

From Mogadore, Ohio.

Dear Brethren:—

OUR Love-feast came off Oct. 8th at our meeting-house in the Springfield church. The weather was fine and all passed off in the best of order. A large number of members communed. There were twenty-one ministers present. A few days previous, we were informed by Bro. Sadler of Nankin, Ohio, that our Communion would be represented by about forty members from Ashland Co., and that they expected conveyance from Akron to the meeting, distance, six miles. Ashland is about sixty miles West from here, and they were brought in on the A. & E. W. R. R. on half-fare excursion rates. We very much enjoyed their visit. There was however a general expression of regret by the members here and others that their visit was so short, as they all went home the next morning and had to be at the depot by 6:30 A. M. We had no time to get acquainted with but very few. We hope when they come again, they will make their arrangemente to stay longer.

When the train arrived they were all there, but one young sister had lost her ticket. May this fact sink deeply into each and every heart, for the time will come at the great Judgment day, when we will "all be there." But will there be any, that have lost their tickets ? In this world we can procure other tickets, but there it will be forever too late.

To the best of my knowledge the Springfield church is in union, peace and harmony. No discord among the members, of any kind, for which we should, and I hope we all do feel thankful to the Giver of all good.

To our brethren and sisters that were here from a distance, I would say, if we should never see each other again in this troublesome world, may we so live that we will, when our pilgrimage here is brought to a close, be so happy as to meet again in the celestial regions of love, in the Paradise of God, where parting will be known no more, where all is peace and love, and where we can enjoy the sweet music of the heavenly choirs and sing the songs of praise forevermore.

J. Mishler.

From Allison, Ill.

Dear Brethren:—

THE Brethren here have just closed a pleasant series of meetings, which commenced with our council of Nov. 2nd. Sunday, the 3rd, our meeting-house, was dedicated, and an appropriate address delivered by Elder Isaac Billhimer to a large and attentive audience.

Right here I would say, we are under many obligations to our dear brother, George W. Cripe for his untiring energy, and zeal for the cause in erecting us so comfortable a house, where we can meet and worship God.

Bro. Billhimer preached Sunday night to a crowded house. Upon giving an invitation, one man, a member of Disciple church came forward, desiring to unite with us. Another applicant on Monday night, and two on Tuesday night, making in all four persons. Bro. Billhimer still continued the meeting alone up to Friday, the 8th, when brethren John Metzgar, Joseph Hendricks, G. W. Cripe, and S. M. and M. Forney came to his assistance. Saturday, the 9th met at the church at nine o'clock. After services all went to to the water, where baptism was administered to the above-named applicants, according to Christ's command.

At four o'clock P. M. all met again at the church for examination services, preparatory to our Love-feast. Quite a number of brethren and sisters from adjoining churches were present and right here I would remark that at our council-meeting the question of feet-washing came up, and all agreed to practice the single mode. I must say, I never saw as good order and less confusion attending the ordinance, as on this occasion.

Sunday the 10th, met at 10 o'clock, where previously announced, brother John Hart's funeral was preached by brethren Hendricks and Cripe. Sunday evening met at lamp-light; was addressed by brother Cripe, with a few appropriate farewell remarks, by brother Billhimer. Now our meeting closed, and we all feel sorry to part with our dear Brethren; but we feel that the Lord has blessed us. We had a good time together, and we would say to the Brethren, come again. Hope the Lord will bless us all, is my prayer.

T. M. Calvert.

From Blountville, Tenn.

BROTHER Joseph Wine and I left our homes for Mitchell Co, in North Carolina, on a mission of love, about the 1st of August. We reached the place on the 6th of Aug. The next day we attended meeting at Brumit's Creek. Attendance small, but good attention to the Word preached. We continued preaching twice a day until the 10th; the congregation increasing all the time. On the 10th we held church meeting with the dear brethren and sisters, and tried to set in order things that were out of order; and reclaimed one sister. Meeting again at night and the next day, it being Sunday, the attendance was large, with good attention. We then returned home and found all well. Thank the Lord for the blessing. A few days after we left there were five added to the church by baptism. On the 28th and 29th of September brother F. W. Dove and other brethren visited them. They held a Communion with them, and baptized fourteen and reclaimed one or two. So we say in the language of Paul. "Paul may plant and Appollos may water, but God gives the increase." We confess the hand of the Lord was in the work; and to Him belongs all the praise.

Brother Wine and myself visited the same place again the 10th of Oct. Found the brethren and sisters well and in a prosperous condition. Thank the Lord, for His mercies endureth forever. On the 11th, we commenced meeting at Brumit's Creek meeting-house. We continued preaching twice a day until the 17th. We had good congregations all the time. We truly had a feast of fat things. Many were made to cry, "what must we do?" We told them to bring forth fruits worthy of repentance, and be baptized in the name of Jesus, for the remission of sins, in order to receive the refreshing showers from the presence of the Lord. We can truly say with King David, the Lord hath done great things for the people in that country, whereof we are glad. We were made to believe that the Lord added unto the church, for while we stayed with the Brethren there, thirty-tour confessed and were baptized. We hope and pray that they will let their light shine like a city that is set upon a hill, which can not be hid, and thereby be an ornament to the church and a light to the world.

Some of the brethren from Washington Co., Tenn., visited a brother in Pake county North Carolina and preached Jesus and Him crucified, and about twelve or thirteen believed and were baptized.

Henry Garst.

From Brownsville, Missouri.

ACCORDING to previous arrangements I left home on Wednesday, Oct. 23rd, to attend a few appointments in Cass Co. I arrived the second evening, by conveyance, a distance of about seventy or seventy-five miles.—Preached five discourses and baptized one. Unfortunately our notice of coming was not received until two days before our arrival; so our meeting at first was not well attended, from a lack of a proper notice. Another drawback was, that the general community did not know until about the last day or so, that there was English preaching, as the Brethren there had secured the Mennonites' meeting-house for our services, in which they preach exclusively the German language. They, the Mennonites, have a large membership. Their hospitality towards us there made us feel like we were about at home. Their plainness and neatness added much to encourage us. There were about forty of their sisters present on Sunday; and they in every respect, resembled those of our own sisters. But I found trouble and confusion in their ranks, which as a matter of course destroys and disturbs a true fellowship; hence dissatisfaction exists. Some have not handed in their letters of membership, and the mast, if not all of them, have relatives that are members of our church, and they seem to be warmly attached to our church. Their minister expressed this to me, as did some others.—The interest in our meetings increased and the congregation enlarged, and we received many earnest solicitations to continue our meetings longer, and I believe much good would have resulted, if we had complied, but owing to considerable uneasiness in regard to the health of our family, not leaving them very well, we were pressed to close and return home; but fortunately found all in pretty good health. The Shepherd soon learns to love His flock. I do think that I never became more greatly attached to a congregation, than I did there in so short a time. There were tears shed freely in our closing services. One sister said there were more tears shed than she ever saw in that house before. Now I certainly am forced to the conclusion, that the Brethren can do much good there. Hence this lengthy detail of affairs so as to induce our ministering Brethren who live more convenient to attend and fill this opportunity to do good. There is no use in holding one or two meetings there at a time, unless it is regularly kept up, but if the brethren go in there to preach, they should calculate to stay and labor as long as there is a prospect of doing good. We have eight members there now. They have a beautiful country—rich and fertile, plenty of water and timber. Those emigrating would do well to see this country.—May God prosper the cause there, and give those few members the consolation and comforts of a large membership.

D. L. Williams.

From Woodland, Michigan.

Dear Brethren:—

I WILL give a short sketch of our meetings in the Woodland church. Brother Yount, of Ohio, came to us October 19th, commenced a series of meetings on the 20th and preached sixteen interesting sermons, holding forth the Word with power, and encouraging the church to press onward, and warning sinners to flee the wrath to come. May the Lord reward him for his labor of love. We are glad to say there were four additions by baptism. Four young sisters formed the good resolution to forsake sin and enlist under the banner of King Jesus. We hope they may prove faithful.—May all true ministers be encouraged and labor on in the vineyard of the Lord as faithful watchmen, standing upon the walls of Zion, and if we are no more permitted to meet them here, hope we may all meet where there will be no more separation in the portals of eternal glory. Dear brethren and sisters, let us all be earnestly engaged in prayer to God, for the peace and prosperity of Zion.

Mary C. Flory.

From Central Pennsylvania.

IT has been my privilege to attend the following meetings: On the 8th of October, met with the Brethren of Buffalo Valley, Union Co., Pa., at a Love-feast. Good weather, fair attendance, and excellent behavior, by the congregation present. This church seems to be in a prosperous condition at present; upwards of fifty having been added by baptism the past year.

On the 10th, was permitted to meet with the Brethren of Lost Creek congregation, Juniata Co. We had an enjoyable meeting. Everything seemed to pass off pleasantly. One added to the fold. Oct. 14th, was the time appointed by the Brethren of Spring Run, Mifflin Co., for their Feast. Before the meeting commenced, one sister was baptized. A strong ministerial force was present, among whom was Bro. J. Quinter. Also a very large attendance of members, quite a number not having room at the tables during the evening exercises. A Sunday-school Convention having been called to meet at this place on the 15th ;it was called to order in the evening at 6 o'clock, and organized by electing brother John Spanogle, Moderator, brother S. W. Bolinger, Transcribing Secretary and W. J. Swigart, Corresponding Secretary. Four sessions of the convention were held, and thirteen schools represented by delegates and four by letter. A number of important subjects were discussed, and a pleasant and harmonious feeling seemed to inspire all present.

The church here at Lewistown, early in the Fall decided to hold their Love-feast on the 8th of November, and to have the occasion preceded by a series of meetings. The Brethren of adjoining churches coming to our assistance, we had meeting continously in the evening, from the second until the 12th ult., and part of the time during the day. The ministerial help present during our Love-feast was ample.

The church believing that an increase in her ministerial would be beneficial to the cause, a choice was held, and brother Albert Steinbarger was elected and properly received as an assistant in the ministry. While, as the immediate result of these meetings we can chronicle but two additions, we fondly hope the seed so liberally sown will in God's own time, yield an abundant harvest.

George S. Myers.

Lewistown, Pa.

From J. S. Flory.

TRULY Kansas City is one of the most enterprising and flourishing cities in the great West, being a great R. R. center. Trains may be heard moving to and fro every hour of the day and night. At the Union depot we notice a crowd of travelers all the time. The emigration into Kansas, to say nothing of other points to which many are bound, is immense,—yes we might say astonishing! We noticed the roads lined with emigrant wagons and the cars are crowded. The railroad companies are holding out every inducement to persons to come and settle along their lines. Many will no doubt, find good home and prosper, but we fear many will meet with unlooked for disappointments and have to suffer more or less.—On yesterday we accompanied a gentleman, (an earnest worker for the spiritual welfare of those usually found in our hospitals and persons), to the city hospital, and by request, had religious services. One can find there, food for thought, in regard to the dire consequences of disobeying the laws of our being and the lamentable consequences of turning from the path of virtue to that of immortality. We had an interesting conversation with an old colored woman, who is over one hundred years of age. She says she well recollects the revolutionary war. Was nurse during one siege of the yellow fever at New Orleans. Says she saw them dump the dead out of carts into pits, just like so many rock.

From the hospital we went to the work-house, where we found sixteen men and six women behind iron bars, with heavy clanking chains on their limbs. Some were young men of fair appearance, but whiskey brought them there. Oh! that the young man of the land would only shun this monster demon—rum. The saloons stand open night and day, holding out every inducement to have men and women enter and take the first step to perdition. It is first the saloon, then the work-house, then the jail, then the penitentiary or gallows, and then —yes young man what then?—then—*then the yawning gulf of eternal misery and woe!*

Have met with brother Franklin Holsinger, since here. He is engaged in the fruit and nursery business, about four miles from the city; there being a small body of members in his neighborhood. I have an appointment to be with them the 25th inst.

Kansas City, Mo.

GLEANINGS.

From J. F. Neher.—In No. 46, page 7, in the Correspondence, under my name it should read, Elder David Frantz, from Macon Co., instead of Marion Co.

Salem, Ill.

From Hudson, Ia.—Dr. J. E. Gillin, of Reinbeck, Iowa, having very poor health, abandoned the practice of his profession, returned home, and was enrolled in the Lord's army, by baptism on last Monday. Daniel Watters.

From Deep Church, Iowa.—We held our Love-feast the 4th of Oct. Brethren Jacob Brown, Jacob Snyder, Daniel Brubaker and Charles Hilary, were the strange ministering brethren present. Two were baptized. Meeting continued over Sunday. We had a good meeting and had reason to exclaim with one of old, "Lord it is good for us to be here," and trust we were all strengthened in the inner man. Did it not encourage us dear brethren and sisters when we heard the Truth proclaimed as we did? I pray that we may live nearer God in the future. It is not only the ministers, but there is a great responsibility resting upon each of us. We all have a work to perform, and our influence is either for good or bad.—May God help us to still go on in the good work, is the prayer of your unworthy sister.

Jestina Miller.

From Bringhurst, Ind.—We, the brethren and sisters of Bachelor's Run church, held our church council November 12th; and the cloud that has been hanging over us for a long time, has been removed, and the church is in peace and union again. Amidst all our troubles we are once in a while made to rejoice, that sinners are joining in with the people of God. A few days ago a young sister was carried from a dying bed and was baptized. One week after she died, in the triumphs of faith. To-day three more came out on the Lord's side. May they hold out faithful. The church unanimously agreed to hold a Love-feast.

Henry Landis.

From Elk Lick, Pa.—I came to this place very unwelll; rested two days and then, Nov. 3rd, commenced preaching, and continued our meeting until Nov. 11th. Had large audiences all the time. The weather was not very favorable, and my health did not improve much, but I did the best I could under the circumstances. A brother said when I came here, that we could not get up a revival as there was but a few to join the church. The result of the meeting was, twenty-eight added to the church by baptism and still more said, "We are almost persuaded to become Christians."—May the good Lord bless all these precious souls and others, that they may soon come. Many thanks to the dear brethren and sisters for their kindness and especially to brother S. C. Keim, with whom I made my home every night The time of our parting now came, and many farewells were given, with tears.—We hope to meet in heaven, if no more on earth, which with many will not be the case. Oh what a happy meeting when saints meet to part no more! God keep us all faithful until death. Jesse Calvert.

Nov. 12th, 1878.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

RANSBOTTOM.—At the residence of his son, near Ada, Ohio, Nov. 13th, Thomas Ransbottom, father of brother George Ransbottom, aged 99 years and 10 months. Funeral services by brother Eli Beagle and the writer.

S. T. Bosserman.

HORNER.—In the Bethel church, Fillmore Co., Neb., Florence, infant daughter of brother A. M. and sister Annie S. Horner, July 2nd, 1878, aged 8 days. Her short life was suffering, but we know she is at rest.

L. E. Stump.

HOFFMAN.—In the Indian Creek Branch, Westmoreland Co., Pa., October 21st, Bro Philip W. Hoffman, aged 47 years, 2 months and 11 days.

Brother Philip had to leave this world like many others, quite unexpected; he caught fast in a tumbling shaft of a separator, and was so badly hurt that he died in four days, at the house of brother John Horner, where she met with the fatal accident. He had his senses to the last, and had good hopes of going to a better world. Funeral services in Stahlstown, in the Methodist church to a large audience, by J. M. Bennet and the writer.

D. D. Horner.

SHULTZ.—In Clinton Co., Iowa, Nov. 16th, sister Catherine Shultz, aged 61 years and 20 days.

In her death brother Joshua has lost a beloved companion, the children a kind and affectionate mother, ever ready to administer to their wants; the church has lost a faithful member. She was anointed in the name of the Lord, some ten days before her death, by elder Daniel Fry, from Ill., while on his visit with us. She left bright and glorious evidence of having fallen asleep in the arms of her Redeemer.—Her disease was thought by some to be cancer, with other badly afflictions, all of which caused her to endure much pain and suffering, which she endured with much patience, and seemingly resigned to the will of the Lord. Funeral services from Rev. 14: 17, by the brethren.

Isaac Baits.

Primitive Christian, please copy.

CHRISTNER.—In the Indian Creek Branch, Pa., Nov. 7th, sister Magdalene Christner, Christner, aged 62 years, 5 months and 29 days.

In the death of sister Christner the family has lost a pious mother, the church a worthy member, and the neighbors a good citizen.—Funeral services in the Brethren's church to a large congregation, by Silas Hoover and the writer. D. D. Horner.

HILARY.—Near New Sharon, Mahaska Co., Iowa, Oct. 20th, 1678, of membraneous croup, William Henry, only son of brother Charles and sister Lizzie Hilary, aged 4 years and 25 days.

His suffering was severe, but of short duration. Little Willie was too angelic to live long in this world of sin. He was ever ready to do the will of his parent, and welcomed all with a sweet smile. All his words were mild. He was not only loved by his parents, but was his grandparents' favorite, among their children, and was loved by all who knew him, which was proven the day of the funeral, as there was a large concourse of people out to pay the last tribute to the little lamb, whom the good Shepherd saw fit to call home; and tears were seen to flow from every eye, when they took the last look at little Willie. He lay in his little coffin as if naturally sleeping. Did not look as if death had chilled his fair brow.

Brother Hillarys now have but one child, little Martha, who is in her sixth year. She was never known to strike her little brother in anger. But now her mate is gone. May she maintain those gentle qualities, and should she be spared to years of maturity, may she make her peace with God, that when called from time to eternity, she can strike glad hands with her angel brother. Little children, if any read this, follow little Martha's example. Never strike your brothers and sisters in anger. We deeply sympathize with the sorrowing family. We know you reel beneath the stroke, but your sorrow is light, compared with that of parents who must see death claim their children who have grown to mature age and have not made that most needful preparation. You know that little Willie's sufferings are now all over, and that you have a jewel in heaven.—The lifeless form was consigned to the dark and silent tomb on the 22nd.

Jestina Miller.

CHILDREN AT WORK.

TERMS TO WORKERS.

WE kindly request all who can, to act as agent for *Children at Work*, a neatly printed illustrated juvenile paper, which is now published weekly, and should be in every family where there are children who can read. Single Copy, 50 Cents per year in Advance.

THE more readers we can obtain, the more good can be done; hence we offer the following inducements to those who wish to work to enlarge our list of readers:

ANY one sending us **three** names and $1.50, will receive the beautiful picture, entitled, **The Last Supper.**

For **five** names and $2.50, the sender will receive a copy of the **Children at Work** one year free.

For **ten** names and $5 00, we will send a copy of **The History of Palestine**, a work that should be read by every boy and girl.

Those sending **fifteen** names and $7.50, will receive a copy of **Bible Stories for Boys and Girls**, a work of rare interest, containing thirty-four gook Bible Lessons. The book is worthy a place in every household.

To those who send **twenty-five** names and $12 50, we will send a copy of the **Prince of the House of David**, which is especially adapted to youthful readers. When you read this book through, you will want to read it again. Each time will bring new and lively thoughts to your mind, concerning our dear Savior and Redeemer.

MOORE & ESHELMAN,

Lanark, Carroll County, Illinois.

Why I left the Baptist Church.—By J. W. Stein. A tract of 16 pages and intended for an extensive circulation among the Baptist people. Price, 2 copies, 10 cents; 40 copies $1 00.

The Perfect Plan of Salvation, or Safe Ground. By J. H. Moore Showing that the position occupied by the Brethren, is infallibly safe. Price 1 copy, 10 cents; 12 copies, $1 00.

THE

GOSPEL HAMMER

AND

HIGHWAY GRADER,

Or Rubbish Cleaned from the Way of Life. By S. H. Bashor. Bound in Cloth, Price 50 Cents. Address this office.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M., and arrives in Racine at 6:43 P. M.

Day passenger train going west leaves Lanark at 2:06 P. M., and arrives at Rock Island at 6:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12:10 A. M., 8.10 A. M., and east at 12:10 A. M. and 5 15 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. Smith, Agent.

Passengers for Chicago should leave Lanark at 12:21 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 2:21 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

Vol. III. Lanark, Ill., December 5, 1878. No. 49.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

MILDRED.

BY J. W. SOUTHWOOD.

Mildred, oh, why did you leave us.
When you know we loved you so?
Why, did you forsake our mansion,
And, up to the Savior go.

Oh, we know that Jesus called you,
Then of course you had to go,
But our home is sad and lonely,
All because we miss you so.

But we'll try in heaven to meet you,
And be with you evermore;
There to live with Christ the Savior,
On that happy golden shore.

Yes, dear Mildred, you are happy,
With your Savior over there,
Free from sickness, pain, and suffering,
In the land that's bright and fair.

Oh, dear Mildred may we meet you
In the glory land of bliss;
There we'll part no more in sadness,
As we have done here in this.

Oh, dear parents, love the Savior;
Try his precepts to obey;
Then you'll go and meet your dear one,
And with it forever stay.

STEIN AND RAY DEBATE.

☞ As we are going to print the debate on seperate sheets hereafter, we have to drop back one week in order to get it printed in time for folding in with the paper, and for that reason the supplement will not appear till next week, and then each week after that.—Eds.

THE REPROACH OF CHRIST

BY MATTIE A. LEAR.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward." Heb. 11: 24-26.

TO be reproached, is to be an object of blame, censure, scorn or derision. Those who are familiar with the history of our Savior, in the days of his flesh, know that according to the above definition, he was truly an object of reproach. But it may be asked, "How could one. who lived many hundred years before the incarnation of Christ, suffer his reproach"? The promise of a divine Son being given in Eden, was not restricted to any particular family until the time of Abraham, previous to that time. all nations possessed that promise in common. But when the promise was given to Abraham, that he should be the progenitor of the Messiah, this promise was restricted to his family and race, hence they became the Messianic people, and consequently were the envy of all other people. It was probably for this cause that the descendants of Abraham were hated and persecuted by other nations. They sought, if possible to destroy, or at least to invalidate their claims, and appropriate their glorious privileges to themselves, hence the divine titles and claims of the kings of Egypt, the lofty assumptions of the kings of Babylon, the anxiety of Alexander the Great to be recognized as the divine son of Jupiter Ammon, and to receive divine honors from the priesthood, also the blasphemous names and titles of the kings of Syria. It is probable that the design of crushing out the expectation of the Messiah from among the Jews, and transferring these claims to himself that instigated Antiochus Epiphanes to his deeds of dreadful cruelty. Hence, we may suppose that the sufferings of the Hebrews in Egypt, were at least partly caused by the hatred of the Egyptians, prompted by this envious feeling. Therefore, Moses, who had a high appreciation of the distinguishing honors, and glorious privileges that had been conferred upon his nation. justly "esteemed the reproach of Christ, greater riches than the treasures of Egypt." No marvel, he refused to be called the son of Pharaoh's daughter; had he accepted that position, he would have been enrolled among the Pharaohs, and as such would have been the recipient of earthly honors and distinctions, but as such he would have forfeited all the spiritual blessings promised to the house of Jacob.

Thus the most exalted position in the gift of the world, with all the honors, and emoluments to it belonging, but with the loss of all his rights as a son of Abraham, were accessible to Moses on the one hand. Poverty, toil, suffering, reproach in this world, but bright visions of future glory, were accessible to Moses on the other hand. He had the privilege of choice between the two; he accepted the latter, or as the apostle expresses it, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." What madness, says the wise and prudent of this world, thus wantonly, to refuse a throne. What! prefer to cast in his lot with these poor despised toil-worn slaves, these ignorant degraded people, when he could wield the proud scepter of Egypt, and associate with the polished and refined? The man is certainly devoid of taste, he must be bereft of reason. But such is the worldly side, the surface view of the matter. Moses with a more profound wisdom, with a deeper insight, could see far more glory, far more dignity in associating with these, then despised, down-trodden people, than to wear the proud diadem of the Pharaohs, and why? because these people were the recipients of the most glorious promises which God had ever vouchsafed to man, "to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose were the fathers, and of whom as concerning the flesh, Christ came." Rom. 9: 4, 5.

Paul tells us that Moses "had respect unto the recompense of the reward; for he endured, as seeing him who is invisible." By an eye of faith, Moses could span the long period of years intervening between him and the time the promised Deliverer should take upon himself human form. He was permitted to see his humility, his lowliness, his ignominy, his sufferings. These things that were invisible to others of less faith were seen by Moses, the faithful servant, and he esteemed it a privilege indeed to bear the reproach of Christ, an honor to share his sufferings, his shame; an honor for which he would gladly forego the treasures of Egypt.

To willingly and cheerfully share the sufferings of Christ, is an unmistakable mark of true discipleship. Upon one occasion, when Peter asked his Master, what they who had forsaken all for him should have Jesus, answered him thus, "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Regeneration means the new birth, the change from carnal to spiritual, the infusion of spiritual into the soul. Now says the Savior, ye that have followed *me* in the regeneration, ye who have imbibed my Spirit, that have walked in my footsteps, that have obeyed my commands, for *you* there is great honors and distinctions in reservation. Spiritual pride, arrogance, and lofty pretentions are the invariable marks of false systems of religion. Note for instance the Pope of Rome with his arrogant assumptions of authority and blasphemous titles, claiming as he does, spiritual dominion over all Christendom, and styling himself, or permitting himself to be styled the vicar of Christ, Lord on earth, with many other extravagant names, also the lofty pretentions of Mahomet, of Joe Smith, each of them claiming to be the only true prophet of God through whom alone he would reveal himself to the world. But if we examine the workings of either of the above systems, we find they do not possess in the least degree the principles which characterize the religion of Jesus Christ; on the contrary, their fundamentals are the exact opposite of the principles that underlie our holy religion.

Meekness was the grand cardinal virtue taught and practiced by our Savior and by him alone was it first inculcated, hence his gracious invitation is, come unto me, take my yoke upon you and learn of ME, for I am meek and lowly in mind. Humility, meekness and submission, being the prominent traits in our Savior's character, are in striking contrast to all that, which proceeds from the carnal or unrenewed heart. False religions have had their martyrs, their self-tortured penitents, devotees, but alone in the religion that emanated from Jesus, is taught true humility and meekness. Charity which is the legitimate fruit of these principles, is by the apostle Paul placed first in the category of Christian virtues. So important is this holy principle that the apostle says, though he possess all knowledge, all power, or make every sacrifice, yet if he is devoid of charity, he is nothing.

Do we then desire honors and distinctions? It is right that we aim high. The religion of Jesus Christ is only calculated to elevate and exalt. But while we desire the immunities and the honors, let us not forget that it is written, "He that humbleth himself shall be exalted, but he that exalteth himself shall be abased." The great Captain of our salvation must pass through awful scenes of suffering and deep humility ere he could be exalted on his mediatorial throne. What a wonderful picture is the following, drawn by the master hand of the apostle, and first he exhorts, "Let this mind be in you, which also was in Christ Jesus," and this is the portraiture of our divine Master, drawn for our imitation. "Who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation. and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." But what was the final result of this deep humility? "Wherefore God also hath highly exalted him, and given him a name which is above every name.

The path to glory for Christ was through humility and suffering, and the only path to glory, for his followers is through humility and suffering. He plainly told his disciples that they must indeed drink of the cup that he drank of, and be baptized with the baptism that he was baptized with. Let us not then vainly hope to share his honors, unless we are willing first to share his reproach, and to esteem this reproach greater riches than the treasures of the world. Peter says, "If ye be reproached for the name of Christ, happy are ye." Why? "For the spirit of glory and of God resteth upon you." A princely honor indeed to share any thing in common with the King of glory. It is indeed a great privilege to suffer for the name of Jesus; let us hear what the Master himself says. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad." Why rejoice? "For great is your reward in heaven." Oh let us then follow Christ in the regeneration, let us not vainly hope to be renovated, and purified by any other process than by being cast in the mould of Christ. If we would join in the new song before the throne, we must follow the Lamb whithersoever he goeth. Oh let us then "Gird up the loins of your mind, be sober, hope unto the end for the grace that is to be brought unto us at the revelation of Jesus Christ; as obedient children, not fashioning ourselves according to the former lust in our ignorance; but as he which hath called us, is holy, let us be holy in all manner of conversation, because it is written, "be ye holy, for I am holy." 1 Peter 1: 13-16.

STUDY THE BIBLE.

BY AMOS CHAMBERLAIN.

NOTHING is more worthy the study of man than the Bible. It is the only Book that points us to heaven, and shows the way. It tells us of our wicked desires and what we must do to be happy. Its precepts are so plain that "wayfaring men, though fools shall not err therein." Yet it is an exaustless mine of truth. We are reminded by some that the Bible is the Book of mysteries. But we think if we study the words of God as we should, with a prayerful heart and a desire to be made wise unto salvation, that the Holy Spirit will guide us into the way of all truth. The seeming mysteries will mostly all vanish. Too many study the Bible with their minds biased. They have conceived certain opinions to be correct and taught by the Bible; then, after this they go to the Bible to find proof for what they always believed. Of course they do not always find the Bible to teach what they thought it did, and then they conclude that it is dark, mysterious and difficult to understand.

It is said by some, "these things are too deep, we don't understand them, had better leave them alone." We think such do not try to understand. We refer them to John 24: 26, and 2 John 2: 20, 27; 1 Cor. 2: 10, 14. We are taught that the natural man cannot understand these things, for they are "spiritually discerned." We should not only read the Word of God, but *study* it earnestly and honestly, anxious to know the truth as it is in Jesus, beseeching God with a prayerful heart to enlighten our minds by the guidance of his Holy Spirit.

If we would thus read the Bible instead of depending upon what the Rev. Mr. so-and-so says, it would be far better for us in time and eternity. It is sad to consider the amount of ignorance existing on Bible truths. When we stand before God's throne, and the books are opened and judgment commences, oh how we shall wish we had studied the Word when we had opportunity. But all will be over then. We shall only know we had the revealed will, neglected to read it and are now doomed to destruction.

A BEAUTIFUL ALLEGORY.

A TRAVELER who spent some time in Turkey relates a beautiful parable which was told him by a dervish, and which seemed even more beautiful than Stern's celebrated figure of the accusing spirit and recording angel.

"Every man," said the dervish, "has two angels, one on his right shoulder and one on his left. When he does anything good, the angel on the right shoulder writes it down and seals it, because what has been well done is done forever. When he does evil, the angel on the left writes it down, and he waits till midnight. If before that time the man bows his head and exclaims, "Gracious Allah! I have sinned; forgive me!" the angel rubs out the record; but if not, at midnight he seals it, and the beloved angel on the right shoulder weeps."

DEATH OF JESUS.

BY J. W. SOUTHWOOD.

JESUS died upon the tree:
  There He bled for you and me;
So to God we may return,
  If we will the tempter spurn.

On the rugged cross He died,
  And the blood came from His side,
To atone for sinners lost;
  Oh! do think how much it cost!

Darkness spread all o'er the scene,
  Oh, what did that darkness mean?
Ah, it meant that Christ was slain,
  So that we with God may reign.

And the temple's veil was rent,
  So there need no priest be sent
To make intercession now,—
  All before their God can bow.

All can enter in as priests,
  And enjoy the heavenly feasts;
All can pray to God on high,
  And draw near, then He draws nigh.

Now as Jesus has thus died,
  Can we not in Him confide?
Banish all the cares of earth,
  Pomp and pride and carnal mirth.

And make sure our journey home
  To that land where saints shall roam?
There to live with Christ on high,
  Who no more will bleed and die?

Then let all in humble prayer,
  Cast on Him their every care;
Live a life to please Him best,
  Then we shall in heaven be blest.

THEIR ROCK NOT OUR ROCK.

BY J. W. BAILEY.

"For their rock is not as our Rock, even our enemies themselves being judges." Deut. 32: 31.

BROTHER S. H. Garmao and I went to hear a Free Methodist whose text was, "For their rock is not as our Rock." I turn his own gun against him. God is the Rock of our salvation. In him we trust. We find Jeshurum waxed fat and forsook the God which made him, and highly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods,—with abominations. And while we look around us, we see such people going after strange gods, therefore their rock, is not as our Rock. But there were false prophets also among the people, even as there shall be false teachers among us, who finally shall bring damnable heresies, even denying the Lord that bought them with a price, and bring upon themselves swift destruction, therefore their rock, is not as our Rock. 2 Peter 2: 1. "And many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of." We see this around us every day. Let us be up and doing; let us not shun to declare the whole counsel of God; let us stand fast to the truth as it is in Christ Jesus; let us pray God to send more earnest laborers into his vineyard, that the work of Zion may be pushed forward and battle against the enemy of ourselves, for they have been bought with a great price, it has cost the blood of the blessed Savior upon calvary. O, brethren let us stand upon the Rock Christ.

Last Sunday brother S. H. Garman and I went to meeting where we saw two men baptized by pouring the water on the head (about one gill of water). They called it baptism; they claim holiness and perfect sanctification, and say, they cannot sin; that they are saved in God, yet they deny him in works; they have no works at all, therefore our Rock is not their rock; they have built their house on the sand, and when the storms come and beat upon it, it will fall, and great will be the fall. They say, you must bear your cross or do your duty. This they bind upon their members; they must all speak,—their mouth confesses, but in works they deny him,—they have a great quantity of God in the mouth, but I fear they have but little in the heart; "Therefore their rock, is not our Rock". They reminded me of Elijah when he mocked the four hundred and fifty false prophets, and said, "cry aloud for he is a God, either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be awaked." They got into one of their big ways, they came into the school-house shouting and leaping. I cannot find any Gospel for such doings. They are sayers and not doers of the Word.

We also saw them partake of the bread and wine, and called it the Lord's Supper, and eat this *Supper before dinner*. They claim to be intelligent men, learned of Christ and filled with the Holy Ghost—men of God learned to know all the fullness of the Godhead; yet they can't discern between *dinner* and *supper*. Christ ate and went out and it was night; they ate and went out and it was one o'clock in the day! therefore their rock is not as our Rock.

They claim that a man must keep all the commandments of our Lord and Savior Jesus Christ, yet they keep none of them. "If we live in the Spirit, let us also walk in the Spirit; be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap, for he that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. 5: 25; 6: 7, 8. "Beloved believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world." 1 John 4: 1. They are teaching false doctrine—the doctrine of men, leaving Christ and going after men. Therefore their rock is not our Rock. Let us stick close to the Rock Christ. Christ says, "Upon this Rock I will build my church, and the gates of hell shall not prevail against it." The world has tried to destroy the foundation of the church, but in three days it was raised again triumphant over death, hell and the grave, and is sitting at the right hand of the Father interceding for us, and oh, how thankful we should be to our heavenly Father for such a foundation, so firm and solid that the gates of hell cannot prevail against it.

"It is not every one that says, Lord, Lord will enter in, but he that doeth the will of my Father which is in heaven," and the Father's will is, that we should do the will of his Son, that we might have a right to the tree of life, and enter through the gates into the city.

Now may the grace of our Lord and Savior Jesus Christ be with us all.

TEMPTED AS WE ARE.

BY P. A. ROSS.

THE subject to which we invite your attention, will be based upon the latter clause of Hebrews 4: 15. "In all points tempted like as we are, yet without sin."

By reading the context, we discover that the apostle desires to impress upon our minds, the great truth, that there has never lived a person who was too good, or perfect to be *tempted;* for Jesus Christ was the purest and most perfect man that ever existed. He was the subject of the most trying and difficult temptations that were ever brought to bear upon any individual. In three particular instances, we notice, that he was tempted by the greatest enemy,—the adversary of souls. Having fasted for forty days and forty nights, and afterwards he was an hungered, and as his physical nature was about to perish, for the want of the requisites of life, Satan appeared unto him and said, "If thou be the Son of God, command that these stones be made bread." Satan did not only desire to see him convert the stones into bread, but also said it in such a maner as if he doubted the truthfulness of his being the Son of God, and that he would believe it more fully if he would but convert the stones into bread to appease his hunger. But Jesus did not do it; he only said unto him, "It is written, that man shall not live by bread alone, but by every word of God." The devil, in order to try his steadfastness, taking him up into a high mountain, and shewed him all the kingdoms of the world, and said unto him, "All this will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine." But Jesus answered him and said, "Get thee behind me Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."

Again, he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, "If thou be the Son of God, cast thyself down from hence; for it is written, He shall give his angels charge over thee." And praise God, the angels did have charge over Christ, and they kept him in all his ways, and all the attempts of the devil, to get Jesus to worship him, were frustrated by him saying, "It is said, thou shalt not tempt the Lord thy God," notwithstanding he endured and overcame temptations while ministering, even after he was nailed to the accursed tree. His persecutors used his same words in the form of a temptation; for when he was rendering up his life, not only for those who gloried in his crucifixion, but also for all of Adam's posterity, his crucifiers mocked his dying groans by saying, "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." O! could we but fathom the agonies the blessed Son of God endured, while there suspended between heaven and earth, what a lasting impression it would make upon the mind; an impression, that time with all its varied scenes, and not even *eternity* itself, could obliterate. Although he was surrounded by temptations, yet passed through them all without receiving a spot or blemish or any such thing. If we, the poor, weak, worms of the dust, for whom Jesus died to save, are tempted, we can go to that One who was "In all points tempted like as we are," and with prayer and supplication, and through his mediation, obtain that grace which will enable us to overcome sin, the devil, and the world. "For in what he himself hath suffered, being tempted, he is able to succor them that are tempted."

If our souls are about to sink beneath the great burden of this world's trials and difficulties, we can go to him who hath said, "My grace is sufficient for thee," and by what we will be enabled to fight the good fight of faith, and at last come off more than conquerors through him who hath loved us and gave himself for us. If the heavy hand of grief and affliction is about to crush us out of existence, we can rely upon the precious truth that our Mediator was a man of affliction and acquainted with grief.

Do our friends and those we love, forsake and leave us, and are we made to depend upon our own resources? Was not the blessed Son of God forsaken when he was about to render up his life as a propitiation for our sins? And he having realized that his pilgrimage upon earth was growing shorter and still shorter, and as he repaired to the Garden of Gethsemane, and there upon his knees implored his Father, if it were his will, to let that bitter cup pass from him; and as his earnest prayer, through cries and tears arose to his Father, behold an angel appeared to strengthen him, so that he would be enabled to bear his great burden of sin resting upon him, and he arose and returned to his persecutors; and as they bound him hand and foot and nailed him to the cross,—the sun refused to shed its illuminary rays, while the blessed Son of God was dying. And as the earth was shrouded in darkness and mourning, the mountains and the vail of the temple were rending, the earth quaking, the graves opening, and the dead arising, Jesus realized that his time upon earth was about to terminate, and in all this commotion, with great drops of blood oozing from his brow, his Father (in humanity, forsook him, and in the anguish of spirit he felt at that moment, exclaimed, "My God, my God, why hast thou forsaken me?" Are we stricken by the pinching hand of poverty? Are we abused and scoffed at by the ungodly of this vain world? Are we so poor that none of its inhabitants, not even those who profess to be God's children, and joint-heirs with our Lord and Savior Jesus Christ, will give us a cup of water or crust of bread or a place in which to lay our heads? If we are thus forsaken by every one, we have the pleasure and comfort of knowing that we are not the first who has been treated in this way, for Jesus, when he was here attending to his Father's business, said, "The foxes have holes; the birds of the air have nests, but the Son of Man hath not where to lay his head." "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Although we are surrounded with temptations, sorrow, affliction, forsaken firends, and poverty; yet we can, with prayer and faith, obtain the blessings God designs to give; and also comprehend the vast profundity contained in God's Word, when he says, "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." "For we have not a High Priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

EXPERIENCE OF A METHODIST WOMAN.

[*The Free Methodist* is publishing a series of articles written by a Methodist lady, who is giving a bit of her experience. We want every sister in the church to read the following: and if the doctrine of holiness, as advocated by the lady writer, will keep rings, jewelry and ruffles off sisters, and professing women generally, we say amen to that doctrine.—Ed].

THE Holy Spirit began to lead me very gently and sweetly, and I found it so easy to follow his leadings.

There was nothing in my heart but what was in perfect harmony with God's will, and when he told me, through his Spirit, to do this or that, it was a pleasure to obey. The day following my sanctification, while alone in my room, I removed from my finger a very beautiful ruby ring I had been wearing, and then a plain gold one, all I had. ever worn. I felt as though they were wholly out of place, and that the temple of the Holy Ghost needed them not. My gold pin, a simple one, was also laid aside, and needless trimmings on dresses and other garments. I could not wear them; they belonged to the world; I belonged to God, and there was a separation, just what the Word says there must be. And this work of separation kept going on. Novel reading, of which I had been very fond, went out. I was spoiled for that. The line was drawn a little closer all the time, but God was very gentle with me. And then he began to show me about my business. I had lost much of the pleasure I formerly took in trimming and beautifying the garments I made, and I told my customers that I must spend less time in trimming or I could not do their work. I worked on through the Winter, but the business grew more and more distasteful to me, until when Spring came I was heartily sick of it, and I felt that I could not make that progress in holy living that I wished to if I continued at the business.

Along in May, while away from town sewing, I asked God to open some way for me to get out of dress-making. I went home at the close of the week to find my mother dangerously ill, and I staid with her all Summer, never expecting her to recover. I hoped that I should never be obliged to go back into the business again. God gave me much light that Summer, and I saw that I could not do the work I had been doing, spending so much precious time in trimming dresses merely to gratify the pride and vanity of the owner. My hands were consecrated and they must be clean. That I must forever come out of it, I was sure, but how to get out was the next question. I had no other means of support, had no home of my own, but boarded. When my earnings stopped everything would stop. My faith was not yet strong enough to give it wholly up and trust God for my living. When Fall came mother had so far recovered as to be able to do without me, and I began to have calls again. I was in a tight place. What should I do? Oh, I thought, if only the ladies would have their clothes made nice and plain as I would like to make them, everything would be all right, and some of my best friends said, "Don't leave the business. Try and induce the ladies to dress more plainly, and you can bring about a reform among the ladies of Wheaton." Well, I thought, there's need of a reform, and perhaps I had better try it.

But one night as I was alone in my room, thinking the matter over, and asking God to show me his will, these words were brought to mind and forcibly impressed, "Ephraim is joined to his idols, let him alone," and so that nice plan was overthrown. Calls kept coming in, and one of my most intimate friends wanted me to come and advise her a little about her dresses, I went, and fashion was all the theme. How shall I make this, and how trim that? My heart sunk within me, for I found that I was expected to study up the fashions and then go and make those dresses as stylish as possible. I made no promises, and went home feeling very sorrowful, for I could not see the way out. It seemed that I had come to a high wall that I could not get over nor around. The next day brought no relief, and I felt like asking God to take me out of the world. The next morning something said to me, "Advertise for plain, family sewing at moderate wages." I did so that week. It was humiliating to me, who had for years been working in the wealthiest families, making to their satisfaction their richest garments. The flesh had a fall, but oh, how my soul went up, up into such a heavenly place. I cannot describe the three days that followed, they were so blessed. I could express it in no other way at the time or since, only, the being gathered right up into the loving arms of the Father. I thought all was settled. But no plain sewing came, there did come, however, urgent requests to do a little cutting and fitting, if no more, and make some plain school dresses. I thought, well I will try it, and promised for a certain day; but the night beforehand I fell from the sidewalk and hurt my thimble finger quite badly, so that I could not use it for nearly two weeks. The lady was obliged to get some one else to do her work. Another one came to have some fitting done, and again was I hindered by having my hand severely cut in a window the evening before I was to go. That got well, and again I promised, and my sister injured her hand so that I was obliged to stay and help her.

I thought it strange that I was so hindered, and felt that God was hedging up my way. Finally, a dear lady whom I loved best of all, and at whose beautiful home I had spent many pleasant days, wished very much that I would come and do some work for herself and daughter, saying that she would have them made as plain as I wished. I always loved to work for her and went, and had no trouble until it came to putting some trimming on a skirt. I had so far made the dress plain, but she thought she must have some trimming on the skirt. I began to cut it, when the Spirit spoke to me, "Can you do this to the glory of God?" My heart answered, "No, I cannot." I could not go on with it, and laid it aside for something I could do honestly. That night when I went to my room, I felt that the time had come when I must decide once and forever. God had plainly shown his will, and I must do it. I must leave that dress unfinished or displease God. There was a test of my love to God. I was determined to obey him. But oh how hard to go back and tell my friend—she who had been so kind to me—that I could not finish her work, and must leave it. I would not decide and promise God that I would do it that night, and darkness came over me. Morning came, and I felt that I could do anything rather than fear God's displeasure, and I went back, and for hours could not bring myself to speak of it, but kept silently to work, until I could wait no longer, and I was fairly shivering with cold and my hands all atremble as I told her how I felt and what I must do. Those who read this may think that I was a coward. I do not deny it, but it was an awful test to be willing to be thought a fanatic and peculiar, and perhaps displease my friend and lose her love and friendship, which I could not bear to think of. She was all kindness, and though she could not see it as I did, yet she respected me for doing what I felt was right, though she was to be a loser. And I must say to God's glory, that I believe I have that woman's friendship as strongly to-day as ever, though I am hundreds of miles from her, she writes and assures me of her love and the interest that she feels in my temporal and spiritual welfare. God never suffers his children to be losers by obeying him. That was my final struggle with dress-making. I had very little work of any kind after that, and Satan often threatened me with want and dependence, which did not frighten me in the least, for my Father had given his promise that I never should want for any good thing, and I never have and never expect to. And though I was sometimes called half crazy, narrow-minded, fanatical, etc., I was not moved, for I had a conscience "void of offence," and I also had "clean hands and a pure heart," and could sing with a heavenly peace in my soul,—

> "Jesus, I my cross have taken,
> All to leave and follow thee,
> Naked, poor, despised, forsaken,
> Thou from hence my all shall be."

EVIL SPEAKING.

BY S. S. W. HAMMERS.

THERE is not a neighborhood in the land that has not more or less difficulty, arising from that important member, the tongue. Life and death are in its power. How desirable then that it should always be under restraint. There are a great many ways of offending and doing mishief with the tongue, but the heading of this article says, "Evil speaking." Let us define the sin: "Evil speaking" consists in divulging the faults of others. It is not necessary to the committal of this sin that we circulate what is false, but what we say may be partially or wholly true, and yet we have no right to say it, unless under certain circumstances. We may be called upon to testify to facts, as in courts of justice, when we are compelled to bear *witness*, but then it is generally through the tongue that we get there. We say things that we should not.

It would be well to speak to the person whom we know to be guilty of evil, and with affection reprove and rebuke. Evil speaking is ofttimes committed by dwelling on the faults of others, making them the subject of frequent reference and general conversation—taking satisfaction in exposing them by dark and partially suppressed insinuations. *Involving* the reputation of others in mystery, and leaving persons to form the worst judgment possible of them by greatly coloring and exaggerating the faults of others. People sometimes pass the boundary of truth in talking of their neighbors, aggravate the offense and bear false witness against them.

Now *I* consider this palpable and deep-toned wickedness. But the general causes of evil speaking, are always found to be wickedness and cruelty of disposition. *It* is a want of those feelings of tenderness and love which alone can cause us to respect the interests of our fellow-men. Then, again, it turns out to be the result of malice and revenge. We may have really or imaginarily been injured, therefore think we have a license to speak evil without hesitating Then again, it arises from envy. Individuals wish to monopolize all the reputation for goodness, by detracting from others. Evil speaking, sometimes arises from a spirit of wantonness and diversion. Some people will let fly their poisoned arrows, then raise the fiendish laugh and say, that it was all in spirit. *If* true, it is very bad. *It* exposes defects, sinks credit instead of casting a mantle of charity over the person. *If* false, it is verbal assassination, the next thing to murder.

Evil speaking is a violation of the Law of God, it debases, hardens the heart, increases guilt, and will greatly aggravate future misery. We should do all in our power to avoid evil speaking. Better love than hate. Evil speaking, implies a judging of others which is an invasion of God's prerogative. God will not give his judgment or glory to another. Evil speaking is opposed to the general tenor of God's Word, it is opposed to the principles of fraternal love, we are bound to love our neighbor as ourselves. *If* evil speaking is persisted in, it will bring certain destruction upon the soul. God will not approve of it, for through it we evidently turn out to be the children of the wicked one.

THE CURE FOR GOSSIP.

[The Alliance.]

WHAT is the cure for gossip? Simply culture. There is a great deal of gossip that has no malignity in it. Good people talk about their neighbors because they have nothing else to talk about. There comes to us a picture of a family of young ladies. We have seen them at home; we have met them at galleries of art; we have caught glimpses of them going from a bookstore or library with a fresh volume in their hands. When we meet them they are full of what they have seen and read. They are brimming with questions. One topic of conversation is dropped to give place to another, in which they are interested. We have left them, after a delightful hour, stimulated and refreshed; and during the whole hour not a neighbor's garment was soiled by so much as a touch. They had something to talk about. They knew something and wanted to know something more. They could listen as well as they could talk. To speak freely of a neighbor's doings and belongings would have seemed an impertinence to them, and of course an impropriety. They had no temptation to gossip, because the doings of their neighbors formed a subject much less interesting than those which grew out of their knowledge and their culture.

And this tells the whole story. The confirmed gossip is either malicious or ignorant. The one variety needs a change of heart and the other a change of pasture. Gossip is always personal profession, either of malice or imbecility, and the young should not only shun it, but by the most thorough culture relieve themselves from all temptations to indulge in it. It is a low, frivolous, and too often a filthy pastime. There are country neighborhoods where it rages like a pest. Churches are split in pieces by it. By it neighborhoods are made enemies for life. *In* many persons it degenerates into a chronic disease which is practically incurable. Let the young cure it while they may.

THE LIFE OF MAN.

HOW graphically the varied aspects of the leaf, picture the various seasons of a man's life! The tenderness of its budding and blooming in Spring, when that rich golden green glints on it that comes only once a year, represents the bright beauty and innocence of youth, when every sunrise brings its fresh, glad hopes, and every night is holy, trustful and calm. The dark greeness and fresh vigor of the Summer leaf portray the strength and self-reliance of manhood; while its fading hues on the trees, and its rustling heaps on the ground typify the decay and feebleness of old age.

The Brethren at Work.
PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

The Brethren at Work will be sent at $1.50 per annum in advance. Any one who will send us eight names and $12 00 will receive an additional copy free of charge, and for each additional name (over and above the nine names) the agent will be allowed ten per cent, which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 30 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under 1.00, but always send the money if you can get it.
Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., DECEMBER 5, 1878

Now is the time to hold night meetings in every locality.

If you would prosper, as a Christian, do not neglect secret prayer.

Thanksgiving meeting at Cherry Grove last Thursday was largely attended.

Brother Enoch Eby has returned home from the Illinois Central Mission field.

Read Bro, Sharp's appeal on another page, and act in behalf of the good cause.

The reason some men understand the Bible so well, is because they study it well.

We go to press too early this week to give any account of the District Meeting.

Considerable correspondence is crowded out this week, will make room for all we can next issue.

This is a good season of the year to send for a bunch of pamphlets to lend to your neighbors to read.

If preachers would study the Bible more, and other men's sermons less, they would make better preachers.

Brother S. H. Bashor's address, till further notice, will be Congress, Wayne Co., Ohio, care of P. J. Brown.

Parents who commence family worship early in life will find it a great help to them when they grow older.

The Brethren at Arnold's Grove commenced a series of meetings last Friday evening. Bro. Delp, from Yellow Creek was with them.

Though writers may express different views on Scripture, in the Bible Class department, yet no controversy will be allowed.

When sending donations, state distinctly whether they are for the Poor Fund, or to be used in sending papers to outsiders.

I have not the least doubt but that the day will come when all infidels will believe that the Bible is true, but it will be too late.

Home ministers need not wait for foreign help in order to commence a series of night meetings. Put the home talent to work.

Brother D. B. Gibson, under date of Nov. 15th says: "I have just closed a week's meeting in Ray Co., Mo., with 15 additions, and one restored."

On the account of new subscribers coming in faster than we had made calculations for, we have run out of No. 48, and therefore cannot fill orders for it.

Brother Bashor commenced meeting at Ashland, Ohio, Nov. 21st, expecting to remain several days, and then go to Wayne Co., to remain 15 or 20 days.

Some of our generous contributors must bear with us, if their articles fail to appear as soon as they would like to have them. We will do the best for you we can.

Damascus, the oldest city in the world, is losing its influence as a city of commerce. Many of the houses and shops are emptying, and the streets filling with beggars.

The printing of the debate on separate sheets enables us to supply hundreds of new subscribers with the debate from the beginning. These extra sheets are sent to about 300 new subscribers this week. Should any fail to get them they will please inform us.

It may be the "smart" men who are in great demand now, but people will soon learn that it is the *honest* men that we so much stand in need of.

C. Bucher, Schaefferstown, Pa., wants to know if there are any members in Ellis Co., Kan. Some one who knows will please write him.

Brother, can you conscientiously return thanks over your cigar before you commence smoking it? We should be thankful in all things.

We would like every preacher, during his travels, to act as agent for the Brethren at Work, for it will greatly aid you in spreading the truth.

The Brethren in the Lowell church, Kent Co., Michigan, are building a meeting-house, size 40x50. They expect to have it ready for services by Christmas.

Now is a good time for brethren and sisters, and their children to meet together of evenings and practice singing. To become good singers requires practice.

Parents should not allow their children to contract the habit of running out and in during church services. The habit is a bad one, besides it is very annoying.

Matters seem to be moving along nicely in Denmark. A letter just received from brother Hope informs us that one more has been baptized. Their meetings are well attended.

A letter from Bro. E. K. Buechley informs us that he is still in California, and doing considerable traveling among the Brethren there. He did not say when he expected to return.

Fathers and mothers, if your son or daughter is away from home, send them the Brethren at Work one year. It may help to water the good seed you have planted in their hearts.

Of the late Benj. Franklin, who died some weeks ago, it is said that he averaged one and a half sermons for each day during the last twenty five years, besides editing a weekly paper most of the time.

We will have something more to say about the contemplated Danish paper in a few weeks. We are waiting for further particulars from Bro. Hope, regarding the amount needed to start a small monthly.

Some of the money intended for the Poor Fund this week is reported with that intended to be used for sending the paper to outsiders, but used as intended by the sender. Will report it separate hereafter.

Brother Abram Cassel, of Pa., is preparing a catalogue of his extensive Antiquarian Library, which consists of about 25,000 books, pamphlets and papers. His library contains some of the oldest and best works in America.

Brother J. D. Trostle, of Linganore, Md., says: "Brother D. F. Stouffer spent some time with us, and labored faithfully. The result was, that souls were converted to the Lord, and the church much revived, with a good prospect of more additions.",

The amount of money we are receiving to be appropriated for sending the Brethren at Work to outsiders is becoming both encouraging and interesting. Look on the last page, see what is being done, and send in your mite to help along the good work.

Brother Lemuel Hillery has returned from Kansas, having been called home because of sickness, and is now with his family at Shannon. He preached for the Brethren in Lanark last Thursday and Friday evenings. Next week we will say something about his colony project.

Excursion arrangements from Lanark to Hagerstown, Md., have been made for the benefit of those wishing to visit the East. Round trip $21 00. Tickets good 60 days. Excursion rates close Dec. 15th. Parties can travel from Chicago over either the Baltimore & Ohio R. R., or the Pennsylvania Central.

Lately an attempt was made to erect a bust of the infidel, Voltaire, upon a public fountain a few miles from Geneva. The first man who undertook the work was struck dead, also the second, and third. The fourth man lived to see the bust erected and was, too, struck dead, and lately the fifth man has died. Verily there is a God.

Will the second coming of Christ be literal? Was not the destruction of the world by water literal? Was not the downfall of Sodom literal? As it was in the days of Noah and Lot so shall it be in the coming of the Son of man. Those who do not look for a literal second coming of Christ will one day be as badly disappointed as were those who did not at first believe the preaching of Noah. They will be compelled to believe it when it is too late.

In the first number of the *Children at Work* for next year, its editor will give a detailed account of the manner in which the Brethren's Bible School is conducted in Lanark. Those who are interested in this kind of work should not fail to secure the *Children at Work* for their family and schools. The workers of the above school did not go to the world for their methods, but to the Lord in prayer, who is abundantly able to supply. We prefer the best methods of studying the Bible.

Wherever heard from our agents are doing good work. Many of them are sending in good lists of new subscribers. We look for a considerable increase in our circulation the coming year. Last year we more than doubled our list, and by proper efforts the same may be done the coming volume. Hope our agents and friends generally will do their best for us from now on. Our success depends largely on the efforts made by our friends. We are doing our utmost here in the office to give them a good, reliable paper, but must depend upon our many workers to work up the circulation.

There is considerable excitement in Tennessee over the capture of a wild man in the Cumberland mountains. The age of the man is not known, but for the last eighteen years he has been running wild and was the terror of the community. He is about six feet and five inches tall, with black, coarse hair and beard, very large restless eyes, extremely fleet on foot, and his entire body is covered with scales like a fish. He is said to be the son of a respectable family living in North Carolina, and at the tender age of five left home, and has since been running wild in the woods, living on roots, fish, and whatever else he could capture. He will likely be exhibited throughout the country.

STRONG MEN—TRUE MEN.

MEN of steel are needed in every community. The wooden men, and men of clay are multiplying rapidly, and daily we see the effects of their pliableness. It is good to be as clay in the hands of the Great Potter, but to be clay in the *hands of men* is to bow and twist for selfish purposes, and help thousands on to destruction. Show the people that we are living in the dispensation of humility, and not in the glory dispensation, and then the field will be quite clear. The weeds will die for want of nourishment, and the wheat will get the divine sunshine necessary for its proper development. Christ came in humility, did his work in humility, and the effects *will be humility*. When He comes "in the clouds of heaven with power and great glory," then will open up the *glory* dispensation, and all its subjects will be exalted. Ah, how many are talking and walking with lofty heads as if they were already living in the glory dispensation! Those who have "put on Christ," and are not "weary in well doing," live in the *shadow* of that glory, but *then* in *the thing itself*. Then hold fast to meekness, self-denial, humility, whether the "thorns" trouble or not. Often the "praise of men" will stretch itself out before you, but let it not come upon and cover you. Keep under the Cross lest you trample upon it. Let Jesus select and place the crown upon you, and then it will fit you. The eyes are set up high so that you may see the dangers and avoid them. Profit by this. See that you hold the sword of the Spirit by the hilt when wielding it, otherwise it only *bruises*.

M. M. E.

A PARABLE.

(M. M. E. in Children at Work.)

A CERTAIN ruler, severe in his rulings, sent for one of his people, and said to him: "What is your trade?" He answered: "I am a blacksmith."

"Go home," said the tyrant, "and make a chain of such a length."

Away went the blacksmith, and for several months he worked hard on the chain, and he got no pay for all the time he was working. He, at last, brought it to his Master, who said: "Go and make it twice as long." At work he went again, but still without pay. He brought it again to the tyrant, the hard-hearted master, who again said: "Go and make it longer still." And longer it was made, taking more time, and getting no pay. Truly he had a hard time of it. When he brought it up again, the rough Master said to his servants: "Take the chain, bind the blacksmith hand and foot, and cast him into a furnace of fire." This was his pay for making the chain. Poor man! How he worked day after day for his master and then, at last had to be burned for it. "O what a cruel master," you say. Now for the plain facts.

The devil is the master. He has been telling some persons fifty years to make a chain (of sin), to make it longer and longer, and they are still obeying him. He gives you no pay as you work along and serve him. At last when you have finished it, and brought it to him, he will tell his servants, "Bind him and cast him into the lake of fire."

To-day he tells you, "Cheat neighbor B. and put a link on; to-morrow sell rum and make some one drunk and thus add another link."

Thus you will serve him ten, twenty or more years, and Satan will keep on saying, "More links still." "The wages of sin is death," says the Book of God.

FIRE AND BRIMSTONE.

TERRIBLE the doom of him who lies. "All liars shall have their part in a lake of fire and brimstone." Rev. 21: 8. Some read it, "A few liars shall have their part in a little pond of fire and brimstone." Some read, "A certain class of liars shall have their part at or near by a lake of fire and brimstone." Others read, "All liars shall have their part in a figurative lake of figurative fire and brimstone." But the voice of God says, "*All liars* shall have their part in a lake of *fire and brimstone;*" real, literal fire and brimstone. This sounds harshly on some ears. It cannot be avoided. It is the Lord's language, the Lord's arrangement. We are not the author, the creator of the lake of fire and brimstone or anything else, and never expect to be, but we are here to warn, to cry aloud, to give no uncertain sound about this matter. We are anxious to have people *keep out of* the lake of fire and brimstone, to see them go the *right way*, the *holy way, God's way*. Then be not deceived. Liars shall have their part in a lake of fire and brimstone—a vast body of seething, boiling, fuming brimstone. The dark, sulphuric flames will go rolling forth from that terrible lake; the smell of brimstone will be there. And more; that burning brimstone will *hurt*, it will *cause pain*. O fearful the condition of liars!

"See here," replies one, "can't I misrepresent a little, and still escape the lake of fire and brimstone?" No, you cannot. The man who wilfully misrepresents another is not telling the truth, and that is what constitutes a liar—one who does not tell the truth. God says, "*All* liars" shall go into the lake of fire and brimstone. Not *at* it, not *near* it, but *in the lake*. You tremble, do you? That is right; tremble now and turn back on the way of truth.

Lying commenced with Satan in the garden of Eden. He said, "Thou shalt *not* die." There is his negative against God's positive. And the man who tells lies, is doing his very best for Satan; and what poor pay he gets for it. Liars shall have their part *in the lake* of fire and brimstone. You say, "This is awful." It is; and if you do not want to get into the *awful* lake, just cease telling falsehoods and turn to telling the truth. This is a certain way to escape.

"Well but," says one who is a little guilty, "how about little white lies? Can't I put large potatoes at the mouth of the sack, and the small ones at the bottom?" Yes you *can* do that, and *may* do so, providing you tell the purchaser that such is the case; but if you put the large ones at the top and the small ones below in order *to sell them at a high price*, look out for the lake of fire and brimstone. Honesty always makes the measure full, pressed down, running over, and alike throughout; but the measure gotten up to sell, deceive, and drive a "sharp bargain," shows that the one who goes that way is on the road to the terrible lake. The pay for such work is poor indeed.

Now here comes the merchant, who says: "I must sell goods; can't I misrepresent a little, if compelled to? I have goods, part wool and part cotton; times are close, profits small, can't I sell the mixed goods for the real genuine stuff, and escape the lake?" No man is *compelled* to misrepresent in order to effect sales. Such lying, such deceiving must necessarily lead to the lake of fire and brimstone unless repentance will step in and hold back. If you choose to go that way, you will certainly get your choice, but the crackling flame will be inharmonious music to your ear.

Away back in prophetic times the man of God said: "Behold ye trust in lying words, that cannot profit." Jer. 7: 8. That is also terrible, —terrible that men will trust in lying words. Men talk about others, misrepresent them, do their best to impress their sayings upon those whom they address until it is believed. Men thus trust in lying words, and that to no profit. We do not say that the lake of fire and brimstone is for those who thus trust in lying words, for the Book does not say so, and we want to stick to the Book, but there is no profit in that kind of trusting; the sooner one quits it, the better. "O well," says another, "there can be no harm in telling my opinion of this or that thing." Certainly a man may give his opinion, providing it is *given* to *help* others; but alas! too often they are dearly paid for. How many aches of the heart have been produced by an *opinion!* How many dear ties have been broken by opinions! How many communities have been rocked and disturbed by opinions! Then they were *dear*, were they not? Not so cheap as you thought. To express an opinion to injure some one is so near "lake" business that we know not how to divide it from downright lying. The man who persists in lying, twisting the truth, misrepresenting and avoiding the exact thing, must take all the consequences. If *he will* go with the sorcerers, the murderers, the idolaters, and amidst their groanings, moanings, twistings, writhings, and shoutings, send up his bitter wail of anguish, then there he will go. There you can cry and say, "I did the work; I lied; I misrepresented; I did all I could to injure others; now I have my reward." O may your heart be changed *now!* May you learn to speak the whole truth, nothing but the truth, wear it like a girdle, and keep it as a jewel.

M. M. E.

A FEW OBSERVATIONS.

NUMBER IV.

BY this time the reader will perceive that for our authority in defense of plain dressing, we want to go beyond all human confessions of faith, beyond all man-made creeds and predicate our reason on what was taught by Christ and the apostles. This is the original ground occupied by our ancient Brethren who were first in this reformatory movement. The Bible was their authority for plain dressing, and they enforced it as they were Scripturally authorized to do, and thereby preserved that simplicity that should characterize every true church of God.

They adopted a uniformity in dress, not because the Gospel under all circumstances required a particular uniform, but because they thought by that method they could maintain among the members, Scriptural plainness. They thus banded together for mutual defense against pride and fashion. It was their method of evading and warding off fashionable dressing. The Gospel required them to dress in plain apparel, and not costly array, and in order to carry out this Scriptural injunction, they agreed upon the plain method of dressing that has been handed down to us. It is worthy of notice that every church which has strictly adhered to this method of advancing plainness, has kept fashionable dressing out of the church. I do not know of an exception. Just as long as the Methodist church adhered to these principles of plainness, they remained a plain people. So it is with the Quakers, and just so it will be with our people. Those congregations among us which have departed from this simplicity are now drifting off into pride, and in too many instances are making rapid strides towards popular religion.

This doctrine of non-conformity, however, has been greatly injured by some of its advocates. Too many of them have not been consistent in their plea. Their lives did not correspond with their preaching. Many have made a hobby of dress and in some localities have well nigh rode it to death. Every time they preach, it must be on dress, and often abuse people for fine dressing instead of reasoning the case candidly and coolly. Too many have used soft arguments and hard words, instead of hard arguments and soft words. And in some instances those who are wonderfully particular about dress, are careless and unconcerned about other things just as important. There are those, who, when the question of dress comes up, are alive to the work—they want all the members to dress plain, and come into the general order—that is right and good; but when it comes to doing missionary work—to raising money to send the Gospel to the perishing sinners—they are as unconcerned about it as if they did not care whether anybody else was saved or not. Now brethren, this is inconsistent, it is not apostolic.

Then again, a young, fashionably attired lady makes application to unite with the church. A couple of well-established visiting brethren call on her, and tell her what the church expects of those who unite with the body of Christ. Among other things, it is required that she absent herself from all places of amusement, lay aside her jewelry and fashionable attire, and adorn herself in modest apparel as becometh holy women. With a gentle heart full of love for her Master, she responds, "For Christ's sake I will make the sacrifice." The resolve is a good one, and I would to God that every sister in the church could make such a sacrifice for their Master's cause. The young lady is received into the church, and becomes a model sister. But how about the two visiting brethren? More than likely one of them is following a worldly fashion just as much as that young lady before she was received into the church. You ask that brother to quit the use of tobacco for Christ's sake—no, he cannot do it. He is very particular about dress, but when it comes to using tobacco he is just as fashionable as the world. Then there are preachers who are very strenuous about the order of the church in dress—every member must conform to the order, and may be that very preacher is following a worldly fashion by using tobacco. Is this consistent? Then there are others, who, when it comes to parting the hair, are just as precise as they can be—it must be done so and so,—but when it comes to dealing with their fellow-man, they are as close-fisted as the world dare be. Is this not following the ways of the world? Is this not downright inconsistency? Is this Bible non-conformity? Then there are these who injure the cause of non-conformity by making a hobby of dress; they are all the time talking and preaching about it. Every sermon they preach must have something in about dress, while other subjects, equally important, are left untouched; they do not preach the whole truth, for many of the commands thereby remain untaught Preaching is a little like planting seed; there is such a thing as getting so much in a hill that none of it will grow to maturity. The best way to kill the doctrine of non-conformity is just to make a hobby of it, and get people tired and sick of hearing it. It is like breaking a child of eating sugar; let it eat till it gets sick—that cures it for good. Just so with preaching on Scriptural subjects. I once knew a minister who preached on the design of baptism till the whole neighborhood became disgusted, and actually hated to hear the doctrine mentioned; he did it more harm than good.

Another thing that has greatly injured this doctrine among our people is, that some years ago we had a few men among us, who were very strenuous for the order of the church, and yet, by their unholy actions, have brought disgrace upon the church, and shocked the body from centre to circumference. Such things as these hurt; they do more harm than the fiery darts of Satan. Men who are extremists in one thing and negligent regarding another of equal importance, are the men who injure the cause.

Brethren, these are facts that cannot be gainsaid. There is too much inconsistency among some of those who dwell with particular emphasis on the order of the church. Too many of them are careless about other things; too many of them do not pay due attention to the weightier matters of a holy and a consistent life. They may be very precise in dress, but when it comes to driving sharp bargains, laying up treasures on earth and neglecting prayer, they are just as worldly as anybody else. In contending for the doctrine of non-conformity, in public, as well as private, these are the most difficult points to overcome; they do more harm than all the enemies put together. I would sooner fight Satan and all the fiery darts of the dark regions any time than to apologize for a "wolf in sheep's clothing." I never did blame a *wolf* for being a wolf, and acting like a wolf, but when it comes to a wolf getting into sheep's clothing to deceive, then woe be unto the hypocrites.

Shall we give up the doctrine of non-conformity because a few of its advocates are inconsistent? Nay indeed. It would be as logical to give up the Bible because there are "false brethren." It is my candid opinion that it is the only way of keeping the church unspotted from the world in dress. I notice that those congregations that have departed from the order, are fast drifting into the current of popular religion. Those who have gone out from among us, because of this doctrine, have either gone off into the ways of the world, or else dwindled to nothing. And just so it will be with the church, unless she carefully guards against every appearance of evil. Let those who hold so firmly to the general order of the church, show by their walk and conversation that their heart have been renewed, and that they have non-conformity in the heart as well as on the body, and then God's name will be glorified in our bodies and spirits which are his.

J. H. M.

WERE THEY ELDERS OR DEACONS?

THE day of Pentecost was a memorable day in the early history of the Christian church. Three thousand persons were converted in one day, and so rapid was the increase of the church, that in a few days it numbered five thousand, Acts 4: 4, and in order that none might suffer, and that the Word be not hindered, they had all things common. Acts 2: 44.

A difficulty finally arose: the Grecians murmured "against the Hebrews, because their widows were neglected in the daily ministration." Acts 6: 1. The twelve said, it was not reason that they should leave the Word of God and serve tables. They did not have time to settle difficulties; their work was to preach the Gospel. They decide that this murmuring must be attended to by other parties.

Here we find a valuable lesson for preachers of modern times. It is too often the case, when there are difficulties to be settled, the elders are called to do it, while there may be others, just as well qualified, who could attend to such matters and let the elders give themselves continually to prayer and to the ministry of the word. When this difficulty arose, the apostles did not appoint some elders to attend to it, but called the whole church together, and told them to "look out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts 6; 3. The men were to be chosen from the church, by the church.

Were these seven men, after they were installed, elders or deacons? One party affirm that they were elders, while the other party thinks they were deacons. In my judgment they were neither; some of them may have been deacons, but I do not believe there were any elders among them. They are not called elders, nor are they called deacons.

Their manner of being called out, shows that they constituted a special order or class for some special purpose, The church was told to select seven men, "whom we may appoint over this business." The apostles did not say, Select seven men to be ordained to the eldership; or, seven men to perform the work of deacons; or seven men whom we may appoint over this church — whom we may install as deacons,— no; but, "whom we may appoint over this business." What business? To see that the Grecian widows are properly provided for in the daily ministrations.

These widows not being properly provided for, had caused the murmuring; and as the apostles did not have time to attend to the case, the church selected a committee to see after the trouble, and see that the murmuring was stopped, and the Grecian widows properly provided for.

The church at Jerusalem at that time was very large, and it is not reasonable that she would have been without deacons, whose duty it was to see after the wants of the multitude, but in this case they could not serve alone, for there was a difficulty to be settled, and the church must have a hand in it. The apostles refused to take hold of it, but instructed the church to select seven men to look after that business. These men were duly set apart to their work by the laying on of hands.

To say, that these seven men were installed as elders, does not look logical. They were not chosen till a difficulty arose, and it would seem strange that the church would wait until the members get up a difficulty, before choosing elders. The same argument may be used against the idea of them having been deacons. And then, why select and install seven elders all at one time? If they were elders, why appoint them over just a certain kind of business, and not over the church? If they were elders, why did not Philip, one of them, have power to lay hands on those whom he baptized, while preaching at Samaria? Have not elders power to lay hands on baptized converts?

It is generally conceded that the apostles were elders, and there were twelve of them. — Were not twelve elders enough for one church? Why install seven others, thus making nineteen? What would they want with nineteen elders in one church? There was a difficulty in the church at that time. Is it right to select and install elders when there is a difficulty in the church, or should they not wait till the difficulty is settled?

We are generally taught that the church should always be at peace when any officers are to be selected, but if it be conceded that the seven were elders, then it would be perfectly right to elect and install church officers while the church is in difficulty. The narrative says, that one of them, Nicolas, was a proselyte of Antioch, a city something over two hundred miles from Jerusalem. Why would the church at Jerusalem select an elder who lived over two hundred miles away in a city where there were no members?

Neither is it reasonable to suppose they were deacons. Does it look reasonable that the apostles would have organized a church of five thousand members without any deacons in it? And if there were already deacons in the church. why go to work and select seven others to attend to this special work? Why could not those, already in the church attend to it? And, as stated, one of them lived over two hundred miles from Jerusalem. What would the church want with a deacon who lived 200 miles from the congregation?

If they were neither elders nor deacons by virtue of their installation, what were they? I answer, they constituted a business committee, whose duty it was to oversee and look after the proper distribution of the charities of the church. The already chosen deacons and others could attend to the distribution of the food, but as a difficulty had arisen, there must now be a committee appointed over that business, to superintend the work, and settle whatever dissatisfaction may have arisen. When their work ceased then their office ceased also. Some of this committee we know were preachers, for we afterward find them engaged in preaching.

I leave the reader to ponder over the above, and get ready for reading an article relating to whether it is expedient that elders and able preachers should leave the Word and spend their time serving on committees, in settling church difficulties when there are plenty of others who could do the work just as well? Remember what course the twelve took when that difficulty got up in the old mother church at Jerusalem.

J. H. M.

THOSE Universalist preachers, who are going around over the country, telling the people that there is no hell, would better go slow. They might be mistaken. The antideluvians did not believe there would be a literal flood, but the day came that they had to believe it.

THE Mormon women of Salt Lake City have passed resolutions avowing their belief in "the patriarchal order of marriages as revealed to God's people in past ages, which, if lived up to, were conducive to long life, strength and glory." How about those who lived before the flood? Adam had but one wife, and so it was with all the men saved in the ark. Mormons who have a multiplicity of wives, die just as soon as other people.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible, in order to promote Bible Truth. Articles for this department, must be short and to the point.

Will the BRETHREN AT WORK give an explanation of the latter clause of the 36th verse of the 22nd chapter of Luke, which reads as follows: "And he that hath no sword let him sell his garment and buy one."

Also, Mark 23: 15, which reads as follows: "Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made ye make him two-fold more the child of hell than yourselves." S. A. ULERY.

Please explain 1 Tim 1: 9; Luke 16: 15; Mark 9: 23; Mark 10: 17, 18. To what law has the Scriptures reference and to what extent should it be used? What is the most esteemed? Has it reference to any particular thing?

A COLT TIED.

Please give an explanation of Matt. 21: 2; also Mark 11: 2. Do both mean the same? If so, what is meant by the ass tied and the colt with her; loose them and bring them unto me? Did he ride both, or only the colt? I. H. CRIST.

BY turning to Mark 11, we can gather more direct meaning of our Savior's language as recorded by said evangelist. As every parable of our Savior has its direct meaning, because "spake he not without a parable," then it is for us to read and understand. We think Jesus only rode the colt, for Mark 11: 7 tells it plainly. When the disciples were sent into the village "they went their way and found the colt tied by the door without, in a place where two ways met."

First, The colt represents the infantile part of the human family. "Tied at the door without." The colt represents that class naturally tied outside the kingdom of grace Jesus promised to set up in the hearts of mankind. "Two ways met," meaning the two roads, the broad, and the narrow, leading to eternity. "Whereon never man sat." That is, the class referred to has not been controlled and influenced to traval on either, until they are loosed and brought to Jesus. "Sat upon him and rode triumphantly." Meaning Jesus has complete power and control over such. In our natural state, before crossing the line of accountability, we are tied by nature and are the children of wrath, even as others. Before we have brought nature into action, we are not travelers on either road until losed from nature's bonds, then Jesus rides triumphantly into that Jerusalem within us. "For," said He, "repentance and remission of sins must be preached among all nations, beginning at Jerusalem." So when this takes place within us, Jesus has complete power and control over our young nature whereon never man sat. A. BEARSS.

Sherkston, Ont.

LEAST IN THE KINGDOM.

"He that is least in the kingdom of heaven, is greater than he."—Matt. 11: 11.

THE Savior in speaking of John the Baptist made the above remark, and also said in the next two verses following, "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John."

Now the point He wished to show seems to be on the "kingdom of heaven," so by comparing Scripture with Scripture, we can get the meaning of what He wished to convey. "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you," Matt. 12: 28, showing conclusively to be the power of God by which he did the mighty works He performed. He also said unto His disciples in answer to their question why He spake in parables, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

Now it seems to me, the reason we do not come up to the full standard that we might attain to, is not on account of the rule being incorrect, but the fault is in not complying as the rule demands, or in other words, we "yet lack one thing." We will be perfect, when we find the treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

"Neither shall they say, lo here! or lo there! for behold, the kingdom of God is within you." Luke 17: 21. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John 14: 12.

I have gathered the above quotations to give an idea of what a believer may attain to, to come up to the standard given in the text above, as requested by Bro. H. H. Myers, and I hope some more able correspondent may take up the subject and do it justice.

D. W. STOVER.

QUERIES ANSWERED.

I HAVE noticed in the last number of the BRETHREN AT WORK quite a number of questions asked, concerning certain Scripture passages, desiring to have others give their views. I am very much interested in the Word of God, which is my life. It is therefore my desire to give my views on some of the most important questions.

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4: 4, 5. Now if we turn to Rom. 3: 9–12, we find man's condition in the sight of God, without a Savior. Paul, including himself, says, all have gone astray. Also Rom. 5: 12. We now have man's condition while here in existence. By turning to Rom. 6: 23, we find that the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord. How to obtain this gift,—eternal life, is plainly shown in John 3: 14, 15: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." Also turn to John 6: 28, 29: "Then said they unto him, What shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." Rom. 5: 1: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Also verse 2: "By whom also we have access by faith into the grace wherein we stand and rejoice in hope of the glory of God." Rom. 11: 6: "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise works is no more works." Eph. 2: 8, 9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Now by turning to John 11, we have a beautiful illustration of man yet in sin, being helpless and a lifeless form. "The wages of sin is death." Rom. 7: 9: "But when the commandments came, sin revived and I died." John 11: 39: "Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days." "He stinketh" may be compared to man's righteousness which he seeks in his own works. Philipp. 3: 7–9. John 11: 43: "And when he had thus spoken he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." We know that all the by-standers knew Lazarus was dead—he could do nothing, but the moment Jesus called him, he moved, he received life; every eye that was present beheld the change; Jesus had the glory and Lazarus had the life,—a gift of God through our Lord Jesus Christ. The life that was revealed through Lazarus, was made manifest to the world. So it is also with every sinner which has passed from death unto life. The life which he has received through Jesus, by faith, will be made manifest to the world, to the glory of God. We have the fruits of the spirit, the result of faith in Gal. 5: 22–26. J. B. STOLTZFUS.

KINGS AND KINGDOMS.

Please explain Daniel 2: 44, 45. In the days of what kings? What does the word kingdom refer to, and what the stone? WM. T. HARDING.

IN the vision, the prophet explains the king's dream thus: "This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay."

1. Now Daniel explains that this "head of fine gold" as the Babylonian Empire, particularly Nebuchadnezzar, its proud and haughty sovereign. This head represented the "fine gold"—its riches and its splendors, of which gold was the established emblem.

2. "The breast and arms of silver" are said to indicate a second Empire, still rich and splendid, but inferior to the first, and means no other than the Persian or Medo Persian Empire of which Cyrus was founder.

3. "Belly and thighs of brass" indicates a third Empire, which very appositely represents the Macedonian Empire. This Empire, though perhaps more extensive than either of the preceding (as the belly is larger than the head or breast), was yet inferior.

4. "Legs of iron, his feet part of iron and part of clay." This is unquestionably the Roman Empire, and intimates that though part of its elements were like iron, its constitution being heterogeneous, had in itself, elements of division; besides, its legs may represent the Eastern and Western branches of the Empire, and the toes the smaller kingdoms which afterwards succeeded. I will not descend to every minute particular; but this much is certain, that by this image was represented the world as known then, the Empire of Babylon lasted about 70 years after this period; the Persian about 190; the Macedonian, 320; the Roman, which subdued the Persians, and conquered nearly the whole world, still longer.

The fifth Monarchy is Christ's Kingdom, and is itself a rock, formed without human aid, and can never be destroyed; it will survive and surmount all human governments, and extend into the state of eternity.

THE STONE.

We will turn to Psalm 118: 22 where it reads thus: "The stone which the builders refused, is become the head stone of the corner." Hear it shows that Christ is the *great foundation stone* of the Christian church, "the head of the corner;" also to Matt. 21: 42; 1 Pet. 4–10; Eph. 2: 20; Acts 4: 4. Builders tell us, this *corner-stone* was the *key-stone* of an arch. "It is a chief stone, and in the most conspicuous place, the *highest*, it is generally precious or valuable, a picked piece and generally sculptured or engraved, it is exactly in the centre of the arch, or at the very point where the prophets and the apostles—the old and the new dispensations meet; and it is the foundation or security of the whole; for if the *key-stone* were removed, the whole building would fall to ruins."

WM. STUART.

SLEEP.

BY A. S. ROGERS.

SLEEP is the intermediate state between life and death. Life is regarded as the active state of all the functions of the body, and death as that of their total suspension. Sleep exists in two states: in the complete and incomplete, or the sleep of health and the sleep of disease.

The sleep of health is full of tranquility. In such a state we remain for hours in unbroken repose, nature banqueting on its sweets, renewing its lost energies and laying in a new store.

This accomplished, slumber vanishes like a vapor before the rising sun—languor has been succeeded by strength, and all the faculties are recruited in this delightful state.

Man assimilates most with that in which he exists. Adam sprang from his Creator's hands, fresh, buoyant and vigorous, rejoicing as a racer to run his course, with all his feelings and faculties prepared for exertion. Reverse the picture, and we have the sleep of disease, with its short, feverish, unrefreshing, and melancholy dreams.

Night is the time for sleep; but I fear too much of the time allotted to us by God for our soul's welfare and sustenance is spent in sleep or in idle conversation. Let us ever be careful, for we are informed in God's Word, that on the day of judgment men shall give an account of every idle word they speak.

When we meet for worship, I am sorry to say, we permit ourselves to be overcome with a kind of sleepiness which certainly is not very becoming, or very encouraging to the minister trying to explain God's Word. Let us watch that we be not found asleep when God comes.

Some say, "O, I cannot stay awake; our brother speaks in such a dull and lifeless way." We should remember that God's Word though spoken in a "dull, lifeless way" is sharper than any two-edged sword. When we spend our time at divine service in sleeping, it is evident we have not the essential interest. Let us with the Psalmist say, "I will not give sleep to mine eyes or slumber to mine eyelids" until I have worshipped God according to His revealed will.

◆

THE just man says, "Do not let me hurt;" the good man says, "Let me bless." The just man says, "Let me take nothing from my fellow-men;" the good man says, "Let me bestow much upon them." The just man says, "Let me be pure;" the good man says, "Let me draw all men into purity." One is equitable; the other is benevolent. One seeks his own perfectness; the other seeks the welfare of those about him.

Items of Interest.

—CAMEL raising is proving a success in Texas.

—PAPER teeth were exhibited at the recent paper fair at Berlin.

—ABOUT 140 Mormons arrived in New York Oct. 30, and were soon to depart for Utah.

—OVER 55,000 immigrants have sought homes in America so far this year.

—VESUVIUS is in active eruption at a new point, sending up enormous volumes of lava 300 feet into the air.

—THE population of Memphis was reduced by the yellow fever during the panic, from 40,000 to 2,500 whites, and 6,000 blacks.

—IT is proposed to build a ship canal across the peninsula of Florida, a distance of 75 miles, from Matanzas Inlet to Suwanee River.

—ASIATIC cholera is said to be prevalent in Nagasaki. Government is adopting active measures to prevent the spread of the contagion. The disease has also made its appearance at Yokohama.

—FEARS are expressed that the coming Winter will be a very distressing one for the poor and improvident who have nothing laid aside for a rainy day. There are now about 40,000 people out of employment in the city of Brooklyn alone.

—THIRTY-SIX years ago the Island of Samoa had the population of 34,000, all of whom were barbarians. The population now numbers 80,000, the majority of whom are Christians. In the theological seminary are 60 students, and 20 missionaries are sent out every year into the neighboring islands.

—A GREAT fire devastated Cape May on Saturday Nov. 9. Nine hotels, twenty-one cottages, about 1,000 bath houses, and Denizot's pier were burned, and the loss is estimated at about $500,000. The fire is supposed to have been the work of an incendiary. The burned district covers about forty acres.

—FAVORABLE reports come from the Russian oil regions near the Caspian Sea. From one well there flows a stream of oil, free from gas and froth, forced into the air to a height of seventy-five feet, and yielding at the rate of ten thousand barrels a day. Americans with American machinery are doing their best to improve these wells.

—A DISPATCH from Rome, dated Nov. 14th, says that violent storms have been raging throughout Central Italy, and the damage caused by them is almost unparalleled. Travel on all railways between Rome and the North is interrupted. The 15th, the Tiber had overflowed its banks, and the lower part of the city was inundated. It is expected that the flood will become as widespread as the disastrous one of 1870.

—THERE are now more than two hundred thousand Mennonites in the United States, distributed through perhaps a dozen States. They are a people of thrift and energy, and by their good conduct commend themselves to those among whom they live. Their religious beliefs approach more nearly to those of the Quakers than any others. They refuse the Old Testament, and deny that there is any original sin.

—THE Afghans, the dominant race in the kingdom of Shere-ali, now menaced by England, call themselves Jews and claim to be descended from King Saul. In defense of these claims, it is asserted that they are unquestionably of the Jewish type, are divided into tribes, clans, and families, that they practice the ceremony of the scape-goat, and celebrate their religious rites on the hills. There is, however, no trace of Hebrew dialect in their language. In other respects their religion is that of the Mohammedan Sonnites, and they regard the Sultan as the legitimate successor of the Caliphs.

—BY a microscopic examination of a brick, taken from the pyramid of Dashour, a German philosopher has discovered many interesting particulars connected with the life and habits of the ancient Egyptians. The brick itself is made of mud of the Nile, chopped straw and sand, thus confirming the accounts of the Bible and Herodotus concerning the Egyptian method of brick-manufacture. Besides these materials, the microscope has brought to light the remains of river-shells, fish, and insects; the seeds of wild and cultivated flowers, corn and barley, the field-pea and the common flax, cultivated probably both for food and textile purposes, and the radish, with many others known to science. Manufactured products were also found, such as fragments of tiles and pottery, and small pieces of string made of flax and sheep's wool.

CORRESPONDENCE.

Echoes from the Center.

Reciprocal Joy by the Water-side—The Tomb—Human Sympathy—The Paternal Roof—Working for Christ—Bleeding Hearts—The Lord's Interest.

(From Our Special Correspondent.)

NUMBER V.

SELFISH joy is not happiness, neither is the joy of one person only great in quantity; but if it is mutual and interchangable, given and received it is great, and much to be enjoyed. This is the joy that promotes happiness. It may be obtained and enjoyed at the fireside, around the domestic altar, at our labor, with our neighbors and friends. The most prolific source is, when laboring in obedience to the divine Master. This was a source of comfort and joy, when we entered the sanctuary, to-day, to worship the Lord in the beauty of holiness. It was talked among the saints, that another soul was making application to be initiated into the church, which caused joy to flow from heart to heart, and the angels catching the strain, carried the joyful news to heaven, that sinners are coming home, returning to the Father's house. The meeting was opened after our usual manner and Bro I. Deardoff, of Ind., addressed us, setting forth the necessity of obeying God and becoming reconciled to Him.

After the close of the exercises, we repaired to the waterside, according to Gospel order, where prayer was wont to be made; and there as Philip did the eunuch, the administrator baptized the applicant, rejoicing in God. Oh! what a safe example we have to follow, we also can approach a certain water, both applicant and administrator go down into the water and perform baptism in the order of the Gospel.—Let the reader look at the 8th chapter of Acts, and read the narrative concerning the baptism of the eunuch.

Next day went with the Brethen, to attend the funeral of our dear brother, Daniel King. The sermon was deferred until the sister will be able to attend the sanctuary. A large assemblage of people, and after offering a few words of consolation to the bereft, by reading singing and prayer, we slowly wended our way to the Brethren's churchyard, to deposit the dead. Assembling there by the gaping tomb—a pause, and then slowly and sadly we saw our dear brother lowered to his last resting place. After which we joined in singing a funeral thought:

"Asleep in Jesus, blessed sleep, etc"

All fondly hoping to see our dear brother in climes of heavenly bliss, we dispersed to our homes. In those hours of sad distress, we need sympathy from our fellow men. Ah! is there a heart so hard that it cannot melt with sympathy towards the bereft? No, we think not, all seem to feel each other's woes and fully realize that amidst all our joy, sadness is the common lot of all.

Next day in company with our dear family went to visit mother, under the old paternal roof. O, the many fond recollections that cluster around the name of mother. While there at the old homestead many recollections of the past, came to our memory. We remembered the scenes of early childhood, when we knew no cares and our hearts were filled with innocent glee. We remembered the sainted dead of the household, of the two brothers, and sisters and latterly a fond father, who are waiting the sound of the trumpet. We thought of the marital occasions of joy, when two hearts were united in one and left now and then, to pitch their tent elsewhere. Thus by those occasions of joy and sorrow the once large family has been reduced to one son, grand-son and our dear widowed mother. We gathered around the home altar in the evening prayer and then we keenly felt the loss of the departed. May God bless our aged mother in her declining days, and with her may others in similar conditions be held in grateful remembrance. Children everywhere, remember the name of mother, and to her show every mark of kindness.

"Be kind to thy mother, for lo! on her brow
  May traces of sorrow be seen;
Oh well may'st thou cherish and comfort her now,
  For loving and kind hath she been.
Remember thy mother, for thee will she pray,
  As long as God giveth her breath;
With accents of kindness then cheer her lone way
  E'en to the dark valley of death."

To-day we joined the army of workers for Christ and the glory of His cause, in aiding the spread of His Gospel. Brethren E. Bosserman and J. Witmore, filled the appointment at Pleasant Ridge, Bro. W. C. Teeter at the Wood school-house, at 10:30 A. M.; service was opened by Bro. Teeter. The 339th song of praise, "Come to me," was his selection. The 45th chapter of Isaiah was read; and he selected as a motto for his discourse, the 22nd verse of the chapter, "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else." He discoursed upon the following propositions:

1. The character of God, and unto Him must we look for salvation.
2. The invitation.

He produced many evidences in which people were saved by looking unto God and otherwise insured their utter destruction. The service was closed by using the 337th hymn, and then went to prayer. In the evening we met at the Pleasant Ridge church for divine services. Had good hearing and attention. The speaker based his remarks mainly upon the declaration of the Psalmist, "O God, thou art my God." Deliberated upon the character and purity of the eternal; and set forth the ideas that the people of the different ages had of God, in regard to his power, holiness and purity. How they failed and when they succeeded. For us to become succesful, we must come to God after His own appointed way. Then can we understand His character and sustain proper relations to Him,—become heirs of God and joint-heirs with the Lord Jesus Christ. Oh that more light with heavenly rays may fall upon the human heart, that they might seek Him early and reap the advantages of early piety and the joys that are consequent!

Next day the tolling of the funeral bell was heard conveying the sad intelligence of a departed one to the spirit world. We repaired to the United Brethren church, to hear the sermon and lend our sympathy, mingle our sorrow with those bleeding hearts, who mourn the loss of a kind mother and companion. Services by the Rev. Holverstot, based on "The righteous hath hope in his death." Prov. 14: 32.—The occasion was a very sorrowful one. The fond mother was in good health and without a moment's warning, was summoned to eternity. May this prove a warning to others to "be ye also ready." She was a consistent member of the "C——" fraternity. Husband, she proved her fidelity to you until death called her over the river, where she is waiting for you.—Children, mother is gone to try the realities of another world, follow her footsteps so far as she walked with God, obey the Lord in all His appointed ways, and when you, too, are called, you may be prepared to go. In those seasons of sorrow we are reminded of our mortality, and soon we, too, must obey the call and bid adieu to earth. Weeping friends may stand around our bedside, and however reluctant to give us up, we cannot go. Oh! God help us to be prepared for that final hour, that we may die in the triumphs of a living faith.

On Saturday evening, in company with Bro. J. Witmore, we went to the Poorman school-house, near Forest, Ohio, to care for the Lord's interest there. Found a full house, and had good attention. For the night, stayed with Bro. G. Warren. Next day we re-assembled at the school-house, for divine services. Had good attention, and we think good impressions were made upon the minds of the auditors.—Bro. Witmore selected as a closing song of praise the 336th hymn, and then went to prayer. Thus the Lord's children work. Paul may plant, Apollos water and we hope that God will give the increase. May God inspire us to greater zeal in the Master's cause, laboring earnestly until He will call us to lay down the cross and take up the crown.

S. T. BOSSERMAN.

Maple Home, Dunkirk, Ohio.

Wayside Notes.

WHEN we wrote last we were at the meeting at Zimmerman, Green Co., Ohio.—There was a good meeting at 9 A. M., after the Love-feast; and when this was over, at 10 A. M. we, in company with Bro. Henry Duncan, hurried away to the Love-feast at the Grove church. We arrived at this place in time for preaching, and found a large crowd in attendance. The location is a most pleasant one, with a good large house; and we should judge a large body of members.

This church is under the care of our aged Bro., Abraham Flory. The resident ministers are brethren Joseph Arnold and Henry Gump. Those in attendance were elders Abraham Flory, John Frantz, Jacob Garber, Samuel Coppick, Isaac Studebaker, W. Boggs, Frank Darst and Henry Duncan. A large number of members took part in the feast at night. and the enjoyment was good, and might have been much more so, had it not been that some among the spectators did not seem to respect age,—the worship of God or anything else. Some might think that young men should have more respect both for themselves and others, than to do thus, and so we then thought; but the young men were not all who were in the fault; there were those who without doubt claim the title of ladies, yet for all that she, the lady is, who, the lady acts.

There was all provision made for the accommodation of the membership at one table, that could well be done, but still it was not enough, and quite a large number had a table prepared for them after the first had eaten and these did then partake. This of course took more time, but it gave us all a better opportunity to look by faith unto that great marriage supper of the Lamb, where there will be ample room for the millions, who shall meet from all the nations.

It is a question that will soon, if not now, enlist the attention of our Brethren, "How and where shall we hold our Love-feasts, so as to accommodate all the members present"? The work goes on, the number increases, and with more workers, more work will be done. The number will still increase in all the churches, we hope, and it will be then a question, to meet by those who see it. For the present let us watch and pray and still work on.

On Sunday morning Bro. Duncan and I came thirteen miles to

DAYTON,

where we spoke to an attentive people of the "Goodness and the power of God." After meeting Bro. Duncan returned home and we went for dinner with brother and sister Kiehl. Here we spent a pleasant afternoon with Bro. Henry J. Kurtz, of the *Children's Paper*, and the members of this kind and intelligent family. We notice here, what we find in many places; fathers and mothers, that are very anxious to have their sons and daughters come into the church. This is right, and to all such, we will say: Do not let this wish of yours remain hid from them; for to know that such was a parent's wish will have its effect for good. Do not think that the minister must do all the preaching, but let each one do his part.

At night we spoke of the advantage of a knowledge of Scripture to children, from 2 Tim. 3: 15, 16. We did this by request of a mother, whose heart would leap to know that her offspring were with her in the fold.

The church at Dayton does not seem to have many members. but those we met seemed to have great interest in the work. The location and advantages afforded here, are good we think for the up-building of a large church. Quite a large number of the ministering brethren live within the reach of the city, and many others pass by on the trains; so we think that the little church at Dayton should not suffer at any time for preaching. Brethren, do not let the cause suffer in any place, but get all you can and hold all you have.

Monday was spent in the city with Bro. Kurtz and at his office in the Christian Publishing House, near the Union depot, also, with a brother and family, whose kindness we remember; but whose name we have forgotten.—Names may be lost to the wearied mind, but good words, never. With Bro. Kurtz we did not have a good opportunity to converse; although we were with him on both Monday and Tuesday, for, his paper for the little ones, must be put to press, and he must look to it. We see that a lazy man cannot succeed as a printer any better than he can on a farm. Workers we want every-where, but laziness nowhere.

LANDON WEST.

From the Mission Field.

Dear Brethren:—

ONCE more I come to your columns with a mite of news from this little mission field. I took my departure from the brethren and sisters and many kind friends, with whom I went in and out in Marshall Co., about five miles south-east of Lacon. On last Monday the 18th, came to Sparland, on the branch R. R. of the C. B. & Q. Had a good meeting in the evening, with a good interest.

In this place we find the humble home of our dear brother and sister, Plasher, with quite a family of small children, who in the present unfortunate condition in a special manner, demand, not only the prayers, but the practical sympathies of the church. The sister having badly broken her ankle bone, and dislocated the joint, by stepping through the side walk, (which was minus a board), may be a cripple for life. We hope this will serve as a warning to all trustees of village or city corporations, and remind them of the necessity of keeping walks in good repair.

On Tuesday morning, 19th, I came on board the train to Henry, where I was met by brethren S. Darby and H. G. Breese, who conveyed me to this place, (Florid, Putnam Co.,) the last point of my labors in this field, and where I expected to meet brother George Studebaker, of Yellow Creek, Ill.; but instead, received a card, informing me of his non-appearance; hence am laboring alone as usual, as best we can, feeling to say in the language of the hymn; "Are we almost there, are we almost there?—Says the weary saint as he sighs for home."

In Marshall Co. I remained five days. On the fifth day brother J. R. Gish and companion came to our assistance, whom, when we saw we thanked God, and took courage. According to previous arrangements, had a church meeting, next day, where some matters of an unpleasant nature, which had existed for some time among some of the members, were investigated, and disposed of in a Gospel way, and seemingly to general satisfaction, and with a desire to improve in the future. Hence according to previous understanding, we went next day to the house of Bro. John Fike, to hold a Love-feast, and to administer baptism, and to organize. The Communion season seemed to be an enjoyable one to all who participated in it. Some were young members, who never communed before, and others not for ten years, for want of an opportunity, and for want of room Only a few of the neighbors, outside of the membership, assembled with us, for which we felt a degree of sorrow; having a desire that all should see the old apostolic practice, and walk in the light and have fellowship with us, for truly our fellowship is with the Father, and that Jesus might cleanse them, with us, from all sin; but all that were present manifested that degree of solemnity, which is always so desirable on such occasions. May the Lord remember them in mercy. Then after the solemn services of the observance of the ordinances of the church was ended. We, by the consent of all the members present, proceeded to organize, by electing one brother to the office of the ministry and one to the office of deacon, which was done, by first reading the Scriptures, setting forth the qualifications of church officers, and briefly showing the necessity of officers, possessing those qualifications, and that if the Holy Spirit through the apostles, has instructed us so plain, it becomes the church's duty to strictly give heed to those instructions. A departure from it will jeopardize her purity and spiritual prosperity.

We then proceeded to take the vote of all the members present, for a minister, which resulted in the election of brother Solomon Darby. We in like manner took the vote for a deacon; the lot falling on brother Henry G. Breese. They were then installed into their respective offices, with that degree of solemnity, which usually characterizes such occasions; and which seemed to say, "we will bear one another's burdens, and so fulfill the law of Christ." With the knowledge we have of the dear brethren elected, of their fidelity to God and zeal for the cause, and the willingness manifested on the part of all the members to encourage them, by standing under their arms. I took my leave of them, feeling much encouraged in the thought, that in the course of time, Israel will prevail in those parts, for we had good reasons to believe that some were not far from the kingdom.

The organization above alluded to, includes all the members in Marshall and Putnam counties, numbering at present about thirty in all, scattered over a territory of about twenty-five miles square, which makes it somewhat inconvenient for some of the members, and may to some extent, retard the spiritual growth of the church, but if the members are lively stones, and shining lights, and the Lord prospers their labors, which he surely will, this territory may in the course of time be divided to good advantage to the cause.

Some of the members, just before I left, asked me what they shall call their district. Inasmuch as it was not presented to the members while together, I would say, at some convenient time consult and decide and send it to BRETHREN AT WORK.

We now feel to recommend this newly organized district, in its infancy to the prayers and sympathies of the general brotherhood, and ministering brethren in their travels should remember them and if convenient, to stop and labor with and for them. For information, address brother Solomon Darby or Henry G. Breese, Henry, Marshall Co., Ill.

ENOCH EBY.

Florid, Ill., Nov. 22nd

* * *

Righteousness is possible to us all, and over the line of integrity the devil never sets a foot, and never will.

Danish Mission Report.

A. Beeghley, Ohio,	$3.20
Chippewa church, Ohio,	3.00
Stillwater church, Ohio,	10.52
St. Vrain church, Col.,	2.00
Poplar Ridge church, Ohio,	4.25
Peabody church, Kan.,	1.00
Lanark church, Ill.,	12.25
Sister Sparland, Ill.,	2.50
A Sister, Md.,	3.00
Mary Ober, Ill.,	1.50
Mt. Zion church, O.,	.75
Falling Spring church, Pa.,	2.00
Covington church, Ohio,	7.48

C. P. Rowland, Treasurer.

Lanark, Ill., Nov. 23rd, 1878.

(P. C., please copy.)

Echoes from the East.

News from the Sunny South—A Visit—An interesting Sabbath Service—Two Brethren chosen to the Ministry—Evening at Rome.

[From our Special Correspondent.]

NUMBER XIII.

WE have all heard much concerning the great Fever Pestilence at the South; and it may be in place to lay before our readers a letter or two received from thence direct to show the situation of people who live just near enough to escape the "dreadful scourge."

A letter from Okolona, Miss., dated October 17th, 1878, says:

"Yours of the 10th reached us this morning.* * * To-day we received the first mail in sixteen days, and it was really refreshing to see letters and papers once more, at least North of us. We are still cut off from Mobile, New Orleans and Memphis.* * * Again wishing you may never realize what it is to be in constant fear of a 'plague' reaching your community, we remain,

Your grateful friends.

* * * *

P. S. Our town remains perfectly healthy."

A letter from Mobile, dated Oct. 28th, says:

"We have no mail communication with that point, (Okolona), at present, owing to quarantine restrictions."

The above brief extracts are sufficient to show how business relations and social tranquility have been interrupted at the South.—We at the North no doubt have felt very easy and so indifferent in many cases, as to seek no opportunity to contribute to the relief of the sufferers. We wish to censure no one, but to remind all who were indifferent in this matter, of what a privilege for noble investment they have neglected. When similar or unlike wants and sufferings come upon us, we shall bless the Giver of such means as shall tend to comfort and relief. Brethren and sisters let us be ready for every *good work*, for "good works" are the very essence of "pure and undefiled religion" and very highly recommended in the New Testament.

Nov. 17th. Last evening it was our privilege to make a visit in our neighboring congregation—the Falling Spring. We were glad to find our uncle and brother D. H. Bonebraker in full earnest in his Gospel ministry. He is opposed to "New departures" among our brotherhood, and so every faithful minister in the church ought to be. Just so we are glad to know many, very many are known to be. As are the preachers so are the brethren everywhere. This is as true as the established proverb: "Like priest, like people." UNITY IN SENTIMENT AND IN PRACTICE, according to the letter and spirit of the Gospel, *this* should be the sincere, humble and heart-seeking motive of every member.

To-day the morning was very rainy, but we went to the place appointed for prayer—the Hade meeting-house. A goodly attendance.—The meeting was opened with the 203rd hymn. After prayer and the reading of 1 Peter, 3rd chapter, brother Daniel Eckerman, elder of the Ridge congregation, Cumberland Co., Pa., named the 12th verse as the text of his discourse. We note the points:

1. That the Lord watches over the righteous.

2. That the Lord hears them when they pray unto Him.

3. That all who "do evil" forfeit these blessings. It was stated that to be righteous is to be obedient—that they who are obedient are God's care and "the sheep of his pasture," Examples of righteous persons were quoted and commended, such as Zachariah and Elizabeth, who walked in all the commands and ordinances of the Lord blameless; Abraham who was willing and ready to sacrifice his only son, Isaac, at God's command, notwithstanding he had previously received of God a great and precious promise concerning the future life of his son; Daniel, who dared to worship the Living God of heaven three times a day, not heeding the heathen King's command, whose public servant he was, and faithfully enduring the penalty; Lot, who loved God, and being "vexed with filthy conversation of the wicked" in the city of Sodom, endured persecution and fled at God's command. It was also stated that the place where Sodom and Gomorrah once stood, is now occupied by the Dead Sea. Doing right was shown to be God's will, and that if we would be on the Lord's side and enjoy His watchful care, we must turn from evil, and obey God in love. The brother's discourse renewed a most cordial testimony in the well-known voice of our brother Jacob Price, elder of (our) Antietam congregation. He spoke touchingly of the trials of faith and love in the case of the Three Hebrews, who were cast into the burning furnace, and encouraged us to faithfullness. He then spoke to the members of the immediate congregation in regard to choosing brethren to the ministry, how a work of this kind should be approached with prayer and fasting, how wrong it is to "electioneer," and how important it is to be "righteous" in this matter, that Brethren be put into the Christian ministry who are well grounded in the doctrine and who practically live out the faith we profess.

After the 273rd hymn was sung, and the blessing of God invoked, the ministering brethren who were called to this occasion, D. Eckerman and J. Price, and others proceeded to a private apartment, to receive the "lots."

According to previous appointment, two were chosen to the ministry of the Falling Spring congregation, namely, brother Harry Good and brother William Koontz. The latter is son of elder Henry Koontz, now of Mt. Morris, Ill., and was not present. After the charge and installation service, brother Good with his wife were received by the church. May these dear brethren become humble and faithful ministers of Christ. May they take Paul's advice, "study," etc. You are called to a good work; perform it with the ability that God giveth.

How pleasant to spend evening at home!—Though the weather be inclement without, yet in quiet retreat of home all may be cheerful, and pleasant, and profitable. Good books and papers are among man's best companions, though there be many that ignore this. We have cause to bless the Lord continually that we live in the land of religious liberty. Above all, let us prize the Bible—the Book of books. But let us also use, with care, what experience, observation and incident, can lend to the better acquaintance of God's word. These helps are but handmaids in the palace of our Holy Religion, while Truth is queen upon the throne.

In hope of the King's glorious coming,

D. B. M.

Waynesboro, Pa., Nov. 21st, 1878.

Notes of Travel.

Dear Brethren:—

ON the 18th of September, brother George Mourer, myself and others started at Joliet, Ill., for Kansas. Arrived at Russel, Kan., the morning of the 20th. Was met by friend Daniel Hollinger, son of brother David Hollinger. The next day Bro. Jacob Keller, from Dorrance, Kan., met us with a conveyance, and took us to the Dorrance settlement, where we had five meetings with the Dorrance Brethren. From there we were conveyed back to Russel; had one meeting, with good interest, but no brethren present, except brother George and myself.

The 26th at night, started for Wilson. Spent one day there amongst friends. From there to Abilene, Dickinson Co. Met Brethren there, and had one meeting with them. Bro Mourer and the others stayed in Dickinson Co for a few days, and I started for Ft. Scott, Bourbon Co., Kansas, where I arrived the 2nd of Oct. Met brother John Emmert there. On the morning of the 3rd, in company with brother John, went to the Love-feast in Bourbon Co. Met quite a number of brethren and sisters of former acquaintance, and made the acquaintance of many more. Brother Jesse Studebaker has the oversight of that church.

On the fifth started for Crawford Co. Had three meetings there. One meeting we had one sister, the other two; there were no members but myself. On the 13th started to Russel, Kan., where I bought a quarter section, and expect to move in March, 1879, if the Lord will. Brother George Mourer bought in Dickinson Co. He intends moving about the same time. I have bought fourteen miles West of the place where the Dorrance Brethren hold their meetings. It is two miles South and one-half mile east of Russel.

The 18th, went to Dorrance again. Had two more meetings with the Brethren; and on the 21st started home. Arrived home on the evening of the 22nd. Found all well and in love; thank the Lord for his blessings and protections over us, is my prayer.

John Bollinger.

Joliet, Will Co., Ill.

An Appeal.

AT the special request of a brother in Indiana, I make this appeal to the readers of the Brethren at Work, who are interested in the Stein and Ray debate, and have plenty of this world's goods.

The point is this: Brother Stein is in limited circumstances, and is devoting his time to the defense of the Brethren's faith, and needs many books that are very expensive and beyond his reach with his present means. Could not our wealthy brethren furnish him with the weapons if he is doing the warfaring for us, and send their contributions to him at Newtonia, Newton Co., Mo.?

S. Z. Sharp.

Information Wanted.

I HAVE just received a copy of your paper, the Brethren at Work; and I intend to subscribe for it before long. My present object in writing to you is this: I wish to obtain the address of the gentleman that sent me this paper. He also sent me the *Primitive Christian*, published in Pa. I had made inquiry through the *Toledo Blade*, if there was any newspaper printed by, or in the interest of the Dunkards, and I have received the above papers. The Brethren at Work has, C. A. Mason, printed at the top. I wish to correspond with him, upon various subjects, and I expect to change my location next Spring.—You will confer a favor upon me by giving me his address.

John P. Schenck.

Holmdel, Monmouth Co., New Jersey.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

SHULTZ.—In Clinton Co., Iowa, Nov. 16th sister Catherine Shultz, aged 61 years and 20 days. Services from Rev. 14: 13.

Isaac Barto.

LOUR.—In the Panther Creek church, Ill., Nov. 9th, daughter of brother Joseph and and sister Lour, aged 8 years, 9 months and 2 days. Disease diphtheria. Funeral discourse from Romans 5: 18 and 19, by the writer.

J. J. Kindig.

NOFFSINGER.—In the same church, Nov. 13th, 1878, of diphtheria, daughter of friend William and sister Noffsinger, aged 10 years, 4 months and 29 days. Funeral discourse from Matt. 11: 28, 29 and 30, by the writer.

J. J. Kindig.

BRADLEY.—In the South Keokuk church, near Manhattan, Nov. 14th, 1878, sister Susan R. Bradley, aged 46 years, 3 months and 2 days. Funeral services by brother Charles Wonderlick and the writer, from Mark 13: 35, 36 and 37.

John Frits.

Primitive Christian, please copy.

BLICKENDERFER.—In the Manor congregation, at Belsano, Ethamer Branson, son of brother Elias and sister Jane Blickenderfer, aged 3 months and 27 days. Services by the writer, from Hebrews 9: 27 and 28.

D. S. Brallier.

BRUMBAUGH.—In Schuyler Co., Kansas, Oct. 30th, Paline Brumbaugh, daughter of brother David and sister Susan Brumbaugh, aged 15 years, 8 months and 7 days. Services by the writer.

H. W. Landes.

Primitive Christian, please copy.

Business Department.

CIRCULATE THE TRUTH.

There are thousands, not members of the church, who might be greatly benefited by reading the Brethren at Work during the debate and in order to reach as many of this class as possible, we conclude to make the following liberal offer. Send us the names of such outsiders as you think would read and appreciate the paper, and we will carefully enter them in a book, as they come in, and send them the paper as fast as the money can be raised to pay for it, charging but one dollar a year. Hope all our readers will make donations to this fund, and thus enable us to do a good work among those whose names may be forwarded us.

Below we acknowledge, from week to week, all donations received, and papers sent out:

J. S. Flory, Colorado,	$ .50
G A Turner, Rosco, O.,	1.00
Landon West, Highland Co., O.,	1.00
T Harmison, Champaign Co., Ill.,	2.00
R. W Stouder, Greenwood Co., Kan.,	1.00
Wm Strayer, Blackhawk Co., Ia.,	1.00
S. G Lair, Macoupin Co., Ill.,	1.00
S. Rothrock, Thayer Co., Neb.,	.40
J M. Burger, Wayne Co., O.,	.26
L. Stump, Noble Co., Ind.,	1.00
Ella M Swartz, Winnebago Co., Ill.	1.00
S Ross, Eaton Co., Mich.	1.50
M Hull, Seneca Co., O.,	2.25
David Early, Marion Co., Oregon,	1.50
E Shellaberger, Clark Co., O	.75
E Crissman, Cambria Co., Pa	.75
D Clem, Wabash, Co., Ind	.75
J. Mow, Kosciusko Co., Ind.	.50
A sister, Ohio	1.00
Previously reported	43.83
Total to date,	$62.79

The following names have been placed on our list for one year, and paid for out of the above fund.

Mrs A M Childs, El Paso, Colo	1.00
S Bontis, Coshocton Co., O.,	1.00
E L Rogers, Warren Co., O.	1.00
E Ugle, Ross Co., O.	1.00
J Redman, Champaign Co., Ill.	1.00
W D Anderson, Champaign Co., Ill	1.00
J L Koss, Piatt Co., Ill	1.00
D Harrison, Blackhawk Co., Ia	1.00
Wm Milliner, Greenwood Co., Kan.	1.00
Eld Jno Lair, Pulaski, Mo	1.00
D Morrell, Noble Co., Ind	1.00
R F Long, Whiteside Co., Ill	1.00
S A Ross, St Joseph Co., Ind.	1.00
M M Brown, Marion Co., Oregon	1.00
M Zehner, Hardin Co., O	1.00
FOR SIX MONTHS	
S Breese, Highland Co., O	50
S Wiley, Highland Co., O	50
Z Thomson, Piatt Co., Ill	50
M Shoup, Green Co., Ohio	50
D Collar, St Joe Co., Ind	50
A Mow, Decatur Co., Iowa	50
J F Blickenstaff, Ill.	50
Previously disbursed,	43.50
Total to date,	$61.50

Forward us the names of those only who will appreciate the paper and do not forget to donate something to the fund.

MONEY LIST.

It is not safe to send over $1.50 in a letter without registering. Send money by P O Orders or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send silver in letters. Below we publish, from week to week, a list of money received at this office, by mail, and not otherwise receipted for. Should any errors occur, report them immediately

H Lawver 1 50 J C Miller 1 50 J W White, 1 50 L D Spangler 3 50 B F Shade, 2 00 A Delozier 50 L R Stifler 62 H P Brinkworth, 5 00 H D Van Scoike, 1 53 J S Flory 61 J Landis 1 50 D A Young 50 L M Kob 2 60 W W Brown 25 E C Parker 5 50 E Stroup S K Oilinger 3 10 J B Lehman 1 00 G A Turner 1 00 S Showalter 1 50 L E Pendleton 1 00 M M Derrick 1 50 S Sala 75 C Voorhee, 1 75 A N Harris 25 J L Kunz 2 50 J H Garman 3 50 L West 5 50 A J Boone 4 00 M Bower 2 00 J M Burger, 1 00 J Munk 1 51 J A Cotner 1 70 S Rothrock 1 00 M Culn 1 50 S Flory 50 S G Lair 1 00 A Teeter, 2 00 Virden Ill 1 50 J Crumbaker 50 M E Highley 1 20 D W Stowder 6 00 A sister 1 50 L Muldox 2 00 J P Lilligh 2 10 J P Hetrick 1 60 J U Unnelarger 1 50 J Green 55 J H Jellison 50 J Miller 15 J Hedrick 2 00 W A Paynter 20 T D Lunn 50 D Bright 1 60 M A Byrd, 1 50 S Glick, 1 60 E M Swartz, 48 M C Colgans 2 00 J Stutsman 2 25 J F Kahler 2 00 C Bucher 1 62 M Hull 41 75 S Ross 1 50 N Flory 1 18, 1 00 W C Teeter 3 15 P A Brower 1 50 H F Myers 2 00 S Tyson 1 21 H E Hawke 1 50 S Early 3 20 J J Moser 75 I Wampler 2 00 J Troxel 1 00 L Keiting 15 J Katherman 4 10 L Shellaburger 2 23 J Billhimer 4 00 E J Brubaker, 10 H B Miller 3 25 J A Meyers 1 00 S S Barklow 50 E Crissman 3 00 H P Brinkworth 1 00 J B Miller 1 50 E Showalter 7 25 J Mow 2 00 J P Wolfe 1 00 S A Smith 7 00 C F Wirt 75 L Andes 1 00 M Zehner 1 00 J Murray 25 S J Bomgardner 1 00 O L Brubaker 2 50 L W Gaston 1 00 H H Witter 1 40 O Dean 1 50.—Nov 30.

CHILDREN AT WORK.

TERMS TO WORKERS.

We kindly request all who can, to act as agent for *Children at Work*, a neatly printed illustrated juvenile paper, which is now published weekly, and should be in every family where there are children who can read. Single Copy, 50 Cents per year in Advance.

The more readers we can obtain, the more good can be done; hence we offer the following inducements to those who wish to work to enlarge our list of readers:

Any one sending us **three** names and $1.50, will receive the beautiful picture, entitled, **The Last Supper.**

For **five** names and $2.50, the sender will receive a copy of the **Children at Work** one year free.

For **ten** names and $5 00, we will send a copy of **The History of Palestine,** a work that should be read by every boy and girl.

Those sending **fifteen** names and $7.50, will receive a copy of **Bible Stories for Boys and Girls,** a work of rare interest, containing thirty-four good Bible Lessons. The book is worthy a place in every household.

To those who send **twenty-five** names and $12 50, we will send a copy of the **Prince of the House of David,** which is especially adapted to youthful readers. When you read this book through, you will want to read it again. Each time will bring new and lively thoughts to your mind, concerning our dear Savior and Redeemer.

MOORE & ESHELMAN,

Lanark, Carroll County, Illinois.

Why I left the Baptist Church.—By J. W. Stein. A tract of 16 pages and intended for an extensive circulation among the Baptist people. Price, 2 copies, 10 cents; 40 copies $1 00

The Perfect Plan of Salvation, or Safe Ground. By J. H. Moore. Showing that the position occupied by the Brethren, is infallibly safe. Price 1 copy, 10 cents; 12 copies, $1 00.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M., and arrives in Racine at 6:48 P. M

Day passenger train going west leaves Lanark at 2:06 P. M., and arrives at Rock Island at 6:50 P. M

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6.00 A. M.

Freight and Accommodation Trains will run west at 12:10 A. M., 8.10 A. M., and east at 12:10 A. M. and 6:15 P. M

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. Smith, Agent.

Passengers for Chicago should leave Lanark at 12 21 P. M., run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 2:21 in the morning.

BRETHREN AT WORK SUPPLEMENT.

STEIN AND RAY DEBATE.

Prop. 1st—The Brethren (or Tunker) Churches Possess Bible Characteristics entitling them to be regarded as Churches of Jesus Christ.

J. W. STEIN affirms.
D. B. RAY denies.

D. B. RAY'S THIRD NEGATIVE

THOUGH, according to their own showing, the Tunker churches had their origin under Mr. Mack in Germany in 1708, yet my friend contends that Christ and the apostles were Tunkers!

He tries to creep out of the trap in which he is caught, by saying that he only used "the term 're-generated' in its derivative sense," not to include the "new birth"!

Then he has "regenerated" unpardoned children of the devil!

According to this, "regenerated" persons will be lost? Still worse, he has "regenerated" persons still "seeking after a good conscience," in baptism. Surely his confusion is worse confounded. Mr. S. says, Ray admits "that believers put on Christ and are clothed with him in baptism." Every one not blind, knows this is a figurative allusion to the outward public profession of those, that are already "the children of God by faith in Jesus Christ." Gal. 3: 26. As they are the children of God by faith prior to baptism, therefore it is impossible to baptize them to make them children of God.

In connection with the fact, that Paul was a chosen vessel before his baptism, Mr. S. asks: "Are not all saints chosen of God before their pardon?" Then he has unpardoned "saints"! — Concerning Cornelius we do say, that no one ever had the baptism of the Holy Spirit prior to pardon. Cornelius had the baptism of the Holy Spirit prior to water baptism; therefore his sins were pardoned prior to his baptism.

Yes, one may be in Christ spiritually and not a member of his church—his organized body. Was the thief on the cross a member of his church?— Mr. Stein admits that true baptism can only be received by one after he loves God. This will do; for "whosoever loveth is born of God and knoweth God." 1 John 4: 7. My friend is coming to the light. "We know that we have passed from death unto life, because we love the brethren." 1 John 3: 14. If they are born "of God" before baptism, how can my friend baptize unpardoned children of Satan? Then, of course, the keeping of the commandments is the love of God manifested.

Mr. S. surrenders another point by saying: "The Brethren usually examine a candidate for baptism very closely to be satisfied that he (the old man) is dead, before they bury him" in baptism. This is exactly right. Paul says of this very death: "For he that is dead is freed from sin." — Rom. 6: 7. This is what the Bible teaches. — When one dies to sin—"is freed from sin," then he should be *buried in baptism*. But the Tunker churches propose to take a child of the devil with a guilty conscience and baptize him to free him from, or kill him to sin! But Mr. S. has surrendered this point. The Tunker doctrine of baptismal salvation is false, because of its absurd consequences. We read in history of six men who were tried for heresy under Romish persecution, and finally burned to death. Three of them had professed faith in Christ, but had not been baptized. They loved Christ so well that they died for him. But the Tunker doctrine says that "they went to hell for want of baptism"! Prisoners have professed faith in Christ, and even wished to be baptized, but military power said no; so they died and were lost according to the Tunker doctrine.

According to the Tunker doctrine, Jesus may wish to save a penitent sinner, the minister may desire his salvation, and the sinner may be "regenerated" and desire salvation with all the heart; but a tyrant may forbid his baptism, and send him to hell!

Mr. Stein becomes excited over our treatment of his analysis of the forged Tunker commission, and charges us "with impious skepticism and unbelief"! He thinks that we did "not dare to grapple" with his "seven incontrovertible proofs" that the "grammatical construction of the commission "exactly suits" the Tunker doctrine. We have neither denied the use of "ellipses," or "grammatical construction;" but we do emphatically deny that the commission in dispute is elliptical. Jesus put every word into it that is necessary to the true Bible, and grammatical construction. — The Tunker doctrine of three immersions is based upon that which was "omitted," left out — never was in the commission, but "must be added mentally as a matter of course"! No Tunker can analyze or parse the commission without adding ten words to it. The disputed part of the commission reads: "Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Concerning which, my friend makes the following blunders: 1st. He divides this one clause into three clauses. 2nd. He adds ten words where there are no ellipses. 3rd. He makes Latham's Hand-book teach, that "there are always two prepositions where there is one conjunction!" Any average school-boy knows that a conjunction connects words, phrases, clauses or sentences" (Kerl). 4th. He then parsed the Tunker, not the Bible commission. As to our friend's grammatical references, except where he has perverted Latham, we make no serious objection. They do not militate against our views of the commission.

Conant does not sustain him, and the opinion of Meyer on this point is worth no more than his views of the Lutheran church. The Bible, not the Tunker commission reads: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." We only have space to call attention to the points of dispute. The preposition "*of*" occurs three times.

First, it shows the relation between Father, and the antecedent term *name*.

Second, it shows the relation between Son and the same expressed antecedent, *name*.

Third, it shows the relation between Holy Spirit, and the same one expressed antecedent, *name*. Rule: "A preposition shows the relation of an object to some other word on which the adjunct depends." (Kerl's Grammar).

The conjunction "*and*" occurs twice *First*, it connects the two adjunctive phrases "of the Father" and "of the Son." *Second*, it connects the two phrases "of the Son" and "of the Holy Spirit." Rule 15 (Kerl): "A conjunction connects words, phrases, clauses, or sentences." See also Brown, Clark, and Harvey.

And in like manner all the other words may be parsed in perfect harmony with the rules of language, without adding one word to the commission. Our Tunker friends overlook the fact, the three persons in the Godhead are but one Being. "For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one." 1 John 5: 7.

We repeat that the Bible commission demands *one* baptism "in the *one name of the triune God*" But Mr. S. wants to know "what the *one name* is." That *one name* was revealed in the Old Testament by the Hebrew plurol title—Elohim, rendered God — the *One God*. — That *one name* is revealed to us in the New Testament in the glorious character called *Jesus* His name shall be called "Jesus, for he shall save his people from their sins." This "Wonderful" character called *Jesus*, includes Father, Son and Holy Spirit. He is the "Mighty God, the Everlasting Father, the Prince of Peace," (Is. 9: 6) and he is the Son; and he is also the Holy Spirit; for he, "the last Adam was made a quickening Spirit." 1 Cor. 15: 45. Jesus is to remain with his people forever, by the Holy Spirit. In the light of these wonderful Scriptures, we may boldly say that in Jesus dwelleth all the fullness of the Godhead bodily." Col. 2: 9. Therefore, *Jesus* is "a *name* which is above every name: That at the name of *Jesus* every knee should bow, of things in heaven, and things in earth, and things under the earth." Phil. 2: 10.

That the great commission contains only *the one "name"* of the *triune God* is proved from the fact that under it the apostles baptized "in the *name of Jesus Christ.*" Acts 2: 38. Of the Samaritans it is said: "Only they were baptized in the *name* of the Lord*Jesus.*" Acts 8: 16. Also, "When they heard this, they were baptized in the *name* of the *Lord Jesus.*" Acts 19: 5. Evidently, the formula "in the *name* of the Father, and of the Son, and of the Holy Spirit," was used in these baptisms; but these three are but the *one* name.—But his "examples analogous;" Mr. S. quotes: "They builded, and finished it [the temple] . . . according to the commandment of Cyrus, and Darius, and Artaxerxes." Ezra 7: 15. He then asks, "Was it not according to three edicts?" Yes; but the analogy does not lie in the temple. The real sense of the passage is, that, "in the name of Cyrus, and of Darius, and of Artaxerxes, they builded and finished" the temple. Did they build and finish it three times? According to the Tunker grammatical construction, they did! The superscription in Greek, Latin and Hebrew is not analogous to the commission, because the three languages do not sustain the relation of *unity* as Father, Son, and Holy Spirit. "These three are one."—No one can be in the Son, without being in the Father and Holy Spirit; but the writing can be in Greek, without being in the other languages. Can Mr. S. see the difference? The same applies to his other examples. Not one of them is like the commission in construction.

Mr. S. wishes to know, why mention "Father, Son and Holy Spirit in baptizing?" We answer, in Bible baptism we have the triune God set forth, the *trinity* in the mention of the three persons, and the unity in the *one burial* in the *one name.* Our readers will remember that Mr. Stein failed to grapple with our negative argument, based upon the admission that baptism represents the resurrection of Jesus. Did Jesus die three times? was he buried three times? and did he arise from the dead three times? Will Mr. S. answer? Will the saints arise from the dead three times?

We now proceed to give an example of the Tunker "grammatical construction." Jesus said: "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. 8: 11. Now if Mr. Stein's Grammar rule be correct, which always requires two propositions where there is one conjunction," then he must analyze this passage thus: "Many shall come from the east and [*shall come from the*] west and shall sit down with Abraham, and [*shall sit down with*] Isaac and [*shall sit down with*] Jacob"! So, according to his grammatical rules, they must come twice, first from the East, then go and come from the west; they must then sit down three times, once with Abraham, then with Isaac, and finally with Jacob! Is not the Tunker Grammar, as well as doctrine, "moonstruck,"—crazy?

For illustration, the one government is composed of three departments—the legislative, the judicial and the executive. These three are one government. The President says to the generals of the army, the power is given to me: "Go ye therefore and slay our enemies, burying them in the name of the legislative, and of the judicial, and of the executive, and you shall be rewarded for your services." Mr. Stein and all the Tunkers must understand this commission to require three burials of the dead!!! We repeat that the *Tunker* churches are not churches of Christ, *because they wilfully add to the words of our Lord's great Commission.* Tunkerism must utterly fail unless ten words be added. Rev. 22: 18.

IF YOU HAVE NOT SEEN

Children at Work!

Send for Sample Copies,

And subscribe for a paper, that will not
only be a favorite in the house-
hold, but will in all cases
point the youth to
their blessed
Jesus.

Price, only Fifty Cents per annum.

Address: **Moore & Eshelman,**
Lanark, Carroll Co., Ill.

Books, Pamphlets, Tracts, etc., for Sale at this Office.

Trine Immersion Traced to the Apostles.—Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors. By J. H. Moore. 64 pages. price, 15 cents; 10 copies, $1 00.

The Last Supper.—A beautiful, colored picture, showing Jesus and his disciples at the table, with the supper spread before them; He has just announced that one of them should betray him. Each of the twelve present is pointed out by name in the margin of the picture. Price, one copy, 15 cents: 2 copies, 25 cents: 10 copies $1.00.

The Origin of Single Immersion.—Showing that single immersion was invented by Eunomius and as a practice, cannot be traced beyond the middle of the fourth century. By Elder James Quinter. It is a tract of sixteen pages and the Brethren should take an active part in giving it an extensive circulation. Price, 2 copies, 10 cents; 40 copies $1 00

Campbellism Weighed in the Balance, and Found Wanting.—A written sermon in reply to Elder C——. By J. H. Moore. It is a well printed tract of sixteen pages. Should be circulated by the hundreds in almost every locality. Price, 2 copies, 10 cents: 10 copies $1.00.

The "One Faith," Vindicated.—By M. M. Eshelman. 40 pages, price 10 cents. 12 copies $1 00. Advocates and "earnestly contends for the faith once delivered to the saints."

Certificates of Membership in Book-Form.—They are neatly printed on good paper, ready to fill out, with duplicate attached and all well bound together in neat book form, somewhat after the style of blank note books.—One of these books should be in the hands of each congregation; then, when a member calls for a certificate, one of these can be filled out, signed by the officers, cut off from the duplicate and handed to the member. No. 1, containing one hundred certificates, price 75 cents; No. 2, fifty certificates, price, 50 cents.

One Baptism.—A dialogue showing that trine immersion is the only ground of union, that can be conscientiously occupied by the leading denominations of Christendom. By J. H. Moore. One copy 10 cents, 12 copies, $1 00.

The Doctrine of the Brethren Defended.—This a work of over 400 pages, lately published in defense of the faith and practice of the Brethren on the following points: The Divinity of Christ and the Holy Spirit, Immersion vs. Affusion, Trine Immersion, Feet-washing, the Holy Kiss, Non-conformity or Plainness of Dress, and Anti-Secretism. The work is complete, and is so arranged that the arguments on each subject may be easily found and understood. It should have a wide circulation, both among members and the world. The work is printed in large, plain type, is neatly bound in cloth, and sells at the low price of $ 1.60 per copy by mail. When ordered by the dozen, a reduction of 10 per cent. and the express charges will be made. The work may be had at this office or from the author. R. H. Miller, Ladoga, Ind.

Christianity Utterly Incompatible with War. Being one of Twenty Reasons, for a change in my church relations. By J. W. Stein. Price, 25 cents; 25 copies, 5 00.

Brethren's Envelopes.—Prepared especially for the use of our people. They contain, neatly printed on the back, a complete summary of our position as a religious body. Price 15 cts. per package—25 in a package, or 50 cts. per hundred.

Railroad Sermon.—Just the thing for travellers from earth to heaven. By J. S. Mohler. A neatly printed tract of 12 pages. It should be purchased by the hundreds and distributed in all the railroad stations in the land. Price, 3 copies, 10 cents: 12 copies, 30 cents; 100 copies, $2 00

Non-Conformity to the World, as taught and practiced by by the Brethren. By J. W. Stein. This pamphlet should be in the hands of every member of the church. Price, ten cents; 12 copies, $1.00.

☞ Any of the above works sent post-paid on receipt of the annexed price. Address:

MOORE & ESHELMAN,
LANARK, Carroll Co., Ill.

The Brethren At Work.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*" — Luke 2: 10.

Vol. III. Lanark, Ill., December 12, 1878. No. 50.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

SPECIAL CONTRIBUTORS:

B. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

"CRUCIFIED WITH CHRIST."

BY LANDON WEST.

Jesus the Lamb they sold and bought,
The broken price of sin,
And oh, dear sinner, is there naught,
That we can break for Him?

Yes, this our Lamb His cross did bear,
On which He died for sin,
And is there not some little cross,
That we can bear for Him?

As died the spotless Lamb of God,
To save a world from sin,
So can we all in His life-blood
Be crucified with Him.

Now may our souls be warm with love,
Our ev'ry thought in frame,
And ev'ry word and action prove,
That we have died with Him.

No more let Satan bind his chain,
Nor find a place within,
Let him no more attempt his reign,
We're dead indeed to sin.

And now may all those dead with Him,
A life of faith begin,
To prove in life and ev'ry thing,
That Christ now lives within.

Let come what may, the seal is set,
Our life we live by Him,
The work is great, but ne'er forget,
We'll die no more to sin.

To live for Christ, is now our aim,
We're now dead unto sin,
The life we live is for His name,
We'll only die for Him.

ECHOES FROM THE EAST

Sabbath-day Thoughts — Our Meeting for Worship—The School of Christ.

[From Our Special Correspondent.]

NUMBER XIV.

NOVEMBER, 24th. This is a bright and very beautiful day. During the past week we had about forty-eight hours of cold, rainy weather, and thinking of such days, we are made to appreciate more sensibly the pleasantness of a clear, sunshiny day. I have known many persons who have no patience with wet weather. They fret and grumble at a great rate, and make every one feel unpleasant about them. Now we should be reasonable. We should at least think of the necessity of changes in the weather, and doing so we doubtless will thank God for all sorts of weather, since this is but the issue of His laws in Nature. But we need patience. So shall we appreciate every good gift. As we enjoy a fair and sunny day after clouds and storm and rain, so we also learn to value the day of rest after a week of care and labor and weariness. Jesus said the "Sabbath was made for man," and that man is very ungrateful indeed who does not observe the day set apart for leisure and rest from toil. Our employments during the week may be all right, and we are commanded of God to labor, but one day should be given particularly to the service of God. We often determine upon a special kind of work on a particular day during the week, and then we attend to it well. Just so it ought to be with us in regard to the Lord's day—Sunday. It should be truly set apart for the worship of God. It should be a consecrated day. To the child of God it is, of all the week, the brightest and best day. When we think of the blessed memories of the Sabbath, and its hallowed enjoyments, we ask in wonder, Who does not love it?

The day of rest is like the little grassy meadow in the wilderness, where after six day's journey, the traveler halts for refreshment and rest, where he may repose under the shades of the lofty palm trees, and dip his vessel in the waters of the calm, clear, stream, recovering his strength to go forth again upon his pilgrimage in the desert with renewed vigor and "good cheer." Thus the Christian rests from his busy cares, and the day is one blessed influence. He gives himself to the reading of God's Word and good books and papers. At the hour of worship he mingles his praise and prayer with God's worshiping people. He edifies those around him and seeks edification. He loves the church and the Word of Truth, and takes no pleasure in the ways of the world. But he is "growing in grace and in the knowledge of the Truth." Heaven is his home and he is getting ready for it. God's people are his choice and he loves to associate with them. The Sabbath is a great blessing of God, and we can make it a great advantage, not only recuperating our wasted power, but in gaining a closer walk with God, and learning more and more about Him.

At the Amsterdam appointment to-day at 10 A. M., brother Benedict spoke upon these words: "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." A beautiful passage! So full of promise to every believer in Jesus! They are the words of our Lord and Master. "Verily, verily." Truly, truly, it is a welcome and comforting message. Who will not hear it? Seems as though everybody should be a follower of Jesus, since there is so much grace and salvation in His teaching. But sin has taken away our hearing, and we need the revivifying efficacy of the Holy Spirit of God

I. Hearing the Word
II. Believing in God.
III. Free from condemnation.
IV. From death to life.
V. The present warfare.
VI. The final triumph.

Our evening service in town was well attended. The 13th hymn suggested the sentiment of praise. After prayers brother Oller directed our attention to Matt. 11: 29. "Learn of Me" is well worthy our serious consideration and prompt action at all times. It is a command of the highest authority, and shows that He who knoweth all things, also knows that our knowledge is very incomplete, and we have need of wisdom that is from above. The leading thoughts are

I. The Teacher.
II. The Lessons.
III. The Disciples.

Jesus has been, is, and ever shall be the Teacher of all teachers. Many make great pretentions to the wisdom of this world, obtains by long years of diligent study in colleges and seminaries, and then do not seem to have learned the very first lesson in the school of Christ, that is, to take the Heavenly Teacher *at His word*. Perhaps there never was a time when the words of Jesus were so variously construed to suit the fancies of the people. There is but One True Teacher, and at His feet we must learn the way of salvation if we are at all saved. But so many are heeding the "new idea" and "commandments of men," that the Divine Teacher is not consulted and heard, His lessons are ignored and the disciples are most lamentably confused and divided. This course of things brings about many discouragements and hinderances to the advancement of the true, safe old cause of "pure and undefiled religion." O that we would come to the blessed feet of Jesus, and confess with deeply repenting hearts: "We know Thou art a Teacher come from God." But until His love is shed abroad in our hearts, we shall not be able to recognize Him as our Teacher, His word as our lesson, and yield ourselves His faithful disciples to learn of Him, and walk quietly, carefully, devotedly in the pathway He has left behind Him. To this end may we seek to live.

Yesterday the funeral service of brother John Friedly took place at the Antietam meeting-house. He was in his 62nd year, and was a member of the Falling-Spring district. "Blessed are the dead that die in the Lord," for when the Lord shall come again, they will be with Him. Our dear brother has gone from the scenes of earth, but we hope he will return with the ransomed of the Lord. Isa. 35: 10.

D. B. Mentzer.

Waynesboro, Pa. Nov. 27th, 1878.

CHRISTMAS.

BY LIZZIE MILLER.

THE anniversary of the birth of our dear Redeemer is once more drawing nigh, a time we all look forward to with delight, though in many different ways by different classes, but to the Christian it is a day of all days. Go back to the city of Bethlehem, view the babe in the manger, and think what centers there, the Savior born, our redemption made possible through the Lamb which taketh away the sin of the world. Angels were heard praising God. Now what is due from man, for whom so much has been done? The very best thanks we can offer, are nothing to compare with the gift we have received. Christmas, then, should be held very sacred by the Christian.

The custom of giving gifts on this occasion, is a very common one, and not objectionable if done in the proper manner, but as it is very generally done, I do hold is not the proper way for the Christian to do it. I mean the custom of telling children the story of "Santa Claus," of his "coming down the chimney," and other like tales, all of which as soon as children are old enough, they will find are false, yes, all untrue. Just think of it, you who are parents, if you never have before now. If your children should acquire the habit of telling untruths and justify themselves by this act of yours. It is a more serious matter perhaps than many suppose. No harm at all in giving gifts, but do for the sake of truth tell who is the giver. How much good might be done by instructing children what is the origin of this great Holiday, and the sacredness of it, how humble that Christ who loves and blesses little children, was born, so much so that the poorest class of human beings are not below him, and need not fear to approach him. While at the same time he is King of kings and Lord of lords. That we may all improve our way of celebrating this great event, is the desire of a lover of truth.

DESIRE TO MEET IN HEAVEN.

BY MARY E. LENTZ.

WE are taught by the Scriptures that it is appointed unto man once to die. This is a truth revealed in the Bible that we frequently behold going into fulfillment. Knowing this to be a fact, how necessary that we prepare for the solemn change, so that our spirits may ascend on high into the arms of him who called us hence.

How pleasing it is when our friends are called away into another state of existence, if we can but entertain the thought that they are gone happy, and that we shall be able to meet them in the unsullied climes with the blood-washed millions above. It affords us a consolution that bears us through the trying hour. There is no place on earth so desirable as a pleasant home, but what is our earthly home when compared to the heavenly one? Heaven is the Christian's home. Jesus has gone to prepare a mansion for all who love him. How sweet the words, "a home in heaven"! O what an animating thought that we may all once meet again. A little more self-denial here will add much to our happiness there. Be encouraged brother and sister a few more toilsome days and our race is run; we shall meet again.

REMISSION OF SIN.

BY DANIEL LONGANECKER.

SOME believe repentance, faith, prayer and the mourner's bench for the remission of sin. Others believe and hold repentance, faith, prayer and baptism for the remission of sin. "Believe on the Lord Jesus Christ and thou shalt be saved. Acts 16: 31. The jailer believed and was baptized into Christ. "He that believeth and is baptized shall be saved." Mark 16: 16.

HOW SIN AFFECTS US.

BY MATTIE A. LEAR.

IT is always better to be sinned against than sinning. We cannot prevent others wounding our feelings, and injuring, insulting and mistreating us, but these things cannot harm us, unless we give them an enlodgment in our hearts. It is not what others do to us, or how others treat us that really effects us, but our own conduct. Our happiness or misery must ever depend upon ourselves. God in his wisdom would never intrust the happiness or misery of an individual to another's keeping. Our happiness does not depend on our outward surroundings, but on the inward state of our hearts.

"AND LO I AM WITH YOU."

BY J. F. NEHER.

WE often hear ministers console themselves and members with the above promise. But if we examine the pretext, we find that it is given on certain conditions, which are as follows: That we *go* and *teach* all nations; and *baptize* them in the name of the Father and of the Son and of the Holy Spirit, and that we teach them to observe all things whatsoever I (Jesus) have commanded you. When these conditions are complied with—not before—then we may expect this promise, "Lo I am with you, even unto the end of the world," to be verified.

DON'T LOAF.

YOUNG man, don't be a loafer; don't keep company with loafers; don't hang about loafing places. Better work for nothing than sit around all day with your hands in your pockets. It is better for your health, better for your reputation. Bustle about, if you mean to have anything to bustle for. Many a lawyer has got a paying client by working for a poor and needy one, as also has many a doctor got a good practice by attending closely to a poor one. Such is the world; to him that hath shall be given. Quit dreaming and complaining; keep busy and mind your chances.—*Sel.*

He that waits for repentance waits for that which cannot be had as long as it is waited for. It is absurd for a man to wait for that which he himself has to do

---

That which is good to be done cannot be done too soon; and, if it is neglected to be done early, it will frequently happen that it will not be done at all.

WHY NOT FORGIVE HIM?

WHY not forgive your brother,
  If he comes to you in sorrow?
Why not your anger smother
  Ere the dawning of to-morrow?
You say he has reviled you
  Your dearest friends among;
But has error ne'er beguiled you?
  Have you ne'er committed wrong?
      Why not forgive him?

He is penitent and humble,
  He is weak and in your power—
Who is not apt to stumble
  When passion rules the hour?
He wronged you in his blindness;
  Now act the Christian's part,
And pour the balm of kindness
  On his sad, repentant heart.
      Why not forgive him?

Can you look for sweet contentment,
  Or can love your bosom fill,
While you cherish fierce resentment
  For the one who treats you ill?
No! spite of proud position,
  Of place, or power, or pelf,
Unblest is your condition
  Till you triumph o'er yourself.
      Why not forgive him?

With his grief his heart is riven,
  And can you with reason pray
That your sins may be forgiven
  When from him you turn away?
Vaunt not your pure condition,
  Nor back forgiveness keep—
Think of heaven's admonition,
  As you sow so shall you reap."
      Why not forgive him?
        —*The Shaker.*

A LOUD CALL.

"REVEREND and beloved Sir: It is with the utmost satisfaction that we welcome you by this installation service to be our pastor. Under your predecessor our pew rents fell off sadly, and we were compelled to offer him a few personal affronts in order to extract a resignation from him. A few months more his preaching would have put our church into the hands of a receiver, and the stockholders in the church felt obliged to protect their interests by getting him to withdraw. He was a man of good ability, and a pleasant speaker, but what ever calls he made, he made among the poor people, who sat in the free seats up in the gallery. He never called on our well-to-do families; they very naturally felt slighted, and while some of them reduced their contributions toward the payment of our debt, others withdrew wholly, and we lost even the pew rents.

"In spite of several suggestions made by officers of the society, he insisted on preaching uniformly on religious subjects. The number of conversions during his ministry was considerable, but they were all among young people, who paid almost nothing into the treasury. Clerks, young professional men, and unmarried women count just as much on the list of communicants as do men of wealth and position in society, but they don't add much to the revenues of a church. He had a revival that was quite fruitful of conversions, but he didn't convert anybody who was rich, and his meetings every night and the monotomy of his exhortations to repentance disgusted and drove away some families that we could ill lose.

"But, sir, we are persuaded better things of you, and things that minister to the salvation of our ecclesiastical society. We have heard of your brilliant Sunday evening sermons on the Berlin Congress, on the Potter Investigation, on Buddhism, on the Challenger Exposition, on the phonograph, and on the trial of Gnickar of Baroda. We have learned, sir, of late the fact that the officers of your late church were enabled to raise the pew rents year after year. We, therefore, congratulate ourselves on having secured your services.

"You declined our proposal to give you a certain percentage of the receipts in lieu of a salary, on the ground that there was no way of settling differences of opinion that might arise between you and us as to the sum the receipts amounted to. We recognize the force of your objection, and you recognized the hand of Providence in our offer of $7,000 a year, and accepted our call. We desire, therefore, at this time to give you some information, regarding our financial condition, and offer some suggestions regarding your policy.

"Our bonded debt amounts to $75,000, the annual interest on which is $6,000. Your salary is $7,000, our choir costs us $3,000, and our miscellaneous expenses are $2,000, making an aggregate expense of $18,000, a year. Our church as you see, is very large and elegant, and in the center of a fine part of the city. If all of our pews were rented, even at moderate rates, we should have an income of fully $18,000. If we didn't receive quite as much, it would make no great difference, as we could make up a small deficit out of the collections for missions and the dissemination of the Scriptures.

"You will readily see that our interest can't be reduced except by reducing the principal. Our miscellaneous expenses are as low as they can be, and it is out of the question to reduce our expenses for music, because our choir would leave us and go to a church only five blocks away, to which they have a standing invitation, if their salaries were reduced, and many of the most liberal members of our society attend here exclusively on account of our superior music, and these persons being leaders of society, their attendance secures us the attendance of others.

"You observe, therefore, that there is but one item of our expenses that can be reduced. If the pew rentals fall below $18,000 a year, the loss must fall on that item. You see the importance of keeping the pew rents up to the figure I have named.

"It a lively competition for the pews in our church could be aroused, we could raise the prices so that the total would reach $20,000 or even $25,000. Your success in this direction would be regarded by the trustees as good ground for an increase of your income. If you should succeed in getting some wealthy gentlemen, whose families attend our church, to materially reduce our debt, we should have less interest to pay, and should favorably entertain a proposition to increase your income.

"You will find it necessary to preach two sermons a week, all equal, in a literary point of view, to the articles in our best magazines and reviews. Our people are highly educated, and they don't want any sermons that are not equal to the best lectures or magazine articles. You will have to visit a good deal among the most worthy and liberal of our people. They won't stay with us unless they get a good deal of attention from the minister. Your morning sermons may contain a good deal of general religion, aspirations after immortality and the civilizing influence of Christianity, and all that sort of thing, but it won't do here to preach a great deal about repentance, or sin, or other unpleasant things. Some of our people like that kind of preaching, and you must give them some of it, but a good many people won't stay and hear it all the time, and our pew rental must be kept up to $18,000 at the least. Your evening sermons should be on characters in history and fiction, the last thing out in science, literary criticisms, politics, ethnology, and reminiscences of travel. These things are interesting to young men, and we all mourn the fact that our churches do not get hold of the young men as they ought to.

"Such, sir, is our financial condition, and such seem to us the only methods by which our church can be managed successfully, at least until the debt is paid."—*Exchange.*

WHAT HINDERETH THE GROUND?

BY F. P. LŒHR

I AM a farmer, and have followed farming fifty eight years, and always took delight in the business; but the last few years could not follow the plow any more, yet could not be idle. So I would go in the Spring of the year through the wheat fields and pull up the cockle and other noxious weeds that hinder the growth of the grain. Then, also go through the corn field and pull up the weeds that escaped the plow and cultivator. You know there are some that stand so close to the corn stalk that the plow cannot reach them and they are generally very thrifty, because of the cultivation they get that was designed for the benefit of the corn. Some of these weeds can be pulled up with one hand, but others require both hands, especially if they have stood long. But I show them no mercy, out they must come, why should they be left to draw nutrition from the earth, and receive the dew, rain and sunshine from above, and give no return to the husbandman?

I am, also, a preacher. Not by my own choice; but by the choice of those who had a right to choose. I did not like it much at first, for it hindered me from attending to my home concerns, besides keeping me from reading the news of the day, and participating with the public affairs of the world. I could not serve two masters and work under two yokes at once. For I must of necessity study myself to be approved unto God, a workman that needed not to be ashamed, rightly dividing the word of truth. But oh! what a field to work in. Forty years of my time, aside from my temporal toil I labored in that field. It is not for me to tell with what success, eternity alone can reveal, yet I may not transcend the bounds of modesty by saying, I have not labored in vain. If Paul has planted and Apollos has watered, God gave the increase. To him belongs the praise. When my strength failed I left the plow in the hands of others. Also, when I found my strength failing to guide the Gospel plow, I left the guidance of it to abler hands and betook myself to reconnoiter or in other words, to do what my hands might find to do, for I cannot stand idle.

In looking over the Gospel field, my heart is ravished, and my spirit is elated to see a mighty host of the redeemed of the seed of that woman, John speaks of in Rev. 12: 17, equipping and making ready to go forth in battle, to fight him that is cast out of heaven, and to set up the banner of Prince Emanuel. But ah! how it chills my heart to see here and there of those rank weeds, that stand where they ought not, absorbing all the moisture and dew from heaven and hinder those which might be fruitful plants from thriving, by throwing their dark shade over them, that the Sun of Righteousness cannot ripen the fruit. I mean those of whom Paul speaks to Timothy, 6: 5. Well would it be for all of them to read that whole chapter every day till it would renovate their whole being and make Christ to them all in all. But alas! why do I talk to them, they will not read this? They all have the papers that tell them of the market, money matters, politics, murders, frauds, swindles &c.. But the BRETHREN AT WORK is too high in price, they cannot afford to waste money to learn what the church is doing and wishes to do. There are even mullen stalks in some part of the field that have absorbed all the nutrition of plants around them, and everything seems withered, the soil is dry and hard, themselves have taken such deep root that it requires strength combined sometimes to pull them up.

In reading over what I have written so far, I found to have made a great blunder, done wrong, in comparing some of my dear brethren to weeds. I should have considered them as true plants, when they come into the Gospel-field, but for want of proper cultivation perhaps those weeds I spoke of got the advantage and the true germ or plant became dwarfed and weeds grew over the genuine plant, so that little corn did appear.

Now my object from the beginning was, not to root up the spear of corn, but to destroy that which hinders its growth. I beg your pardon, dear brethren, I mean you, that stand aloof from the great work that is to be done yet, ere the great and notable day of the Lord shall come. Don't you see that the devil suffers himself with all his host, and hell itself to be annihilated so that there may be no need of a Savior. The great and the wise men of this world exert themselves to the utmost to gain their object. Will not you my brethren, do something to stem the flood? Will you still cling to your gold and your silver until it becomes cankered, and the rust thereof be a witness against you? Nay, my brethren, you will act a nobler part: you know you are not your own; you have been bought with a great price; and all that you are and have belong to the Lord. You are called upon to secure the salvation of your offspring—your children. Bring them together and as many of your neighbor's children as possible every Lord's day, make them acquainted with the Word and will of God, to fortify them against the delusions of the wicked one and the world. Open your purse-string, send out papers and pamphlets where your preachers cannot go, where the number is too small and the field is too large. Spare not your dollars and your means with which God has blessed you to assist in every way possible that the Gospel might be preached in its purity. Fear not that giving will impoverish you. Remember the rich man and Lazarus; remember the rich young man; and remember the unjust steward. Remember Calvary.

"SNAKES IN THE GRASS."

To Elder D. B. Gibson, an Evangelist of Jesus Christ:—

My very dear Brother:—

CONTINUED silence in the physical universe, is death, and forms an appropriate figure of an extended want of communication in the sphere of friendship and love. We are creatures of sympathy and confidential communication, but both are too higly developed in the physo-mental organization of many of our created brethren. Many men have lost positions of pre-eminence, religiously, politically and financially by a too free admission of object and aims. Confidence misplaced usually resulted in a sustained loss, but no confidence is worse than many sorrows. We should never expect others to keep that which we cannot keep ourselves. Our secrets lose their name the moment we impart them to others. Our object and efforts in life should tend to high, moral and religious attainments. Our ends to accomplish should be noble acts, righteous deeds, and conversation pure and good. This is the object of our being manifested in the design and revelation of the Elohim of ages past, and the eternity to come. Life consists in more than days and years; its deeds should be pure, elevated and noble. Our daily lesson to learn, should be, the most consistent manner of living, that will enable us to act a part in life, useful to ourselves, advantageous and beneficial to others. This will reflect back the image of God in our being, and the rich, noble, and unselfish devotion to the cause of our holy religion. As the Sun is the Divinity of matter and governs material change, so is the essence of supreme holiness the nuclea of magnificent change of mind. Experience has her lessons to teach, life her great lessons to learn. Experience is a severe school, but her lessons are the most impressive and lasting. Selfishness is the winged arrow of poison to moral growth; jealousy and prejudice the well primed howitzer of hell to the overthrow of religious progression and holy ambition.

Great results, flow from earnest, unselfish efforts. Selfishness may attain to preponderance for a time, but its final end will be with the chaff in the fire of the cleaner. Men who will make religion subservient to financial gain, are seducers in the temple of God. Ananias and Sapphiras in the sanctuary of holiness.

Old orderism in its true sense signifies death to the works of the devil, and combustion of sin. In its modern signification, it is varied and obscure, sometimes having stronger reference to the coating of the sepulchre than the decay of the dead bones within it. Old order is right so far as its lineaments are Gospel and is sanctioned by the authority of Jesus Christ. The trouble is, we have too little of the old order among us. We must except things as we find them, but purify them as they pass through our hands.

Appearances should not deceive us. Self praise is scandalous, but eulogies of our powers and virtues spoken by others are ravishing and precious.

"Let him that thinketh he standeth take heed lest he fall," is of divine origin, and undermines the human idea of safety and steadfastness in the strength of our own arm and intelligence.

Preaching is the holiest calling among men, but carries with it a terrible end for the man who will preach only a *part* of the Gospel. The holy work of ages past has been to proclaim the Gospel, and its effects are seen in the glorious conversion of atheists, infidels and skeptics. Darkness and superstition have retreated before the powerful march of sanctified truth. Witchcraft, ghosts and hobgoblins are things of the past, and live only on the pages of shadowy records. Christianity, as it has followed in the footsteps of Gospel preachers, has ennobled, educated and elevated the human race. I love good preaching and good preachers. There is no excuse for poor preaching, when men have such a theme as Christianity. I am thankful for all the good preaching that was ever done; I thank Paul for his noble, unselfish zeal in pushing forward to my days the glad news of the Son of God; I thank him for all the good things he has left written for me. I thank Peter and James and John for their powerful testimony in favor of Christ; and the burning words of love they have recorded for us. I thank Judas Iscariot for his three years of devotion to Christ, but despise his breach of trust. I thank Ananias and Sapphira for accepting Christ, but despise their lying to the Holy Ghost. I love Simon Magus for accepting the truth, but despise him for his offer of gold. I thank Luther, Wesley, Calvin, Melanchthon, for the reformation and reviving of orthodoxy, but regret that they did not proclaim and practice what they avowed, they knew the ancient church did. I love old father Mack for reviving Christianity in all its purity; I thank the old preachers among us for their noble work in the past. I thank the minister who was the means of my mother's conversion, and oh, how I thank her for all the sermons she ever preached to me, and the sweet prayers she offered. I thank the minister who brought me to Christ, and all the preachers that have stood by the cross where I have labored in the past. I thank the pen of C. H. B., and all of the declaimers of our holy profession.

I am now in the field again, and as the battle rages I pray that many may fall. Three years ago I stood almost alone in evangelistic work, to-day a score or more of strong men are engaged in the contest, and the dead falling thickly around. May the victory be ours now and forever.

I wrote this for the want of something wiser and better to say. Accept it as it is given; I am glad of your increase in winning souls to Christ.

Yours respectfully.

S. H. Bashor.

INCONSISTENCY AGAINST CONSISTENCY.

BY DANIEL BRIGHT.

WELL has it been remarked that "The evil of the church to-day is inconsistency." Inconsistency exists where profession of a truth is made with the mouth, but denied in practice. To profess to be a child of "light" and not reprove darkness in both word and deed, not shew forth the virtues of him that has called us from "darkness unto his marvelous light," is inconsistency. To profess to be born of God, having the "love of God shed abroad in our hearts;" and manifest hatred and envy towards our brethren or fellow-beings, is inconsistency. To confess faith in *Almighty* God; in that his eye is all seeing, his ear all-hearing; in that his fatherly care is extended toward every one of his creatures, so much so that not even a "sparrow can fall to the ground without his notice," and much less can anything threaten to happen unto his re-adopted child without seeing it; and to profess to be the re-adopted child of that Omnipotent Being; the object of his tender mercies and his fatherly care, as much so, or in such a degree, as the "apple of our eye" is an object of our greatest care; and after confessing and professing all this, not being willing in our daily walk and conversation to confide and trust in him (after we have done our duty), but trust in man, make flesh our arm, with the heart depart from the Lord, Jer. 17: 5; this is inconsistency; and it is, and always was the greatest evil in the church, and extremely hurtful to her progress.

To confess the truth is consistent, for truth *must* be first confessed; and not to walk according to the profession made, not to walk in the truth, though it is inconsistency, yet not in the *truth*, for *truth* has no inconsistency, but with the *confession* made, it is inconsistency, and it works upon the influence thrown out by the confession of truth, like as fire operates upon chaff.

It is true when we say, that consistency "is a jewel," but is equally true when we say that inconsistency is a vial of *aqua regia* (a solution which dissolves gold). For take your bright jewel of gold, consistency, and put a drop of the acrid "royal water" on it and it will receive a dark spot, and immerse it in that solution and it will destroy it, will dissolve it. Hence, inconsistency in our daily walk and conversation will destroy all the influence that the confession of the truth and short abidance therein has thrown around us.

Consistency, or confessing the truth and beginning to walk therein, is like unto Pharaoh's seven rank and good ears of corn upon one stalk; or like unto the seven well-favored and fat-fleshed kine feeding in the rich meadows. But inconsistency in our practice, our daily walk and conversation, is like unto the seven ill-favored and lean-fleshed kine, which ate up the seven fat-fleshed; or like unto the seven thin ears, blasted with the East wind, which devoured the seven rank and full ears. Gen. 41. Thus it is with the professor of religion. To confess Jesus before men has a powerful influence for good, but to deny him, wholly or in part, in our practical life, this inconsistency will destroy all our influence for good, however strong the power thereof may have been. When the preacher professes to be a Christian, and holds forth the Word of Truth with power, he wields a most wonderful influence over men. But when in his private life he does not manifest the principles of the kingdom of heaven,—love, peace, meekness, humility, long-suffering etc.; and in his office as a "worker together with God," does not, "in all things" approve himself as "the minister of God," but loves those who speak well of him, shunning and despising others who kindly tell him of his faults, such deportment is inconsistency, and destroys the influence for good he wielded before.

Love is the center, the focus of the vivifying rays of the Sun of Righteousness. It is the atmosphere of the "new earth." It is the "bond of perfectness and the fulfillment of the law. It is the concentration of all the commands of God into one. The possession of love is the convincing evidence in the Christians that they are the disciples of Christ. "By this all men shall know that ye are my disciples, *if ye have love one to another.*" John 13: 35. Every person possesses love. Even publicans and sinners love those who love them, and call everything right that they do. But to love our enemies or those who do not speak so well of us and do not honor us as much as we would like them to, requires one born of God. But if we profess to be born of God and yet harbor malice and ill-feeling towards our fellow-mortals, in our hearts, we are inconsistent and a stumbling block to seekers of the Truth. "If the light that is in you be darkness, how great is that darkness?"

Every true disciple of Christ has promised to be a witness of the Truth till the end. O let us all pay unto the Lord this our vow, and we shall be the happy possessors of this precious jewel—consistency—and truth will bear us out on the judgment day.

WHAT STRONG DRINK DOES.

IT costs $1,000,000,000 annually ir in money.

It makes 50. per cent of our insane.

It makes 65 per cent. of our paupers.

It is the direct cause of 75 per cent. of the murders committed.

It makes 80 per cent. of our criminals.

It sends forth 95 per cent. of our vicious youth.

It sends one every six minutes to a drunkard's grave, or, 87,600 every year.

In our own happy or unhappy America, in this enlightened 19th century, facts and figures show that 60,000 lives are annually destroyed by means of intoxicating drink, 4,000 commit suicide, and 200,000 orphans are made.

The crimes resulting from intoxicating drink cost the country annually $40,000,000 and send to prison 100,000 persons.

New York City spends annually $70,000,000 for strong drink and only $3,000,000 for public education. In the State of New York there are 21,242 licensed dram-shops, and perhaps one-fourth that number more not licensed and only 7,000 churches.

In the State of Pennsylvania $83,487,000 is annually spent for strong drink, and only $6,000,000 for public education.

In the United States over 400,000 more men are engaged in the liquor business than in preaching the Gospel and teaching the youth.—*The Shaker.*

A SHIP IN A CALIFORNIA DESERT.

[Medical Million.]

BY many it has been held as a theory that the Yuma desert was once an ocean bed. At intervals, pools of salt water has stood for a while in the midst of the surrounding waste of sand, disappearing only to rise again in the same or other localities. A short time since one of the saline lakes disappeared, and a party of Indians reported the discovery of a big ship, left by the receding waves. A party of Americans at once proceeded to the spot, and found imbedded in the sands the wreck of a large vessel. Nearly one-third of the forward parts of the ship or bark is plainly visible. The stump of the bowsprit remains, and portions of the timbers of teak are perfect. The wreck is located forty miles north of San Bernardino and Fort Yuma road and thirty miles west of Los Palmos, a well-known watering place on the desert. The road across the desert has been traveled for more than one hundred years. The history of the ill-fated vessel can, of course, never be known, but the discovery of its decaying timbers in the midst of what has been a desert will furnish important aid in the calculations of science.

◆

Peace does not dwell in outside things, but within the soul. We may preserve it in the midst of the bitteres pain, if you will remain firm and sut missive. Peace in this life springs fro acquiescence even in disagreeable thing not in an exemption from suffering.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

The Brethren at Work will be sent at $1.50 per annum in advance. Any one who will send us eight names and $12.00 will receive an additional copy free of charge, and for each additional name (over and above the nine names) the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 30 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under 1.00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill

LANARK, ILL., DECEMBER 12, 1878

One was baptized in the Lanark church the first day of December.

A man who has a beam in his own eye is not competent to pick a mote out of his brother's eye.

We cannot fill orders for "Chrystal's History of the Modes of Baptism." The work is out of print.

The address of elder John Barnhart is now changed from Mahomet, Ill., to Mansfield, Piatt county, Ill.

Brother S. Z. Sharp, who is now at his old home in Maryville, Tenn., expects soon to return to Ashland, Ohio.

At the late District Meeting, Bro. Enoch Eby was added to the committee having charge of the Danish Mission.

It is just as easy to find pleasure in work as play, if people would only think so. Men who love to work, enjoy it, and feel happy over it.

Do not conclude that much reading will make you intelligent. It is not what a man reads, but what he remembers that makes him intelligent.

Hereafter Bro. Bashor's books will be sold at the following rates: Any one sending six names and $3.00 will receive a book free.

When sending in money to pay for your past subscription, always say by whom your name was sent. It will save much perplexity in business.

The address of elder John Wise is changed from Waterloo, Iowa, to Mulberry Grove, Bond Co., Ill., where he is now located in his new field of labor.

The first number of our weekly supplement is folded in with the paper this week. It enables us to give our subscribers that much more reading matter.

Most people send their children to school too early. Where it can be done, it would be best to teach them at home a few years before sending them to school.

Brethren and sisters should not neglect family worship. If you can do no more, read the Scriptures to your family once each day, or sing a suitable hymn.

If people would eat less before going to meeting, have the house better ventilated, and get more energy in the preacher, there would be less sleeping in churches.

The church at Huntingdon, Pa., has been greatly refreshed. During a late series of meetings held by their home ministers, four were added to the church by baptism.

In answer to inquiries we will state, that the price of Tertullian's complete works, in four volumes is $12.00. The work is becoming quite scarce, and but few are to be had.

The Brethren at Hudson, Ill., have appointed a series of meetings to commence on Christmas, and much desire some of the ministering brethren to come and help them.

When sending in money for the Danish Mission, always send it to C. P. Rowland, Lanark, Ill., and not to us. It makes less trouble, and renders misunderstandings less liable.

A card from Bro. Daniel Brower informs us that he is holding meeting in Idaho Territory. Thus the truth is spreading, and we hope the day is not far distant when the Brethren will have churches in every State and Territory in the United States and Canada.

If you do not receive what you order from us within three weeks after ordering, do not fail to notify us of it. Please do not wait two or three months.

The twenty-six dollars raised at our D. M., for a poor, crippled sister in the Central Mission field has been forwarded to her. It is good to remember the poor.

Special attention is called to the "Business Department" on last page this week. Read the instructions carefully, and when sending in money be sure and say just what it is for.

Our office was favored with many warm-hearted visitors last week. It was a source of great pleasure to us to receive a visit from so many of our readers, and be cheered by their good wishes.

Brother F. P. Lœhr, of Michigan, has been with us over one week, and preached several times for the Brethren. Though quite old, he has not lost his zeal for the cause, and is a friend to missionary work.

There are only a few more numbers of the Brethren at Work for this year. This makes No. 50, and the year will soon be at an end. Hope all will renew at once so that their names will be in before the next volume commences.

Brother L. Hillery has concluded not to do anything in the colony business at present, but will likely turn his attention entirely to preaching. This explanation is made for the benefit of those having made inquiries in regard to the colony project.

Satan is an enemy to the spreading of the Gospel, for it being "the power of God unto salvation" tends to destroy his influence over the minds of the people, and for that reason he does not want the Gospel preached to every creature.

From the *Waynesboro Village Record* we learn that an oral discussion, between Bro. S. H. Bashor and M. P. Bergstresser, a Lutheran minister, will likely take place some time during the Winter. The discussion is to be held at Waynesboro, Pa.

A well-informed minister was one time asked to return thanks at a wedding dinner, composed of sweet cakes and indigestible food generally, and refused, saying, he saw nothing on the table to thank the Lord for. Those who prepare wedding dinners should give this subject some thought.

A brother writes: "We think the Brethren at Work quite a help to young members to become acquainted with the faith and practice of the Brethren." The coming volume will be found quite valuable in that respect. We shall give special attention to the distinctive features of the Christian religion.

Brother John D. Switzer, of White Rock, Kan., wishes us to say, "There is a splendid opening at Jewell City for some brother or some other man who is a good miller and has some money to invest in a mill. They have a water-power there and a splendid wheat country, and no mill nearer than fifteen miles."

Number 48 of the *Primitive Christian* contains an able "Appeal to the Brotherhood," from the pen of Bro. Quinter. The article is well worth preserving, and no doubt its publication is timely. He calls on every lover of the truth to "mark them which cause divisions contrary to the doctrine which ye have learned"

The District Meeting here last Tuesday morning was opened by old Bro. Lœhr, who, after lining the opening hymn said, "Brethren, this is a memorable day to me. Fifty-eight years ago to-day I placed foot on the American shore, on the wharf at Philadelphia. I came from the land of slavery to the land of liberty."

It is said that Central and South America are in a threatening condition. "In Panama the most fertile and populous portions of the republic have suffered fearfully from grasshoppers, and all the crops have been completely ruined. A severe earthquake has destroyed a large portion of the city of Menizales, the capital of Antioqua. No lives were lost. Revolutions and political and financial troubles are reported in Peru, Izalco and Santa Nuna, are in a state of tremendous activity. The inhabitants of neighboring villages are terribly alarmed."

About the last thing done by the late District Meeting held at Lanark, was the placing of all the *business* connected with the home mission work into the hands of deacons. There is not a minister on the board. We hope the day is not far distant when our people will see the importance of giving more business into the hands of deacons, and let the ministers apply themselves "to the ministry of the word."

Let every brother and sister, who is able to do so, send and get one of Bro. R. H. Miller's books. It will serve as an excellent Christmas present if given to some one who may appreciate it, and then Bro. Miller, who is in limited circumstances, needs the money, the publishing of the book having cost him a good deal. Address him at Ladoga, Ind.

Some 40 years ago the Presbyterians began their missionary work in Siam, and after 20 years of patient toiling and waiting, they received the first convert, and now the church in that county numbers 50 members. This shows how patiently missionaries labor to build up a church, yet there are those—not very familiar with missionary work—who conclude that unless a few hundred are converted each year the mission is a failure.

Mr. Moody is laboring at Baltimore. Chief among the evils in the churches, he said in a sermon, are church choirs—ungodly men and women who happen to have good voices, and often drunken organists. Mr. Moody denounced the methods employed in raising money by church fairs. Lotteries, voting and raffles were discouraged. The young men now, instead of going to a low gambling den, could go to God's church and gamble. Actually, at one church fair, the sum of 25 cents was charged for the privilege of kissing the handsomest young woman in the church—presumably to help the work of God.

The following from Bro. J. W. Stein will explain itself fully:

Dear Brethren:—

I see you make a mistake in No. 48 of Brethren at Work, about my speech not appearing last week. Though Dr. Ray's speech reached me a day late, mine left here in time *promptly.* Hence I am in no way responsible for the delay.

Affectionately,
J. W. Stein."

THESE PERILOUS TIMES.

THE time has come for greater activities upon the part of both the ministry and the laity. We do not predict that the church is going to ruin, or that infidelity is going to predominate, but do raise a warning voice against coming evils already at the door.

It is perilous times for children and young people generally. We allude to the large circulation of obscene literature and pictures that is disgracing our land, and corrupting the minds of children. Men of corrupt and depraved minds make it their business to keep such matter afloat. They are doing their utmost to get their corrupt teachings before the children and young people of the land, in order to ensnare and defile them.

There are millions of copies of low-toned, coarse-grained literature in constant circulation, narrating stories of terrible adventures, frolics and murders by the wholesale, written in a flashy style, well calculated to fire the imaginations of boys and girls, with an unholy flame for committing similar deeds, and undertaking like daring exploits. Add to these a few million copies of the dime novels, and we have running through our land a stream of corrupt literature that, if continued, may ruin the morals of most of the youth of our times.

Parents will find it to their good to keep a careful watch over the reading matter that comes into their families, for their children will partake largely of the nature of that which they read about. A French proverb says, "Tell me what a man reads, and I will tell you what kind of a man he is." You need not try to keep your children from reading, for that is useless, but furnish them with that which is good and will not corrupt their minds, and they will grow up strong and useful.

All kinds of inducements are being held out for young men and women, to entice them into sin and ruin. Satan has his secret snares at every available spot, and he who does not tread with cautious steps, may be deceived. He has his agents at work, arrayed in the garb as the angels of light. They are skilled in all the accomplishments of deception. Their winning ways are hard to resist, while their cunningly devised plans are difficult to detect. If ever there was a time when people needed to be as wise as serpents and harmless as doves, it is now. "Watch and pray, lest ye enter into temptation." J. H. M.

THE DISTRICT MEETING.

AS early as Monday evening, Dec. 2nd, brethren and sisters began to arrive from various parts of Northern Illinois, and by seven o'clock our meeting-house was well filled with members, many of whom were ministers and delegates. Elder David Rittenhouse, the pioneer preacher in this part of the State, preached to us.

The next morning at an early hour, the house began filling, and by nine o'clock everything was ready for opening the meeting, which was done by singing, prayer and the reading of the Scriptures. Every congregation in Northern Illinois, excepting one, was represented by delegates. After some discussion regarding the legality of the meeting, a rising vote was called for, and resulted unanimously in favor of the meeting proceeding to business.

The following officers were chosen by ballot: Enoch Eby, Moderator; D. E. Price, Reading Clerk; J. J. Emmert and M. M. Eshelman, Writing Clerks. The entire forenoon was spent in reporting and looking into the financial condition of the district. Since last Spring about six hundred dollars have been raised for the various missions, leaving three hundred dollars to be raised till the next District Meeting. All expressed a willingness to make up their quoto as stated by the District Meeting last Spring. A number of speeches were made regarding the best methods of carrying on missionary work in Central Illinois, and in a few instances considerable zeal was manifested. It was finally agreed to appoint two committees to draft plans to be presented to the meeting the next day. Meeting adjourned at two o'clock to meet next morning at nine.

At seven o'clock in the evening the house was well filled to listen to old Bro. F. P. Lœhr and Bro. Daniel Dierdorff.

Meeting was opened the next morning at nine o'clock, when the two committees presented their plans.

FIRST PLAN.

"We recommend that a committee of five brethren be appointed by this meeting for the purpose of consulting and selecting a brother, with the necessary qualifications as a resident minister, for one year or more, in the Central Mission Field, said committee to assist in locating said brother in such a way as to partially, if not wholly support himself and family. Should said committee fail to obtain such a brother, then they shall select six brethren from Northern District of Illinois for the purpose of visiting and seeing how they do, as often as once a month if, in their discretion it may be thought necessary. The committee of five to report to next District Meeting. Also to confer with the Evangelists of the Southern District of Illinois with reference to co-operative effort on Central Mission Field. Also, that the members in Bureau Co., be placed under the care of the Rock River church."

SECOND PLAN.

"We suggest that no change be made before next District Meeting, and that if any of the four already selected cannot fill his place on the field, he should get some other brother to fill it for him.

Those who go, should not scatter their meetings, but if possible, make thorough work of it, staying as long as possible, thus curtailing expenses.

We further suggest, that a committee of five deacons be appointed, whose duty it shall be,

To make an effort to get some well-established minister to move into the Central Mission Field for at least one year, or more, if possible.

This minister to be so circumstanced that he can devote one-half of his time to the ministry in the Summer season, and all of his time in the Winter.

He shall do what he can toward supporting himself, and what he may lack, the Northern District will supply.

But if this committee cannot succeed in locating a minister, then they shall make an effort to get some brother to take charge of the field during the Summer season — doing his traveling by private conveyance, having a horse and buggy that are to be the missionary property of the District, and to be used in doing missionary work, whenever and wherever it may be practicable to do so.

This minister to enter the field immediately after the District Meeting, and remain till the middle of November. He is privileged to return home occasionally during the Summer as prudence may dictate.

For the Winter's work, the committee to select four ministers, who in turn, are each to spend one month in the Central field, commencing the middle of November and ending the middle of March."

The first plan was adopted without much discussion, and five deacons, named by the first committee, were instructed to carry out the plan adopted. The next move was to place the Wisconsin Mission under care of the same committee of deacons.

No change was made regarding the Danish Mission. There was a warm feeling for the success of the Mission, with but few opposers. The meeting instructed the Moderator and Clerks to prepare an address to the general brotherhood.

How to raise the money to carry on our mission work, called up considerable discussion. The meeting decided to make no change. The plan adopted by last District Meeting was, that each congregation should raise, on an average, $95.00 to the congregation. Those that are wealthy should give more, and others less. The meeting closed at two o'clock. Had public services at seven in the evening. Brother Joseph Lehman preached, followed by brother Allen Boyer.

J. H. M.

COMMITTEE WORK.

AS committee work among our people, in the method of church government, has become a feature of no small importance, I conclude to offer a few remarks regarding the class of men from whom committees should be selected.

The settling of church difficulties, requiring the services of committees, is perhaps the most perplexing business belonging to church government, and therefore requires special attention. It is a work about which the church cannot well be too careful. There is too much at stake to act hastily. Come, let us look at the subject carefully.

Prudence would dictate to every intelligent Christian, that it is best to so conduct business as to obviate the necessity of a committee. In this, as well as other matters, an ounce of preventative is worth a pound of cure. The grand secret of keeping the peace is the preventing of difficulties. If people would work as hard to prevent difficulties as they do to settle them, we would have far less trouble in the church.

Under the existing circumstances, we need not expect to get entirely rid of committee work. for there will occasionally arise difficulties requiring the attention of committees, and in some parts of the brotherhood we fear harm has been done by the present method, hence suggest a few improvements.

The suggestions I now offer, have not been hastily formed; they are the result of considerable thought and observation, and have been explained numbers of times to brethren who have had much experience in committee work

When it comes to settling difficulties, there is too much of a disposition to refer it to the preachers. If the difficulty is arbitrated, it is too frequently turned over to the preachers, and if two members chance to fall out, it is generally expected that the preacher must have some hand settling it. There cannot be a committee to settle church difficulties, but that it must be composed of elders, who are compelled to neglect the preaching of the Word in order to see after matters that might be adjusted by others. Besides this, some elders have been on committees so much that they have well nigh lost their influence. However honest they may be, or however good their decision, somebody will censure them.

Supposing a church gets into a difficulty, and the members are about equally divided on the question. They call for a committee. On that committee is a minister of great ability as a preacher, and the congregation has much confidence in him; his preaching has a salutary effect. The committee hears both sides and makes a decision in favor of one side and against the other. I do not care how good the decision is, that minister can never have the influence in that congregation he had before, for a part of the members will not feel just right toward him—they lose confidence in him. But, says one, this is not right—members ought not to have such feelings. That is true, but how can you help it? How can you keep members from disliking preachers when they are in this kind of business? There is no way in the world of doing it, unless ministers are left to give their attention "to the ministry of the word," (Acts 6: 4), while others be appointed to attend to settling church difficulties.

Elders are human, and are just as liable to make mistakes as anybody else, and when they do make mistakes, in trying to settle church difficulties, the cause has to suffer by it. They are censured by those who ought to stand under their arms—lose much of their influence, and often go away from the church, where they have been laboring, down-hearted and discouraged. No wonder some of them dread committee work.

Besides, they are caused to lose a great deal of time that might otherwise be employed in preaching. Elders and ministers have a hard time of it at best. They get nothing for preaching, must lose the time at their own expense, neglect their business at home, and in too many instances neglect their own congregations. Their families often suffer, and worst of all, the cause has to suffer. I know elders who have so much committee work to attend to, that they have to greatly neglect the missionary work they were appointed to do. This has been experienced to a considerable extent in Northern Ill. Our missionary field had to be neglected for months, just because one of our missionaries had to spend much of his time serving on committees, settling difficulties that might have been settled by deacons just as well. If committee work is an honor, let us divide it, but if a burden, let others help to bear it.

The wisest piece of church business I ever heard of elders doing, was done by the apostles at Jerusalem. When "there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration," (Acts 6: 1) the apostles did not appoint a committee from among themselves to attend to the matter, but told the church to select seven men whom they (the apostles) would set over that business, thus leaving them to devote their time to looking after the spiritual wants of the church, while others could see after the temporal affairs. In this case no doctrine was involved, it was a murmuring over temporal matters. The complaint came from the "Grecians" who laid it in against the "Hebrews," because a certain class of widows were not supplied with food. The setting of others over that business left the apostles free to devote all their time to the "ministry of the word."

Why not the church be that wise in disposing of committee work now? As it is, elders and many of the ministers, have enough to do. All their spare time and attention should be devoted "to the ministry of the word"—to attending to the spiritual wants of the church. Most difficulties that committees are called to settle, could be properly adjusted by deacons or ministers who are not so burdened with preaching, thereby economizing labor. The church is blessed with a number of well-established deacons who could do good services on committees, and I believe it would add much to the advancing of the cause, if the greater part of this work were turned over to them. It would have this advantage:

1. It would enable many elders and ministers to devote more time to spreading the Gospel and building up churches. This alone would be a great advantage.

2. As elders and ministers have to lose the time employed in preaching and doing committee work, at their own expenses, it would be wisdom to divide the burden, and turn the greater part of the committee work over to the deacons, thus relieving the ministers of a great burden.

3. In too many instances ministers have lost some influence by serving on committees, thus diminishing their usefulness as preachers, and proportionally injuring the cause. Relieving them of committee work will enable them to exercise more influence over the church in preaching the Word, and thereby do a greater amount of good.

4. Should any part of the church become displeased with the deacons, because of an unsatisfactory decision, it would in no way affect the preaching of the Word.

5. By placing committee work in the hands of the deacons they will become better acquainted with church government, and take more interest in the affairs of the church generally.

6. As a general thing there is more wealth among the deacons than among the ministers, and by dividing the burden, some of it will fall on those who are better able to bear it.

7. My impression is, that deacons are less liable than ministers to become biased by the thought of losing influence.

8. An elder who has served on committees for years, tells me that about nine-tenths of the cases that come before committees, involve temporal matters, or grow out of troubles that in no way affect doctrinal questions. Now, we all know that our deacons, as a body, are better financiers than the ministers, and when it comes to adjusting difficulties involving financial matters, their judgment cannot be excelled by any in the church.

Where there is a difficulty, involving doctrine, to be settled, then the committee should be composed of well-informed elders. When that doctrinal difficulty, involving circumcision, broke out at Antioch, the case was referred to the apostles and elders at Jerusalem. Acts 15: 1, 2. "And certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." It was a doctrinal question, hence referred to the apostles and elders, who, in framing their decision, consulted the church.

The duties of ministers, regarding difficulties that grow out of temporal matters, may be learned from Luke 12: 13, 14. "And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me." Then Jesus "said unto him, Man, who made me a judge or a divider over you?"

Elders and ministers who keep off of committees and give themslves "to the ministry of the word," and the care of the churches, will not only save themselves from a great deal of trouble and perplexity, but will be enabled to accomplish vastly more good in spreading the truth.

J. H. M.

CHILDREN'S MEETING.

ON the evening of the 4th it was announced that on the morrow evening our aged brother F. P. Lœhr would talk to children, hence all the little boys and girls were invited to come and hear him. When the time came, many were found there in the front seats, while the remaining part of the house was filled with those who are older. The contrast was truly marked, for there were people from six years of age to seventy-five, all eager to be fed by the Word of Truth.

Brother Lœhr is 75 years old, but retains his mental powers and physical activity remarkably well. On questioning him, he said that he had given up the care of the church to younger heads, as he had passed the age of labor in that direction. We could not help admiring that wisdom, for it is indeed rare. Few men are that wise at seventy-five. But for the meeting. All the children, big and little, were eager to hear the dear old brother. He spoke to them of the angels, of the first liar, Cain, of Jesus' concern for them, of the necessity of studying the Bible, and how the early or primitive Christians assembled and taught their children. Both old and young could find plenty of crumbs of comfort, and go away feeling that they were none the worse for coming together. Such meetings should be held frequently, for the children need just such instruction. Fathers and mothers are often wearied by the mischievousness of their children, and if they were brought together occasionally and preached to, much good might be done, and the work of parental government made less burdensome. After all, our children are just what we make them. If we are cross and fretful towards them, you may rest assured they will be so too. Great loving-kindness, firmness, truthfulness, and patience are needed to bring a child up in the nurture and admonition of the Lord. Then bring them together in the public assembly, and teach them the best way to behave themselves and to love and honor God. A boy that is brought up at the fish pond on the Lord's day, or in the grove hunting, or on the commons, playing ball, or in the barn, playing hide and go seek, is pretty hard to reach with the Gospel. In too many neighborhoods this is the work of children on Lord's day, and then their parents complain that their children are saucy, disobedient, and hard to get into the church. Is it any wonder that they are so careless and disobedient? Have you not opposed their coming together to study and read the Bible? Have you not failed to take them to meeting, to sit down with them in the evening and morning and read the Bible with them? Ah! when we look up the facts *you* are more or less to blame, are you not? Come, take your children by the hand, go with them to the public assembly of the people of God, and do your part of the great work. Now a few words to preachers.

You are not all cut out to talk to children. It is a gift, to be able to talk to them. Their natures must be understood, and the simplest speech must be used in addressing them. Never talk to them in a loud tone, nor make excessive gestures. Go right up to them, and speak to them ever so gently. Draw their attention by your kind manners. Their hearts are tender, and if you would make a mark for good, you must come down to childish nature, childish feelings. Theory is not for them. Give them practical talk, matter that they can understand. I would like to talk to every boy and girl in this broad land. I look upon them as too much neglected in holy things, and desire to do them good. God bless them and their parents!

And for the encouragement of the children I will here add that, during his travels Bro. Eshelman will make preaching to the children a specialty. Most of the preaching now is intended for grown people, while the lambs are neglected. Great efforts should be made to properly instruct the children in the ways of the Lord so that when they become men and women they will not forsake the way of truth.

J. H. M.

BABYLON.

BABYLON was the most remarkable city of ancient times, having attained its greatness about 600 years before Christ, though founded by Nimrod soon after the flood.

It was laid out with great regularity on both sides of the river Euphrates, and was fifteen miles square, or sixty miles in circumference, with the river flowing through the centre from north to south. The city was surrounded by a wall, composed of brick, made from a very durable substance. This wall was 350 feet high and nearly 88 feet thick. The hight was enormous when we come to consider it. Most trees are not over 50 feet high, yet it would take seven tall trees, one upon the top of the other, to equal the hight of the wall surrounding Babylon. On this wall were 1560 lofty towers on the top of which watchmen were placed to guard the city and surroundings.

Within, the city was divided into 676 blocks by twenty-five streets running each way. At the end of every street was a gate in the wall. There was also a wall on either side of the river, and also gates where the streets crossed the river. In all, there were 150 gates, which were always closed at night and opened in the morning, except in time of war when they were kept closed all the time. These gates were made of solid brass, and were one hundred feet in hight. There were also two great lever gates across the river—one where the river entered the city on the north, and the other where it departed on the south. These gates were raised and lowered by powerful machines on the top of the wall.

Around the city, and on the outside of the walls, was a deep canal 350 feet wide, over which, opposite of each gate, was a draw bridge, which, by means of heavy chains and engines, could be drawn up against the wall, thus cutting off all chances for the enemy to cross. In fact, the city was the strongest fortified place in the world. It was never captured by force, but was twice taken by stratagem.

Her greatness is gone, her glory has departed. Her walls have been entirely demolished, her huge gates battered in pieces and carried away by the Arabs, her treasures scattered among the nations, and so utterly has the city been destroyed that the precise spot on which it stood is a matter of conjecture. The place where once stood the grandest city of antiquity is now a desolate and barren wilderness, where roam the wild beasts of the desert, and the owls dwell there.

J. H. M.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible, in order to promote Bible Truth. Articles for this department, must be short and to the point.

Will the Brethren at Work give an explanation of the latter clause of the 36th verse of the 22nd chapter of Luke, which reads as follows: "And he that hath no sword let him sell his garment and buy one."

Also, Mark 23: 15, which reads as follows: "Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made ye make him two-fold more the child of hell than yourselves." S. A. Ulery.

Please explain 1 Tim. 1: 9; Luke 16: 15; Mark 9: 23; Mark 10: 17, 18. To what law has the Scriptures reference and to what extent should it be used? What is the most esteemed? Has it reference to any particular thing?

GO AND PREACH.

BY DAVID LONGANECKER.

"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16: 15, 16.

To *preach* the Gospel to every creature is a command as well as baptism, feet-washing, or communion. The Gospel is the power of God unto salvation to all them that believe. Preach it to every creature at home and abroad, to old and young, poor and rich, moral and immoral, to publicans, harlots, drunkards, liars and adulterers. Jesus died for them, He preached and prayed for them. He came to seek and save the lost. We should not do like the self-righteous Pharisees, run away from penitent sinners, who were better qualified for salvation than themselves.

Preach the Gospel to every creature—to *all* nations, to Jew and Gentile, Dutch and English, Greek and Latin.

It is said that the Campbellites began long after the Brethren and now they number six hundred thousand, while the Brethren number something less than *one* hundred thousand. It is said the Campbellites have a church in every nation.

We hear of sisters weeping and praying, "Brethren, send us some ministers, for we are starving for the Bread of Life. We have not heard a brother preach for a year, or since we are here." May the Lord move the church to love and pity those calling for help, and send them preachers, not by *saying*, "go," but by providing the means necessary to carry on the work, and sending them.

WHY IS IT?

BY THURSTON MILLER.

Why is it that sick patients almost invariably put off their "call for the elders" to officiate in "anointing with oil in the name of the Lord," until they are quite sure that death is very nearly approaching? For surely from this reading, the Scripture does not limit them to that condition; but says, "If any be *sick* let them call," &c., not if any be DYING.—Generally, so far as my own knowledge extends, very few of the sick survive beyond a few days at most, and often but a few hours, after this solemn religious service.

2nd. How is it that the view so generally prevails, that, in the event of restoration to health again, after having called for, and engaged in the above service, they may never make the second call?

3rd. Why is it this subject is never discussed publicly, and the people, as well as many of our members more fully enlightened regarding this very important and heaven ordained religious duty? I am frequently astonished at the ignorance of members upon this subject; often meeting members in my little journeys "through this vale" who scarcely know anything about such a practice among the Brethren, and while many grown up children, of parents long in the church, have never heard that there was such a thing. The following will illustrate: Not long since while calling at the house of a worthy old German brother and sister, long time members, I was relating the dangerous illness of a very aged brother of our church, when I alluded to the circumstance of his having called for the elders to officiate for him in this service, but a day or so previous, when a sick son (man grown) lying in an adjoining chamber, heard through the open door the conversation, turned upon his pillow and immediately began interrogating me in regard to the essentiality of its observance. At this moment a married daughter came into the room, and upon turning to him, she stood exhibiting the most profound astonishment, and asked, "What do you mean by anointing? Why I never heard of such a thing!" I found the old people, however, well informed, and entertaining quite correct views upon the subject, but had failed to impart them to their children. Verily I think such ignorance should not prevail.

THOUGHTS UPON DIFFERENT SUBJECTS.

BY MARY C. MILLER.

When Paul said he magnified his office, he did not say his office magnified him.

If we *wish* to do what is right we must not be afraid of the world. And if we *do* what is right, there is no *need* of being afraid.

Cleanliness is said to come next to godliness, yet it is not what goes into the mouth that defiles the man, but that which comes out of it.

All things are open unto Him with whom we have to do. If we wish to live, we must work. We must be open-hearted, *warm-hearted* toward each other. If one should do wrong or speak wrongly, convince him of his error to his face. Speak not reproachfully of him.

I have seen a good many instruments of music in the houses of professing Christians, but to the best of my knowledge, I have never yet seen one that was used expressly for sacred music.

If we want to gain our brother, we will talk to him of his faults; if not, we will talk to others of them.

Christ is the head of the church and He is poor, He is holy, He is free from sin. He says, "My Father and I are one." Why are they one? Because they are alike in purpose and alike in works. Now if the church has such a Leader, should she not be so too? Next to Christ are the ministers. They who are to teach and be "watchmen on the walls of Zion" if they shrink not from duty, oh how good it is. Then the church prospers. As it was under the Jewish economy, so it is at present. When they had a king who did right in the sight of the Lord, then Israel was strong, they went forward, God was with them, but when a man arose who knew not God to love Him and walk in his appointed ways, Israel was weak, she was God-forsaken, she went in by and forbidden paths.

A Christian lives in holy fear and confidence. He knows the eye of his Master is upon him. He lives in peace with all men as far as he can, but he has not the fear of man within his breast.

To read the Bible and contemplate or meditate upon its contents is the duty and blessed privilege of every Christian. But the young, and those who are newly converted to the faith, how necessary it is for them to be very diligent in searching the holy Scriptures, that they may become acquainted with that law which is to govern them in all their transactions through life. We should *all* search the Bible *continually*. It will teach us watchfulness, steadfastness, diligence, prudence, bravery, meekness, kindness, truthfulness, impartiality. Yes it will teach us all that it is good for us to be.

A flame of fire in the wrong place should be put out if possible. So with an evil report about a brother or sister. Don't let the fire spread or you cannot get the control of it. If we would stand up for each other as we should, wicked and designing people could not make so much trouble among us.

It is not the darts of Satan which hurt Christians, but his smiles. When our actions please him, then we are hurt, not when he is angry with us.

Let the minister of God take the Bible, which is his sword, and let him become acquainted with its holy teachings, let him learn to "rightly divide it" and to use it skillfully, then with God's help, with God's blessing he will be able to overthrow the mighty. This battle is not gained by those who are strong in themselves, but by those who are weak. When we are strong, we depend upon ourselves, when weak, upon God. Therefore Paul says, "When I am weak, then am I strong."

"Where there is smoke there must be fire." This is often said where evil reports are going about against our neighbor, but we find that the most illustrious personage ever upon earth, was much spoken against. The only perfect man that we have any account of after the fall of Adam, was crucified as a malefactor. Was there any truth in the reports brought against Him? It is true they pretended to have foundation upon which to build these reports, but after all, were they not false? Was He guilty of wrong doings in any way? "The king of terrors loves a shining mark." Reader, think of these things.

READ YOUR BIBLE.

BY SARAH EARLY.

As the Brethren have many books, pamphlets and papers for us to read, which are good in their place, let us not forget our Bibles. It is the fountain head of all our religion. Let us often draw from its healing streams; let reading it be our daily practice. When we consider the divine Author of this holy Book, and estimate its importance, we should ever esteem it above all others. What a matter of lamentation it is, that this sacred Book is so much neglected, and how inexcusable must such be for this negligence. There are many families, it is to be feared, which have not so much as a Bible in their houses, nor do they desire one. There are others who have the Bible, but let it lie as an unfashionable book. What amazing ingratitude and stupidity is this. Oh, may we all be humbled in the dust for our negligence.

This heavenly food, the Word of God, abideth forever, and shall nourish our souls unto everlasting life. This ought to be our daily bread, for here we learn all things profitable for our salvation; great ones learn humility; rich, charity; poor, contentment; the oppressed, patience; the afflicted, comfort.

Salem, Oregon.

AN EAST WIND.

The East wind, coming from the parching desert, is very destructive to man, beast and vegetation in Palestine. A late writer, in the *Christian Weekly*, thus describes, from personal observations, the effects of one of these winds:

"Have you ever thought what is meant in the Bible by an East wind? Had you been here last week, you would have learned all about it by bitter experience. No wonder that Jonah's head was scorched by it. In the Arabic version we read (John 4: 8), "And it happened at the rising of the sun that God prepared a hot east wind, and the sun smote on Jonah's head, and he wilted and he asked death for himself, and he said, My death is better than my life." An East wind began to rage here on Wednesday, August 22. A deadening and oppressive heat settled over the land. The next two days it grew more intense; the air was dry and hot as the breath of a furnace. The birds sat motionless in the thick trees; the green leaves of the fig trees grew crisp and dropped to the ground; book-covers curled up as though they were being held by a coal-grate; doors, bureaus and tables cracked with a loud noise and warped with the heat, even the wooden ceilings cracked as if the boards were in agony. Men and beasts panted as if gasping for breath and parched for want of water. Our children awoke almost every hour of the night calling for cold water.

"I have rarely enjoyed anything more than I did the sight of a great flock of sparrows driven by thirst to our yard, where there is a long trough of water. They plunged in, drank, and drank again, flew round, and fairly exulted with delight at finding in this arid mountain and on such a day an abundance of water. A huge centipede plunged into our wash-bowl to slake his thirst; and although obliged to despatch him for fear of his injuring some of the family, I could not help allowing him to live long enough to enjoy the luxury of a draught of cool water. Writing was almost impossible, and the ink dried on the pen between the inkstand and the paper.

"I had to ride four miles on horseback during the heat. Returning after sunset, I met Mr. Bliss just coming up from Beirut. His first question was, "Is anybody left alive on the mountain?" No wonder Jonah "wilted." Thousands of Syrians "wilted" on Friday, and I doubt not many said in thought, if not in words, "My death is better than my life, if this East wind continues."

◆

Let your sleep be necessary and healthful, not idle and expensive of time beyond the needs and conveniences of nature, and sometimes be curious to see the preparation which the sun makes when he is coming forth from the chambers in the East.

◆

What a sad record some Christians make for themselves by absence from the Lord's table! An old elder, who died a few years ago, did not miss one Communion in forty-five years; and another still living in Western Pennsylvania, who was confirmed in 1817, has not in all these sixty years, missed one Communion. What a comfort to themselves, and what an example to others!

Items of Interest.

—Snow has fallen in Austria to the depth of more than two feet.

—There are nearly 80,000 lunatics in public and private asylums in England.

—Statistics show that the United States form the healthiest region of the globe.

—The Adelphi Theatre at Newark, N. J., is now being used for revival meetings.

—The Episcopal Bishop of Hong Kong has ordained three Chinese clergymen.

—The British Government has ordered the emancipation of all the slaves on the island of Cyprus.

—Two hundred thousand pounds of human hair are annually sold in Paris, and the average price is 12 cents per pound.

—The American Bible Society is now able to print 450 copies of its agate Bible a day, which is about one a minute.

—A dangerous malarial fever has prevailed lately in Louisville, Ky., caused by defective drainage in parts of the city.

—The American Board of Foreign Missions has expended about $5,000,000 in its various missions in the Turkish empire.

—The Waldenses have a Theological Seminary at Florence, Italy, at which seventeen students were in attendance last year.

—One hundred and twenty-five persons were killed, and one hundred and four injured on the railroads of Massachusetts during the year ending Sept. 30, last:

—A dispatch to the London *Standard* from Erzeroum declares that the Russian army in the new Asiatic provinces of Russia has again been placed on a war footing.

—The heat in the lower levels of the Nevada silver mines is intense. At a depth of 1,900 feet, where the temperature was 135 degrees, three men died last Summer from exhaustion.

—Captain Bundy, a Chicago Methodist, has fitted up a boat to travel as an evangelist. He makes landings at places along the shores of the lakes, holds revival meetings, and is said to be exceedingly successful.

—A negro named Samuel Johnson and a white man named Frank Brown, the latter the son of a prominent physician of Elgin, Ill., were arrested at that place on Saturday night, for robbing graves.

—A terrible railroad disaster occurred near Florence, New Brunswick, on the night of Nov. 14. Several cars ran off the track. A passenger car containing twenty passengers, took fire. The flames spread rapidly from seat to seat, after the car had run down a heavy embankment. One boy was burned to death, one man was killed, and fifteen persons severely injured. The same day the mail train on the Portland & Ogdensburg road, in Vermont, was thrown from the track by a broken rail. One man was killed, and a woman seriously injured.

—A revolt, accompanied with a terrible massacre by the natives, has occurred on the island of New Caledonia, in Australasia. Men, women and children, were alike murdered in the most barbarous manner. The revolt was not yet suppressed at the latest intelligence from the island.

—The revision of the New Testament is almost completed, and will probably be presented to convocation in England next year. Already it is nearly all printed, the two universities having given £20,000 for the privilege of printing it, of which they pay £2,000 yearly. Bishop Ellicott, the chairman of the revisers, who has presided for six hours daily for four days every three weeks, is said never to have once lost his temper or failed to carry his colleagues with him. The revision of the Old Testament will require about three years longer.

—The valley of the Cauca, in New Grenada, has suffered fearfully from grasshoppers. The prices of provisions of all classes are exorbitant; and as the poor cannot get work, they are unable to procure the necessaries of life. The government, with a view of furnishing means of support, is pushing the construction of the Cauca Valley Railroad.

—In consequence of the failure of the Ameer of Cabul to respond in due time Beaconsfield's ultimation, war has been declared between Great Britian and Afghanistan. The British army in India is on the march toward the mountain passes on the northern border of Afghanistan. This war might have been averted if England had been half as anxious to keep peace as she is to maintain her dignity.

CORRESPONDENCE.

A Trip to the West.

LEFT home August 26th. Stopping at several intermediate points from various causes, we did not arrive at Lanark until the 28th.

Lanark is a fine business town. The Brethren have a neat and commodious building in which they hold services twice each Sunday. The church seems to be in a very prosperous condition.

Aug. 31. Attended the council meeting at Dutchtown, in the Milledgeville congregation. Brethren J. S. Hauger, Martin Myers and Tobias Myers, are each ordained elders. They are assisted by three other ministers. The meeting passed off as usual on such occasions. More system and discipline would add to the proficiency of these meetings.

September 1. Attended meeting at brother M. Kimmels. The preaching was in German. In the evening went to Dutchtown to meeting. Brother Brinkworth preached. Meeting was then announced for Tuesday evening. I tried to preach for them; had good order and attention.

Sunday 8th. Went to brother Henry Livengoods to perform a marriage ceremony, and then to Sunday-school at Dutchtown, superintended by brother Zack. Livengood. After Sunday-school I tried again to preach to them. This was my last meeting for that place. The large and commodious house was almost filled. In the evening came to Lanark to hear brother S. H. Bashor preach.

September 9th. Left brethren, sisters and friends of Lanark at 2 o'clock. We truly feel thankful to all for their kindness and love bestowed upon us while with them. We have sung and prayed together. How sad it was to take the parting hand, knowing that we would meet no more in this life as we did this time.

We arrived at Waterloo on the day after leaving Lanark. Waterloo is the capital of Blackhawk Co., and contains about seven thousand people. Visited Brethren, relatives and friends until Sunday, when we tried to preach in the Orange Grove school-house. In the evening preached in the Hall at Waterloo.—Had good attendance and attention. Here the Brethren greatly need a church building.

Saturday 20th. Met with Brethren in council at Waterloo. This church has had serious difficulties, but a better day is near at hand.

Be ye steadfast, unmovable, always abounding in the works of the Lord.

Sunday 21st. Had our last meeting.

September 22nd. Left Waterloo for Augusta, Ill., where we arrived at 8 P. M.

September 26th. Had meeting in the United Brethren church. Good attendance and attention.

September 27th. At 8: 30 A. M. took the train for Mt. Pleasant, Pa., where we arrived the 28th. Had preaching the next day (Sunday), in the Brush Run school-house. Arrived safe home Monday evening, found all well.

Thanks be to Almighty God for his providential care over us. We thank all the Brethren and friends with whom we met, for the unfeigned love and kindness bestowed upon us while with them. May the love of God and the comforting of his spirit rest and abide with all his people.

D. D. Horner.

Jones Mills, Pa.

Death of Elder Wogoman.

ELDER Joel Wogoman died Nov. 16th, from a severe attack of the erysipelas. On Sunday was our regular meeting, and while we were waiting and wondering of the cause of his absence, a messenger came with the sad and solemn news, that he was numbered with the pale nations of the dead. This caused sorrow throughout the Wolf Creek church, and to-day, (Nov. 18th), as an expression of that sorrow, and in sympathy with the old sister and children, the church, neighbors and friends assembled together, to pay the last respects to the departed. The meeting-house was filled to its utmost capacity, and a deep sadness and solemnity prevaded the entire assembly, as they listened to the words of the men of God. We were reminded again, that death is the end of all earthly perfection; that we belong to that race to whom it was said, "Dust thou art and unto dust thou shalt return;" and that here we have no continuing city, but shall seek one to come. It was a sad and impressive occasion, well improved by the ministering brethren.

Several traits in the Christian character of our beloved elder, deserve more than a passing notice.

1. His punctuality of attending worship; the inclemency of the weather, the impassibility of the roads, and the infirmities of old age, did not deter him from meeting in the sanctuary of God. He knew the import of that apostolic injunction, "Not forsaking the assembling of ourselves together;" and he experienced the blessings that follow a compliance to it. "For they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." Isaiah 40: 31.

2. His habit was always to be at the place of worship in good time. This was his invariable habit,—so much so that it came to be a proverb among us, "Brother Joel is always on good time;" and this should be the habit of all who have named the name of Jesus.

3. He had a great delight in the law of the Lord. He spent much of his time reading the Holy Scriptures, and he loved to talk on heavenly themes. His conversation was in heaven. Hence when disease made him delirious, we are informed that he, thinking perhaps he was in meeting, sat up in bed and spoke a short sermon from the following language of Paul: "Follow peace with all men, and holiness, without which, no man shall see the Lord."—How sweet it is to live and die a Christian; and how transportingly sweet the bliss above, "Joy unspeakable and full of glory!"

Brother Wogoman's age was 75 years, 5 months and 27 days. He lived in the bonds of holy matrimony 52 years, and raised a large family of children, some of whom are walking in the footsteps of their lamented father. God help them all to do so. May God bless them, their aged mother, and the Wolf Creek church in their sad bereavement, and may we in return glorify God. More anon.

John Calvin Bright.

New Lebanon, Ohio.

Report of Series of Meetings.

ON the 2nd of October, I left home to attend a Love-feast with our Father's children in Lower Twin Valley arm of the church, Preble Co., Ohio. Arrived at Camden in due time; spent the night with brother Henry Brubaker and family, who conveyed us to place of meeting next morning, where we met many brethren, sisters and friends, with whom we were glad to meet. Brethren D. N. Workman and John Mohler from a distance, and brethren from adjoining districts met us here.

This congregation is under the care of Bro. Abraham Younce, assisted by a corps of ministers and deacons. This congregation is alive to its duty, and is increasing quite rapidly.

Brother Younce has been seriously afflicted for about eighteen months, which impairs his usefulness very greatly. He has the sympathies of his entire congregation.

The Love-feast was a very pleasant season to the Lord's children. The crowd being very large, the order was not all that could be desired. On the morning of Oct. 4th, brother Mohler left. Brother Workman and I continued until Oct. 6th, when he also left. I continued until Oct. 10th, then returned home to go to another field of labor.

The result of the meetings was, six conversions, encouragement of God's children and discomfiture of those far from their Father's house. On Nov. 3rd, I returned to this congregation again, and preached once and sometimes twice each day until Nov. 18th. The congregations were so large, that at different times they could not all gain admittance. The order was all that could be desired. During this series of meetings, there were twenty-two added to the church. making twenty-eight for the two meetings. A number of others promised to come soon, and we hope they will do so.—Thus ended one of the most pleasant, as well as one of the most interesting meetings we ever attended. We tender our gratitude to the brethren, sisters and friends, who cared so well for us, while among them.

On the 18th of November we returned home and found the oft repeated prayers for our little family were answered, for all of which may the Lord be praised.

W. R. Deeter.

From Lancaster Co., Pa.

THE members of the Ephrata church, have just classed a very interesting series of meetings, conducted by brother John M. Mohler, of Lewistown, Mifflin Co., Pa. Our Brethren united some time ago to have a Communion meeting, and set the 7th and 8th of Nov. for the time. Also concluded to have a series of meetings connected with it. Hence brother Mohler came to us on the 2nd inst., and preached the word with wonderful power and effect; so that by the 7th, the day of our Love-feast, eleven souls were made willing to enlist in the army of the Lord, and by the 13th, eight more volunteered into the ranks of Jesus, and by the 15th, ten more were buried in baptism, and yesterday, (17th), one more, making thirty in all during the meeting, and one shortly before; and we have reason to believe that several more are almost persuaded, who we trust, will come before long, unless they stifle their conviction and open the heart again for the admittance of the unclean spirit.

Brother Mohler was with us from the 2nd to the 15th, when he bade farewell to meet another call. Brother Adam Beaver, from Union Co., Pa., being on a visit among relatives round here, also, was with us, and took some part in the meetings, especially after brother Mohler left us. We also had a good refreshing Love-feast, plenty of ministerial aid, and a goodly number of lay members from adjoining congregations. We thank the Lord, and take courage; and rejoice in his might to bring the wandering lost sheep home to the fold again. I think we as a body, have received a heavenly shower, and new vitality and zeal for the good cause. I hope we shall never forget these meetings; and that we may all have a mind to serve the Lord with more diligence and fear than heretofore; and that we may all try anew, to shape our lives in accordance with the Word of God. If any of our new converts chance to read this, I would say to you all, be of good cheer; be strong; be faithful; stand firm in the Lord; try to keep your baptismal vow undefiled; take the yoke of Jesus, broad side upon your shoulders, and his word in your hand, and be not ashamed to bear the name of Christ before the world, and if you meet with trials and temptations by the way, then cast your cares on Jesus, and don't forget to pray; for you may rest assured that the Lord is faithful to all who are faithful to him, and in death he will receive all his, into everlasting glory and bliss.

Levi Andes.

Lincoln, Pa.

From Jewell Co., Kan.

Dear Brethren:—

WHILST meditating this beautiful November morning upon the past with the many events that we have experienced, I began to think of some of my Christian experience and of some of the sore trials that it has been my lot to pass through. I have thought of the joy of the days when I first found Christian comfort, and peace in the Brethren's church, and then of days of subsequent trial and temptation, when during the grasshopper devastation, I feared that our little congregation was going to be broken up and then worst of all when I was led away in a measure and was disowned by the church I loved so much and the dreary days that followed, and then oh joy! of how the light began to dawn again, and the day grew brighter and brighter until I was re-instated again, and then brightest of all, when brother Lemuel Hillery came and preached for us the word of truth with such manifest power and love.

The best days that the White Rock congregation ever saw was, while brother Lemuel was here preaching, and perhaps the sorest trial we have had, was to part with him. But then we know that as come the bright days in Winter and the dark days in Summer, so comes our Christian experience, and we must bear the trials as well as enjoy the blessings.

Brother Lemuel's work with us, was a good one, though too short to do what was to be done. The beginning was not encouraging, but before a week's preaching was done, our school-house was packed full of eager anxious listeners, and many, many were the compliments paid our brother by all classes and persons present; and dear indeed was the look of disappointment, visible upon the faces of many, when he announced his last sermon.

Our little congregation all knew that if he would stay, our number would be increased and hence our bitter disappointment, and is a closing expression, I am constrained to say why, why cannot our Brethren in the East send us more such laborers or allow us the labor of our brother longer? We are in need of such preachers, and for such there is a rich harvest in our country here and God grant that our ability to render temporal assistance may be increased. Remember us Brethren, and if possible among our home mission work, so that we may be more blessed with good effective ministers and I am sure that good be accomplished.

Brother Hillery went to Burr Oak from here and we still hope to have him return to preach for us, and while we hope for such a blessing, may God's blessing rest upon us all as a fraternity.

Yours in Christian fellowship,
Catherine McCormick.

November 15th, 1878.

From Samuel Murray.

Dear Brethren:—

ON the 9th of October I met with the members of the Huntington church, Huntington Co., Ind., where a goodly number of members met to celebrate the sufferings and death of our dear Savior. There were not very many ministering brethren present, but enough to make a good meeting. We had a feast long to be remembered. From here we went to the feast at Roann, Wabash Co.; plenty of ministers present. Had a very good meeting. This was the second Love-feast I ever attended where they had no eating but the Lord's Supper. We have come to the conclusion, that this is the way, we see the order is much better. When services are over, people go home quietly, next day meet in order for preaching. At this place meeting continued for several days and nights. Had very good attendance.

A. Neff and Jesse Meyers are the elders in this arm of the church. B. Neff, D. Swihart and J. Deardorff, are helpers in the ministry.

On the 16th of October, met with the Brethren and sisters in the Santifee arm of church, Miami Co., Ind. Not a very large congregation. Plenty of ministers. We have learned long since, that it is not the large number of ministers, that makes the best meeting. Had quite a good meeting here.

On the 18th, we attended the Communion in the Upper Deer Creek church, Cass Co., Ind.—Not so many ministers, yet we had quite a good meeting, some confusion outside. Had preaching several days and nights. Good attendance and good attention. From here we went to our home, to rest a while. On the 11th of November, attended the Communion in the Monticello church, White Co., Ind. Not very many ministers, but we had a very good meeting. From here we went to Roann, then to Wabash, then to Huntington, then out in the country. Did some visiting in the Solomony congregation.

On the 5th of November brother Click took me to Huntington, where I took a coach for Lafayette, there changed cars for Ladoga. On the 7th met with the members of the Ladoga church. Bro. R. H. Miller is housekeeper. Not very many ministers present, and not very many members, yet we had a very good meeting. We preached several nights after the Communion. Had good attention.

At this time of writing I am at Bro. Samuel Mohler's, Clinton Co. I came here yesterday, from Ladoga. Last evening we preached our introductory discourse, from the words, "What is man, that thou art mindful of him." We expect to continue eight or ten days at this place. We tender our thanks to our dear brethren and sisters, wherever we have met with them, for their kindness shown towards us. O, may the Lord bless them and us to be faithful in our calling, so we may be so happy as to meet in heaven, where parting will be no more, is my prayer.

Burnett's Creek, White Co., Ind.

From Marshall Co., Ill.

Dear Brethren:—

BROTHER Enoch Eby came to us on the 7th of Nov. Commenced meeting on the 8th. The weather was not very favorable some of the time, the nights being dark and raining some; yet we had a good turn-out and quite an interest was awakened among the people. The order and attention was good during the meeting. On the 14th, brother James R. Gish came to brother Eby's assistance. On the 18th, one precious soul united with us by being buried with Christ in baptism. Yes, we may say precious soul, for it was our own dear daughter. Oh! may she be as a bright and shining light in the church of Christ, that others of her young associates may see her good works and soon follow her example. One that had wandered away, retraced her steps, and is again in love and union with the church.

On the evening of the 16th, we held our first Communion, at the house of brother John M. Fike. A goodly number of the brethren and sisters were present. It was indeed a feast of love to our souls; and while commemorating the death and suffering of our blessed Savior, our minds were carried back to the scene on Calvary's height. With an eye of faith we could view Him on the cross bleeding, groaning and dying, that we poor sinful creatures might not perish, but have everlasting life. After the evening services were over, we organized a church here, including the members of Bureau and Putnam counties, making in all a church of about forty members. A choice was held for the offices for speaker and deacon; the lot fell on brother Solomon Darby for speaker, and brother Henry Breese for deacon. May the Lord bless and enable them by his grace divine, to discharge the duties enjoined upon them.—We ask an interest in the prayers of all brethren and sisters, for the success of our little church here.

The evening of the 17th brings our meeting to a close, with good impressions, we think, on the minds of the people. May the Lord bless our dear Brethren for their labors of love, while with us here, and may we all be guided by the Divine Spirit.

HARRIET BUCK.

Lacon, Ill.

From Monticello, White Co., Ind.

Dear Brethren:—

I NOTICE in your valuable paper, that a great number of the Brethren from different parts of the country, are sending you a report of the condition of the church in their arm of the brotherhood, which we will say, that all diligent readers of the church papers, will find a great comfort to them, to know that the Brethren are prospering so well in the different parts of the country. It is with pleasure, that we read the different messages relating the prosperous condition of the brotherhood. We are made to rejoice and to praise our heavenly Father, for the many blessings he has been bestowing upon us, and to hear of sinners flocking to Jesus, striving to obtain an everlasting crown of glory, reserved for all the diligent followers of our blessed Redeemer. I will say that in this part of God's moral vineyard, we are still endeavoring to do all the good we can, in the name of our dear Savior. The Brethren as far as I know, are in perfect harmony. Sinners are still coming to Jesus, and trying to obtain an inheritance in that better world.

Our Communion meeting is among the things of the past; all feeling, "That it was good to be there." The congregation was large, and interest good, for many went away meditating upon the good things they heard, and are now counting the cost of living a sinner here, and how it will be in the world to come. The order was good, all manifesting a desire to hear what the brethren had to say, who came from a distance, and labored so diligently with us.—May the Lord crown their labors. Although there was only one that came out on the Lord's side, there were deep impressions made, and there are quite a number who have informed us lately, that they are thinking seriously on their present condition, and we think the time is not far distant, when they will accept Jesus as their Master.

There were quite a number of Brethren from a distance with us. Our meeting commenced Friday, Nov. 1st, at 4 o'clock P. M. when we commemorated the death and suffering of our kind Redeemer, by partaking of his broken body and shed blood. The meeting broke up on Saturday, but we still had preaching Saturday night, Sunday, Sunday night, Monday night and Tuesday night, when we closed. Both saint and sinner felt greatly benefited by the good counsel they received.

Our Sunday-school has been changed to a Bible class. The interest being so great, that our neighbors were not willing to dispense with Sunday-school, without organizing a Bible class, which we did, and is progressing finely, with an attendance of forty members.—Our average attendance of the Sunday-school for the Summer was sixty-five; all feeling greatly benefited by the Summer's work, and are now taking an active part in our Bible class.

J. A. WEAVER.

Nov. 30th, 1878.

From Ray Co., Mo.

WE commenced a series of meetings on the evening of the 19th. On the 20th Bro. D. B. Gibson arrived, and labored with us until the evening of the 27th. During the meeting, fifteen souls made the good confession, and were buried in the liquid grave, and rose, we hope to walk in newness of life.

This little congregation has not been in a very prosperous condition, and is young,—has been organized about 8 years. Brethren pray for us, that we may be able to take care of these tender lambs, that have been brought into the fold. Whenever you approach a throne of grace, remember us; and we would say, when Brethren are traveling, we would be glad for you to stop with us. This congregation is on the line of St. Louis, Kansas City and Northern R. R. Stop at Norborne. Write to me; or D. B. Bowman.

S. B. SHIRKEY.

Nov. 30, 1878.

From the Stony Creek Church, Ind.

Dear Brethren:—

ACCORDING to previous arrangements, our Communion meeting came off Nov. 8th. Had a good meeting, though not as many members in attendance as generally meet with us.—The ministerial aid was ample, there being ten from other churches. Every-thing passed off pleasantly, and we hope profitably.

On Saturday morning met again as one family for worship, and after partaking of a bountiful breakfast, again assembled to listen to the farewell address of our dear brethren, who were about to leave us. It always seems to us, that meetings of this kind are the best and most enjoyable meetings we have. Although many times we are made to shed tears at the thought of parting with those we love; yet it always did appear to me, to be the nearest a heaven on earth, to meet and converse with each other of our joys and sorrows, hopes and fears, and feel that we are all interested in each other's welfare, both spiritual and temporal, especially when we must travel thirty-five miles to meet with those we love, and as one dear brother stated in his farewell remarks with no one of blood relationship in the church. We truly felt that we could realize his feelings, as we are in like circumstances.

Meeting continued over Sunday, conducted by elder Studebaker and D. S. Caylor; one addition by baptism.

SARAH SAUNDERS.

Glenn's Valley, Marion Co., Ind., Dec. 1st.

From Tennesse.

IT is about eight months since I have tried to do a little in the ministry. Up to this time I have had only one regular appointment and but one family of faith lives near the place.

For anything that seriously conflicts with the general drift of modern religion, there is not much demand here, and as a visible result of our weak efforts we find not much to encourage us, though when we look back to the strength of the Word, we take courage and work on.

In the future we expect to have three regular appointments, and spend the fourth Sunday in whatever way it may seem best.

On the 9th of Nov. brother Sharp came over to hold meetings Saturday night, Sunday and Sunday night. "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven," was the text on Saturday night. In his illustrations, were presented,

1. Intellectual lights.
2. Moral lights.
3. Religious lights.

As a further attempt at describing the sermon would be a failure, we will next notice the Presbyterian Communion, of Sunday morning. Bro. Sharp's appointment for Sunday having conflicted with theirs, we thought best to postpone our meeting till afternoon; so we attended the other meeting, though we could not participate in the principal exercise. First Cor. 11: 26, was well treated by Prof. Bartlett, of Marysville, and probably the best part of the sermon was a little historical account of how the early Christians kept the feast. It was from a letter written by Pliny, to the cruel emperor. Now if I mistake not, by one of his local rulers, who seemed to have been loath to continue to execute his cruel edicts upon these peaceful and law-abiding people. In his letter he describes them as a peaceable and moral people, whose faith seems to be unconquerable, that they assemble themselves at night, to commemorate the death of their leader, who they say was crucified and arose again from the dead, and that they bind themselves together at these meetings, to be faithful unto death. This is as near as I can give the language, and it answers the purpose, and gives us a glimpse of how those early Christians endured affliction and persecutions, being tortured in many instances, with the most cruel deaths that their persecutors could contrive. These were the circumstances, under which they assembled themselves at night, to cheer and comfort each other, and to partake of the emblems of the broken body, and shed blood of their Lord. No large and costly edifices, with cellars, kitchens, cooking and eating utensils. No, none of these, but a pious though unassuming band of brethren and sisters, bound together in the inseparbale bond of the love of God, with the sentiment inscribed on their hearts in living letters,

> "Through floods and flames, if Jesus lead,
> We'll follow where he goes."

I imagine I can see them assembled under the shelter of a log house, at one end a stone hearth, and a glimmering lamp at the other, with slab benches between. Such were the edifices from which rose the incense of Christian devotion, and prayers that entered into the ears of the Lord of Sabbath in the early days of Christianity. Yes, in these rude structures, and with meager intellectual attainments, Christian men and women grew strong and able to endure the heat of the day. I reckon the preaching was not arranged under heads and sub-heads, and dwelt out in excellency of speech, but I imagine it consisted chiefly in reciting Scriptures, interspersed with comforting counsel and admonitions, which, as they fell from the lips of the faithful pastors and teachers, did not return unto them void.

The Psalmist David said, "I was glad when they said unto me, let us go into the house of the Lord;" and *I* was glad and rejoiced that the thought of continuing to make arrangements to entertain as many Brethren and sisters at the Annual meetings in the future as may come, is not yet abandoned.

Sometimes when I think of the prospect of seeing so many brethren and sisters together, of grasping the hands of many, whose names have become familiar, and whose faces we never saw, of joining with thousands of saints of like precious faith, in singing that glorious hymn, "I love thy kingdom Lord," a thrill runs through every nerve that is in me, and then if I tried, I couldn't sing it; but something within says, be patient, labor and wait. There are many things in this life, that we can only enjoy in part, and some things only by anticipation; "But when that which is perfect is come, then that which is in part shall be done away." Then we will all go, (all the faithful.) Such meetings as the last one seems to have been, can not be for naught, even though we can not all go. Just to read of it, though absent in the body, to learn that there is so much social feeling and love in the church, as to prompt so many brethren and sisters to congregate together, inspires us with a zeal, that we would not get by reading the proceedings of a few men, selected and sent to do the business of the church.

C. F. DETWILER.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

HECKMAN.—In the Vermillion congregation, Livingston Co., Ill., Nov. 20, 1878, our beloved sister, wife of brother David Heckman, aged 46 years and 19 days.

She was sick about two months, and bore her afflictions without murmuring. Before she closed her eyes in death, she expressed her willingness to go to the Father, for all was well with her, and she looked to him for rest. Funeral occasion improved by the writer, from Rev. 14: 13, to a large concourse of sympathizing friends. We all deeply feel the stroke, but our loss is her gain.

W. GEPHART.

Primitive Christian, please copy.

GRISSO.—In Donald's Creek, Ohio, Oct. 5th, sister Phebe Grisso, aged 63 years, 4 months and 20 days.

Sister Grisso leaves a husband and nine children. These children have been bereft of a kind and affectionate mother. She was a great sufferer, but bore all with Christian fortitude. During her sickness she called her children around her, told them she was going to heaven, and exhorted them to meet her in that glorious home. She was loved by all, and when asked during her sickness how she was resting, replied, "very well, but thought she would rest better by and by." She quietly sunk to rest.—Thus passed away one who was true to the church militant, to join the Church triumphant. She was anointed before she died.

O. F. YOUNT.

GEYER.—In the Turkey Creek church, Elkhart Co., Ind., sister Catherine Geyer, wife of brother John Geyer, aged 59 years, 10 months and 7 days.

She leaves a husband and nine children to mourn their loss, which we believe is her eternal gain. Our sister has been a consistent member for many years. She was the oldest member in her membership in our district. She had a great concern for her children. It appeared her whole soul's desire was to have her children in the church of the living God, and she lived to see them all come in but two, which we hope will soon come. Funeral services by the brethren, from Rev. 14: 13.

DANIEL WYSONG.

Business Department

POOR FUND.

Below we acknowledge from week to week money, received into used for sending the BRETHREN AT WORK to POOR MEMBERS, who are not able to pay for the paper. Those sending money for this purpose should always state distinctly that it is for the POOR FUND. We would be pleased to have every reader who feels able, to contribute something to this fund, that the hearts of many poor members may be made glad by receiving the paper, and cheered by reading the good news. Lend a helping hand, and do good to the poor.

D A Young, Seneca Co O	$1 00
A J Hixson, Highland Co., O.	2 50
Darke County O	1 00
J W Price, Ogle Co Ill	.50
J Easton, Cowley Co Kan	.25
Wm Kunkle	.50
L Belther	.50
S Mellinger, Columbiana Co O	1 00
Total received,	$7.25

PAPERS SENT TO THE POOR.—Below we acknowledge from week to week the number of papers sent to poor members (giving the initials only) and paid for out of the above fund, charging but one dollar a year for the paper.

E M R, Fairfield Co O	$1 00
J M S, Fayette Co O	1 00
W M H, Darke Co O	1 00
S M, Ogle Co Ill	1.00
L B, Gettysburg Pa,	.50
C B M, Columbiana Co O	1 00
Total Disbursed,	$5.50

OUTSIDERS' FUND.

THERE are thousands, not members of the church, who might be greatly benefited by reading the BRETHREN AT WORK during the debate and in order to reach as many of this class as possible, we conclude to make the following liberal offer. Send us the names of such outsiders as you think would read and appreciate the paper, and we will carefully enter them in a book, as they come in, and send them the paper as fast as the money can be raised to pay for it, charging but one dollar a year. Hope all our readers will make donations to this fund, and thus enable us to do a good work among those whose names may be forwarded us.—When sending money for this purpose, always state distinctly that it is for the OUTSIDERS' FUND.

Below we acknowledge, from week to week, all donations received and papers sent out.

Bro Shultz	1 00
Previously reported	62.75
Total to date,	$63.75

PAPERS SENT TO OUTSIDERS.—The following names have been placed on our list, and paid for out of the above fund:

J Reese, Allen Co Ohio	$ 50
Eld D C Curtis, Iowa,	.50
Emily Cree, Bates Co Mo.	1.00
Previously disbursed,	61.50
Total to date,	$63.50

Forward us the names of those only who will appreciate the paper and do not forget to donate something to the fund.

MONEY LIST.

It is not safe to send over $1.50 in a letter without registering. Send money by P O Orders or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send silver in letters. Below we publish, from week to week, a list of money received at this office, by mail, and not otherwise receipted for. Should any errors occur, report them immediately.

D A Young 1 00 T D Lyon 1 00 D H Long 25 A J Hixson 2 50 D A Mets 3 00 D Gougbnour 2 00 M C King 1 47 D N Beason 50 L S Mohler 7 00 S M Forney 2 30 W B Sell 50 J W Chapman 3 10 J M Metzger 3 15 B Paul 50 J Robb read 3 50 J Hollinger 6 57 M Keller 2 00 J Y Snavely 12 00 B Workman 2 00 M E Harrison 50 D Keller 6 00 I Stees 5 00 R C Lyon 51 A Schwartz 1 40 A Drury 1 25 L Kreitz 1 50 J B Kindig 1 00 G W Taylor 2 25 W Detrick 25 J Wildfong 1 00 J Easton 6 00 L J Brumbaugh 50 S Funk 1 00 J Dralton 2 00 H W Zumbrum 50 G W Bricker, 14 90 T B Holston 1 00 S Saunders 1 25 A Beams 20 W Ikenberry 3 00 E J Moon 12 50 A Horn 1 50 W Domer 2 00 M D Roberts 1 00 C Chase 1 50 J Crockett 1 50 A F Brower 2 50 J F Bowman 2 50 C R Supplee 2 25 J Hoover 2 00 S M Smith 5 15 L W Teeter 9 65 E Showalter 50 J G Harley 1 50 A Rosenberger, 1 50 J F Eikenberry 1 00 P S Garman 10 00 J H Miller 12 10 M E Bowser 3 00 L L Landis 1 00 H Easton 10 W C Teeter 2 60.—Dec 7

CHILDREN AT WORK.

TERMS TO WORKERS.

WE kindly request all who can, to act as agent for *Children at Work*, a neatly printed illustrated juvenile paper, which is now published weekly, and should be in every family where there are children who can read. Single Copy, 50 Cents per year in Advance.

THE more readers we can obtain, the more good can be done; hence we offer the following inducements to those who wish to work to enlarge our list of readers:

ANY one sending us **three** names and $1.50, will receive the beautiful picture, entitled, **The Last Supper.**

For **five** names and $2.50, the sender will receive a copy of the **Children at Work** one year free.

For **ten** names and $5.00, we will send a copy of **The History of Palestine,** a work that should be read by every boy and girl.

Those sending **fifteen** names and $7.50, will receive a copy of **Bible Stories for Boys and Girls,** a work of rare interest, containing thirty-four good Bible Lessons. The book is worthy a place in every household.

To those who send **twenty-five** names and $12.50, we will send a copy of the **Prince of the House of David,** which is especially adapted to youthful readers. When you read this book through, you will want to read it again. Each time will bring new and lively thoughts to your mind, concerning our dear Savior and Redeemer.

MOORE & ESHELMAN,
LANARK, CARROLL COUNTY, ILLINOIS.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M., and arrives in Racine at 6:48 P. M.

Day passenger train going west leaves Lanark at 2:06 P. M., and arrives at Rock Island at 6:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6.00 A. M.

Freight and Accommodation Trains will run west at 12:10 A. M., 8:10 A. M., and east at 12:10 A. M. and 5:15 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

Passengers for Chicago should leave Lanark at 12:21 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 2:21 in the morning.

BRETHREN AT WORK SUPPLEMENT.

STEIN AND RAY DEBATE.

Prop. 1st—The Brethren (or Tunker) Churches Possess Bible Characteristics entitling them to be regarded as Churches of Jesus Christ.

J. W. STEIN affirms.
D. B. RAY denies.

J. W. STEIN'S FIFTH AFFIRMATIVE.

My friend fails to show that the apostles were not Tunkers. The Brethren do not teach that any who "wish to be baptized," but cannot, "go to hell for want of baptism." I stated our position in the outset, viz: "Baptism, like repentance and faith, is designed only for those who can receive it." —God requires no impossibilities. Not to do what he does not require is not to disobey him. To answer my friend's criticisms I ask: 'Can one repent without being begotten by the word? Is a sin-sick sinner properly a child of the devil? Does not repentance precede pardon? Are men not chosen of God before they are pardoned? Are not all the pardoned, members of Christ's general body?—Did Paul allude to any but the baptized in Rom. 6: 3–7? Was not the Spirit of God upon Balaam, Saul and his messengers, imparting the gift of prophecy? Were they pardoned? Num. 24: 2, 5–9, 17–19; 1 Sam. 19: 20–24; 28: 6, 15, 16, 18; 2 Pet. 2: 15; Jude 11; Rev. 2. 14. Touching the preparation for baptism, Bro. Nead says: "Begetting must precede baptism, or the change will not be according to the plan of salvation. . . . Our Heavenly Father begets all his children by his word. . . . A change of heart must precede the act of regeneration (new birth), which is equivalent to being born of water and the Spirit." Nead's Theology, 247, "For a person that has not been begotten of God, to be baptized, is not born of God, he is still dead." Ibid. 280.

Such are teachings of the Brethren as far back as we have any account. But my friend has admitted that our qualifications for baptism 'will do, and are exactly right.' Persons thus qualified are born of God, in baptism. John 3: 5.

4th Characteristic, and my second reason under it, continued.—My friend asks, 'Was Christ buried three times,' &c. When he shows that the Word of God requires agreement in number between figures and the things they allude to, I will answer these questions. I ask my friend to give us the original of 1 John 5: 7, and tell us plainly, if he holds baptism to be one in the sense that the Father, Son and Holy Spirit are one? Does he profess to baptize into the name, 'Elohim'? or 'God,' or 'Jehovah'? or into the single name Jesus? 'In (*epi*) the name,' (Acts 2: 38) indicates the ground and source of baptism. 'In (*en*) the name of the Lord,' (Acts 10: 48) denotes the authority — 'into (*eis*) Christ.' Rom. 6: 3. Gal. 3: 27; or 'into (*eis*) the name of the Lord,' etc., (Acts 8: 16, 19: 5) refers to subjection to Christ's authority, entrance into his government, the benefits of his death, etc. An oath of allegiance, truly administered in the name of the government, must be according to the constitutional form. So the allusions to the administration of baptism in the Acts and epistles are to be understood in harmony with the constitutional law and form of baptism in Matt. 28: 19.

My friend denies the commission to be elliptical and yet admits that he finds 'no serious objection' to my 'grammatical references,' which prove them to be elliptical. Thus he refutes himself. My quotation from Latham does not deny the office of conjunctions in connecting words, etc. I applied it to elements involving propositions. When my friend tells a candidate, 'I baptize you into the name of the Father,' he uses a complete grammatical sentence, containing a complete proposition, and if he does what he says, he puts the candidate under water, to which 'and' brings similar additions. 'Baptizing' is modified by the compound element, viz; 'in the name of the Father, and of the Son, and of the Holy Spirit.' This is made up of three simple elements, viz: 1. 'into the name of the Father.' 2. 'of the Son.' 3. 'of the Holy Spirit.' These elements are connected by '*and*,' hence they are similar, which proves the ellipsis 'into the name' before 'of the Son,' and before 'of the Holy Spirit.' My friend's fruitless effort to get '*into the name*' out of the first of these adjunctive elements, in order to deny the ellipsis of it in the second and third, is an unwarrantable perversion of the rules of grammar. Neither Kerl, Brown, Clark, Harvey nor any other author justifies him in his attempt to make 'name' the joint possession of Father, Son and Holy Spirit. In order to that the formula would have to read thus, 'Baptizing them into the name of Father, Son and Holy Spirit,' which, according to what grammarians call '*hyperbaton*' or 'inversion,' is equivalent to 'Baptizing them into the Father, Son and Holy Spirit's name.' This is what my friend wants the commission to teach, but it contains no such formula. He tries to make three prepositions, i. e., three different and separate connections, convey the relation of the one noun '*name*,' and quotes Kerl, viz: 'A preposition shows the relation of an object to some other word,'' etc. To support my friend, Kerl should have said, 'several prepositions show the relation of an object to some other word,'' etc. Green says, 'Possession is denoted by *of* which shows the relation of the possessor to the object possessed; as 'the estate of my father,'—'my father's estate.' Analysis, 95. Accordingly, 'name of the Father' is equivalent to 'the Father's name,' and 'of the Son' is equal to 'the Son's,' and 'of the Holy Spirit' is equal to 'the Holy Spirit's'. Hence the formula when transposed reads, 'Baptizing them into the Father's name, and the Son's, and the Holy Spirit's'. Here Son's and Holy Spirit's have the sign (') annexed to each, corresponding to '*of*,' and are governed by *name* understood. Covel says, 'Nouns, denoting a possessive relation to the same object, have the sign (') annexed to the last only; as Mason and Dixon's line; nouns denoting a possessive relation to different objects, have the sign (') annexed to each, as Adam's and Jackson's administration, i. e., Adam's administration and Jackson's administration." (Digest of Eng. Gram., see also Green's Analysis, 78; Bonnel's Art of Prose Composition, 305.) This proves *three names.*

My friend's appeal from the language of the commission to the Divine *unity*, don't help him, because it is as true that the Father, Son and Holy Spirit are *three*, as that they are *one* If special pleading is admissible in one case, it is also in the other. The real issue is, How does the commission present them?—as *one?* or as *three?*

5 The Scriptures never allude to baptism as commanded or performed in, or into any name which represents the unity of the godhead, but always in one or more of the different names which represent the distinct and non-interchangeable offices and relations of the three Divine Powers, in all of which Christians are said to be. Rom. 8: 9; 1 Thess. 1: 1.

I will here examine my friend's examples.—'Many shall come from the East and West and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." Matt. 8: 11.

This proves partly too much and partly too little for him. "Many shall come from the" is understood before 'West'! Those who will come from the East and West are different parties. 2 'Sit down' is intransitive and has no object. 'Baptizing' is transitive and has an object. Let us try a transitive verb. Suppose they "shake hands with Abraham and Isaac and Jacob." That's little more like the commission. How many actions would that take? But my friend proposes a construction as analogous, viz., "Burying them in the name of the legislative, and of the judicial, and of the executive,"&c. This lacks the important analogy of relation. '*In*' here refers only to the *joint authority* of the names, therefore the sentence is incorrect. It should have read, "of the legislative, judicial and executive," omitting '*of the*' before 'judicial' and 'executive.' Christ commands baptism "into (*eis*) the name," &c Matt. 28: 19. Suppose the President commissions foreign diplomatists to present their own petitions, "putting them into the department of the judical, and of the legislative, and of the executive," &c. This is analogous to the baptismal formula in its parts of speech, construction and relations. It presents my friend's own illustration of the Trinity in Unity, and a man who never saw a grammar can see that it requires *three* efforts. If my friend will adduce *one* example like the baptismal formula, having the same construction, with the same parts of speech, connected in the same manner and expressing *like relations*, that don't require *three* actions, I will give it up. Is that fair?

6. The baptismal formula was understood by the primitive Greeks to require trine immersion.

As the testimony of the Greek fathers has been generally depended on, in defending the *genuineness* of the Christian Scriptures from the attacks of skeptics and infidels (see Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures, I pp.41–45,280,281,288,289,347),it cannot be unimportant in understanding them. Dr. Clark refers to its importance, touching the Biblical use of the Greek article thus: "As they lived nearer to the primitive times of Christianity than we do, we must allow that they were at least as competent as ourselves to pass judgment in any subject of theological discussion; but in the case now before us, their authority must be vastly greater. In addition to the circumstance of the Greek being their native tongue, same of them were men of very extensive learning, and of distinguished skill in philological researches; they must therefore have had a more accurate perception than the most learned among us can pretend to, of the precise application of every rule in syntax, the exact meaning of the minutest particle, and the determinate effect of the slightest inflection in the language." Commentary, 6, p. 457. (a) "Theodoret" says Bingham, "charges Eunomius as making an innovation upon the *original institution* of baptism delivered by Christ and the apostles, in that he made a contrary law that men should not be baptized by three immersions, nor with an invocation of the trinity." Antiq's of the Chr. Ch., 1, p. 540. (b) Pelagius condemns the single immersion of Eunomius as "*contrary* to the gospel given by Christ who appointed every one to be baptized . . with three immersions, saying to his disciples, 'Go, baptize all nations in the name of the Father,' &c. Ibid. (c) Gregory Nyssa says: "Eunomius perverted the law of Christ . . . and taught that baptism was not to be given in the name of the Father, and of the Son, and of the Holy Spirit, as Christ commanded" Ibid. 1, p. 487. (d) Chryscstom says: "Christ delivered to his disciples 'one baptism' in three immersions of the body, when he said to them, 'Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.'" Ibidem. 1, page 540. (e) Jerome commenting on Eph. 4: 5, says "We are thrice dipped in water that the mystery of the Trinity may appear to be but one, and therefore though we be thrice put under water to represent the mystery of the Trinity, yet it is reputed but 'one baptism.' Chrystal's History of the Modes of Baptism, 72, 73. Jerome understood Paul's 'one baptism' to be *trinne*. (f) Monnulus about A. D. 256, says: "The doctrine of our holy mother, the Catholic Church has always, my brethren, been with us, and doth still abide with us, and especially the article of baptism, and the trine immersion wherewith it is celebrated, our Lord having said, 'Go ye, and baptize the Gentiles in the name of the Father, and of the Son, and of the Holy Spirit.,' Work of Cyprian, 1, p. 210.

These distinguished Greeks of the third, fourth, and fifth centuries, read the Greek commission in their native tongue as it first stood in the sacred canon. They tell us it requires baptism into *each* name of the Trinity. If my friend will adduce just *one* ancient Greek, who says it don't teach trine immersion, I will give up these six witnesses for his one.

THE DEBATE

This week is not put up in a very convenient form. This is caused by not having suitable paper for the purpose, but next week and after that, it will be put up in a form convenient for preserving.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be to All People.*"—LUKE 2: 10.

Vol. III. Lanark, Ill., December 19, 1878. No. 51.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

SPECIAL CONTRIBUTORS:

R. H. MILLER, - - - - - - - LADOGA, IND.
J. W. STEIN, - - - - - - - NEWTONIA, MO.
D. VANIMAN, - - - - - - - - VIRDEN, ILL.
D. B. MENTZER, - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

MORNING THOUGHTS.

When the rays of morning light
Drive away the shades of night,
'Tis an emblem of the soul
When it yields to Christ's control.

All along the heavenly road
While we're traveling home to God,
More and more the light will shine,
With its rays of love Divine.

Near our earthly journey's end,
With our Savior still our friend,
E'en the vale of death will be
Lighted up when him we see.

When the waves of Jordan's tide
'Neath his rod and staff divide,
And he bids us forward go,
Leaving all things here below.

Trusting in him as before,
Soon we'll reach the farther shore,
Soon that glorious city see
Where our Lord the light will be,

See the nations that are saved
Who were once by sin enslaved,
Clothed in spotless robes of white,
Walking in its glorious light;

See the angels round the throne,
Bowing low before the Son,
Once by sinful mortals slain,
Now as King in glory reign;

Hear the rapturous shouts and songs,
Sounded from immortal tongues;
Join to praise God's wondrous grace,
See our Savior face to face.

—*Sel.*

BURY THE DEAD.

BY C. H. BALSBAUGH.

THE dead are for interment, not for exhibition; for oblivion; not celebration. To take the voice within as our ultimate monitor, is not Christian.

Conscience is indeed the voice of God, but sin has rendered it morbid and unreliable. Without an objective revelation it is the best we have, but under influences which lead to the most direful abuses. The conscience of pagans is constitutionally in no wise different from ours, but wrong conceptions of the supreme power, of sin and holiness, engender all the abominations of idolatry. Nothing is so easily warped and defiled as conscience when under the lash of condemnation. The placation of the offended Power is the supreme concern and in order to do this there is often but little consultation with reason. In this respect it is astonishing how little we have been profited by the Divine Incarnation. Few are aware how much of self-atonement lies at the root of the sin-revelation which people make when in the crucible of remorse. Confession of sin, as such, is not the necessary outgrowth of the genius of Christianity. Some sins must needs be confessed, not because of sin, but because of the peculiarities of their commission. Matt. 3: 6, expresses not the radical idea of the new economy but the force of conscience, the power of the law and the blindness of reason under sin. The apprehension of the Atonement of Emmanuel under the unhindered tuition of the Holy Ghost would so completely satisfy the demands of conscience, that all feeling of necessity or desire to divulge secret sins would vanish. It is wrong in principle, however honest in purpose, for the church to take advantage of a poor sinner's hell-kindled, sin-bewildered conscience and deal with him on the side of condemnation, instead of sympathy and encouragement. The feeling of satisfaction attending the publication of crime, or wrong doing is oftener than otherwise a detraction from the satisfaction of the sacrifice of the Cross. A higher and clearer unfolding of the Divine Character as manifested in the flesh will lift the conscience into a purer, more luminous element, and give repentance and reconciliation a thoroughness which renews our personality in the loftiest type of nobility. A life restored in the image of the All-beautiful, needs no ripping up of its foul, godless, past, sore as the necessity is pressed by wrong education both of sin and society.

There is never any gain to the individual, the church or the world by publishing scandals, when they are of a nature which have outraged the Divinely established public social order. The idea of confessing sin to our fellows simply because it is sin should be forever abandoned. Its ground elements are ignorance and unbelief begotten by sin. Here is a momentous truth for the prayerful study and elaboration of the ministry and assiduous home education even from the cradle. The more entirely the soul confines itself to the Cross in its treatment of its own sin, and deliverance from it, the deeper will it enter unto the Christ-life and the less liable to forget its lustration and "draw back unto perdition."

THE QUALIFICATIONS OF A BISHOP.

BY W. J. H. BAUMAN.

IT is often asked, what are the special qualifications for a bishop? We answer there are no *special* qualifications for the office, required in the Gospel, but an excelling in the qualification essential to *all Christians.* The idea that the qualifications for a bishop are special, has an injurious tendency. It is calculated to rock to sleep those in the church who are not *ordained* to that important office. It often forms an excuse for our short-comings or lack of high Christian attainment. When we fail to find ourselves fully equipped with the whole armor of God, we are apt to think and even say, "O well it don't matter, I am no elder or bishop, and these things are not essential for me." A bishop is not to have more than one wife, neither should any one else. He should have faithful children; so should every Christian. He is not to be accused (not guilty) of riot. No Christian should. Is to be blameless as the steward of God. Every Christian should set his mark that high. Not self-willed. Where Christ's Spirit dwells, self-will can't. Not soon angry. Anger rests in the bosom of fools, not in the Christian. Not given to wine (German, *wein saufer*, drunkard). It is impossible for any one to be a Christian and a drunkard.

A bishop must be a lover of hospitality which is one of the most conspicuous marks of a true Christian character. Lover of good men is another. Generally, men may be known by the society they keep. He is to be sober, holy, just, temperate,—all essential qualities of true Christian character. To be given to filthy lucre, is to be covetous, which is idolatry More might be added, but we think the above is sufficient to prove that a bishop should excel in qualities essential to true Christianity; and no one should be entrusted with that sacred function unless he does thus excel. And it also proves that every professed Christian should raise his standard high enough to attain to all the qualifications essential for a bishop. All should regard themselves equally responsible with the bishop. By so doing trouble would be saved to the church and her light would be more dazzling and effective. Union in the church and convincing power over the unconverted, would be the result.

ECHOES FROM THE EAST

Thanks-giving day—An Evening Sermon—Our Lord's day Meetings—Another Sister Gone Home.

[From Our Special Correspondent.]

NUMBER XV.

THURSDAY, Nov. 28th.—Who of all our readers has not learned that the last Thursday in November of each year is set apart as a special

DAY OF THANKS-GIVING

for all this nation? It is becoming a time-honored custom and peculiar to our American people. It bespeaks indeed a God-fearing and God-honoring nation. The occasion of "Thanks-giving day" is not observed universally as is intended and probably much dishonored and desecrated, yet we all have abundant cause for gratitude that all is as well as it is throughout the land, and that the rulers of the nation have so much honor for God and our Savior, in their administration. We are commanded to pray for kings, for rulers, and all that have authority over us. This day may be most opportune for such service, as it should be expected that such subjects of prayer would most likely think of God on a day publicly declared as "a day of fasting and prayer." Dear brethren and sisters, let us not forget this duty—praying for the rulers of our land. We cannot go to war and defend them when they call "To arms;" neither can we, in the light of the New Testament of our Lord, vote at the political polls to put them into office; but we can *pray for them*, and this is every believer's duty.

We have not known the Antietam congregation to hold meetings statedly on Thanks-giving Day, but think it would be in place to do so consistently, however, with our principle of faith in separateness from the world. But whether public or private, let every day be a thanks-giving to God, and may the sweet incense of gratitude never die on the altar of our hearts.

AN EVENING MEETING.

At evening, pursuant to appointment, a season of worship was held in our town meeting-house. It was introduced by singing that good old thankful hymn, the 494th:

"Rejoice, the Lord is King,
Your God and King adore;
Mortals, give thanks and sing,
And triumph ever more;
Lift up your heart, lift up your voice:
Rejoice, again I say, *Rejoice!*"

Brother H. R. Holsinger, formerly of the *Companion,* happening to be in town, was invited to fill the appointment. Brother H. opened the meeting with 95th hymn, stating that he always uses the hymn as introductory when he has not had time to make a selection. After prayers, brother H. read Rom 8: 3-5, dwelling particularly upon the third verse.

We deduced the following points:

I. The weakness of the law.

II. The strength of the Gospel.

III. The condemnation of sin, and power of God in Christ.

It was stated that the law referred to might be the moral or Mosaic law, but, in his judgment, had reference more directly to the civil law of the land—that it can punish, but fails to reform transgressions. God's Gospel law, laid down in the teachings of Christ, and made efficacious by "the precious blood of Christ," has ample power to reach the heart and conscience, and change the life. Sin must be brought into subjection through repentance and obedience.

Brother Daniel F. Stouffer, of the Beavor Creek (Md) church, following with an application of the subject, announced the 383rd hymn.

LORD'S DAY SERVICES.

Sunday, Dec 1st —At the Welty Meeting-house this morning, brother Oller spoke upon Heb. 2: 1. The subject of "Taking heed" was drawn from the text, and applied to all the believers. How important that we should be steadfast in the faith, and careful lest at any time we should let "slip" what the Master intended for our credentials when we come up to Heaven's gate at last. Let us take heed unto the faith we have embraced, for there is indeed such a thing as having a "form of Godliness" and denying the power. If we seek and possess the power of Godliness it will bring us into all the doctrine and order of the Church of God. As many as have attained to this, let them take heed that not anything be left slip, for the righteous only shall enter into life and they are "scarcely saved."

Brother Good preached at the Snowberger meeting-house to-day from the words: "Seek ye first the Kingdom." Man is of a seeking disposition. In the state of nature as it is man seeks the world, and worldly objects. But, He who died for the redemption of all men would have all seek and find the Kingdom of God which is "not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." He would have all do this first, and make it paramount. But it is a sad thought, and a true saying that many, after having sought the kingdom of God, they go seeking after the world again. O let us learn wisdom, and practice that self-denial which the Blessed Master has required of all His disciples.

At our town meeting to-night brother Snider discoursed upon Paul's compliment to Timothy: "From a child thou hast known the Holy Scriptures." This very clearly shows that Timothy was reared in "the nurture and admonition of the Lord." Paul speaks of Timothy's mother and grandmother. What a lesson to all mothers and grandmothers! How many of you can say of your children: From childhood you have known the Holy Scriptures. Think of the duty you owe to your children to instruct them in teachings of the Holy Bible. Give them a Christian education at home, and they will not wander far away, but early return to the Shepherd and Bishop of souls.

Sister Susan Stouffer, consort of the late Abraham Stouffer, of Washington Co., Md, died last night at the house of her daughter, sister Sarah, wife of brother George Boerner of this place. Our departed sister has been suffering several years from a severe attack of Paralysis. But all her sufferings are ended, and she has gone to rest with "them that sleep in Jesus."

Yours in hope of a crown of Life.

D. B. MENTZER.

Waynesboro, Pa. Dec. 5th, 1878.

SEVEN WONDERS OF THE WORLD.

The seven wonders of the world were, 1. The Egyptian pyramids. The largest of these is 603 feet square and 496 feet high, and its base covers 11¼ acres of ground. 2. The Mausoleum, erected to Mausolus, a king of Cana, by his widow, Artemisia. It was 63 feet long and 35 feet high. 3. The temple of Diana at Ephesus. This was 425 feet in length and 220 feet in breadth. 4. The walls and hanging gardens of Babylon. These walls are stated by Herodotus to have been 87 feet thick, 350 feet high, and 60 miles in length, and the statement is deemed credible by modern antiquarians. 5. The Colossus of Rhodes, This was a brazen statue of Apollo, 150 feet in height, standing at the mouth of the harbor of Rhodes. 6. The statue of Jupiter Olympus, at Athens, which was made of ivory and gold, and was wonderful for its beauty rather than for its size. 7. The Pharos of Ptolemy Philadelphus This was a light house 500 feet high, on the island of Pharos, at Alexandria, in Egypt. A fire of wood was kept burning on its summit during the night to guide ships to the harbor.—*Sel*

Mischiefs come by the pound, and go away by the ounce.

INVITATION TO YOUTH.

COME youth and people one and all,
And hear the Lord in friendship call,
I love your souls extremely dear,
Therefore incline your ears and hear.

His heart is of great tenderness,
His house the blessed house of peace,
His servants shining angels are,
Who shall attend you everywhere.

He'll clothe you with his pure wrought gold,
And all his wonders you'll behold,
You shall appear bright as the morn,
Fair as the moon, clear as the sun.

Now if your souls to him attach,
Come quickly close the happy match,
While looking on his lovely charms,
Give up your souls into his arms.

Thus far I've strove to set you forth,
My love, my beauty and my worth;
It now remains for you to say,
Come answer me without delay.

And if you truly willing be,
To follow Jesus come with me
And march along the Gospel road,
It is the only way to God.

Why then if I to this agree,
What will my brave companions say?
This world will sore upon me frown,
I will mow my flow'ry honors down.

Besides all this I see no need,
Why I to Christ should thus make speed,
Because I am both well and young,
And do expect my life is long.

Have me excused a few years more,
Till I take ease in earthly store,
And then I will with this comply,
And fly to Jesus by and by.

O lovely youth don't me deny,
Nor put me off for by and by;
Your soul and body both may lie,
In ruin before you by and by.

The Redeemer's call is to-day,
Come answer me without delay,
It fills my heart with grief and woe,
To see kind Jesus slighted so.

And if you thus put off the Lord,
He'll whet his flaming, glittering sword,
He'll cut you down and lay you low,
In shame and misery and woe.

And if you thus his grace refuse,
And still some earthly pleasure choose,
You surely will be left behind,
And such a Savior never find.

Selected by J. FLORY.

* * *

FEET-WASHING.

BY S. T. BOSSERMAN.

"He that hath my commandments, and keepeth them, he it is that loveth me." John 14: 21.

THERE is perhaps no Christian body in the known world but lay full claim to the truthfulness of the Bible, and assert that "*all* Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Paul in using this quotation did not mean that a *part*, but *all* of the Scripture was profitable. Hence the faithful observance of all the commands of Jesus Christ, is essential to obedience. Though the means which are provided are simple to the minds of man, it is a command of God—a boundary set, and he who goes beyond shall not go free, and shall be held individually responsible before God. The way of salvation is so clear, the highway of holiness so prominent that all can see, and a "wayfaring man though a fool shall not err therein."

The Babel-like confusion in which the Christian world is thrown at the present time, is deplorable. Agitation everywhere on points of doctrine. Some discarding this, while others another portion of the Word of God, that the seeker after truth who is looking on, becomes confused, and concludes with the masses that there is nothing obligatory in the observance of the commands of God and drifts into atheism and infidelity. Paul says, "God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ, our Lord;" and he further enjoins upon us, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." 1 Cor. 1: 10.

The beloved apostle made this appeal to the church many years ago, ere there were divisions which are now prevalent. He did not make this charge in his own name, for neither man nor the church was responsible to him, nor could he reward for obedience or punish for neglect. But the charge was made in the name of the Lord Jesus Christ, because it is him with whom we have to do, to him we are made responsible. He will handle us as his justice and judgment may dictate, his words judge us at the great day. Hence the importance of reasoning together out of the Scriptures and uniting upon the basis of the Gospel. With God all things are possible, doubt is in the mind of man. God does his part to perfection, and while he employs means in the great plan of salvation, it rests upon man to regard those means as faith put into practice, and then when our blessed Master commands us to wash one another's feet, we can see the propriety to obey.

Our first argument to establish the command of Feet-washing to be observed as an ordinance in the church, is because Jesus Christ has said so, and his command is superior and supreme. "All power is given unto me in heaven and in earth." Matt. 28: 18. And acting under this authority, he manifested his law by precept and example. And in this ordinance in which he has engaged himself, in order to show our love to God and humility to one another, he gives us the example by a practical illustration of the work and gives the precept in imperative terms: "If I then your Lord and Master, have washed your feet: ye also ought to wash one another's feet."

Next it denotes a cleansing, not of the filth of the flesh, but a *spiritual* cleansing, which fact is firmly established in this, "He that is washed, needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all," John 13: 10. The Savior's words," he that is washed" evidently refers to our baptism, which denotes a washing, a cleansing from sin, as the following will show, Acts 22: 16: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord." "But ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus." 1 Cor. 6: 11. "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Heb. 10: 22; Peter 3: 21. Inasmuch as we *have been washed*, Christ now says, "he that is washed needeth not save to wash his feet," to further cleanse us and to show our love and humbleness to our fellow-Christian. By this act the humble follower of Jesus is reminded of his impurities, his imperfections and unworthiness, and by this act of obedience can be made pure again and qualified to have a part with the Lord Jesus, become better qualified for a higher and nobler life, and free from sin, stand ready for the call of the Master.

Again, for the violation of this law there is a penalty attached, and hence is made obligatory. Feet-washing is of great antiquity. Aaron and his sons, before entering into the tabernacle of the congregation, had to undergo a cleansing, a washing to qualify them for the holy work assigned them. And the penalty attached for the violation of that law, was death. "So they shall wash their hands and their *feet*, that they *die* not." Ex. 30: 21. This is the first witness, and in the mouth of two or three witnesses every word shall be established. Now for the second: In that dark and doleful night in which Jesus was betrayed, when they sat down to eat that sacred meal, "He riseth from supper, and laid aside his garments; and took a towel and girded himself. After that, he poureth water into a basin, and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded." His example, as he was practically exhibiting, was to wash his disciples feet. Approaching Peter, he met with opposition to this divine law. Now the penalty is about to be attached and applied, "If I wash thee not, thou hast no part with me." Ah the penalty! No part with my Master here upon earth, his company pleasant and his counsels sweet. No part with Jesus; no part with God,—Ah this cannot be. "Lord, not my feet only, but also my hands and my head."

Now the third witness. The law governing the church, in the receiving of widows into their number, was upon certain qualifications being complied with, and one was, "if she have washed the saint's feet." 1 Tim. 5: 9, 10. Thus we have three witnesses producing the law for their government in the church. One under the old dispensation in which they were to wash their own feet. One laid down by Christ himself while in the flesh in which they were commanded to wash one another's feet. And the last in the apostolic church. In each the command was divine, and the penalty for the violation of the same was separation from God and the fellowship of saints. The objections against this act of humility are various, a few of which we might notice.

1. That it was a sandy country and Christ and his apostles wore sandals, therefore it was only necessary to remove the filth from the feet. In the first place the objector forgets that during the betrayal, trial and crucifixion of Jesus Christ, the institution of the last Supper, etc.—that it was cold. Mark says, that while Peter was warming himself, a certain maid questioned him in regard to his discipleship. Luke says, "And when they had kindled a fire in the midst of the hall, and was sat down together. Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him." If this mark was for the literal cleansing of the feet, then our blessed Master failed to perform a perfect work, as he declares after washing his disciples feet," "Ye are clean, but not all, for he knew who should betray him; therefore said he, Ye are not all clean."

2. That this command is not binding upon the followers of Christ. The term "ought," is binding and obligatory. Ought, 1st, To be under obligation to pay, *Webster*. Hence "ye also ought to wash one another's feet," is obligatory upon the Christian church and will be until the end of time.

3. That this command ceased with the apostles and was not practiced because they say nothing about it on that memorable day of Pentecost, (Acts 2), when they were filled with the Holy Ghost. Was the church then first organized? If so, what does the Savior mean in Matt. 18: 17. "If he shall neglect to hear them, tell it unto the *church*." Admitting, then, that the church was organized on the day of Pentecost, did the apostles say nothing about Feet-washing? Let us see, "For Moses truly said with the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people." Acts 3: 22, 23. This Prophet was Jesus Christ, and among the *all things* which he said and commanded was Feet-washing, and hence is obligatory upon us.

4. That it is not perpetuated in the church. Jesus Christ in commissioning his disciples said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Matt. 28: 19, 28. Among the *all things*, Feet-washing was a command and perpetuated in the church, and by the observance of all those commands we have the promise, "lo I am with you alway, even unto the end of the world."

Again the language of Paul in regard to the qualifications of the widow, shows perpetuity. It was in practice in the church then, also why would it have been required of her? Hence we conclude that Feet-washing was commanded, that it is binding and obligatory upon the Christian for observance, and that it is perpetuated and that God will require it of his people until the end of time. One more thought, and then we are done. Paul exhorts us to "run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith." Heb. 12: 1, 2. Jesus is acknowledged, by the Christian world, as being the *Author* of their faith, but how many do not accept him as the *Finisher* of their faith. Jesus commands Feet washing and other ordinances to be practiced in the public assembly of the the saints. We have faith, we believe this. But *man* says they are not essential to salvation. Hence we discard them and hold Jesus as the Author of our faith, but make man the finisher of our faith. Thus condemnation rests upon us.

In conclusion, let me appeal to you, kind reader, to take Jesus at his word. Whatever he says, will you not hearken and obey? May you be enabled to trust him at all times; obey him in all his commands. May you ever show your faith by your works, remembering that works is but "faith put into practice." Then when our blessed Master comes to collect his jewels home, you may be found among the faithful of God.

* * *

POWER OF GOD.

BY GEORGE WORST.

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." Rom. 1: 16

THIS is the language of Paul, written from Corinth and sent by Phebe, a servant of the church at Cenchrea; for the benefit of the believers at Rome, one of the churches established by Paul; no doubt wishing to strengthen them in the faith; says "I am ready to preach to you the Gospel that are at Rome; for I am not ashamed of the Gospel of

Christ; for it is the power of God unto salvation." We are sometimes charged with having the form of godliness, but denying the power thereof. Such charges we deny. Noise does not always signify power. The power of God is what we wish to look at more particularly in this article. The power of God is demonstrated to us in many ways, to teach us the greatness of God, and by comparison showing the smallness of ourselves.

Man is full of self-esteem and thinks he can do wonders, and in fact by his ingenuity can accomplish things that look remarkable in our eyes; but when we try to compare it with the power of God, we soon get lost and bewildered in amazement, must come to the conclusion that we are as nothing compared to God with all our combined power and wisdom.

The Savior said, in Matt. 28: 18., "All power is given unto me in heaven and in earth; go ye therefore and teach all nations, teaching them to observe all things whatsoever I have commanded you, and I am with you unto the end of time." Having such promises from such a source, we need not fear to enlist under the banner of King Jesus; go forth with the little power we have; by the aid of the power of Jesus, we can do the necessary work to be accomplished; so Jesus will be satisfied, God be honored and glorified, and we saved.

Again, we can see a demonstration of the power of God, through Jesus Christ when his body was weakened by fasting, when the devil said, "Command that this stone be made bread." How wisely the answer was, "man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." The devil not succeeding in this attempt, tries another, taketh him up on the mountain, shows him all the kingdoms of the world and their glory, "now if thou wilt fall down and worship me, all this shall be thine." But thanks be to God, the answer was, "It is written, thou shalt worship the Lord thy God and him only shalt thou serve." God also is worthy of all praise and adoration from the intelligences of heaven and earth; for if his Son Jesus Christ had been overcome on the mountain of temptation, our salvation would have been sealed. Now by the power of God through Jesus Christ, the devil was overcome and silenced, by that means the door of our salvation stands open, and an invitation with it for us to enter and work for the Lord, and the promise of everlasting life to be the pay for the labor performed in the vineyard.

Now dear reader, have you confidence in God that he is able or has the power to give what he has promised, and do you desire to have everlasting life? If so, then enter the fold and go to work. You can do nothing outside; the harvest is great and the laborers scarce. More are wanted, and such as will earnestly contend for the faith once delivered to the saints, and stand ready to give battle to all isms and schisms within or without. With the power of God's Word and the aid of his Spirit, we can come out more than conquerors through him that loved us; we need not doubt the sacred Word of Truth which was given by inspiration of God, in which there are so many demonstrations of his power, such as healing the sick. Oh how many cases were brought to him, and he never failed in a single instance; so that the people were amazed and said, "we have never saw it on this fashion," cleansing the lepers, the most stubborn cases had to yield; casting out devils, they had to obey, and an instance is given where even the evil spirit exclaimed, "I know thee who thou art, the holy one of God," and raising the dead when he touched the bier the young man arose, and at the grave of Lazarus, he was heard to say, "Father I know that thou always heareth me, but because of the people, I said this, that they may believe thou hast sent me." John 11: 42. Then in the 43rd verse, he cried with a loud voice, "Lazarus, come forth," and he was obeyed,—the dead coming forth bound hand and foot with grave clothes. This was all done to demonstrate the power of God to the people. After hearing and seeing this exhibition of power, the wicked priests and Pharisees, called a council to kill him. Is it not remarkable? We need not wonder so much at the wickedness of our day; but let me assure you, friendly reader, you will not go unpunished for your wicked deeds. Judgment is deferred unto a future day when no wrong will go unpunished; for the Lord said by the apostle, "So then every one of us shall give account of himself to God." Rom. 14: 12. "For every man shall bear his own burden." Gal. 6: 5.

Now taking these evidences with the many more that might be adduced to show us the great power of God and the wickedness of men, that if Jesus had exercised his power upon those wicked Jews, they would have been as chaff before the wind, and because he did not exercise his power, is no evidence that he did not possess it. Through the light of the Gospel we can see a fearful future for the wicked, for those who live in open rebellion to God, and also those that neglect their salvation. Paul says, "as I live saith the Lord, every knee shall bow to me, and every tongue confess to God." Rom. 14: 11. We need not expect to hide ourselves behind our sins; for God has eyes like a flame of fire, at one glance can behold the whole universe,—the heavens and the earth and all therein and thereon. So the best advice we know to give, is to present our bodies, "a living sacrifice, holy and acceptable, which is our reasonable service, and not be so much conformed to this world, but be transformed by the renewing of your mind, and prove that acceptable and perfect will of God." Then when we come to judgment, we can come with some degree of boldness, knowing that the power of God will not be exercised over us in the shape of punishment; but will hear him say to us, "Come up ye blessed, inherit the kingdom prepared for you from the foundation of the world."

"Oh the depths of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out; for who hath known the mind of the Lord or who hath been his counselor?" Rom. 11: 33, 34.

WHAT IS THE DIFFERENCE?

BY M. H. FOWLPR.

WHAT is the difference whether mother arranges the dishes on the table and places eatables in proper order, or whether little Mary does it, provided Mary does not have things quite so nicely arranged as mother does? What is the difference if little Mary did set the jelly at one corner of the table? Is it any the less jelly? Does it lose any of its delicious flavor because mother did not place it on the table? Does the bread, the meat, the potatoes lose their life-sustaining properties, simply because little Mary placed them before you, and not mother, although the child has taxed her physical and mental powers to their utmost capacity to do it as near as mother can? But because there has not been a more experienced hand engaged in the arrangement of matters, we will not go to the table to partake, although we be starving. "Ah," says one, "this is foolishness." Well may be it is; God chose the foolish things of the world to confound the wise. What is the difference, viewed from another stand-point? What is the difference whether Paul preaches or some one else less experienced, so he tell the truth? "Ah, there is a great deal of difference; when I go to meeting I want to be told something that I do not know myself; if I cannot learn something that I do not know, I would rather stay at home and read my Bible." Yes, sad truth, very little our Bible gets read the day we stay at home because our favorite preacher is not going to preach. Likely we spend a part of the day looking over the news of the week, and then we are tired and we must have a little rest; and we lie down and take a sleep; and thus we spend the day and the Lord is cheated out of the day's labor that we owe to him; and our souls are cheated out of the rich blessings that God wanted to give; and Satan has gained the victory over us, and night finds us farther away from God than we were in the morning; all because little Mary set the table.

Does the Gospel lose its life-giving power simply because our bishops or some other very talented brother does not hand it out to us? Does truth become less true because some young or old brother tells it to us in a simple way? Perhaps he has taxed all of his mental and physical powers to make his discourse as edifying as he could, and teaches some good lessons, if we would be taught, but because little Mary set the table, we will not eat. Is not this true? I speak to our shame.

I sometimes hear brethren and sisters say, "well if there is no one going to be at meeting to preach to-day but brother B., I am not going." How wrong this is: First. Our minds are not spiritual. Second. We set a bad example to our family and neighbors. Third. Our influence over the young members is not good. Fourth. It is discouraging to the minister; it dampens his zeal, he becomes disheartened and in a measure destroys his usefulness in the church; and last, but not least, we by so doing, become a hindrance to the progress of the cause of Christ. O, God give us all more charity, more zeal, more faith,—in short, more spiritual life.

TO PARENTS,

BY J. F. NEHER.

"Bring up your children in the nurture and admonition of the Lord." Eph. 6: 4.

NOW, as the Mosaic dispensation was a type of the Christian dispensation, and is similar in many instances, therefore we will notice the instruction given by God through Moses, with regard to how the children of Israel shall teach and instruct their children.

After they were in bondage, and oppressed a long time, God sent them a deliverer, who after showing many, many signs and wonders, brought them out and liberated them from their oppression. Now in consequence of their deliverance there were commands and ordinances given them to observe throughout their generation, and they were to teach them diligently to their children, as you will see by reading Deut. 6: 20. "And when thy son asketh thee in time to come, saying what mean the testimonies and the statutes, and the judgment which the Lord, our God hath commanded you, then thou shalt say unto thy son, we were Pharaoh's bondmen in Egypt, and the Lord brought us out of Egypt with a mighty hand. And the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh and upon all his house, before our eyes; and he brought us out from thence that he might bring us in, to give us the land which he sware unto our father. And the Lord commanded us to do all those statutes, to fear the Lord our God for our good always, that he might preserve me alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God as he he hath commanded us." The 7th verse reads, "And thou shalt teach them diligently to thy children, and shalt talk to them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

If it was necessary for the children of Israel, so strictly to teach their offspring, with regard to their deliverance, which was only of a temporal nature, which was only a salvation of their physical bodies. How much more shall we who have been delivered from spiritual bondage, who have salvation by grace, instruct our children. All were in bondage to sin, in consequence of Adam's transgression, but God sent his Son to redeem us. "He tasted death for every man." "We were not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ."

Parents, do you diligently teach your children, concerning our great deliverance? When you sit with them in your house, is your conversation about our redemption? Do you entertain them upon the subject of the "great salvation," when you are traveling with them by the way; in the evening is it the last thought impressed when lying down to rest? Is the first subject introduced, on rising in the morning, of Jesus and his dying love? If so, you may feel assured that you are bringing up your children in the nurture and admonition of the Lord.

THE DOUBT OF A LADY.

"BROTHER Pomeroy, do you think it is hurtful for me to read the *Ledger* and such kind of papers?"

"My friend, that depends much on your moral condition. They say crows can eat carrion and thrive on it, while it would kill some birds. Some ministers are not hurt by going to horse-racing, theatres, various shows, and becoming Freemasons, etc.; while others say their conscience, the Word and Spirit of God, require them to abandon all such association. It is the pure spirits who get hurt with badness. And if I am to judge of your moral state by the folly hanging on to your apparel, I doubt if a dozen *Ledgers* would hurt you. It is probable that you are unhurtable by such things."—*Bible Banner.*

* * *

There is a sanctity in suffering when meekly borne. Our duty, though set about by thorns, may still be made a staff, supporting even while it tortures. Cast it away, and like the prophet's wand, it changes to a snake.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

THE BRETHREN AT WORK will be sent at $1.50 per annum in advance. Any one who will send us eight names and $12.00 will receive an additional copy free of charge, and for each additional name (over and above the nine names) the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 30 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under 1.00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., DECEMBER 19, 1878

IT is said that there are fifteen counties in Missouri that do not contain a saloon.

THE address of brother S. Z. Sharp is now changed from Maryville, Tenn., to Ashland, O.

BROTHER M. T. Baer, of Mich., has moved to Kansas. His address is Mapleton, Bourbon Co., Kan.

IF people were as keen for the truth as they are for riches, the world would be a good deal better off.

A CAMPBELLITE elder has lately been baptized and received into the Brethren church in California.

"EZEKIEL Robinson, lately deceased, the oldest preacher in Maine, had read the Bible through 166 times."

REMEMBER, that all who send us eight names for the BRETHREN AT WORK and $12.00, will receive an additional copy free.

SEVERAL members of the Maple Grove colony have been to Norton Co., Kan., and taken up their claims for early settlement.

THE word "last" should have been "best" in the first line, in the first item, in the third column, on page five of last issue.

BRO. Lehr held a series of meetings at Cherry Grove last week. Large congregations and good attention. Two were baptized.

BRO. J. M. Snyder, of Grundy Centre, Iowa, gave us a call on the 8th, and preached one sermon in the Brethren's house in town.

BRO. Daniel Vaniman started on a preaching tour, Nov. 27th, intending to visit the churches in Adams and Pike counties, Illinois.

THAT Delaware church, which has lately purchased 187 spittoons, would be a better light to the world if it were composed of converted members.

BRO. A. J. Hixon, of Highland, Ohio, is to have a public discussion with Mr. H. H. Witter. Of the time and subjects we have not yet been informed.

MEN who magnify mole hills into mountains, are also in the habit of reducing mountains to mole hills. They can turn the spy-glass to suit the occasion.

SOME of the Campbellite churches in England are getting rather fast. In order to economize time, they give thanks for the bread and the cup at the same time.

THE *Health Reformer*, published at Battle Creek, Mich., is to have its name changed to *Good Health*. It is one of the best monthlies coming to this office.

SOME of our agents are highly pleased with our cash system, saying they can get just as many subscribers as before, and then it saves a great deal of trouble for them and us.

PEOPLE who refuse to lay up treasures in heaven, and yet want to go to heaven, must expect to enter that place as paupers. They have sent nothing ahead to be placed to their account.

THOSE who tell *outsiders* that they can have the paper for $1.00, are mistaken in regard to our terms. When those not members subscribe, they must pay the same as anybody else. The paper is sent to outsiders for $1.00 a year *only* when paid for out of the fund DONATED for that purpose. See instructions, under the head of "Business Department" on last page.

AT Newtonia, Mo., where the debate was held last Spring, five have been lately added to the church. Two of them were from the Campbellites, and one from the Baptists. Truth will stand the test.

THE ground is now covered with snow, and the weather quite cold. Winters here are not so disagreeable as some might suppose, as the cold weather is generally steady and one soon gets used to it.

THE first book printed, after the invention of printing, was the Bible. If printing were an invention of the devil, does it look reasonable that he would have printed the Bible the very first thing?

"So great has been the power of moral teaching in Wales, that in some sections the jails have been abolished as useless institutions. This is the country in whose language not an infidel book has ever been printed."

PEACEMAKERS are those who labor for peace, and work to avoid difficulties. Men and women who try to stir up strife, are not peacemakers—they are strife makers, and therefore have no promise of the kingdom of heaven.

WE are in receipt of a long, but interesting letter from Bro D. C. Moomaw, giving an account of his trip by sea, to New York city, and what he saw and heard there. The article will be commenced in No. 1 of next volume.

As the world and the fulness thereof is the Lord's, it is evident that he has plenty of means for the spreading of the Truth. But as long as this means remains in the hands of those who will not use any of it in spreading the Gospel, the cause will have to suffer.

OUR readers express themselves as highly pleased with the weekly supplement, as it gives them more reading matter. We are gratified in knowing that they appreciate our efforts in trying to give them a good paper, and in turn hope they will do their utmost to enlarge our list.

THE man who makes the "faith principle" his reliance in conducting his business, is simply asking God to set aside the conditions which he himself has ordained for the development of character. Nobody doubts that God can do them; but it is not reasonable to suppose that he will.

THE publishers of the *Sunday School Times* have favored us with a copy of the *Scholar's Quarterly*, a neatly printed pamphlet of 40 pages, and published quarterly in the interest of Bible study. It contains much valuable instruction to teachers and others.

WE would suggest that every minister put in a few weeks this Winter, holding a series of meetings. You do not need to wait for foreign help, but let the home ministers go to work wherever they see a good opening, and ask the Lord to bless the work.

BROTHER Bashor closed his meetings at Maple Grove, Ohio, with five additions by confession and baptism. The meeting closed with a Love-feast, at which 106 communed, reminding those present of the grand feast in the coming kingdom. Bro. B. is now holding meeting in the Mohican church, Wayne county.

WE are now out of back numbers of the debate, though we printed a large amount of extra copies. Should the demand be sufficient we may yet reprint the back numbers so as to supply all who may want them from the beginning. We still have on hand a few numbers of the last speeches which will be furnished to new subscribers as long as they last.

MR. Talmage is delivering a series of sermons, showing up the underground wickedness of New York, and some of the papers of that city are howling most wonderfully over it. They do not want their sins so widely advertised. Another preacher gets on the other side of the question, and preaches up the bright side of New York, telling its good qualities. These preachers might do more good if they would confine themselves to the Bible a little more.

BROTHER Isaac H. Bashor pointedly and truthfully says: "We often hear it spoken of members not coming in the order, but seldom hear anything mentioned about the money spent foolishly, which might be given to poor members, who are willing, yet not able to come in the order. 'He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again.' Prov. 19: 17."

ONE of our agents says: "I have succeeded in obtaining nineteen subscribers for the BRETHREN AT WORK, commencing with the 1st of Jan. 1879, and expiring with Jan. 1st, 1880. Enclosed please find $27.00 for which send the paper as directed below. I send five new names, this makes up for five others who have withdrawn, saying, money is too scarce with them. But when the money is spent for tobacco there is not a word said about its scarcity. But worst of all is, that *Brethren* are so inconsistent, even officers of the church."

WE are thankful to our agents for the neat and business-like manner in which they send in the names of subscribers. It enables us to do our work better in the business department, and avoid many mistakes from which misunderstandings generally arise. By following instructions, you assist us greatly in the work of getting the names properly spelled and assigned. It is encouraging to get a neat prospectus filled with names all plainly written.

THERE are two classes of persons who will have to suffer pretty severely in the world to come. One is the rich preacher, who is abundantly able to spend much time and means preaching the Gospel, but will not do it, preferring to lay up treasures on earth. The other is the rich member, who cannot preach, yet has plenty to help some poor minister to save souls, and refuses to lend a helping hand to advance the Lord's work.

THE Scriptures should not be read in our public assemblies for *mere form*, but to edify and to instruct. They should be read in a plain, simple manner, so as not to yield any part of the meaning, but to give life and expression to all that they teach. To read in a professional style, an inflated style, or in a trifling manner, can do no one any good; but to read, feeling that it is the voice of God to men, that the words have in them life and power, is to send home to the heart, the seeds of truth in such a manner as to insure their growth and proper development.

SPECIAL NOTICE.

WE had thought of printing fifty-two numbers this year, but the time is short, and our hands would like to have a few days' rest. They have been working hard, and faithful, from early morn till late in the evening, and sometimes after night, and we conclude to let them rest a few days.

The next number will be dated January 2, 1879, and will be mailed in time to reach the subscribers by New Year's day.

Those who have not yet renewed will please send in their names immediately, and as many more as they can get. The next number will be sent to all of our subscribers, both old and new. After that only to those who renew.

TWO GOOD PREACHERS.

SAID a neighbor to an old brother one time: "Your people have two good preachers in their church. One is Mr.——. He is no talker, but he preaches by his actions. He is good to all the poor, will not let any of his neighbors suffer if he can avoid it. And then when he lends money to a poor man he refuses to take interest. His character is without a blemish."

"Who is the other?" asked the old brother. "Mr.——. He is rich, and last year raised a big crop of corn, but up North of him the corn crop failed, so he sold his corn to those who had none. But he would not sell to any man who had the money to pay for it. He sold to those only who had no money."

There are some good things about humanity after all, and the above are two instances that need no explanation, while the recording angel has many more preserved.

FEET-WASHING QUERY.

THE following query was sent us by brother Landon West, and referred to brother J. W. Stein whose answer will be found below. There is a valuable point in the query and answer:

THE QUERY.

"We wish some of the brethren, or any who feel to do so, to examine John 13: 10, and tell whether it is proper or not to supply the word "his" in our Savior's answer to Peter. To leave it out, corresponds better with the command given in verse 14; while to leave it in, would make each to wash his own feet. In all copies we have examined, we find the word in *italics*, which we learn are used to designate the words supplied by the translators. This work being only *human*, may we not fear that more were supplied than should have been? Or, may we not think that the right one was not always put? Our understanding of it is, that it was not the washing that each one needed so much, as the doing of it. True, Peter needed Jesus to wash him, but it was the example that he and they all needed, more than the water, and that Jesus gave to each and to all, that *they should* DO as *he* had done. Feet-washing was here done not because feet needed washing, but because the Apostles needed an example to show them that Christians should wash *one another's* feet.

THE ANSWER.

The word "*his*" in John 13: 10, is unwarranted by the *original*. The Greek is "*tous podas*," i. e., "*the feet*." J. W. STEIN.

WHAT IT IS NOT

THE revealed religion of the true God *is not sex*.* It is neither male nor female, but for both male and female of mankind. It is not personal, but for personal beings. It is not head, but for the head. It is not heart, but for the heart. It is not body, but for the body. It is not soul, but for the soul. It is not to put on, but to *put in*. It is not faith and worship, but *the* system of faith in God, the worship of God. It is not something to *be bound*, but something that *binds*.

IT IS NOT AGE.

God's religion is not old or young. Age implies *time*, and the revealed religion of the great Father is not time. Time is one thing, religion is another. Men may be old or young, and religion may be in old or young people, but that does not prove that religion is age. It is not religion because it manifests itself in old people, but because *it is religion*. It is not religion because, some young people may possess it, but because it is God's system of faith and practice. We are not required to accept the one true system of faith and practice, the one religion sent down from heaven, because a young man exemplifies it, or because an old man gives evidence of it, but because *it came from God*. It is not an old man, not a young man, not a thousand men, nor ten thousand times ten thousand men, but the *infallible* system of God *to* men. It is not maturity, but that which brings *to* maturity. It is not a generation, nor for a generation simply, but for *all* generations. It is not character, but the producer of character. It is not dim and gray headed, but for the dim and gray headed. It is not rosy cheeks, fair hands or brown, but for youth, aged and every condition of mankind. It is not reputation, but makes reputation. It is not

A COMMODITY.

It cannot be bought or sold, but *is free*. It is not commerce, not an article of commerce, but a system of perfect practice. It being no commodity, it cannot be compared with that which is a commodity. Money is a commodity, hence religion cannot be compared with money. Then it is useless to consider the *cost* of being religious. It is not money, not goods, not property, but the great system for the government of the soul. It is for the control, and perfection of a model character, not for the pulling down of character. It is not dumb, not ignorant, not smart or sharp, but a perfect system for man's salvation. It is not pride, but produces humility. It is not boastful, but produces self-denial. Now when we have learned what *it is not*, we will *know what it is*. When we *know* what *it is*, we will not call it *age*, nor *sex*, nor a thing to be *bought and sold*, nor a *plan of men*.

M. M. E.

"I HAVE never known a Baptist minister to quit his church and join another denomination who had not become offended from some cause. The same is almost true of the laity.—" Western Baptist."

It would seem that the editor of the *Western Baptist* is not very well posted on the history of that church.

WHEN writing business letters please observe the following:

1. On the first line write your address, giving post office, county, and State.
2. On the second line give the date of your letter.
3. Make no apologies, but state distinctly just what you want.
4. Sign your full name very carefully.

Were these rules strictly observed, many errors would be avoided.

CLOSE OF VOLUME III.

ANOTHER year is past, and we are still numbered among the living. One more volume of the Brethren at Work is now finished; fifty-one times has it visited, and gladdened the hearts of thousands. Hundreds of articles have been sent broadcast over the land, and the good news from the churches has been heralded in nearly every State and Territory in the United States and Canada.

We take a hasty glance at our part of the work. It is now finished; we have done the best we knew. True, we made some mistakes, but they were not intentional. Had we the work to do over, a few improvements could be made, but taking the work as a whole, we are satisfied with it, and now with increased experience as editors and publishers, shall do our utmost to make the coming volume much better than the one just completed.

Our contributors have performed a noble part during the last year. They have kept us well supplied with articles, many of which remain unpublished. To some, this has been a little annoying, but we have done the best we could The want of time to look over and correct some of them, as well as the want of room in the paper has caused this delay in the publishing of many articles. During the coming year we shall be better prepared to see after this department.

Our contributors have been a great help to us in another way. They have done nothing to engender strife and contention in the Brotherhood. There has been no controversy between members, going on in any of the papers published in the Brotherhood. This feature has had a good effect among our readers. It has also had its salutary effect on the Annual Meeting. The last Annual Meeting is thought to have been the most harmonious meeting of the kind ever held among our people: never was the church more firmly united than at that meeting. And why was it? We unhesitatingly answer, Because controversies and contentions, between members in the Brethren's papers, have been stopped. That is the foundation of the whole secret. There has been but little controversy, between members, in our papers for over three years, and just see what a good effect it has had! Thousands have been converted, considerable missionary work done, and a good, harmonious Annual Meeting, with prospects of greater good in the future. Brethren, "In union there is strength."

Papers are good things if rightly conducted: they can accomplish much good, but if given up to controversies and contentions, between members of the same body, we may as well say, good-bye to peace and harmony. There is no use in praying for, and preaching peace and union in a church where the papers publish controversies and contentions between Brethren. We thank our contributors for the peacable and commendable spirits that have so far characterized their articles. May God bless them for their labors, and assist them in the future.

Our agents have also done a good work, all that could be expected of them. They are essential to the success of the paper; without them it could not prosper. They have helped it to a good list of subscribers, and not content with the past, many are working hard to increase the list. May God reward them for their labors.

We feel especially attached to all our readers. Most of them we have never seen, and perhaps never will till we meet "beyond the river." Thousands of you have read the Brethren at Work the last year, and we trust it has been comforting to you. May the lessons you have learned from it be of lasting benefit. Many of our readers are old, and almost ready for their departure. Others are in the prime and vigor of men and womanhood. May God help them to be earnest workers in his vineyard. Many are young and tender in years; for them we feel a great concern, for the future government of the church must one day be left in their hands. We do not ask God to take them out of the world, but we do pray God to keep them from the *evil* of the world.

Then there are many who are not members of the church; some belong to other churches, and not a few are away from Christ. May God help them to see the truth, and speedily embrace it.

May we all be prepared to enter the New Year with new vigor, new resolutions, and a full determination to love God more, and serve him better. May God help us to be faithful.

J. H. M.

EXPLAINED MORE FULLY.

SOME of our readers seem to misunderstand the import of a few expressions in the article entitled "Committee Work," published last week. They take exception to the following:

> Elders and ministers have a hard time of it at best. They get nothing for preaching, must lose the time at their own expense.
>
> As elders and ministers have to lose the time employed in preaching and doing committee work, at their own expenses, it would be wisdom to divide the burden, and turn the greater part of the committee work over to the deacons, thus relieving the ministers of a great burden.

There is nothing in the above implying that ministers do not have their *traveling* expenses paid, when doing committee work. I referred to the fact they "must lose the TIME at their own expense." Nothing said about traveling expenses. The idea intended is this: As ministers have to lose so much *time* at their own expense, would it not be best to divide the burden, and let others do a part of their work? I do not mean that you shall pay committees for their time, but let others help share the burden.

I repeat again, that some of our ministers have a pretty hard time of it. Just a few days ago we received a letter from an able minister who has to sell his farm and other property, and says it will take about all of it to pay his debts. He spends so much of his time preaching that his business had to be neglected thus occasioning the loss. There are other ministers in the same condition, and it is time their wants were being looked after. I do not refer to ministers in good circumstances, who have to preach but three or four times a month, but to those who are poor, have families to support, and cannot afford to lose much time. It is not right that they bear the burden alone while others of means go free. I pity the poor, hard-working minister and his family. While others are sleeping, he must be studying. Sunday brings no rest to him, and he must often neglect his work to attend funerals and other meetings. Then his wife often has a hard time of it—at home, alone, with her little children she spends many lonely, and often gloomy hours. May God bless the poor preacher and his family!

I have traveled that way, and know the rudiments of poverty from youth up—and think it a blessing to the cause that I have "passed through the mill," for I can now appreciate the wants of others, and assure our readers that the Brethren at Work will ever remain a friend to poor, hard-working ministers, as well as all others who are willing to work in the Master's vineyard.

J. H. M.

WHERE TO FIND WISDOM.

WISDOM is that prudence and discretion which enables one to see what is the best to be done, time and place being considered. That inspired man, James, teaches the children of God, that if any of them *lack* wisdom, the place to find it is with God. Men who rarely ever go to God in prayer, in obedience, in holiness, are not noted for wisdom in divine things. Wise men never rejoice when another is abused, or rebuked, or slighted, or cast down. Wise men never abuse, never set at naught, never seek opportunities of revenge. Wise men never scheme, plan, plot and devise how to annoy their fellow-man, how to make others feel bad, do wickedly, or overthrow. All such work is devilish, comes from beneath, where the wisdom of God is not.

"I wisdom dwell with prudence." Prov. 8: 12. Now, go to the house of prudence and you will find wisdom there. Go to the house of the upright and you will find wisdom there. Go to the man who always shows Gospel courtesy and you will find wisdom there. Go to the family that is brought up in the nurture and admonition of the Lord and you will find wisdom there. Go to the church that obeys *all* the commands of the Gospel, and you will find wisdom there. Go to the congregation that is awake to the necessity of inviting outsiders to the good seats in the house, with a view of converting them, and you will find wisdom there. Go to the meeting where there is good singing,—where the people "sing with the spirit and with the understanding," and you will find wisdom there. Go to the assembly that is not afraid to pray, not afraid to live all the requirements of God, and you will find wisdom there. God puts wisdom wherever people conform to his will. Stiffness, coldness, distance,—marks of selfishness—are so many evidences against wisdom.

Some men can only go on crutches, others need a cane in order to move along in the work of the Lord. Others have so much grace that they can walk right along without any extra helps, while others think they are so strong that they can run at full speed. Well they may for a little while, but they soon get out of breath, and then they must stop to rest. This is dangerous, for just so soon as a man stops, Satan has him sure. Now wisdom says, "carry the lame and the halt; go not ahead of them. Let those who seek to outrun the others, be content with the ordinary pace, and then the army will be compact: Satan cannot break the ranks." "The simple believeth every word; but the prudent man looketh well to his going." Prov. 14: 15. The prudent man loves company; not only company, but *good* company. Truly "the prudent are crowned with knowledge."

Very true, when we lie long in a bed of our own making, we are slow to give it up, even for a much better one. A certain people looked back to the flesh pots of Egypt, though filled with bitter herbs, and wanted them, while angels' food was set before them. It is difficult to move us out of an old rut, when we have long stood in it. Our selfishness loves its own the best. That which *we* make always seems superior to what God makes. But it is not. O what loads of folly cling to our selfish natures! We are always *looking back*, but ah! not far enough. The vision that reaches not to Palestine through eighteen centuries, is certain to see amiss. The man who looks not through Gospel glasses, will see but little wisdom. He will always be fearful and unbelieving, for their is no well of living water near for him to draw out and drink. The thirst that is not quenched from the great Well of Water, will soon become dry and parched. The hunger that is not appeased by the Bread of Life will hunger on. Therefore get wisdom from God, from the supreme Standard, the Holy Law. Get it by prayer; get it from the great Fountain which is free from the notions and opinions of men. "A man of understanding hath wisdom."

M. M. E.

CHRISTMAS.

CHRISTMAS is by many, supposed to be the anniversary of the Savior's birth, and as such is celebrated in most parts of the civilized world, though there is a lack of evidence to prove it. It is far more likely that he was born sometime in October, while the shepherds were yet watching their flocks by night in the field. Luke 2: 8. The custom of celebrating Christ's nativity on Christmas, originated in the latter part of the fourth century, and has been kept up ever since, though in many instances much abused.

By the time this article reaches our readers, most of them will be preparing for Christmas. As is the custom, many are preparing to give presents, and for this purpose much money will be wasted. There is nothing wrong about giving presents, provided they are useful, and will be of some benefit to those receiving them; but to give just for the sake of giving, regardless of doing any good by the act, is a waste of money. Let those who give gifts, be sure that they are giving something that is profitable.

But the most foolish habit is, teaching children that Santa Claus will come down the chimney, or through the key-hole, and leave gifts for them. Thousands of children believe the story just because their parents have taught them so, and hence hang up their stockings in full faith that the "little old man" will fill them. Parents should never teach their children such falsehoods, and I want to say to the little folks who read this article, that there is no such thing as "Santa Claus." The whole story is false. Most Sunday-school papers have pictures of Santa Claus and his adventures, thus more firmly fixing the falsehood in the minds of the children. Publishers should be more cautious about such things.

Christmas is usually occupied with feasting and revelry. It is also a time of much extravagance. If the money that is generally wasted on these occasions, were applied to missionary work, the Gospel might be carried to every part of the globe. Thousands of dollars will be wasted, and hundreds of churches desecrated by performances the evening before Christmas. Loud laughter and merriment will ring within the sacred walls where God alone should be worshiped and adored. The house of the Lord will become the house of mirth. Instead of prayer and singing praises to the Lord of hosts, the Christmas tree will be the centre of attraction. The actions of those who assemble there, will be more like the world, than the humble life of Christians.

In high glee, these people profess to celebrate the birth of him who neither engaged in levity or attended the halls of mirth. What would be their feelings were Christ to come while they are thus engaged? Would his walking in their midst not change the scene? Would he not say to them, "My house should be a house of prayer, but ye have made it a house of mirth?" When will the churches learn to respect him whose birth they claim to celebrate?

While this mirth is going on within these sacred walls, sufferings will be realized without. The rich and gay can meet in the house of the Lord and have a general good time, but without are thousands of poor wretches, suffering for the want of food and raiment. What a sight for angels to behold! The house of God becoming the house of merriment, and the Lord's people (?) spending their money foolishly, to gratify carnality instead of helping the poor and needy. May heaven speed the day when the daughters of Zion will arise and free themselves from the filth of sin.

J. H. M.

THE DANISH MISSION.

To the Brethren and Sisters, Greeting:—

AT the Missionary meeting of Northern Ill., Dec. 3rd and 4th, 1878, the undersigned were requested to issue an address to the general Brotherhood in behalf of the Danish Mission, stating its condition, progress and needs. The brethren and sisters in Denmark are laboring in "the same mind and in the same judgment," being at peace with each other, and firm in "the faith once delivered unto the saints." In numbers they are also steadily increasing, and their prospects for further increase are good. As to their needs, we find that Bro. Hope will require the amount stated at last A M., viz, $800.00 to successfully carry on the work; hence we kindly request the overseers of each congregation to present this claim to the charity of the brethren and sisters, so that there may be no suffering by Bro. Hope and family. This request is in harmony with the decision of A. M. of 1878, on Danish Mission. See Ans. to query 17. This duty devolving upon this District, it was deemed expedient to thus notify all. We hope, therefore, that this "notice" may enable you to make up "your bounty that the same may be ready" in due season. Send all money to C. P. Rowland, Lanark, Ill. "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness: being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God." 2 Cor. 9: 10, 11.

Enoch Eby, Moderator.

D. E. Price,
John J. Emmert, } Clerks.
M. M. Eshelman,

The Brethren at Work, and the *Children at Work* will be sent for $2.00.

Next issue we will publish a letter from Germany. We hope to receive some interesting letters from that part of Europe.

Brother Hope's letter in this issue shows that he has very lively times with some of the Danish people, when he gets to opposing their doctrine.

Do not fail to read the interesting letter from a "Baptist," written from New Jersey, and published on seventh page of this paper, and see what good pamphlets and papers will do.

A minister speaking of his two years' experience with a certain congregation says: "We heard not one—not one—single angry word or sentence from any member in the council in the entire two years. If the members differed in opinion, as they sometimes did, they always had grace and sense enough to do so without quarreling." It would be a blessing to the cause if that could be truthfully said of all congregations. Harsh and unbecoming words never come from a loving heart.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible, in order to promote Bible Truth. Articles for this department, must be short and to the point.

Will the BRETHREN AT WORK give an explanation of the latter clause of the 36th verse of the 22nd chapter of Luke, which reads as follows: "And he that hath no sword let him sell his garment and buy one."

Also, Mark 23: 15, which reads as follows: "Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made ye make him two-fold more the child of hell than yourselves." S. A. ULERY.

Please explain 1 Tim. 1: 9; Luke 16: 15; Mark 9: 23; Mark 16: 17, 18. To what law has the Scriptures reference and to what extent should it be used? What is the most esteemed? Has it reference to any particular thing?

THE STONE KINGDOM.

Please explain Daniel 2: 44, 45. In the days of what kings? What does the word kingdom refer to, and what the stone? WM. T. HARDING.

THE above questions seem to beg an answer. Nebuchadnezzar, the great king of Babylon, was permited to behold the rise of three great earthly Empires, viz., the Medo-Persian, Macedonian, and Roman. During the existence of the latter, the God of heaven would establish the kingdom of His Son,—the stone kingdom, which shall endure forever.

At the time of the birth of the child, that was to be the Ruler of the stone kingdom, the world was nominally at peace. The Empire of Rome held undisputed sway over all the then inhabited portions of Europe, Western Asia, and Northern Africa. The Roman Empire at the time of the crucifixion was divided into two nearly equal parts—Eastern and Western; these were sub-divided into five kingdoms. These ten kingdoms were the ones alluded to by Daniel when he said, "And in the days of these kings shall the God of heaven" &c. Read the 44th verse carefully.

Nebuchadnezzar, who reigned about six hundred years before Christ, by his great riches, splendor and honors ascribed to him, represented the head of this gigantic image; the Medo-Persian, the portion represented by silver. Next came the Macedonian; lastly, the Roman, representing the legs and toes of the image.

"Forasmuch as thou sawest a stone cut out without hands," etc. This is in allusion to the establishing of the Messiah's kingdom on Mt. Zion at Jerusalem from whence it was to grow in greatness and increase in power, notwithstanding the opposition from human governments. Isaiah alludes to the same kingdom only in different language in 2: 2, 3. The foundation of this kingdom (faith) is alluded to in our Lord's reply to Peter: "On this rock will I build my church." This same stone kingdom is also alluded to in Luke 20: 17, 18.

O. L. BAER.

Milford, Ind.

ANSWER TO QUERY.

"If the church is the bride, who are the guests?"

SOME time ago we wrote an article entitled, "The Bride of Christ." Since that we received a query like the above, desiring us to answer it by private letter, but we will here take occasion to say, we cannot answer queries privately; we cannot possibly spare the time; our many duties forbid this. As the above came through the BRETHREN AT WORK, desiring us to answer through that medium, we will try to do so.

When we wrote the article above alluded to, we had simply imbibed the popular notion that the church is the bride of Christ, and had never taken a critical view of the matter. Of late, however, we have examined the subject more closely, and the result of our investigation is our conviction that the bride, and the guests are terms expressive of two different states and periods in the church. The former term, we think, refers to the triumphant or glorified state of Christ's church, the latter, to her militant state. Now for the proof.

By referring to Matt. 22: 1–14, we find recorded the parable of the marriage feast. In verse 10 we read that the servants, the ministers of the Gospel, were directed to gather together all, as many as they found, both bad and good, that the wedding might be furnished with guests. But when the king came in to see the guests, he saw there a man which had not on a wedding garment. "The marriage feast, represents the economy of the Gospel, during which, men are invited to partake of the blessings purchased by, and consequent on, the incarnation, and death of our blessed Lord." Clark. By the preaching of the Gospel, multitudes are gathered into the visible or militant church, these compose the guests, the material, so to speak, from which Christ's bride is chosen. These guests must be further inspected and sifted; they must pass the scrutinizing gaze of Him who knows the secret intents and thoughts of the heart.

A guest is one who is received and entertained for a short time. This definition is very applicable to the present condition of the church, which is the fold, containing both sheep and goats, wheat and chaff, consequently the great Inspector finds some here not having the wedding garment on; such are never admitted to the marriage supper of the Lamb.

The parable of the ten virgins also represents the present condition of the church, where the wise and foolish mingle together, but only the wise, the truly converted are permitted to enter the marriage chamber. The apostle tells the Corinthian church that he was "Jealous over them with a godly jealousy." Why? "For I have espoused you to one husband that I may present you as a chaste virgin to Christ." 2 Cor. 11: 2. The apostle here evidently alludes to an officer among the Jews, called a paranymph, who had the care of virgins, and whose business it was to see them well educated, kept pure, and properly prepared for married life. This was a most important and responsible office, since the proper training of the virgin, her purity, and her accomplishments determined the efficacy of her paranymph. If he was conscious of having done his duty, and if his efforts were successful in the most perfect purity, and most splendid culture of his charge with what perfect confidence could he present his ward to her espoused husband. This friend of the bridegroom could stand by and rejoice greatly when he witnessed the entire satisfaction and joy of his master, knowing that his faithfulness was appreciated and approved. John, the Baptist represents himself as the paranymph of Jesus Christ, see John 3: 29, and Paul calls himself the paranymph, having charge of the Corinthian church, hence his jealousy over them and his anxiety to have them preserve their purity, to see them properly cultivated that he might have the satisfaction of presenting them to their heavenly husband in the highest state of perfection. Paul felt that much depended upon him as a minister of the Gospel. The purity of the church and her full development depended upon the proper discharge of his duties. Christ had entrusted His betrothed to him, her training and culture was given into his hands; the great apostle appreciated his honorable, yet difficult position. And does not every minister of Christ occupy this most responsible position? Oh, think of it, ye heralds of the Cross. To your care has been entrusted His dearly purchased betrothed. You are His paranymphs. You will be held strictly accountable for your conduct. Should you fail to give proper warning of danger, or to impart proper instruction, and should the church prove unworthy through your neglect, how terrible will be the consequences. On the other hand, how great will be your joy, if at the appearing of your Lord each minister can deliver up his charge as a chaste virgin.

The seer of Patmos was permitted to see the church arrayed in her bridal robes, ready for the great nuptial feast. To John it was announced that the Lamb's wife had made herself ready, and he was directed to write, "Blessed are they which are called unto the marriage supper of the Lamb." Dear reader, are you getting ready for this great and glorious consummation? Are you clothing yourself with the wedding garment? Do you desire to be called to the marriage supper? Soon, it may be very soon, the midnight cry will be heard resounding through the universe, "Behold the bridegroom cometh, go ye out to meet him." MATTIE A. LEAR.

CALL NO MAN FATHER.

2. Also Matt. 23: 9: "And call no man your father upon the earth: for one is your father which is in heaven."

THIS language is spiritual. God is the Father of all that are born of the Spirit. Spiritually speaking, we should not be called rabbi for Christ is our Master, and we should not have a spiritual Master or Father on the earth. That is, we are not to say, I am of Paul or of Apollos, for that would be glorying in men and not in God. This Scripture prohibits the Lord's people from assuming, giving or receiving complimentary or honorable titles. To give such honor to men is to rob God.

The above Scripture does not prohibit the child from calling its parent, father, as some might suppose, for it is then used in a temporal sense and does not detract from honor due to God. But to call an elder, bishop, or minister that instructs us in the way of life, and baptizes and receives us into the church, *Father*, is detracting honor from God, and giving to men the praise due Him only.

MICHAEL MOREHEAD.

Great Bend, Kan.

HOMES.

BY MARY C. MILLER.

IN this our beautiful land, there are many homes. God looks into many happy homes in America. Yes, He sees them all; but God sees not as man sees. Man judges by appearances. God judges a righteous judgment. But which is the home that man would call happy? All men seek alike, wealth and happiness; so the wealthy home is considered the happy one. What does God say? "He that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile. Let him eschew evil and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous and his ears are open unto their prayers." How many run after happiness but mistake the means by which it is attained. "To love God and keep his commandments is the whole duty of man." If we can find a home like the home of Josiah, then no doubt we have found a home that is truly a happy one. Would to God that every home in this beautiful land this afternoon was such a home. How it would please our Creator to look upon and bless us with all needful blessings.

DOING GOOD.

BY A. W. VANIMAN.

AT the beginning of this century the Congregationalists contributed an average of eight cents for missionary purposes, now the average is $7 52 per annum, the largest sum contributed by the members of any congregation. — *Golden Censer.*

How does the Brethren's work compare with this? Estimating our members at one hundred thousand at that rate it would amount to $752,000.00 annually, and would support 1,504 missionaries, allowing each $500.00, or furnish over 500,000 persons with the BRETHREN AT WORK. But let us suppose each member only gives ten cents, it would then amount to $10,000.00, and support twenty missionaries, or furnish 6,666 persons with one of our papers. Although ten cents is only a dime, and seems but a trifle, see, picture, imagine, if you can, what might be accomplished by the above means: as you see dimes make dollars, and may be the power of bringing many souls to Christ, and what is *one* soul worth? Just stop and think! tremble at the consequences of your own covetousness, when you cannot give even *one dime* to forward the Master's cause. But, says one, what shall I do with my dime? Your way is open; here is the Danish Mission, and our editors propose to furnish their paper for one year for one dollar of money paid out of the Poor Fund. So ten dimes like yours would send a copy of the paper to some poor friend, and might be the means of bringing him upon the strait and narrow way.

Suppose a brother pays five dollars for tobacco in one year, which is a very low estimate, that would send the paper to four poor families, and leave one dollar to spend for tracts to distribute, and help the Danish Mission a little. Our brethren, as a body, seem to be very slow to take hold of such matters. Don't be afraid, it won't hurt you to send a dime for the Poor Fund or Danish Mission, and fifty cents, or a dollar, even, won't hurt. It is a good investment; for "He that giveth to the poor, lendeth to the Lord," and there is no danger but that He will pay up in due time. Let us who have the whole Truth, not keep it to ourselves, but impart it to others: it will do them good in time, and in eternity.

Virden, Ill.

◆

THERE are many persons who think they are Christians because they have had experience; but they do not feel it to be their Christian duty to use their tongues according to the laws of kindness. Nor do they think, in the confession of their sins, to confess that day in and day out, they are making somebody unhappy by the manner in which they use that member.

◆

IT is the good we do much more than that which is done for us that promotes our highest enjoyments.

◆

MORE pains are taken to appear good, or make vice pass for its opposite, than are required to be really virtuous.

Items of Interest.

—THERE was an earthquake shock at Little Rock, Arkansas, Nov. 18.

—THERE are 177 Roman Catholic missionaries among the Indian tribes in this country.

—AN Armenian of imposing manner and appearance has visited Beirut, claiming to be the Christ.

—IN consequence of a strike, 3,000 workmen of the glass factories of Pittsburgh are out of employment.

—OVER 60,000 Bibles have been sent from Philadelphia to Australia and the antipodes since January.

—THERE is a report, apparently well founded, that General Grant has been proposed for the Bulgarian throne.

—PROF. Mills says that there is not a preacher in the State of North Carolina that was born in town. All country boys.

—THERE are now over 22,286,000 more acres of farm land under cultivation in this country than there were four years ago.

—ON one Sunday 7,663 children, under 14 years of age, entered the public houses of Edinburgh for intoxicating drink.

—THE number of churches and convents in Japan doubled in the past year. The opening there, has few parallels in missionary history.

—MOODY says that, before God, he would sooner preach in a barn than a church house paid for by fairs, lotteries, grab-bags and concerts.

—IT is stated that sixteen vessels still remain "high and dry" upon the meadows in the vicinity of Port Norris, O. S., where they were driven by the tide during the late storm.

—MR. Spurgeon is only 45 years old, and yet it is greatly to be feared that his work is almost finished. He has worked too constantly and too intensely, and has grown prematurely old.

—20,000 Israelites have been converted in London to the Christian faith under the labors of the London Society for promoting Christianity among the Jews. The society was organized in 1809.

—THE *Inter Ocean* thinks there is no danger of starvation in the West, as Chicago has in her warehouses 50,000 barrels of flour, 6,000,000 bushels of grain, 64,000 barrels of pork, 37,000 tierces of lard, and 61,500,000 pounds of meats.

—AT the beginning of this century the Congregationalists contributed an average of eight cents each for missionary purposes; now the average is $7 52 per annum—the largest sum, *per capita*, contributed by the members of any denomination.

—ABOUT midnight, Nov. 25, the Hamburg-American line steamship Pommerania, from New York for Hamburg, came in collision with the Welsh bark Noel Eilian, in the British Channel. The Pommerania sank in thirty minutes. Between 40 and 50 lives were lost.

—THE opening of the Suez canal has proved the ruin of the overland trade by caravans to Bagdad and the Persian Gulf, which formerly supported ancient Damascus. Many of its houses and shops are now empty, and its streets filled with beggars, where they were formerly a rarity.

—IT is reported from Los Angeles, Nov. 19, that an immense tidal wave, six feet beyond the ordinary tide movement, has swept the whole coast of Southern California, badly damaging the wharves at Cayucos, Pount Sal, and Avila, and destroying much property exposed for shipment. So far but one life is reported lost. A great earthquake has probably occurred in South America, or in the South Pacific ocean.

—JEWISH religious papers have been publishing reports of cruelties perpetrated by Bulgarian peasants, some of which are almost too much for belief. One story is, that the president of the synagogue in Kasanlyk having been killed, his blood was caught in a bowl and mixed with the blood of a number of dogs. This liquor the Jews of the town, who were driven together with thrusts and blows, were forced to drink; and it is said that only the arrival of a body of Russian troops saved them from death.

—ENGLAND has been at war with France 226 years out of 670. The declaration of war passes sentence of death on thousands of our innocent fellow-creatures. If the legislators who provoke the battle were sent to fight, there would be more peace. The battle field is a theatre of immense cost for the commission of crime on a grand scale. A concentration of all human crimes. It turns man into a beast.

CORRESPONDENCE.

From D. N. Workman.

ON Saturday, Nov. 2nd, at 7 o'clock P. M., met with a very large congregation in West Charleston, a small, but enterprising town in Miami Co. It is known as the Grove District church. I remained with the brethren of this town until Monday, the 4th. Baptized six; among the number was one brother, who had been raised a Catholic: hence had not enjoyed the privilege of seeing a Bible until seventeen years old, at which age he commenced to look after his duty for himself. He was then lead to. and joined the Campbellites. After he joined them, he kept on searching carefully after his duty, toward God. After carefully looking the matter over, he saw that it was necessary to come to the Brethren, in order to comply with all the commandments of the Gospel. His wife, also, having previously joined the Newlights, became convinced she should also change relations; hence came with her husband to the Brethren.

In fact our visit was short, but sweet; and what added to its sweetness, was, that so many of the brethren and sisters from that thriving little church, known as the Gingham, or Middle District, where we had previously enjoyed many pleasant meetings, came over to see us at the thriving village. This District and Middle district of church, lay side by side. The Miami river is the line between them. May the Lord bless both of these churches, is my prayer.

Ashland, Ohio.

From Webster, Kansas.

WE have had meeting three miles south of Sabetha, Kansas. We moved here last March, and no members lived here except two families about three miles off. The people here soon tried to find out to what church we belonged and what our doctrine was, which we tried to explain to them as well as we could. They seemed to have heard of such people, who practiced such a doctrine, but never saw them or heard them preach; so they requested us to have some one come and preach for us. We saw the Brethren, and they were willing to give us a meeting every four weeks during the Summer. The people seemed to be very much interested, and during this Fall it was requested for the Brethren preach on doctrinal points, which was agreed to. Elder Jonathan Lichty and Epharim Cober then began a series of meetings, commencing on the 11th of November, and continued one week. They preached on doctrine three nights, with very good attention, the house being full every night, and could not all get in. The word was preached in its purity and with such power, that three precious souls were made to believe, and came to Christ by baptism. One was an elderly man about fifty years of age. He was a Campbellite preacher. His son, also, was made to believe the same night and come out and go with us to Christ. This seems to have caused a great lamentation in the C——— church, as they have no preacher now to preach for them; and our doctrine was made so plain, that it seems to have caused some trouble amongst them in theirs. I hope they will consider it well and take the word of God to decide with. This seems to have been the first time trine immersion was ever practiced here, and every one that knew it and could get there, seems to have been here. The applicants were immersed on Sunday the 17th, with about two hundred and fifty spectators present; a deep impression seemed to be made upon a great many of the people.—There are now thirteen members of us here, when E. Cober has moved to Sabetha, (which he will in a few days), consisting then of one preacher and one deacon and eleven members. The prospects are now that a good many more will come before long. I hope they will consider well and come before it is too late.

In the close I would say a few words to the Brethren and friends that wish to come West. We have a very fine country here, with plenty of timber and living streams running through it. There is yet plenty of raw prairie to be had at from six to eight dollars per acre, the very finest and close to the railroad and market. Also very fine improved farms can be bought very cheap. This is I think as fine and good a country to live and for farming and cattle raising, that can be found any where in the West. All those coming West, had best come through here and stop off at Sabetha, Kansas, and examine this part of the country, before going farther West, or purchasing elsewhere. I think most any can suit themselves here; it is beginning to be thickly settled, good schools and a very kind and sociable people living through here, about one-half Pennsylvanians. Think of us when you are coming West.—Brethren and sisters pray for us, that we may prove faithful until death, is the prayer of your unworthy brother, E. J. BEEOHLEY.

Sabetha, Kansas.

From C. F. Detwiler.

Dear Brethren:—

LIKE you, I have not yet fully learned the leaving out part, but have no complaint to lay against you on that point. It seems as though a person could take care of his own writings better than an editor could take care of that of a score of correspondents. I have told my scholars, you have each of you only one person to take care of, while I have often upwards of sixty, and so you ought to take good care of yourselves, and I suppose the rule holds good with editors and correspondents.

In one of my previous articles there were some mistakes made at your office, which made me say what I had not said. I think one of the editors was absent at the time. It is in the article on "On Improprieties of worship," where I had written: "It does not follow that the atonement was incomplete," it read complete instead of incomplete, making me say the contrary of what I wanted it to say. It was an oversight very easily made, and yet somewhat injurious to the article. I might mention a few others, some of my own, but it is not necessary. The future is to some extent in our power, but the past is gone. I will try to do better in the future.

Beaver Ridge, Knox Co., Tennesee.

From C. Hope.

Beloved Brother:—

GREETING to you and all our spiritual relations in the far West. I have now been here in the vicinity of this town nearly one week, and held meetings every night. The weather has been very rainy from the beginning, and the priest and the Baptists had done all before hand to scare the people; of course slander, misrepresentations and lies are all they can use, but be it said to their honor, they use it every-where and all times very earnestly and faithfully. It did seem we should get only one meeting, as we tried in vain to get any place to hold more, and when the time came we had eight or nine persons present to preach the Gospel to. But I have learned now to preach as well for one as for one hundred. When meeting was closed I told them if they wanted more meetings they had to say so and furnish a place. A lively discussion then commenced; they all wanted meeting but none were inclined to give us their house. Finally I told the man who urged the others the most, that he was the one who ought to show a good example, and open his house. He then agreed to do so, providing I would invite people, and among them also the priest to attend. This we did, and had then a good gathering of about thirty or forty that night, (the priest was from home and could not come). Since then we have had meeting in this neighborhood every evening, with crowded houses, and an attentive, weeping congregation. We have had some little opposition, enough to make people more earnest.—One night as I spoke about Christ, that had blotted out the handwriting, a zealous old woman, belonging to a free Lutheran church, got mad and interrupted me. I told her to keep still till I was done, and then I would give her liberty to speak as long as she wanted, but this she would not do; she wanted to speak to me; I told her I would visit her the next day, and then she was calm. I went to see her; she had then gathered some of her friends, with whom we got along well, while she got still more mad and run off crying, "heretic, heretic."

Last night when I was about to close, I remarked, perhaps some of you resisted the Holy Ghost until you now are old and grey-headed, and stand with one foot in the grave, how much do you need to take earnest heed lest you die in your sins. Just when I had half finished this sentence, an old man who had come here on a visit, tremblingly exclaimed, "That you do not know." I calmly answered, true I do not know it, but God does, and you yourself know it. After meeting we came in love to speak the matter over, and all, even the old man said, "Nothing but the truth was told them," but he did not like I would speak so personally to him. One man sitting by him said, "Well I for one am far more gray-headed than you, how can you know then he meant you more than me?" I told him I was glad he took it home to himself, for that was what I wanted every one to do. I certainly had meant him as well as every other old man and woman in the congregation. We parted as good friends, and he promised to come to meeting to-night.

The country here is good, rolling land, much like Carroll county, though soil not near as rich, but like all Denmark, most people have farms from ten to one hundred or a hundred and forty acres, yet the last sized are exceptions. The crop this year of all kinds is very good, but times for the working class are as hard yet as last year.

Some make inquiry where Thyland is? To such we will say that it is the south-western part of Wensyssel, some seventy miles from Hjorring. We have two members here, whom brother Christensen, now in Lanark was an instrument in the Lord's hands, to make them seek information about the Brethren. Now I fear some of our dear brethren and sisters commence to look on the Danish mission as old; hence feel to ask for more earnest faithful prayers for the progress, as well as for sufficient grace for myself and for our little church, to do what the Lord wants, and what you expect; and if you can more than pray for us, the church here, need badly your aid, give them a lift to push them forward. Remember always the Danish church is a child of yours. Please take care of her as such evermore. And now I will close with our love to you all.

Thisted, Thyland, Denmark, Nov. 13th, 1878.

From Pine Creek Church, Ind.

THE Lord is with his people when their entire dependence is in Him, in whom they live, move and have their being. We are still gathering souls and adding to the Lord's people traveling to the spiritual land. Our journey is but three score and ten, if long but four score and ten. Let God's people work while it is day.

To-day we preached the second funeral, assisted by brother Amos Peters, to a large, attentive and sympathetic congregation, in which many mingled their sorrows and prayers with the bereaved family of George Himes', who parted with two of his family in one week. Disease diphtheria; Elva Jane first, aged 12 years and 17 days; Cora, aged 2 years, 2 months and 7 days. Gone to rest. JACOB HILDEBRAND.

From Nebraska.

WE are highly pleased with the BRETHREN AT WORK, and think it brings us many useful instructions; if we are only willing to put them in practice.

The Bethel church, Nebraska, is progressing a little; one more was added to its number by baptism on last Sunday. May God give us grace to live near the foot of the cross, that we may at last receive a crown of glory, that fadeth not away, is my prayer.

SUSAN ROTHROCK.

Davenport, Nebraska.

Letter from a Baptist.

Messrs. Moore & Eshelman:—

THROUGH the medium of the *Toledo Blade*, I first came into possession of a copy of the BRETHREN AT WORK, also, the *Primitive Christian*, by Mr. C. A. Mason, and have since received another copy from your office. Let me say right here, that I am a very plain open-spoken person. I was reared in the nurture and admonition of the Lord. My father deceased long ago; never made any public profession of religion, but was a very charitable, good moral man, and attended the Baptist church, of which my dear brother, and now, all of our family are members, but my oldest brother. I became a member of that denomination in the Winter of 1867. I have never attended any other church but a very few times. They seemed to me to be pursuing, as near the right course, according to my understanding of the New Testament as could be, except, recognizing that haughty pride as to all denominations, that I ever knew any thing about, and that is one thing I have always despised, and is contrary to divine teachings. Pride has worked a gigantic evil in the churches under my own observation, and is, I do regret to say, on the increase. I know of a great many of the middle class, and of the poorer people here, that stay away from meeting, for no other cause, only because they know they cannot go there in style. Go there feeling that they had come among Christian Brethren, to worship God according to the dictates of their own consciences, by having searched the Scriptures again and again. I am not a classical scholar, competent to express my meaning as a master in literature, but fair-minded and well-disposed people will readily conceive what I infer. I have spoken of style. They do not wish to go there for style, far from it. They know that our blessed Master is no respecter of person. They hear preaching; but see another practice. They may go and return many times, and not one of the members (professed Christians), will even extend to them the hand of fellowship, much less inquire into the welfare of their families, simply because he or she is a poor person, and earns their bread by the sweat of their brow; and they say if that's Christianity, it's a misconception of mine. I will stay at home and read and study the Gospel myself, and pray to God for wisdom, knowledge and understanding of his holy will, concerning me, that I may inherit his precious promises. I am persuaded, their chances are better than the hypocrites; whilst others say they wont go where they are looked upon with scorn and contempt, but will likely spend their Sabbath in drunken revelry, and say it's no more than such and such professed Christians do.

I would to God that all people would try to serve Him in all his teachings. Pride is a curse, and it is a great hinderance to the advancement of the Gospel, in its true light among mankind.

Enclosed please find one dollar and fifty cents, for the BRETHREN AT WORK. I like its advocacy, also, fifteen cents for "Treatise on Trine Immersion;" that I know nothing of. If it is the only valid baptism, I want to know it, by proof from the Scriptures. I know there are commandments omitted in our church, for instance, feet-washing, anointing the sick with oil, I want to do my whole duty, whilst a probationer here; for I shall pass this way but once.

Yours respectfully,

JOHN P. SCHENCK.

Holmdel, New Jersey, Dec. 2nd, 1878.

From D. B. Gibson.

Dear Brethren:—

WHEN I arrived home from Ill., I learned that the feast at home (Smith's Fork church,) was a very enjoyable one. One from another locality baptized. The visiting ministers were, elder George Witwer, of Hamilton, A. Harper, of Ray County, Bro. Shomberger, of Nodaway, Samuel Shirkey of Ray, and others.

Brother Harper continued the meetings for a week, and I am glad to say, that three were added to the Lord, whom we longed to see engrafted in the "Living vine" Brother Harper, although in his seventieth year, is in the full enjoyment of his mental vigor and full of zeal for the cause of the Master. May the Lord give him many years to labor in his vineyard.

I remained home a little over two weeks to rest with my family, and was called by the Pony Creek congregation, Brown Co., Kansas. where I arrived on the 9th ult. Held meetings till the 18th. The Lord blessed our labor here; several made the good confession, and were baptized.

On the 19th I boarded the train for St. Joseph, Mo., where I arrived too late for the train. So I took another road for Cameron; thence home. I arrived home at 3 A. M. of the 20th, and in a few hours was *en route* for Ray Co., Mo. I arrived at the meeting-house just in time for services. The congregation is large and increasing every night. The order and interest is excellent. Several have already been added to the church, and we believe there will be more still. The church seems to be awakened, and a much improved feeling seems to prevail.

This is the congregation presided over by our old veteran brother, Addison Harper, who is assisted in the ministry, by Brother David Rhodes, Samuel Shirkey and William Mason.

I am now enjoying the hospitality of brother David Moore, father of brother J. H. Moore.

Ray Co., Mo., Nov 23rd, 1878.

From Lewistown, Winona Co., Minn.

Dear Brethren:—

PERMIT me to say to your numerous readers through the BRETHREN AT WORK, that our Love-feast held on the 2nd of November, was one of interest to all the members present, and one long to be remembered and should indelibly fix in our mind, the dying love of our Redeemer, whose dying love redeemed us from sin, that we might enjoy the fusion of the children of peace in that great Love-feast above. O, that that may be the happy lot of us all! Amen.

The call for ministerial assistance was responded to, by only one, and that was our worthy and beloved brother W. J. H. Bauman, of Nora Springs, Iowa, through whose instrumentality, the blessed Lord worked to the edification and building up of the little branch here; also pointing sinners to the lamb of God, that taketh away the sin of the world. Three precious souls embraced the truth, fled for refuge to the out-stretched arms of mercy, and were brought into the fold by baptism.

Yours in the one faith,

C. F. WIRT.

Nov. 26, 1878.

Timely Notice.

BY your permission, I pen a few lines for the columns of the BRETHREN AT WORK, for the satisfaction of the many members that are moving and looking West for homes. One of the many places that the Brethren are moving to and settling in fast, is Beatrice church, Gage Co., Neb. For the satisfaction of those members that are moving West, and intend making this their home, and that only feel at home, where the church contends and carries out the order of the Gospel in the point of dress, as is understood by the church, (that is to give shape to dress), need not fear to make this their home, for only such feel at home here. We have long since learned, that this is the only successful plan to keep pride out of the church, in its various forms. When we speak of order, we do not only mean in the point of dress; but in keeping a strong guard around the members of the church, in attending all places of mirthful amusement, in which all Christians should blush to be found in such company, from the fact, that this is the desire of the carnal mind; and to be carnal minded, is death. I feel to say, dear Brethren, watchmen with me on the walls of Zion, send forth as peals of thunder, the alarming voice, to keep out the elements of death. For this cause, many are weakly and sickly among you, because the spiritual laws are violated. So we need not wonder at such a lukewarmness, and such an indifference in many places of the brotherhood; because they are associating with, and giving encouragement to that element that leads to death.—There is a good reason why many ministers do not raise their voices against these growing evils. The apostle says, "Ye that are spiritual, restore such that are overtaken in faults." How can they that are guilty of the same, restore such, when they are not in the spirit themselves? Suppose I give a remedy in the case referred to: Come together and confess your faults one to another, and form a resolution to follow the things of the spirit, then you can be restored in the spirit of meekness.

For the benefit of those that are moving West, or at least to this point, that are indifferent to the above named rules of the church, and do not conform to them; (I mean non-conformity to the world in dress, and all things referred to in this article). I will give you timely warning, that the church here will not patronize such customs, and if you think you can not come to the order of the church in these matters, and determine, not to comply with the promise you made to the church, and continue to carry out your own selfish notions and carnal desires, in love I would say to you, you had better select some other point for a home in the church, for you would not be at home here, (I mean in spiritual matters).

I truly hope the brethren and sisters will not take any offense at this article, for I feel constrained through love to my dear brethren and sisters, so they will not be ignorant in these matters; because the Brethren always love to know these things. Hence I thought an explanation of this kind would render great satisfaction, from the fact, many have a delicacy to write for information on these points, and many have these things in view, not only for their own benefit, but for the welfare of their children. May the Lord strengthen his faithful, to labor in love and wield more of that influence, to instill more of that divine converting influence over his church. Not my, but thy will be done.

Yours in love of the truth,

HENRY BRUBAKER.

Beatrice, Gage Co., Neb.

To the Brethren of Western District of Maryland.

HAVING been appointed Treasurer of the Missionary Association of this District, and there being inquiries concerning the work, I will say that collectors have been appointed by the Executive Committee in the several churches. In our church the work of contributing has been carried forward as well as could be expected. As yet no money has been received by me. May we hope that ere long a sufficient amount may be donated to send out brethren to those who have not yet learned to obey the whole Gospel? What say our beloved brethren and sisters? Shall the good work go on?

DANIEL WOLF.

Fair Play, Md.

From Bellots, California.

Dear Brethren:—

AS church news are interesting to all, I will try to give an account of a series of meetings, held at the Shaprell school-house. Bro. W. Myers commenced meeting on the evening of the 22nd of November, preached again on the evening of the 23rd; then elder George Wolf came and assisted him. Preaching Sunday at 11 A. M Also in the evening.

On Monday we visited sister Lauer. She is seventy-six years old, and it has been twenty-six years since she has had the privilege to commune. She says that she has always prayed that she might meet with brethren and sisters again. Her faith has grown stronger and stronger. She expects soon to hold sweet communion with her Redeemer, there to meet that blood-washed throng, that surrounds the throne of God, singing praises to the Lamb forever and ever. Her daughter, who she is living with, requested to be baptized. Preaching again Monday evening, also, Tuesday evening. Two came forward and were baptized.

Our meeting closed Tuesday night. Since then we learn there are three others that will go along, and we think there are many others, if they would only obey what they know to be the teaching of the word of God. O, that they might give up their own will, and do the will of Him, who died to redeem all those that walk in His ways, and observe all things whatsoever he has commanded them! Then the promise is sure. and we will never be doubting; always pressing onward and upward to the high calling, which is in Christ Jesus.

We had a very good meeting, and one long to be remembered. The brethren preached the word with power, warning sinners to return, and exhorting all to live a quiet and peaceable life, in the fear of the Lord.

JACOB SHANK.

Nov. 30th, 1878.

Sunday-School Conference.

NOTICE is hereby given, that the Northern District of Ind., will hold their Annual Sunday-school Conference at the Solomon's Creek church, Elkhart Co., Ind., January 2nd, 1879, commencing at 10 A. M. Those coming from the South, will stop off at the Baltimore crossing, and those from the North, at New Paris, on the R. R. running from Goshen to Warsaw. This is the 4th annual session of the Sunday-school workers of this district, and it is hoped the brethren and sisters interested in the advancement of the cause, will make special arrangements to attend this meeting, and assist to make it pleasant and highly beneficial to the general cause of Sunday-schools.—May all bear in mind there is an important work to perform; and of such a character, that a good representation is necessary to accomplish the object of the meeting.

When the 3rd Annual Conference adjourned at the Union church, Marshall Co., Ind., Dec. 8th, 1877, the meeting agreed to meet again at such a time and place, as a committee appointed to attend to the business, should designate. The Chairman of said committee notified me to give notice as above, with no programme accompanying, which, we presume, will be given in due time. It is supposed all will know their duty, and promptly discharge the same, by attending the coming Conference; and make it one of the greatest efforts in the cause of the Sunday-schools of Northern Ind. May God inspire our thoughts with love divine, to work in the cause of our Master, in the vineyard of Sunday-schools.

W. G. COOK, Secretary.

Plymouth, Ind., Dec. 5th, 1878.

Primitive Christian, please copy.

Notes of Travel.

BROTHER Jacob Rife and myself left our homes Nov. 7th, and met in Montgomery Co., Ind., to be in council with brother R. H Miller, in regard to the members living in Martin and Warren counties, as brother Miller has the oversight of them. After being in council, we started on the Mission Field. We commenced meeting the same evening, at West Lebanon, Warren Co., and continued till the 13th; baptized one. In the evening we had a Love-feast, which was truly a season of rejoicing. After services were over, we bade them farewell. Many said we should come again.

On the morning of the 14th, we started for Jackson Co., a distance of 169 miles. Arrived at Crothersville 9:15 P. M. Stayed with brother and sister Schoonover, living near the depot. Next morning went to brother and sister Wilson. On the evening of the 15th, we commenced meeting, At first the attendance was not so large, but after a few meetings, we had a full house, with good order. We continued the meetings for thirteen days, and baptized eight. Brother Rife did not stay all the time, as his health failed. The prospects are good for many more additions. We will return again as soon as convenient. May the blessings be with them, is our prayer.

JOHN W. METZGER.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

BURGET.—At the residence of her parents', Will Co., Ill., August 8, 1878, Mary Burget, daughter of Bro. Michael and sister Eliza Moyer. Funeral by brother George Mourer in the English and the writer in the German language, from 1 Peter, 1: 24.

The subject of this notice was a victim of the consumption, and the 3rd in three weeks' time in our neighborhood, of which she was the oldest.

JOHN HOLLINGER.

WELLS.—In Middle district, Miami Co., O, October 5th, Howard Wells, son of friend and sister Wells, aged 2 years, 6 months and 27 days.

BAKER.—In the Saginaw church, Mich., Jesse Baker, son of brother David and sister Baker, aged 4 years, 1 month and 23 days.

MASTER.—Sister Elizabeth Master was born August 27th, 1844, and died September 8th, 1878, aged 34 years and 9 days.

She was confined to her bed for 3 years, with spinal disease. She was a faithful sister in the Master Creek church. Exhortation, singing and prayer, was her delight, until death. Funeral services by D. Longanecker and Joseph Sherfy.

HILDERBRAND.—At my residence, in Hammond, Piatt Co., Ill., Aug. 20th, 1878, Jacob Hilderbrand, of La Place, Piatt Co., Ill., aged 54 years.

P. G. THURBER.

BOYER.—At Piger Hine, Clarion Co., Pa., Anna Maria Boyer, wife of John R. Boyer, Sept. 26, 1878, aged 79 years and 12 days.

The subject of this notice was born in Bucks Co., Pa. She came with her parents to Middleburg, Snyder Co., Pa., when quite young Was married in 1818, and in 1841 she moved with her family to Clarion Co., Pa. She was the mother of thirteen children, of which five preceded her to the grave. She left a feeble husband, now in his 82nd year, eight children and a large number of grand and great grandchildren to mourn her departure. Funeral services by her pastor, George W. Cupp, of the Evangelical Association, in the Lutheran church, at Salem.

ALLEN BOYER.

EBY.—Near South English, Keokuk Co., Ia., Nov. 26th, 1878, Sister Catherine, wife of brother Philip Eby, aged about 48 years. Funeral by the brethren, from 2 Cor. 5: 1.

SNITEMAN.—In the same congregation, Oct. 5th, 1878, of pneumonia, Isaac, only son of brother Joseph and Hettie Sniteman, aged 9 months and 24 days. Funeral by brother B F. Flory.

SAMUEL FLORY.

SHOWALTER.—In Botetourt Co., Va., Oct. 11th, 1878, sister Mary Showalter, wife of Benjamin Showalter, aged 69 years and one month less one day.

The subject of this notice has been a consistent member for many years. She made the Bible her study, which enabled her to live a life of true piety. Her disease was rheumatism, which lasted about one year. She suffered much, but was always patient, and perfectly resigned to the will of God, ever looking for a glorious reward. Funeral preached by D. H. Plaine, to a large concourse of relatives and friends.

JONAS GRAYBILL.

FISHER.—In the Mexico church, Ind, Nov. 16th, 1878, sister Catherine, wife of brother Jacob Fisher, aged 35 years, 2 months and 25 days,

She leaves a husband and four children.—Funeral discourse from 2 Kings 20: 1, by elder George Brower and others. The remains were followed to the Mexico graveyard, by many relatives and friends, who are mourning their loss, which we hope is her great gain. Although she will be greatly missed in the family circle, and as a dear sister. her seat will be vacant in the sanctuary, where at our late Communion she was deeply interested.

P. A. BROWER.

Business Department.

POOR FUND.

Below we acknowledge from week to week money, received to be used for sending the BRETHREN AT WORK to POOR MEMBERS, who are not able to pay for the paper Those sending money for this purpose should always state distinctly that it is for the POOR FUND. We would be pleased to have every reader who feels able, to contribute something to this fund, that the hearts of many poor members may be made glad by receiving the paper, and cheered by reading the good news. Lend a helping hand, and do good to the poor.

Z Arnold, McLean Co, Ill	$ 40
K B Rapp, Montgomery Co. Pa	90
N Wilson, Madison Co, O.	10
M Jellner,	.18
M W Y Gibson, Ill	.35
Previously reported	$7.25
Total received,	$9.08

PAPERS SENT TO THE POOR.—Below we acknowledge from week to week the number of papers sent to poor members (giving the initials only) and paid for out of the above fund, charging but one dollar a year for the paper:

Mrs M M, Red Cloud, Neb	$1 00
L B, Limestone Tenn	1.00
Previously disbursed,	$5.50
Total Disbursed,	$7 50

OUTSIDERS' FUND.

THERE are thousands, not members of the church, who might be greatly benefited by reading the BRETHREN AT WORK during the debate and in order to reach as many of this class as possible, we conclude to make the following liberal offer Send us the names of such outsiders as you think would read and appreciate the paper, and we will carefully enter them in a book, as they come in, and send them the paper as fast as the money can be raised to pay for it, charging but one dollar a year. Hope all our readers will make donations to this fund, and thus enable us to do a good work among those whose names may be forwarded us.—When sending money for this purpose, always state distinctly that it is for the OUTSIDERS FUND

Below we acknowledge, from week to week, all donations received and papers sent out.

A Teeter, Elkhart Co Ind	$1.00
Jas Skelly, Kosciusko Co Ind	1 00
W C Milroy, Thayer Co. Neb.	1.00
Previously reported	63.75
Total to date,	$66.75

PAPERS SENT TO OUTSIDERS.—The following names have been placed on our list, and paid for out of the above fund.

D Teeter, Wabash Co. Ind	$1.00
W Skelly, Harrison Co O	1 00
R Milroy, Duchess Co. N Y	1.00
R Gragy, Thayer Co Neb	1.00
Previously disbursed,	63.50
Total to date,	$67.50

Forward us the names of those only who will appreciate the paper and do not forget to donate something to the fund.

MONEY LIST

It is not safe to send over $1.50 in a letter without registering. Send money by P. O Orders or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send silver in letters. Below we publish, from week to week, a list of money received at this office, by mail, and not otherwise receipted for. Should any errors occur, report them immediately:

I Yant 1 00 J Bowman 2 25 C Ernst 1 50 J Shelley 1 00 D Shively 1 75 J R Wellington 3 00 J Wildfong 1 50 Wm Rogers 2 00 J Howard Ellis 5 00 D Baldwin 0 50 J F Shank, 1 50 D Brumbaugh 1 50 N F Arnold 1 50 B W Neff 5 50 C Duber 75 J Cobb 1 50 O Sprang 1 00 H C Longanecker 2 00 J E Hoover 1 00 L A Barbare 80 S S Mohler 2 75 S Mosebee 3 50 J P Scheuch 1 65 U P Golliday 50 H Cocklin 1 50 R Kunkel 27 00 J F Bookwalter 1 50 E B Winslow 45 Z Arnold 1 00 L L Wagoner 1 50 C Fitz 2 00 S Ream 2 00 D M Irvin 5 15 M Aukerman 10 E J Neher 1 50 J Flora 1 50 M Campbell 3 12 N C Workman 6 75 W H Welch 1 00 D K Royer 50 J G Eby 1 10 S Crist 2 10 A Lierle 1 75 J Walker 1 50 A E Keagy 12 50 K B Rapp 2 00 B K West 4 60 A M Horner 18 50 D H Arnold 20 70 Mrs M McArthur 15 00 F S Newcomer 1 50 M M Gibson 1 00 D Weimer 3 40 N Wilson 2 00 S S Lindemuth 1 50 U Sebrock 10 50 A Mohler 4 00 J C Miller 1 60 H Engel 18 15 A Berkeybile, 8 90 S W Lindower 3 00 M Toms 2 00 J Wirt 2 50 M G Hodgden 21 M A Horner 1 50 J R Miller 2 00 E Leonard 50 E Armagost 2 00 J N Taylor 10 00 J B Pence 10 00 C W Martin 2 10 —Dec. 14.

CHILDREN AT WORK.

TERMS TO WORKERS.

WE kindly request all who can, to act as agent for *Children at Work*, a neatly printed illustrated juvenile paper, which is now published weekly, and should be in every family where there are children who can read. Single Copy, 50 Cents per year in Advance.

THE more readers we can obtain, the more good can be done; hence we offer the following inducements to those who wish to work to enlarge our list of readers:

ANY one sending us **three** names and $1.50, will receive the beautiful picture, entitled, **The Last Supper.**

For **five** names and $2 50, the sender will receive a copy of the **Children at Work** one year free.

For **ten** names and $5 00, we will send a copy of **The History of Palestine,** a work that should be read by every boy and girl.

Those sending **fifteen** names and $7.50, will receive a copy of **Bible Stories for Boys and Girls,** a work of rare interest, containing thirty-four good Bible Lessons. The book is worthy a place in every household.

To those who send **twenty-five** names and $12 50, we will send a copy of the **Prince of the House of David,** which is especially adapted to youthful readers. When you read this book through, you will want to read it again. Each time will bring new and lively thoughts to your mind, concerning our dear Savior and Redeemer.

MOORE & ESHELMAN,
LANARK, CARROLL COUNTY, ILLINOIS.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12.00 P. M., and arrives in Racine at 6 18 P. M.

Day passenger train going west leaves Lanark at 2:06 P M., and arrives at Rock Island 5:30 P. M

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12:10 A M., 8 10 A M., and east at 12:10 A. M. and 5 15 P M

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G A SMITH, Agent.

Passengers for Chicago should leave Lanark at 12.21 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening, run North to the W. U. Junction, change cars for Lanark, and arrive here at 2:21 in the morning.